

DEPICTION OF *BIRRUL WALIDAIN* VOICED BY CHILDREN THROUGH POEMS OF 2000'S

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ABSTRACT

This research discussed the depiction of *Birrul Walidain* expressed by children through poems after 2000 which aimed to find out the diction expressed how they love their parents and the tendency of changes among the poems during the range of time the poems were written. This research used the indicators of *birrul walidain* by Yunahar Ilyas as the theory. The researcher applied the descriptive qualitative method and used note-taking as the instrument to find out valid data. The researcher found that all the elements of *birrul walidain* presented in the poems written by children posted on family friend poems website and also, the researcher found changes regard to the poems shows changes regard to *birrul walidain* indicators among the years the poems were written.

Keywords: *Birrul Walidain*; Children's Poem; Diction; Expression of Love

ABSTRAK

*Penelitian ini membahas tentang penggambaran Birrul Walidain yang diungkapkan oleh anak-anak melalui puisi setelah tahun 2000 yang bertujuan untuk mengetahui diksi yang mengungkapkan bagaimana mereka mencintai orang tua mereka dan kecenderungan perubahan di antara puisi selama rentang waktu puisi itu ditulis. Penelitian ini menggunakan indikator *birrul walidain* oleh Yunahar Ilyas sebagai teorinya. Peneliti menerapkan metode deskriptif kualitatif dan menggunakan alat catat sebagai instrument untuk mengetahui data yang valid. Peneliti menemukan bahwa semua elemen *birrul walidain* yang disajikan dalam puisi yang ditulis oleh anak-anak diposting di website family friend poems dan juga, peneliti menemukan perubahan pada puisi menunjukkan perubahan indikator *birrul walidain* di antara tahun puisi ditulis.*

Kata kunci: Birrul Walidai; Puisi Anak; Diksi; Ungkapan Cinta,.

INTRODUCTION

Literary works are used to express the writer's feelings, such as children's expressions of affection for their parents. The poem is a popular medium for this type of work. Parents are always there for their children and provide them with the most comfortable environment possible. As a result, youngsters typically chose poetry as a good medium for expressing themselves. A poem depicts a child's realization of the value of their parents. In poetry, condensed diction is utilized, which has a vast meaning. A feeling of affection, love, and attention, to name a few. Every child owes it to their parents to love them as a gesture of gratitude and thanks for all the sacrifices that have been made for them since they were born.

The obligation of children to love and care for their parents is clearly stated in Islamic teachings. There are numerous explanations in the Qur'an and hadiths for

this. In Islam, a child must treat his parents as well as possible; nice deeds made by children are referred to as *birrul walidain*. Being devoted to parents, (Arifudin, 2019) entails developing positive relationships with them based on love and inferiority, rather than fear of being threatened or not having their needs met. *Birrul walidain* is a notion that describes a child's responsibility to demonstrate excellent manners and respect to his or her parents through words and deeds. Being devoted to parents, according to (Arifuddin, 2020) entails developing positive relationships with them based on love and inferiority, rather than fear of being threatened or not being able to meet their requirements. In Islam, the responsibility to love and serve one's parents is ranked second after Allah SWT, according to QS. Luqman (14):

“And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me (God) and both your parents; to Me (God) is the eventual come.”

This scripture clearly emphasizes that parents have a very high status and that a kid should treat them well in both speech and deed. Children's positive attitudes toward their parents can be regarded as positive behaviour or words that make their parents pleased.

It is not always simple for everyone to express affection and gratitude. Some people believe they require a specific type of media. In this scenario, literature is referred to as a medium for expressing one's diverse feelings and opinions about everything, including feelings of love. The literary output in this case is a poem.

The researcher uses many poems from the website Family Friend Poem, which were released in the 2000s (www.familyfriendpoems.com). It's a platform for people to share their poetry. There is thousands of poetry in it, including some written by youngsters. In this situation, the researcher discovered only a few poems aimed at parents, mostly from the 2000s. Sara E. Faircloth's poem *My Angels* (February, 2006), Brittany W's poem *My Parents* (February, 2006), Shannon M. Steiner's poem *A Mission* (February, 2006), Katy R. Ross' poem *What Love Can Change* (February, 2006), Rajan Ladhwa's poem *A Tribute to Parents* (December, 2008), Lucy Ginny's poem *My Parents My Heroes* (February, 2013), Ron Tranmer's poem *The Greatest Parents on Earth* (February (January, 2014)). Given the phenomenon of limited poems directed at parents in the 2000s, it might be something to think about next.

The way an author chooses words to convey his or her ideas to the audience is referred to as diction. The author's diction has an impact on how the text is interpreted. The author's personality is also reflected in the diction. As a result, each author has his or her distinctive writing diction. According to (Miura, 1993), diction is one of the most significant factors since the precision and appropriateness of words in poetry must be taken into account. Because a word can have multiple meanings, the precision and usefulness of word selection/diction are determined by its meaning. Considering diction used by the children in their poems will help the readers understand the message of feeling or situation had by them.

The poems were published in the years 2006, 2008, 2013, and 2014. It is because the poetry discovered that contain expressions of love for parents is so limited during these years. The researcher employed the Yunahar Ilyas theory to measure the depiction of *birrul walidain* in children's poems in the 2000's as well as the tendency of changes that occurred.

LITERATUREREVIEW

Love

Love is associated with the sensation of love, dear, and most people who fall in love will also sense a longing for the person they love. According to psychologist Ashley Montago, love is an emotion in which one's attention, like, and affection for an object develop more profound over time and passion. Love is synonymous with the display of emotion. People who are in love usually regard their lives to be quite lovely. The aforementioned beauty could not be described. It's impossible to put into words how lovely it is. As a result, love can be described as beautiful, sacred, great, and coloured.

Love, according to (Rianto & Dariyo, 2021), is a type of positive emotion, or feelings that have a positive impact on people. (Kyttä et al., 2018) love is one of two types of sex, intimate and between men and women. Love, according to (Wainryb et al., 1998), Hazam (in Jamal, 2007), is an expression of soul feeling, an expression of heart, and spontaneous flaming that embraces a person's heart to his beloved. Spirit sentiments, affection, and exhilaration are all created by love. The true meaning of love cannot be grasped unless it is demonstrated through sacrifice.

Meanwhile, (Fromm et al., 2011) separates love into five-point as follow:

a) Brotherly Love

Brotherly love entails caring for one's neighbours, including strangers. Brotherly love stems from the realization that we are all one. Brotherly love encompasses a sense of responsibility, care, respect, and knowledge that benefits another person's life. As a result, love for one's fellow human being is inherent in human nature. Shows good behaviour of fellow humans not because someone has defended, approved, supported, or been valuable to him, but rather because he has a noble objective in mind.

b) Motherly Love

As delivered by Bachofen (Adleman et al., 2012) that the mother's love of his child is typical of a character that is different to the love of man or loves father to his son. The child will pursue himself as a father's favourite child by meeting the social hope and the father's hope. Then, the fragility of the guilt in the child occurs when he is unable to meet the ideal demands to get the idea of the father's ideal. Then, the feelings of guilt in the child occur when the child is unable to

meet the ideal demands to get the ideal love of the father. This is different from the love that the mother has, according to the child there is no obligation to repay the mother's love because of the unconditional nature of maternal love. The mother cares about the child who is in a position where he or she is experiencing strong sentiments or emotions. As a result, we can deduce that father love is conditional, but mother love is active.

c) Love of God

God is at the pinnacle of his most powerful, majestic, clearer, and spiritual love. Except for his acceptance of Ridha, all of his actions and behaviours are addressed to God. The love a believer has for God surpasses everything else in life, including his love for himself, his children, his wife, his parents, his relatives, and his wealth.

d) Erotic Love

Erotic love is another type of "abstract" love. This is loving an individual version of one-of-a-kind, one-of-a-kind between two distinct individuals. Separate yourself from the crowd. In this love, dating and wedding phrases Fromm is a type of sensual love-based relationship. This kind of love is difficult because we must share the same taste and be able to see each other.

e) Self-Love

Many of the premises state that loving others is a good thing, but loving yourself is a terrible thing. The ideas are based on Western thinking, with Freud assuming that loving oneself concerning mental diseases is narcissism. Erich Fromm, however, rejects the idea. That arms' perspective is that loving as a human being is a good thing and that loving oneself is a good thing because one's personal is human.

BirrulWalidain

After Allah SWT, the ultimate amaliah is devotion to one's parents. Parents can be made happy by showing affection, love, attention, and changing their conduct or attitude. The elements of birr walidain, according to (Aulia, 2018) are:

1) Obeying

The most important thing for a child, especially Ridho's mother, is to know how to retain the parent's certificate forever. In different elements of the pleasures of school, employment, marriage, and so forth, obey the directions of both parents. As a result, as a youngster, we must always obey both parents' demands to acquire his Ridho. However, some parental orders are not necessary to be observed, such as those that are contrary to Islamic beliefs, as mentioned in verse 15 of Q.S Luqman.

2) Glorifying

Glorifying the parents is something done out of love and affection for both parents' contributions. There are numerous methods to show your parents that you care. Calling with a respectful call, speaking softly, without using angry words, saying goodbye while leaving the house, sharing news, and so on are all simple things that may be done in daily life. Allah SWT said in verse 23 of Q.S. Al-Isra.

3) Helping

Physical or material assistance to the parents is possible. Physically, a child can assist with homework, travel companionship, and be available whenever parents require assistance. And material aid, if it can be more if the parents are aged, can also make a living by meeting all of the needs of buying food, clothing, and other necessities. It is the child's responsibility to address the requirements of the parents, such as providing food, clothing, and other necessities, especially if both parents are elderly. In Q.S. Al-Baqarah 215, Rasulullah observed and indicated that parents should be given priority in receiving assistance over others.

4) Praying

A child might demonstrate his gratitude to his parents by praying for them. I'm praying for the parents, asking Allah SWT for forgiveness and grace. Each child should be taught to pray for their parents, whether they are alive or dead. When a man from Bani Salimah questioned Rasulullah, "O Messenger of Allah, is there anything good I can do for my parents after they both die?" he replied, "O Messenger of Allah, is there anything good I can do for my parents after they both die?" Yes, as in praying for his body, seeking pardon for him, keeping his pledge, continuing his friendship, and honouring his friends, according to Allah's Messenger. (Abu Daud, HR.)

Diction

Aminudin defines word choice in literary works as "the use of words in literary texts as a tool to transmit particular aesthetic ideals and values" (1995: 201). According to (Hasri, 2019), the poet finds the exact words to portray the thoughts and contents of his or her mind as accurately as his or her inner experience and does it with language that can film his or her soul. To avoid misinterpretation and to experience what the author feels, the author uses diction to explain his or her ideas to others.

The words employed by the author to create poetry are known as soul words, and they are not the same (meanings) as words in the dictionary that are still being processed. In addition to the precision of word selection, the placement of words that result in sentence style plays a significant role in literary production (Pradopo, 2008). The author makes an effort to employ words that are not commonly used. This is because ordinary language is insufficient to convey what his or her soul is going through. These words can be utilized as a form of personality expression

thanks to the authors' efforts. The author uses his or her unique style and vocabulary to express his or her spiritual experience.

According to Abram's theory, certain types of words can be classified as diction. Here are a few examples:

1. Concrete and abstract concepts

A statement is deemed to be concrete if it asserts something about a specific subject (T. S Elliot's "Grishkin is charming..."). "Mid husds," for example, are cool-rooted blooms with aromatic eyes that are blue, silver-white, and budded tyrian. They are a concrete description of a location that includes qualities perceived through four senses: hearing, touch, sight, and smell.

2. Denotation vs. Connotation

When it comes to diction, we must understand the difference between denotative and connotative meanings. The denotation of a word, according to (Pellier et al., 2014), (Abrams & Greenhawt, 2020), is its basic signification or reference; the connotation is the spectrum of secondary or linked significations and moods that it typically suggests or implies. As a result, "home" not only refers to the place where one lives, but also to privacy, closeness, and cosiness; this is why real estate brokers prefer to use "home" rather than "house" in their commercials. The terms "horse" and "steed" refer to the same animal, quadruped, but "steed" has a different connotation that stems from the chivalric or romantic tales in which it was frequently used. The physical referent that the term identifies, that is, the thing or notion is the denotative meaning.

Poetry in Children Literature

Children's poetry began centuries ago in the form of nursery rhymes, which were passed down from generation to generation by oral tradition. From the middle of the nineteenth century to the 1920s, children's poetry appeared. It was a time that can be referred to as the "Golden Age of Children's Poetry."

Poetry reflected the broader trend of realism in children's literature from the 1960s through the 1970s. Topics such as parents, teachers, and other adults that are deemed appropriate for a kid audience-led in protest poetry, such as females in atypical positions, and satirical poetry. Poetry's popularity in the classroom peaked in the 1980s and has continued into this decade, according to the poem's history.

Nursery rhymes have been sung or recited by children who have no idea what they are saying. They've never bothered to find out where they came from. From generation to generation, nursery rhymes, also known as Mother Goose Rhymes, have been passed down. Mother Goose's identity and whereabouts are unknown. Nobody knows for sure whether Mother Goose is a real person or not.

RESEARCH METHOD

The researcher employs a descriptive qualitative method in this study. According to (Endraswara, 2008), descriptive qualitative methods in research are those that are described in words or, if necessary, pictures, rather than numbers. This method intends to define the elements of love toward parents in children's poems after 2000, as well as the changes in love toward parents. The researcher gathered data by carefully reading the poems, highlighting important points from the poems, and taking notes on the information. The researcher used note-taking as the instrument in this study. After reading the children's poem, the researcher made some notes, such as marking a sentence that shows elements and changes children's love for their parents, to classify the important part of the poem after 2000 that related to the research's problems and objectives.

FINDINGS AND DISCUSSION

The Depiction of Birrul Walidain in the Children Poems in 2000's

The attention and affection that parents provide to their children can build new characters in children, for example, children who are initially stubborn and don't care about their parents can become children who always give love and respect to their parents, as shown in the 2006 poetry. This can happen because children can sense their parents' genuineness when they give them love and attention, and they can also witness how parents strive to make their children smile, such as by giving hugs as a sign of peace or by giving gifts to make them happy. In the children's poetry "My Angels, My Parents, A Mission, and What Love Can Change," published in 2006, parents pay much more attention to their children.

Furthermore, parents' care and affection for their children deliver moral teachings to their children, allowing them to learn about moral ideals such as duty and respect. The obligation demonstrated in the 2006 poems is that children desire to help their parents no matter what; if both parents require assistance, the child will provide it, and the child will also try to make his parents proud. It demonstrated that everything must be done voluntarily and truly, as demonstrated by children who sincerely want to make their parents proud and wish to assist them. As can be seen from the poetry released in 2006, youngsters convey their sentiments and joy at being so near to their parents physically.

The physical intimacy between children and their parents is still visible in the poem from 2008. The results of this study can be seen in the physical care that parents offer to their children. In the poem 2008, the child continues to explain how parents are concerned about their children, such as holding their children's hands when they are unable to face a problem, hugging children when they are crying, and purchasing toys for children so that they can smile. The child's explanation demonstrates that children still make mistakes, but that parents are always beside the

child to show the right way by giving physical attention and affection. The statistics also indicate how, in the next statement, the youngster explains how parents' genuine love and care can influence a child's opinion about how much he loves his parents.

Children directly know that they must obey their parents, as seen in a poem from 2013. It suggests that the youngsters in the poem from 2013 are already aware of the importance of children being committed to their parents. In other words, the youngsters understand that obeying both parents is a requirement.

Then there are two love elements, namely caring and respect. In 2013, parents' attention was still visible, but there were some differences, with children's attention becoming more prominent. The children then swear in a poem from 2013 that they would obey their parents. It means that in 2013, children value their parents over themselves in the poem. The poems demonstrate that children's expressions of respect for their parents are extremely valuable in their lives and that loving and showing affection for their parents is a top priority.

In the 2014 poetry, children's love for their parents evolves, such as when they discover that devoting to their parents entails not only obeying, glorifying, and assisting them, but also praying to them. So, in 2014, children demonstrated their devotion by praying for their parents, implying that children in 2014 showed a spiritual value, as seen by children inserting prayers for their parents in a sentence found in a poem from 2014.

The Changes of Love in the Children's poems

There is a change in love from year to year after receiving the elements of love, which reveals the *birrul walidain* indicator. In particular, in 2006-2008, physical proximity between parents and children was found to influence children's behaviour. When parents consistently show affection and attention to their children, it is possible to control children's emotions when they are unable to do so. Children are still stubborn and follow their whims, but parents may help by telling the truth when their children make poor judgments. Children can learn moral lessons from their parents' constant attention and affection, as they already know how to take responsibility and respect their parents. If a child's moral ideals are instilled in him and practiced in his family, he will be more responsible for the challenges he will encounter later in life and will have greater regard for others around him.

Physical attention between parents and children demonstrates how parents and children are always physically intertwined. Physical intimacy, such as hugs and holding hands, can provide comfort to children and help them feel loved by their parents. As a result, the love depicted in the poems from 2006 to 2008 demonstrates the physical connection that occurs between children and their parents. Where children's closeness to their parents can cause significant changes in children, such as children becoming more aware that their parents are the most important people in their lives, children realizing how responsible they are as children and how children

respect their parents, starting with softly speaking, how to respect parents, and also saying love in children's lives such as praising parents and others

The difference discovered in the 2013 poems is that children immediately recognize that their parents are a priority for them. As a result, children will always obey, honour, assist and praise their parents as a symbol of love. Then, in the 2014 poem, there is a shift in children's love, as seen by the child's slip of a prayer for his parents as a gesture of love. But, because the researcher found no more poems about children's love for their parents after 2014, this must be considered and can be used as a subject for researchers to investigate why no more poems about children's love for their parents were found after 2014.

All of the poems from the 2000s involve youngsters expressing their love for their parents. According to Fromm's theory and the *birrul walidain* concept, children show great love to their parents by giving praise, saying "I love you," feeling proud of their parents who have been so kind and caring, promising to obey them, glorifying, helping, and praying for them, all of which are indicators of love. It indicates, as the poem demonstrates, that children's love for their parents is unconditional.

Furthermore, the researcher discovered that since 2000, there have been variations in the amount of love displayed. The signs of *birrul walidain* have gradually changed in appearance, but their degree has remained constant. Children's professions of love in their poetry from the 2000s reflect a physically and emotionally intimate interaction between children and their parents. They expressed how at ease they feel in their parents' embrace. The way their parents treat them makes the youngsters realize how much they adore them. The children's expression implies changes in the poems around 2000. It could be because the physical relationship has changed as a result of the passage of time, which has influenced the parents' approach to child care.

After 2000, the poems still demonstrate children's strong love, but they also show a physical distance between the children and their parents. As demonstrated in the term "To follow their methods is my pledge," one of the expressions shows this. This demonstrates how children emotionally say that they will always obey and hold their parents as role models in all they do.

CONCLUSION

From these seven poems about children's love toward parents in the poem after 2000, the researcher all indicators of *birrul walidain*. Those elements of found in seven poems that generally explain how the attention and affection that parents give to their children can change children's thoughts about how important parents are in their children's lives because children can feel the sincerity of parents when parents pay attention and show love to his children. The children realize that they must be responsible for

their parents in any case such as helping and meeting the needs of parents, children also realize that as a child they must respect their parents both in words and actions. The change showed by the diction used in the poems. They show that explicitly children found their parents have been physically separated but still the same in emotion. The children express how they need their parents both physically and emotionally. Children's awareness of the importance of their parents shows that they need to obey, glorify, helping and pray for them.

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