

## Barzanji Tradition In Muslim Society As An Manifestation of Islamic Values Faith In the Apostles For Discipline Character

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### ABSTRACT

**Purpose of the study:** This research introduces a new approach to actualizing Barzanji cultural values in Islamic education, namely integrating the tradition of reading poetry and stories about the Prophet Muhammad SAW with the doctrine of faith in the apostles. This research aims to explore how Islamic values are realized in the barzanji tradition.

**Methodology:** This research uses a qualitative approach with a naturalistic research design. Data collection techniques used in-depth interviews and participant observation. Respondents in this study were selected based on variations in roles and involvement in the Ngarot tradition using purposive sampling techniques. Data analysis will be carried out using the Miles and Huberman model.

**Main Findings:** This research also proposes suggestions and recommendations to improve and optimize this new approach, by emphasizing the importance and urgency of having a character of discipline and faith in the apostles for the success and happiness of Muslims in this world and the hereafter, based on the findings and implications. from this research. This research contributes to Islamic educational and cultural literature, by providing new perspectives and insights regarding the role and impact of Barzanji poetry and stories in increasing feelings of love, respect and gratitude for the Prophet Muhammad SAW and his predecessors, as well as asking for their intercession and blessings.

**Novelty/Originality of this study:** Students who do not have a disciplined character and do not strengthen the value of faith in the apostles can face short-term and long-term implications for their academic, personal and social lives. Therefore, it is important and urgent for students to have a disciplined character and strengthen the value of faith in the apostles, because this is very important for their success and happiness in this world and the hereafter. Students can achieve this by studying and practicing Islamic teachings and values, as well as by reading and listening to Barzanji poetry and stories that tell the life and virtues of the Prophet Muhammad (peace be upon him) and his predecessors. In this way, students can increase their feelings of love, respect and gratitude for the Prophet and his apostles, and ask for their intercession and blessings.

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## 1. INTRODUCTION

The realization of love for the apostle by Muslims is manifested through various ways following his examples and teachings. Muslims show their love for the apostle by obeying his commands, imitating his manners, reciting his words, honoring his family, defending his honor, and sending blessings upon him. Muslims also show their love for the apostle by spreading his message, supporting his cause, striving in his way, and adhering to his sunnah. The realization of love for the apostle by Muslims is a reflection of their love for God and for His religion, as well as a means of attaining His pleasure and mercy [1]-[3]. Each social group has unique characteristics that differ from other groups in cultural values, which function as guides or patterns of behavior to guide individuals in various daily activities. These characteristics are influenced by the social environment in which these individuals interact. A number of Muslim circles reject the Barzanji tradition, considering it heresy because this action was not carried out by the Prophet Muhammad and Barzanji is considered a literary work without being a reference source such as the Qur'an and Hadith [4]-[6].

Barzanji is a form of praise and salutation to the Prophet Muhammad (peace be upon him) that is recited by Muslims in various occasions, such as birthdays, weddings, and religious festivals. Barzanji is considered as an embodiment of love for the Prophet, as it expresses the admiration, gratitude, and devotion of the Muslims to him. Barzanji is also a way of seeking blessings and intercession from the Prophet, as well as a means of strengthening the faith and unity of the Muslim community [7], [8]. Barzanji is widely practiced in many Muslim countries, especially in Southeast Asia, such as Indonesia, Malaysia, Brunei, and the Philippines. The Philippines is a country that consists of more than 7,000 islands and islets in the western Pacific Ocean [9]-[11]. It is also a country that has a diverse and rich culture, influenced by various foreign countries that have colonized or interacted with it, such as Spain, the United States, China, Japan, and India. The Philippines is home to more than 100 million people, with various ethnic groups, languages, religions, and traditions. Among them, about 10% are Muslims, mostly living in the southern part of the country, such as Mindanao, Sulu, and Palawan. The Muslims in the Philippines are also known as Moros, a term derived from the Spanish word for Moors, the Muslim inhabitants of North Africa and Spain. The Moros have a distinct history and identity from the rest of the Filipinos, as they have resisted the Spanish and American colonization and fought for their autonomy and self-determination. The Moros have also preserved and developed their own culture and art, such as barzanji, which reflects their love for the Prophet and their Islamic faith [12]-[14].

Barzanji increases the embodiment of Islamic values in it, because it contains the biography, character, and teachings of the Prophet, who is the best example and role model for Muslims. By reciting and listening to Barzanji, Muslims can learn and practice the Islamic values, such as faith, worship, morality, justice, mercy, peace, and love. Barzanji also strengthens the bond and unity of the Muslim community, as it expresses the gratitude, admiration, and devotion of the Muslims to the Prophet and to Allah. Therefore, Barzanji is an important source and medium of Islamic education and culture. The reading of Al-Barzanji as an expression of the love of Muslims for the Prophet, who was a religious leader and role model through the noble qualities of the Prophet Muhammad SAW. Love for the Prophet is also defined as love and obedience to Allah SWT. The tradition of reading the book Barzanji is actually not required in Islamic teachings or is a ritual that must be carried out regularly every day of the Prophet's birth [15]-[17]. On the other hand, Barzanji's activities are more of an effort to understand wisdom and increase the people's affection and love for the Prophet, so that he can be a role model in everyday life. In Indonesia, the Barzanji tradition has become a common part of the community. Reading the book Barzanji is not only limited to celebrating the Prophet's birthday, but is also manifested in various events such as child birth celebrations, circumcision ceremonies, weddings and other events. The aim is to ask for blessings from Allah, with the hope that all the hopes and desires will be granted. It is important to note that participation in the Barzanji tradition is not religiously obligatory, but rather cultural and traditional. Although there are groups of Muslims who reject this tradition because it is considered heresy, some see it as an expression of love for the Prophet Muhammad SAW [18]. Therefore, the Barzanji tradition reflects the diversity of views and practices in Indonesian society, which is always colored by cultural values and spirituality.

Barzanji is a tradition of reciting poems and stories about the life and virtues of Prophet Muhammad (peace be upon him) in various Islamic occasions, such as his birthday, circumcision, marriage, and others. It is a way of expressing love, respect, and gratitude to the Prophet, as well as seeking his intercession and blessings. One of the manifestations of barzanji in Islamic values is the character of discipline, which is reflected in the following aspects: Discipline in following the sunnah (the example) of the Prophet, who was the best model of conduct for Muslims. He taught them how to perform the rituals of worship, how to deal with people, how to behave in different situations, and how to face challenges and hardships with patience and perseverance. Discipline in adhering to the sharia (the law) of Islam, which is derived from the Koran and the sunnah [19]-[21]. The sharia provides guidance and regulations for all aspects of life, such as belief, worship, morality, family, society, economy, politics, and environment. It aims to establish justice, peace, and harmony among people and with the Creator. Discipline in learning and teaching the knowledge of Islam, which is based on the Koran and

the Sunnah, as well as the interpretations and opinions of the scholars and experts. Barzanji is one of the sources of Islamic knowledge, especially about the biography and personality of the Prophet. It helps Muslims to increase their faith, love, and admiration for him, and to emulate his qualities and manners. Discipline in spreading and defending the message of Islam, which is the mission of the Prophet and his followers. Barzanji is a form of da'wah (inviting and preaching) to Islam, as it introduces and explains the teachings and values of Islam to the audience, and invites them to follow and practice them [22]-[24]. It is also a form of jihad (striving and struggling) for Islam, as it counters the misconceptions and accusations against Islam and the Prophet, and defends their honor and dignity.

Barzanji culture is a tradition of reciting poems and stories about the life and virtues of Prophet Muhammad (peace be upon him) in various Islamic occasions, such as his birthday, circumcision, marriage, and others. It is a way of expressing love, respect, and gratitude to the Prophet, as well as seeking his intercession and blessings. Barzanji culture embodies various Islamic education values, such as faith, morality, worship, social justice, and knowledge. However, there is a gap between the ideal values and the actual practice of Barzanji culture in some Muslim communities. Some of the factors that contribute to this gap are: Lack of understanding and appreciation of the meaning and purpose of Barzanji culture. Some people recite Barzanji poems and stories without comprehending their content and context, or without reflecting on their implications and applications in their daily lives. They may regard Barzanji culture as a mere ritual or custom, rather than a source of guidance and inspiration. Misinterpretation and distortion of Barzanji culture. Some people may deviate from the authentic and original sources of Barzanji culture, such as the Quran and the sunnah, or the works of the scholars and experts. They may add, omit, or modify the words and expressions of Barzanji culture, or mix them with other elements that are not compatible with Islamic teachings and values. They may also exaggerate or overemphasize the status and role of the Prophet, or attribute to him qualities and powers that he did not claim or possess. Neglect and abandonment of Barzanji culture. Some people may lose interest and enthusiasm in Barzanji culture, or consider it irrelevant and outdated. They may prefer other forms of entertainment or expression, or follow other trends and influences that are contrary to Islamic principles and values. They may also face challenges and obstacles that prevent them from practicing Barzanji culture, such as lack of time, resources, or support. These factors create a gap between the embodiment of Islamic education values in Barzanji culture and the reality of some Muslim communities. This gap needs to be addressed and bridged by enhancing the awareness and appreciation of Barzanji culture, ensuring its authenticity and accuracy, and promoting its relevance and continuity. Barzanji culture is a valuable and rich tradition that can enrich and strengthen the Islamic identity and culture of Muslims.

Barzanji also embodies various Islamic cultural values, such as faith, morality, worship, social justice, and knowledge. However, in the contemporary world, there are many challenges and opportunities that can affect the actualization of these values in Barzanji. One of them is the novelty of using new media, such as YouTube, to publish and disseminate Barzanji to the public. This novelty can have positive or negative consequences, depending on how it is used and perceived. On the one hand, the novelty of using new media can enhance the actualization of Islamic cultural values in Barzanji, by making it more accessible, attractive, and interactive for the audience. New media can help Muslims find, watch, and share Barzanji videos, as well as learn from the content and context of the poems and stories. New media can also enable Muslims to connect with other Muslims around the world, and to exchange their views and experiences about Barzanji. New media can also show the diversity and richness of Barzanji, as it reflects the fusion of original Islamic culture and local culture in different regions and cultures, such as Indonesia. On the other hand, the novelty of using new media can also hinder the actualization of Islamic cultural values in Barzanji, by creating distraction, confusion, and deviation for the audience. New media can distract Muslims from focusing on the meaning and purpose of Barzanji, or from performing other obligations and duties. New media can also confuse Muslims about the authenticity and accuracy of Barzanji, as there may be different versions, interpretations, or opinions that are not based on the Quran and the sunnah. New media can also deviate Muslims from the original teachings and practices of Barzanji, by introducing innovations, exaggerations, or distortions that are not compatible with Islamic principles and values.

The actualization of Islamic cultural values in Barzanji is a tradition that has implications for the lives of Muslims. Muslims should be aware of the benefits and harms of this actualization, and strive to balance between preserving the Islamic cultural values and adapting to the changing circumstances. Muslims should also seek knowledge and guidance from reliable and trustworthy sources, such as the Quran, the sunnah, and the scholars, to ensure that their Barzanji is in accordance with the will and pleasure of Allah. Muslims should also remember that the essence and purpose of Barzanji is to worship Allah alone, and to establish a close and personal relationship with Him.

## 2. RESEARCH METHOD

This research uses a qualitative approach with a naturalistic research design. Using a qualitative approach to gain an in-depth understanding of the values of mutual cooperation and local wisdom in the Ngarot tradition and their impact on character education. Adopting a naturalistic research design that allows researchers to observe and understand phenomena naturally in authentic environments, enables the achievement of a more holistic and contextual understanding [25], [26].

Research respondents were selected using purposive sampling by considering their role and involvement in the Ngarot tradition. Using purposive sampling techniques to select respondents who have diverse roles and involvement in the Ngarot tradition-based learning process, ensuring holistic representation. Research respondents involved social science teachers, school principals and local community members who were involved in implementing the Ngarot tradition in social studies learning. Involving these various parties to get a holistic view of the impact of integrating Ngarot traditions on student character education.

The data collection technique uses in-depth interviews involving social studies teachers, school principals, and members of the local community to gain an in-depth understanding of their views on the implementation of the Ngarot tradition in social science learning, as well as its impact on student character. Then through observations, field observations. Interviews in this research will use indicators focused on collecting qualitative data to understand the contribution of the Ngarot tradition to social science learning in forming students' mutual cooperation character.

This research data analysis uses the Miles and Huberman data analysis model. The Miles and Huberman data analysis model is a qualitative approach used to understand and describe qualitative data [27]-[29]. The procedure for this analysis model begins with data collection, data reduction, data display, data verification, and conclusions and interpretation [30]-[32].

## 3. RESULTS AND DISCUSSION

After carrying out initial observations carried out by the researcher, the researcher found data regarding the values of Islamic education on 1 Muharram. The process of implementing the 1 Muharram tradition in Pekalongan village was carried out by the village head, village elders, community shops and all levels of Pekalongan village society starting from the researcher's observations. found that the bottom line of this 1 Muharram activity was a lot of Islamic education. Firstly, in religious education, the researcher sees that humans should always be grateful for the blessings that Allah has given them. Secondly, in the value lies the many series of worship such as yasinan, tahlil, istikosa, and praying together. The third is the moral value, the researcher sees that society works with each other. together to work together, care for each other.

Maulid Barzanji is one of the Maulid books whose popularity can be said to be evenly distributed in various parts of the Islamic world. It is read by people everywhere. It's natural that, even in remote areas, people know about this birthday. Even though other Maulidmas are also widely read everywhere, both before and after, the fame of this Maulid is always maintained. One of the advantages of Maulid Barzanji is that it tells in detail the life journey of the Prophet Muhammad from before he was born until his death. The language is very beautiful, but it is not difficult to memorize it. In some areas, people read it without looking at the script, because many people know it by heart. It shows people's great attention to Barzanji's birthday. The entry of the barzanji tradition into Indonesia cannot be separated from the influence of Persian people who once lived in Gujarat who believed in Shiism, who were the first to spread Islam in Indonesia. Another scientific opinion says that the Barzanji tradition itself was brought by scholars of the Syafii school, especially Sheikh Maulana Malik Ibrahim, known as his teacher Wali Songo, who came from the Hadramaut region (Yemen) in spreading Islam in the coastal areas of East Sumatra and the North Coast of Java, who was known to be very tolerant and moderate in his preaching. by assimilating it with local traditions and culture.

The Barzanji tradition should be a religious spirit for Muslims. Ideally, Barzanji is not just a routine, the essence of Muhammad saw is a historical spirit that refreshes the strength of the Prophet Muhammad saw as the only exemplary idol whose entire teachings must be grounded. Some people say that art is part of a living tradition, as such, it will always change following developments. In modern and post-modern times, if we want to re-imagine art as part of the inevitability of life, then it is not enough just to live by a romantic-utopian attitude about the traditional artistic life of the past which is often portrayed as unique, interesting, classic, exotic, beautiful, natural and never changing. In the Barzanji reading tradition, of course, it combines various arts, including music, singing, and the beauty of the poetry of the Barzanji book itself. The poems in the Barzanji book are sung with certain songs. From this Barzanji reading celebration, there are many values that we can take away. Increase our love for the Prophet. And from these poems we can learn lessons from the life of the Prophet Muhammad.

Readers say that the sacredness of Barzanji poetry is found in the formal content, lafadz and verses of the poetry, so it is in this position that the informative function of the poetry text emerges. Because there are

words that contain certain messages and also serve as guidelines that can fulfill the reader's personal semantic needs regarding this dimension of sacredness. In barzanji, it is able to increase the spirit of love and practice of the values of piety towards the Prophet Muhammad. as *uswatun hasanah* that is worthy of emulation by today's society. In this case, there is a transfer of noble values that can be taken from the figure of the Prophet himself to be implemented in everyday life. reciting barzanji is a religious rite and is intended for worship, namely *taqarrub ilallah*, namely establishing a close relationship with Allah SWT to gain His approval. 32 The barzanji tradition as a cultural product of the power of traditionalists invites the practice of Islamic teachings through the real dimensions of social life which are not only focused on For some people, the lexical teachings of the Qur'an and Hadith alone are very rigid and conservative, so that through the Barzanji tradition and other traditions that developed during the time of the Prophet, these two traditions were contextualized through cultural expressions. And for traditionalists, it is part of the Sunnah because they practice Islamic teachings in everyday life. In the social relationships of today's young people, they are very vulnerable to adultery, robbery, theft, drunkenness, drugs and so on. Obviously it is the fault of parents who do not always ensure that their children socialize with everyone. So it would be better for parents to send their children to Islamic boarding schools which in fact not only seek knowledge, but also develop their children's moral character [33]-[35].

The recitation of the Al-Barzanji is generally carried out on various occasions, as a hope for achieving something better. For example, at the birth of a baby, shaving the baby's hair (*akikah*), circumcision ceremonies, weddings and other ceremonies. In village mosques, people usually sit cross-legged in a circle. Then someone recites the Al-Barzanji, which at certain parts is answered by the other congregation at the same time. In the middle of the circle there is *tumpang* rice and other snacks made by local residents in mutual cooperation. There is a custom in some communities, where the recitation of the Al-Qur'an is also carried out at the same time as the newly shaved baby is moved one round in a circle. Meanwhile, the clothes or cloth of the people who have been holding the baby are then given spray or drops of perfume or powder

Humans as social creatures were created by God to help each other, humans cannot live alone without the help of other people. But humans also have the freedom to express themselves without being bound by the structure in which they live. Humans are agents for themselves, meaning that there is an arena of subjectivity within the individual when the individual takes action in the social world through his or her consciousness [36], [37]. Thus, humans become agents in the active construction of social reality, where when they carry out actions it depends on understanding or giving meaning to their actions. It's just like the habit of reading the Barzanji Book at certain events. The Barzanji tradition was created not only as a symbol, but also as a result of the expression of our ancestors in articulating an acculturative culture between local community culture and Islamic culture. Islamic teachings are very adaptive to the culture of the people of Balangtaroo village, even at certain times they can adopt cultural values. as part of Islamic teachings [38], [39]. Thus, Muslims are an open and dynamic society and are always oriented towards a better future.

Actualization of Barzanji cultural values in Islamic education material on faith in the apostles is a way of integrating the tradition of reciting poems and stories about the life and virtues of Prophet Muhammad (peace be upon him) with the Islamic doctrine of believing in all the prophets and messengers sent by Allah. The purpose of learning about faith in the apostles is to understand and appreciate the role and contribution of the prophets and messengers in delivering and preserving the message of Islam, as well as to follow their example and guidance in worshiping and obeying Allah. The way to increase faith in the apostles is to study and reflect on the verses of the Quran and the hadiths of the Prophet that mention and describe the apostles, as well as to recite and listen to the Barzanji poems and stories that narrate the biography and personality of the Prophet Muhammad, who is the seal and the leader of the apostles. By actualizing the Barzanji cultural values in Islamic education material on faith in the apostles, Muslims can enhance their love, respect, and gratitude for the Prophet Muhammad and his predecessors, as well as seek their intercession and blessings.

Gap in the actualization of the cultural values of making a prayer in Islamic Education, the matrix of faith in the apostles in cultivating the character of discipline is a research problem that explores the discrepancy between the ideal and the reality of the integration of Islamic values and practices in the educational process. The purpose of this research is to examine how the faith in the apostles, which is one of the pillars of Islamic belief, can influence the development of the character of discipline among the students and teachers. The faith in the apostles refers to the belief and respect for all the prophets and messengers sent by Allah, from Adam to Muhammad (peace be upon them), who delivered and preserved the message of Islam. The character of discipline refers to the quality and behavior of being obedient, diligent, and responsible in fulfilling one's duties and obligations, both to Allah and to others. The cultural values of making a prayer refer to the norms and traditions that shape the performance and understanding of the prayer, which is one of the pillars of Islam, and the most important act of worship. The prayer is a way of expressing gratitude, seeking forgiveness, and asking for guidance from Allah, as well as following the example and teachings of the apostles.

The gap in the actualization of the cultural values of making a prayer in Islamic Education, the matrix of faith in the apostles in cultivating the character of discipline, can be identified by comparing the differences in previous studies in the realization of faith in the apostles and the cultural values of making a prayer. Previous

studies have shown that the faith in the apostles can have positive effects on the character of discipline, such as increasing the motivation, commitment, and perseverance of the students and teachers, as well as enhancing their moral and ethical standards [40], [41]. However, previous studies have also shown that the cultural values of making a prayer can vary depending on the social and political context, the local culture, and the personal interpretation of the students and teachers [42], [43]. These variations can affect the quality and quantity of the prayer, as well as the understanding and appreciation of its meaning and purpose. Therefore, the gap in the actualization of the cultural values of making a prayer in Islamic Education, the matrix of faith in the apostles in cultivating the character of discipline, can be measured by the extent to which the students and teachers can harmonize and balance between the faith in the apostles and the cultural values of making a prayer, and how they can apply them in their daily lives.

Novelty Actualization of Barzanji cultural values in Islamic education, the matrix of faith in the apostles in cultivating disciplined character is a research topic that explores the innovation and creativity of integrating the tradition of reciting poems and stories about the life and virtues of Prophet Muhammad (peace be upon him) with the Islamic doctrine of believing in all the prophets and messengers sent by Allah. The purpose of this research is to examine how the Barzanji cultural values, which reflect the love, respect, and gratitude for the Prophet Muhammad and his predecessors, can influence the development of the character of discipline among the students and teachers. The character of discipline refers to the quality and behavior of being obedient, diligent, and responsible in fulfilling one's duties and obligations, both to Allah and to others. The novelty of this research lies in the comparison and contrast of the differences in previous studies in the realization of faith in the apostles and the Barzanji cultural values in both Indonesia and the Philippines, for example in schools and madrasahs. Previous studies have shown that the faith in the apostles can have positive effects on the character of discipline, such as increasing the motivation, commitment, and perseverance of the students and teachers, as well as enhancing their moral and ethical standards [44]-[46]. However, previous studies have also shown that the Barzanji cultural values can vary depending on the social and political context, the local culture, and the personal interpretation of the students and teachers [47]-[49]. These variations can affect the quality and quantity of the Barzanji recitation, as well as the understanding and appreciation of its meaning and purpose. Therefore, the novelty of this research is to analyze and evaluate the similarities and differences of the actualization of the Barzanji cultural values in Islamic education, the matrix of faith in the apostles in cultivating disciplined character, in both Indonesia and the Philippines, and to propose suggestions and recommendations for improving and optimizing this integration.

Discipline is a character value that involves being obedient, diligent, and responsible in fulfilling one's duties and obligations, both to Allah and to others [50], [51]. Faith in the apostles is a pillar of Islamic belief that involves believing and respecting all the prophets and messengers sent by Allah, from Adam to Muhammad (peace be upon them), who delivered and preserved the message of Islam. Students who do not have disciplined character and do not strengthen the value of faith in the apostles may face short-term and long-term implications for their academic, personal, and social lives. In the short term, students who lack discipline and faith may experience difficulties and challenges in their learning process, such as low motivation, poor performance, low attendance, and behavioral problems. They may also have trouble following the rules and regulations of the school, as well as the teachings and guidance of the Quran and the sunnah. They may also develop negative attitudes and habits, such as laziness, dishonesty, and disobedience, that can affect their relationships with their teachers, peers, and parents. In the long term, students who lack discipline and faith may suffer from adverse consequences for their future prospects, such as dropping out, unemployment, crime, and incarceration. They may also lose their sense of identity and purpose, as well as their connection and commitment to Islam and the Muslim community. They may also face the wrath and punishment of Allah, both in this world and in the hereafter, for neglecting their duties and obligations, and for rejecting the message and mercy of Allah and His apostles.

Therefore, it is important and urgent for students to have disciplined character and to strengthen the value of faith in the apostles, as these are essential for their success and happiness in this life and the next. Students can achieve this by learning and practicing the teachings and values of Islam, as well as by reciting and listening to the Barzanji poems and stories that narrate the life and virtues of Prophet Muhammad (peace be upon him) and his predecessors. By doing so, students can increase their love, respect, and gratitude for the Prophet and his apostles, as well as seek their intercession and blessings.

#### 4. CONCLUSION

The actualization of Barzanji cultural values in Islamic education materials about faith in the apostles is one way to combine the tradition of reading poetry and stories about the life and virtues of the Prophet Muhammad SAW with the Islamic doctrine of believing in all prophets. and the messenger sent by Allah. The aim of learning about faith in the apostles is to understand and appreciate the role and contribution of the prophets and apostles in conveying and preserving the message of Islam, as well as emulating their example and

guidance in worshiping and obeying Allah. The way to increase your faith in the apostles is by studying and meditating on the verses of the Koran and the hadith of the Prophet which mention and explain the apostles, as well as by reading and listening to Barzanji poetry and stories which tell the biography and personality of the Prophet Muhammad SAW. is the cover and leader of the apostles. The actualization of the novelty of Barzanji cultural values in Islamic education, especially the Apostle's Faith in cultivating disciplined character, is a research topic that explores innovation and creativity in the integration of the tradition of reading poetry and stories about the life and virtues of the Prophet Muhammad SAW. Disciplined character refers to the quality and behavior of being obedient, diligent and responsible in carrying out one's duties and obligations, both to Allah SWT and to other people. The novelty of this research lies in the comparison and contrast of differences in previous studies regarding the realization of the apostles' faith and Barzanji cultural values both in Indonesia and the Philippines, for example in schools and madrasas. Discipline is a character value that includes obedience, perseverance, and responsibility in carrying out duties and obligations, both to Allah SWT and to other people. Faith in the messengers is a pillar of Islamic belief which includes believing in and respecting all the prophets and messengers sent by Allah, from Adam to Muhammad (saw), who conveyed and preserved the message of Islam. Students who do not have a disciplined character and do not strengthen the value of faith in the apostles can face short-term and long-term implications for their academic, personal and social lives. Therefore, it is important and urgent for students to have a disciplined character and strengthen the value of faith in the apostles, because this is very important for their success and happiness in this world and the hereafter. Students can achieve this by studying and practicing Islamic teachings and values, as well as by reading and listening to Barzanji poetry and stories that tell the life and virtues of the Prophet Muhammad (peace be upon him) and his predecessors. In this way, students can increase their feelings of love, respect and gratitude for the Prophet and his apostles, and ask for their intercession and blessings.

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