



## The Values of Islamic Education in the *Hikayat Si Miskin*: A Study of the Integration of Religion, Culture, and Contemporary Education

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### Abstract

This study examines the core Islamic educational values embedded within *Hikayat Si Miskin*, a canonical Malay literary work rich in moral, religious, and cultural symbolism, while analyzing its contemporary relevance to the integration of religion, culture, and pedagogy. Employing a qualitative descriptive approach through content analysis and a comprehensive literature review on scientific integration, the research identifies three pivotal dimensions of Islamic educational values: theological values (*aqidah*) manifested through *tawakal*, prayer, and gratitude; ethical values (*akhlaq*) evidenced by patience, sincerity, and self-improvement; and social values characterized by altruism, justice, and communal solidarity. These findings reveal a sophisticated synthesis of Islamic doctrine and Malay local wisdom, reflecting a life philosophy rooted in faith and morality. In the context of modern education, these values provide a robust framework for strengthening faith-based character development, designing culture-centric curricula, and establishing a holistic, contextual Islamic educational paradigm. Consequently, *Hikayat Si Miskin* transcends its literary status to serve as a vital instrument for reinforcing character and fostering the integration of religious and cultural identities within the contemporary educational landscape.

### Keywords:

*Hikayat Si Miskin*, Islamic education, integration of religion and culture, local wisdom, contemporary education.

## INTRODUCTION

Malay classical literature has an important position in the intellectual history of the archipelago because it is not only a mean (Alfasimi & Mawaddah, 2025; Laura et al., 2024; OSMAN, 1976; Sa'diah et al., 2025). Classical Malay literary works are loaded with normative messages that function to shape people's views on life (Braginsky, 2022, 2024). One of these literary forms is hikayat, which not only presents narrative stories with aesthetic value, but also contains ethical and religious teachings. *Hikayat Si Miskin*, for

example, employs metaphors that reflect social struggle, religiosity, and life dynamics (Suriadi, 2025; Tiwiyanti et al., 2024). This demonstrates how classical Malay literature embeds moral and cultural insights within its storytelling structure (Braginsky, 2022; Subagiharti & Handayani, 2025). Moreover, studies of other hikayat such as *Hikayat Hang Tuah* reveal educational values ranging from religiosity to integrity and cooperation (Trullàs et al., 2022), demonstrating the role of classical Malay folktales in shaping ethical and societal understanding (Efendi & Muttaqien,

2017; Nasir et al., 2025). *Hikayat Si Miskin* is one of the examples of texts that show the journey of the main character in facing the trials of life, as well as reflecting on the Islamic values that live in Malay society.

In the perspective of Islamic education, works such as *Hikayat Si Miskin* have significant value as sources of values that can be internalized in learning, including aspects of faith, morality, and social behavior (Subagiharti & Handayani, 2025). Islamic religious education places strong emphasis on faith (*akidah*) and moral conduct (*akhlak*), viewing these as core elements in character formation and ethical development in students (Guna & Yuwantiningrum, 2024; Jusmaliah et al., 2025; Rukmana et al., 2024). Moreover, Islamic education is not limited to ritual instruction but also fosters positive ethical behavior and harmonious social interaction among learners, including honesty, responsibility, and empathy, all of which are reflected in the moral and social messages conveyed through hikayat narratives (Uswatun Khasanah, 2024). Integrating such literary heritage into Islamic learning contexts therefore reinforces not only religious belief but also ethical and social character in accordance with the holistic aims of Islamic education.

In modern education today, there are serious challenges in the form of moral degradation, identity crises, and a disconnection between religion, culture, and the formal education system (Purpel & McLaurin, 2004). Contemporary research indicates that globalization and digitalization have contributed to the weakening of students' moral standards and cultural identity, highlighting the need for education that integrates cultural values and character building (Azka et al., 2025; Maikaba & Msughter, 2019; Ulfah et al., 2023). Character education grounded in local cultural values is seen as essential for confronting these

challenges by providing moral benchmarks rooted in cultural heritage and humanistic values (Ihwani et al., 2018). Moreover, literature reviews show that integrating local wisdom into character education fosters reflective, empathetic, and socially conscious learners, emphasizing the role of educators, communities, and policymakers in embedding cultural values into educational processes (Rahmawati, 2025). Unfortunately, much of the current education system still prioritizes academic achievement while paying insufficient attention to religious, cultural, and moral dimensions. In this context, classics such as *Hikayat Si Miskin* remain relevant to be revived, because they present contextual moral, social, and spiritual values that can offer meaningful responses to today's educational problems.

Several previous studies have examined educational values in classical Malay literature. Among them, they found that classical Malay literary stories articulate traditional Malay moral and cultural teachings such as loyalty, honor, and respect for family, demonstrating how these values have undergone significant transformation in the contemporary context (Haji et al., 2023; Jamian & Radzi, 2013; Subagiharti & Handayani, 2025). Another study examined the *Hikayat Hang Tuah* and highlighted various educational values, including religious devotion, integrity, nationalism, autonomy, and cooperation, relevant to contemporary character education (Efendi & Muttaqien, 2017). Meanwhile, the previous analysis stated that the *Hikayat Raja-Raja Siam* focuses more on identifying moral values through textual and narrative structures, offering descriptive insights into the moral content of the text rather than its direct application as an educational resource in Islamic education (Fitzgelard & Wirajaya, 2023). The similarity between these studies and the present research lies in their recognition of hikayat as

sources of moral and social values, whereas the difference is in analytical focus: the previous work tended to emphasize textual, semiotic, or thematic analysis, whereas this study specifically examines the value of Islamic education in *Hikayat Si Miskin*. Thus, the novelty of this research lies in its effort to integrate Islamic educational value analysis with the local cultural context and its relevance to contemporary education.

Based on this framework, this study aims to analyze the values of Islamic education contained in *Hikayat Si Miskin*, and explain the relevance of these values in the integration of contemporary religion, culture, and education. The results of the research are expected to make a theoretical contribution to the development of Islamic education based on local wisdom, as well as practical benefits in strengthening the character education of the younger generation in the modern era. Thus, *Hikayat Si Miskin* is not only valuable as a Malay literary heritage, but also as an important resource for Islamic education. This research focuses on the expression of Islamic educational values in the text and its relevance for strengthening character education, a curriculum based on local wisdom, and a holistic Islamic education paradigm.

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## **METHODS**

### **Research Design**

This study uses a descriptive qualitative approach with a content analysis method. This approach was chosen because it is appropriate for studying Malay literary texts, which are rich in moral, religious, and cultural values (Rahmatika, 2018). Content analysis allows researchers to identify, interpret, and categorize the Islamic educational messages contained in *Hikayat Si Miskin*.

### **Data Collection and Sources**

The main source of this research is the

manuscript of *Hikayat Si Miskin*, whose author is not known for sure. Like many other classical Malay literary works, this text is anonymous because it initially developed through oral tradition before being later booked. According to (Saefullah et al., 2024), Malay Islamic literary works such as the *Hikayat Nabi Isa* manuscript play a significant role in conveying spiritual, moral, and religious values to the Malay-Archipelago community of their era (Saefullah et al., 2024). Their textual study that classical hikayats contain teachings on human relationship with Allah, ethics in society, and life wisdom, emphasizing the cultural and religious messages embedded in the narrative. This approach is similar to earlier research that highlights moral and ethical elements in Malay literary works, but differs from their analytical focus: previous studies tended to emphasize textual, philological, or narrative aspects, whereas this study specifically considers how classical hikayats function as conveyors of religious and moral values within historical and cultural contexts. Thus, the novelty of the present research lies in its effort to integrate Islamic educational value analysis with an understanding of the local cultural context and its relevance to contemporary education.

The story *Hikayat Si Miskin* centers on the character of Si Miskin with his wife, Ratna Dewi, and their child, Markamah, as well as presenting other supporting figures such as Maharaja Indera Dewa and the surrounding community. This manuscript was chosen as the main source because it contains values that are in line with the principles of Islamic education. To strengthen the analysis, this study also uses secondary sources in the form of books, articles, and journals relevant to Islamic education, classical Malay literature, and the study of religious and cultural integration.



Figure 1. Original Manuscript of the *Hikayat Si Miskin* story



### Data Analysis

The data analysis and collection was carried out by literature study (Arrthi, 2024). The researcher reads and studies the content of the text of the *Hikayat Si Miskin*, then identifies and searches for parts in the text that contain Islamic educational values. Furthermore, the data are compared with relevant literature to strengthen the analysis. The focus of this research is directed at three main categories of Islamic educational values, namely the religious aspect, the moral aspect, and the social aspect. Data analysis was carried out qualitatively by reading and understanding the text of *Hikayat Si Miskin* as a whole, identifying the parts that contain the value of Islamic education, classifying it according to these categories, and analyzing its relevance to contemporary Islamic education in the integration of religion, culture, and education. To maintain validity, this study uses source triangulation by comparing the results of text analysis with other relevant supporting literature.

## RESULTS AND DISCUSSIONS

### Results

The manuscript of *Hikayat Si Miskin* is an anonymous work of classical Malay literature that developed from oral tradition and was later written. This text tells the story of a king who received the wrath of the gods until he fell into poverty and lived with his wife in the forest near the land of *Antah-berantah* (A faraway land). In humiliating suffering, Si Miskin One finds a golden jar that changes his life. He built the country of Puspa Sari, titled Maharaja Indera Angkasa, and his wife was titled *Ratna Dewi*. From that marriage were born children, namely Markamah (or Mara Kerma) and Nila Kesuma, who would later become important figures in the story. The success of Si Miskin One aroused the envy of the *Maharaja Indera Dewa* of *Antah-berantah*. Due to the slander of the astrologers, the children of the Emperor of Indera Angkasa were considered to be a disaster, so he almost killed them. However, thanks to *Ratna Dewi*'s persuasion, the children were only expelled from the country. Since then, catastrophe has befallen Puspa Sari: the land has been burned and the palace destroyed. Maharaja Indera Angkasa realized his mistake and fell back into poverty with his wife. In several versions of the script, *Markamah* is depicted as still growing up to be a pious, authoritative, and noble child, thus presenting hope for the continuation of the Poor One's lineage (Subagiharti & Handayani, 2025).

From the series of storylines, it appears that this saga not only presents the story of changing human fate, but also contains teachings that are loaded with Islamic educational values. There are values found in the *Hikayat Si Miskin* manuscript and can be categorized into three main aspects, namely the *value of faith, moral value, and social value*.

### A. Values of Faith

The value of faith is the main basis in Islamic teachings that leads people to believe in the greatness of Allah SWT and surrender themselves to Him in every situation. Faith is not only interpreted as belief in the heart, but is also manifested through attitudes and deeds. Mohamad, (2009) explained that faith in Islamic education is the foundation for the moral and spiritual formation of humans, because with faith one is able to understand the meaning of life, accept destiny, and still hold on to the value of truth in the midst of tests.

In The Story *Hikayat Si Miskin*, the value of faith is seen in the attitude of the main character and his wife in dealing with the poverty and suffering experienced. Despite living in poverty and being insulted by the people of *Antah-Berantah*, both of them still put their hope only in God. This is seen in the quote, "*Maka Si Miskin dan isterinya itupun tinggal di hutan makan sisa orang Antah-berantah, maka keduanya pun menangis seraya berkata, 'Kiranya Tuhan juga yang menolong akan kita adanya.'*" (p. 8). This expression shows a deep conviction that help comes only from God, and that man has no right to despair of His grace.

*Si Miskin* One's faith is also evident in his simple but meaningful prayer: "*Maka tiap-tiap hari Si Miskin memohon doa kepada Tuhan seraya berkata, 'Ya Tuhan, kiranya Engkau berilah kami rezeki yang halal adanya, jangan kami meminta pada manusia'*" (p. 12). The prayer in this quote shows the existence of a spiritual awareness that true sustenance only comes from God. This attitude describes a form of faith that is not just resignation, but also accompanied by effort and prayer. After getting sustenance in the form of a gold jar, Si Miskin remained humble and grateful to God, as it is narrated, "*Setelah beroleh tempayan emas itu, maka Si Miskin pun sujudlah syukur kepada Tuhan seraya katanya, 'Segala puji*

*bagi Allah yang mengasihi hamba-Nya dalam kesusahan.”* (p. 16).

From these three quotes, it can be seen that the value of faith in *The Hikayat Si Miskin* does not stop at faith alone, but is also seen and manifested in the form of patience, *tawakal*, prayer, and gratitude. The attitude of Si Miskin and his wife is in line with the teachings of Islam regarding the test of life which is a means to strengthen one's faith, as Allah says in QS. Al-Baqarah (2): 286, which means that Allah does not burden a person but according to his ability.

In addition, the value of faith is also seen in several important parts of the story. Si Miskin faith is reflected in his belief in God's power in determining the fate of man. After losing everything and living in the forest, he remained calm and didn't complain, even saying to his wife, *“Janganlah kita berdukacita, barang apa yang telah takdir Tuhan itu tiada dapat diubah oleh manusia”* (p. 10). The words in this quote show an acceptance of the fate of Si Miskin and the belief that everything that happens comes from the will of Allah. When his life changes and he becomes king, the Poor One does not forget his God either, as it is said, *“Maka tiap-tiap hari baginda pun sembahyang dan bersyukur kepada Tuhan yang memberi kerajaan kepadanya dari tiada kepada ada”* (p. 20). Gratitude in this narrative is a form of faith that does not fade even though it is in prosperity. In another passage, Maharaja Indera Angkasa's regret after throwing away his children also shows the value of faith and spiritual awareness in the quote: He says, *“Dosalah hamba kepada Tuhan karena mendengar kata orang jahat membuang anak hamba sendiri”* (p. 25). This part of the quote illustrates the value of repentance and self-reflection as a hallmark of a believer's spiritual development. Contemporary studies on Islamic moral pedagogy note that repentance (*taubah*) goes beyond a moment of seeking forgiveness; it is a holistic moral

education process that involves awareness of mistakes, sincere regret, and a firm commitment not to repeat them. In this sense, repentance fosters moral responsibility and deep self-reflection, as educationally significant values in Islamic character formation (Butsainah et al., 2025).

## **B. Moral Values**

Moral values in Islamic teachings are related to the formation of noble morals, honesty, loyalty, and responsibility in daily life. Good morals reflect strong faith, because faith without morals is imperfect. According to Thohirin & Nurfuadi (2024), morality is the result of an educational process that instills good habits until it becomes a permanent character in a person. Meanwhile, Sudirman, (2023) explained that moral education in Islam must be directed at the formation of an honest, patient, humble, and responsible person, because moral values are a tangible manifestation of obedience to Allah SWT.

In *Hikayat Si Miskin*, moral values are seen in the attitude of Ratna Dewi who remains faithful to accompany her husband in the midst of suffering. She did not leave her husband even though he lived in poverty, as mentioned in the text: *“Maka isterinya pun menangis seraya memeluk suaminya, katanya, biarlah kita susah asal bersama.”* (p.9). This quote shows the value of loyalty and sincerity, which is a reflection of the morals of a righteous wife. Ratna Dewi's faithfulness teaches the importance of honesty and patience in facing domestic exams, as well as the principle in Islamic education that the family is the first place for the formation of morals.

Moral values are also evident when Si Miskin gains wealth and position as a king, but remains humble and remembers his origins. In the text it is told, *“Maka baginda pun memerintahkan rakyatnya berbuat kebajikan dan menolong orang fakir miskin, katanya, janganlah kita lupa asal kita dahulu.”* (p.18).

This attitude shows humility, empathy, and moral awareness to do good to others. This value aligns with Islamic teachings emphasizing mutual assistance (*ta'awun*) and humility, which are integral components of moral conduct in Islam. The Qur'anic concept of *ta'awun* highlights helping one another in goodness and righteousness, serving as a foundational ethical guideline for Muslim communities to maintain solidarity, social cohesion, and spiritual humility even in times of prosperity (Syafira et al., 2025). Furthermore, exploration of Qur'anic verses, the Prophet's practices, and the Medina Charter underscores that helping others is not only a social imperative but also a direct expression of obedience to Allah, encouraging Muslims to rely on God alone and refrain from arrogance despite worldly success (Albahri et al., 2023).

In addition, moral values are also illustrated by the regret of the Maharaja of Indera Angkasa after realizing his mistakes towards his children. He wept and confessed his sin, as it is said, "*Dosalah hamba kepada Tuhan karena mendengar kata orang jahat membuang anak hamba sendiri.*" (p.25). This remorse shows moral awareness and responsibility for wrongdoing. In Islamic education, the awareness to improve oneself after making mistakes is a form of *Tazkiyatun nafs* (purification of the soul), which is the essence of the formation of human character.

From the various events in the quote, it can be concluded that the moral values in *The Hikayat Si Miskin* include the values of loyalty, sincerity, humility, responsibility, and regret for mistakes made. These values show that a person's glory is not measured by wealth, but by his moral purity. The story of *Si Miskin* and *Ratna Dewi* in this story provides an example that noble morality is born from a patient and sincere heart, as well as from the awareness to always do good in all circumstances.

### C. Social Value

Social values in Islamic education are related to the ability of humans to build harmonious relationships, help each other, and foster affection in society. Research on the implementation of Islamic religious education shows that instilling social values such as empathy, solidarity, mutual assistance (*ta'awun*), and social responsibility in school contexts can effectively strengthen students' social character and interpersonal harmony (Zahra et al., 2024). In addition, the exploration of Surah Al-Ma'un highlights that Islamic moral teaching emphasizes empathy and solidarity as core aspects of religious practice, indicating that genuine faith must be reflected in concern for orphans, the poor, and collective welfare (Qaidah, 2026). These findings align with the view that Islamic social values are foundational to harmonious community life and ethical social conduct.

In *The Hikayat Si Miskin*, social values are seen in the attitude of the poor man and his wife who help and strengthen each other in difficult times. When they lived in poverty and humiliation in the land of Antah-Berantah, the two did not blame each other, but worked together to face suffering. This is seen in the quote, "*Maka Si Miskin pun mencari kayu dan isteri-nya menumbuk ubi kayu, keduanya beroleh makan seadanya.*" (p.7). This section describes the form of *dodisil* values in the form of cooperation and mutual help in the family as a simple but meaningful form of solidarity.

Social values are also reflected in the leadership of *Si Miskin* After becoming king. Even though he was in power, he did not separate himself from his people, but still cared about their welfare. In the text it is stated, "*Maka baginda pun menyerukan rakyatnya jangan bertengkar, dan siapa miskin dibantu olehnya.*" (p.19). The command in this quotation shows the value of empathy and social responsibility of a leader who

exemplifies the Islamic teachings of *Ukhuwah insaniyyah*, that is, brotherhood among fellow human beings. He rules not only with power, but also with compassion and social justice.

In addition, the value of affection was seen when Maharaja Indera Angkasa regretted having expelled his children. Even though he was affected by slander, he later regretted it and tried to find them again. In the written text, "*Maka baginda pun berangkat ke istana menyuruh menghimpunkan segala raja-raja dan menteri hulubalang rakyat sekalian, menyuruh mencari anakanda Markamah itu pada segenap hutan dan gunung.*" (p.32). His efforts to find his children show a form of love and responsibility of a father, which is a symbol of family affection in the Islamic view.

From these various events, the social value in *Hikayat Si Miskin* can be seen through the form of cooperation, empathy, justice, and compassion. In the above quote, it is concluded that an ideal social life is not only characterized by prosperity, but also by concern for others. The attitude of help, solidarity, and love described in *Hikayat Si Miskin* aligns with the goals of Islamic education and the Qur'anic emphasis on social responsibility. Studies on Surah Al-Ma'un indicate that this chapter of the Qur'an underscores the inseparable relationship between faith and social compassion by stressing empathy and solidarity with those in need, thereby forming a foundation for moral and social education (Qaidah, 2026). Furthermore, the concept of mutual assistance (*ta'awun*) as discussed in Islamic Religious Education highlights the normative role of cooperation, empathy, and moral responsibility in character formation, showing that these values are core to building a just and compassionate society in accordance with Islamic teachings (Fajrianti, 2025).

#### **D. Relevance to Contemporary Education**

The values of Islamic education in *Hikayat Si Miskin* still have great significance in answering today's educational challenges that are often trapped in the cognitive aspect alone. The faith, moral, and social values contained in this saga can be actualized through three main domains of education, namely as a form of strengthening character education, a curriculum based on local wisdom, and the development of an integrative and contextual Islamic education paradigm. Studies in Islamic educational theory emphasize that integrating Islamic moral values with local cultural wisdom is essential for effective character education, as it aligns spiritual values with lived cultural practices and enhances moral awareness in students (Khudin, 2022). Furthermore, the integration of local wisdom within Islamic religious education has been shown to strengthen student character and contextualize moral teachings within students' cultural backgrounds, making the values embedded in religious texts more relevant and impactful (Guspani et al., 2025).

First, religious values such as patience, tawakal, and gratitude in *Hikayat Si Miskin* contribute to strengthening character education based on faith and piety. The figure of the Poor is described as never giving up in the face of life's trials, which illustrates the determination of a believer's heart. This value is also in line with contemporary scholarship that emphasizes the role of Islamic education in shaping not only good behavior but also deep spiritual awareness as the moral foundation of character. Research shows that Islamic education integrates values such as honesty, responsibility, empathy, and spiritual commitment to build noble moral character in students, providing them with a strong inner moral compass beyond external conduct (Uswatun Khasanah, 2024). Additionally, Islamic character education

inherently combines internalization of moral and spiritual values with behavioral education, drawing on Qur'anic and prophetic sources to form holistic moral agents (Taulabi, [2017](#)). In its application, these values can be integrated into thematic or religious learning activities, such as the habituation of prayer, reflection on values through Islamic-Malay folklore, and the cultivation of patience in character-based project activities.

Second, social values such as help, solidarity, and compassion in hikayat reflect the importance of a curriculum based on local wisdom. Local-based education is not only cultural preservation, but also an effort to instill empathy and a sense of belonging to the social environment. Gamage et al., ([2021](#)) explained that Islamic education in the archipelago grows in the context of local culture, so that social and religious values go hand in hand. The application of this value can be carried out through the development of local literature teaching materials in the subject of Indonesian or Islamic Religious Education (PAI), social project-based learning (*project-based learning*), as well as cross-student collaborative activities that foster the spirit of mutual cooperation and social concern.

Third, this story reflects an integrative and contextual paradigm of Islamic education that balances spiritual, moral, and social aspects in the learning process. This paradigm emphasizes that Islamic education should not prioritize only cognitive mastery, but also the affective and psychomotor domains so that learners can develop holistically and apply their knowledge in real life (Nurjadid et al., [2025](#)). Integrative learning in Islamic education also aims to bridge the traditional dichotomy between religious knowledge and general sciences by connecting spiritual values with academic competencies, thus fostering students' moral awareness, social

responsibility, and relevance to contemporary issues (Asykur et al., [2025](#)). In educational practice, these integrative and contextual values can be realized through curriculum design that links religious sciences with general sciences, the application of integrated learning methods, and contextual learning approaches that relate Islamic teachings to contemporary social problems faced by society.

Based on the above relevance, *Hikayat Si Miskin* is not only a classic Malay literary heritage, but can also be a source of contextual Islamic educational value. There are values of faith that lead to the formation of spirituality, moral values that strengthen personal integrity, and social values that strengthen concern for others. These three are important foundations in the development of modern Islamic education that is oriented towards a balance between knowledge, faith, and charity.

## **Discussions**

The results of the analysis of *Hikayat Si Miskin* show that this classic Malay literary work not only contains elements of narrative aesthetics, but can also be an educational medium that is rich in Islamic values in its story. The faith, moral, and social values found in this story illustrate the view of life of the Malay community which is always attached and rooted in the teachings of Islam in their daily lives. These three values also function to form human personalities who are faithful, moral, and civilized, as the main goal of Islamic education.

Theoretically, the value of faith is the foundation for the formation of a person's morals and social. The figure Si Miskin shows the steadfastness of faith which gives birth to patience and *tawakal* in facing the trials of life. Moral values then reinforce behaviors that are in harmony with Islamic teachings, such as the values of honesty, loyalty, and responsibility.

Meanwhile, social values foster concern and empathy for others. Then, the relationship between these three values is hierarchical and complementary: faith becomes the basis of morality, and morality becomes the basis of

civilized social behavior. The following table summarizes the results of the analysis of Islamic educational values contained in *Hikayat Si Miskin*:

**Table 1.** Mapping Islamic Educational Aspects and Behavioral Examples in *Hikayat Si Miskin*

<b>Aspects of Islamic Education</b>	<b>Examples of behavior in the story</b>	<b>Meaning in education</b>
Values of Faith	The Poor Man Continues to Pray and Give Thanks to God Despite Living in Poverty (pp. 8–16)	Fostering spiritual awareness, tawakal, and gratitude in facing life's trials
Moral Value	Ratna Dewi remained loyal to her husband and the poor man was not arrogant when he became king (pp. 9, 18)	Teaching loyalty, humility, and moral responsibility
Social Value	The Poor One Commands His People to Help the Poor (p. 19)	Fostering empathy, social care, and a spirit of helping

From the table, it can be seen that *Hikayat Si Miskin* not only functions as a Malay literary work that contains elements of beauty and cultural value, but also as an educational medium that internalizes Islamic teachings through the flow and character of its characters. This work is not just entertainment, but also a means of instilling spiritual, moral, and social values that are conveyed in a subtle and contextual way. These values are universal and remain relevant for modern education today, especially in forming students who have faith, noble character, and social sensitivity to others (Aziz, 2023). Islamic literature and poetry have been shown to serve as effective pedagogical resources that integrate faith, morality, and social responsibility, enabling learners to internalize cognitive, affective, and spiritual dimensions of education through aesthetic and narrative engagement (Fatwa, 2025).

Islamic education in the contemporary era requires an approach that is able to connect

religious values with the social reality within it. This view is supported by research on thematic-integrative paradigms in Islamic education, which shows that curriculum and learning development in Islamic schools must integrate Islamic values across subjects in a way that is holistic and contextual, fostering spiritual, intellectual, and social dimensions in students' lives (Nurmasihin et al., 2025). Similarly, integrative learning that bridges Islamic teachings and general sciences within the curriculum contributes to the development of students' cognitive, affective, and psychomotor competencies in meaningful and socially relevant ways (Nadirah, 2025). Thus, *Hikayat Si Miskin* can be seen as one of the objects of Malay literary works that contain a comprehensive reflection of Islamic education by combining faith, morals, and social charity into a unified set of values within its story.

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## CONCLUSION

This study demonstrates that *Hikayat Si Miskin* transcends its role as classical entertainment, serving as a sophisticated pedagogical medium rich in Islamic educational values. The narrative trajectory of the protagonist underscores the fundamental principles of steadfastness (*istiqamah*), sincerity (*ikhlas*), and spiritual resilience, where the characters' unwavering faith and tawakkal provide a profound model for navigating existential trials. Furthermore, the moral and social dimensions embedded in the text, specifically loyalty, humility, and communal empathy, reflect a holistic educational framework that balances the tripartite relationship between the individual, the Divine, and society.

In the context of contemporary education, the didactic essence of *Hikayat Si Miskin* remains highly relevant as a foundational anchor for character development. By integrating these indigenous values into the modern curriculum, educators can foster a generation that is not only intellectually proficient but also morally and spiritually grounded. Ultimately, this research concludes that classical Malay literary heritage serves as a vital bridge between religious tradition and modern pedagogical strategies, ensuring that the internalization of Islamic ethics remains deeply rooted in local cultural wisdom.

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## Author's Declaration Regarding the Use of LLM

The author used the Large Language Model (LLM/Gemini) as an aid in drafting certain texts, while retaining full control over the development of ideas and arguments. A thorough curation and editing process was undertaken to ensure scientific integrity. Therefore, final responsibility for the validity and content of this article rests solely with the author.

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## Conflicts of Interest

The authors declare no conflict of interest.

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