

INVESTIGATING PROSPECTIVE TEACHERS' COMPETENCES IN UNDERSTANDING RELIGIOUS DIMENSIONS IN POETRY *PERANG PECAH LAGI DI GAZA*

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Article Info	Abstract
Article History Received: April 2024 Revised: June 2024 Published: July 2024	<i>Religiosity refers to the extent of insight and knowledge one has about their religion, the strength of their belief in carrying out worship and following rules, and the depth of their absorption in their faith. Religiosity can be classified into several dimensions. According to Stark and Glock, these dimensions are divided into five categories: Religious Belief (The Ideological Dimension), Religious Practice (The Ritualistic Dimension), Religious Feeling (The Experiential Dimension), Religious Knowledge (The Intellectual Dimension), and Religious Effect (The Consequential Dimension). This research was conducted to provide an overview of religiosity as depicted in a literary work, a subject that has previously been rarely explored. The approach used in this study is a descriptive qualitative approach. Data collection was carried out using two techniques: the reading and note-taking technique and a questionnaire. The total number of religiosity dimensions analyzed in this study is 30, drawn from 15 poetry titles. The data reveal that the percentage distribution of religiosity dimensions is as follows: 53% for the belief dimension, 33% for the worship dimension, 10% for the knowledge dimension, 3% for the practice dimension, and 0% for the appreciation dimension. The findings of this study conclude that the belief dimension is the most dominant dimension in the poetry collection 'Perang Pecah Lagi di Gaza'. Additionally, the study highlights the students' low understanding of exploration activities related to religiosity and its various dimensions.</i>
Keywords Religious dimensions; Literature analysis; Poetry analysis; Poetry comprehensions;	
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INTRODUCTION

Religious comes from the Latin word *religious* which is an adjective of a noun *religion* porto *read* which means to collect, read, and also derive from words *religious* which has a binding meaning. In terms of religious terminology, religion is a bond that binds humans to everything his job with obligatory ties and as a bond between humans and God. Religiosity matters too. Religiosity also means a person's devotion to their religion (Suprihati et al 2021). The study of religiosity is often known as *religiosity*, in fact the two things are different. *The World Book Dictionary* says *religiosity* means *religious feeling or sentiment*, or matters related to religion. *Religiosity* or *religious* are things that are related to religious aspects. In fact, the meaning of *religiosity* is broader in scope than that of *religion* which has a religious meaning or is related to formal rites or rituals of a religion (Zuhirsyan & Nurlinda, 2021).

Religiosity is how much insight and knowledge there is, how strong the belief is in carrying out worship and rules, and how deeply one is absorbed in the religion one adheres to (Mahmudi, 2022; Allisa, 2023:). Sister interprets religiosity as a form of religiosity, meaning that there is an element of internalization of religion within a person. He explains that religiosity is the state of a person who recognizes and feels the existence of a supreme power that has

overshadowed life and only Him is the place to surrender and depend (Damayanti, 2023). Religiosity is a person's commitment expressed in behavior and activities related to faith and based on the rules of the faith he adheres to (Azizah, 2023). Religiosity is the impulse of the soul of a person who has reason, with his own will and choice to follow these rules in order to achieve happiness in the afterlife (Alfa et al 2023).

Religion or religion can be interpreted as a relationship that binds humans to things that are outside humans, this means referring to God (Sayyidah, 2022). Basically, religion requires every person to carry out their duties as God's creatures and unite themselves with their God. Religiosity is a way of looking at thoughts (*mind of sense*) of someone regarding their religion and how the individual uses their beliefs or religion in everyday life (Dewi, 2022). The meaning of religiosity can be illustrated if it fulfills several aspects that serve as guidelines for living a better and happier life both in this world and the hereafter (Febrian & Eka, 2023)

Religious and religion are closely related, both are side by side and can merge into one whole, but there are differences between the two, namely in terms of meaning (Mangunwijaya, 1982). Religion and religion have different scopes, religion has a broader scope than the meaning of religion. Religion is usually defined as a bond or self-binding. Broadly speaking, it means that it concerns personality, personal and individual matters, while religion shows more about institutions, how devoted people are to their God and is regulated in official laws (Mosquito, 2010). Religiosity, from another perspective, looks at aspects of the heart, the vibrations of personal conscience, the totality of personal human experience. So it can be concluded that religion is more directed at overcoming problems with a deeper and broader scope than religion itself (Mangunwijaya, 1982).

In other words, religiosity also has values, the values contained in religiosity can be synonymous with religious values. What is meant is the concept of giving high appreciation by members of the community to several main issues in religious life and can be used as a guideline for behavior. Thus it can be concluded that religious values originate from God. Values are something that is valuable for an individual, such as ethics, religious rules, norms, laws and several regulations, values are also an effort that exists within oneself as a form of encouragement to become a guide to life (Husniyah & Muharom, 2024). Value is also a power that one can believe exists in an object and can satisfy human desires. Values can also be interpreted as traits that can attract the interest of certain people or groups.

Religiosity can also be classified into several dimensions. According to Stark and Glock, dimensions of religiosity are divided into five, namely *Religious Belief (The Ideological Dimension)*, *Religious Practise (The Ritualistic Dimension)*, *Religious Feeling (The Experiential Dimension)*, *Religious Knowledge (The Intelektual Dimension)*, *Religious Effect (The Consequential Dimension)*. Meanwhile, the formulation of the religious dimension by Nasrani and Mucharam is formulated in a similar way to suitability and similarity with Islam, namely the dimension of faith which is related to belief in God, angels, prophets, the dimension of worship which is related to the frequency and time of worship that has been determined, the dimension of charity which is concerned with a person's behavior in social life, the dimension of iksan, namely the dimension of experiences and feelings of God's presence in one's life, and the dimension of knowledge which concerns a person's knowledge of the teachings of his religion (Oktaviani, 2023; Suprapti et al, 2021; Habibi et al, 2021).

Religiosity cannot only be seen from a person's point of view or behavior. In fact, religiosity can be seen in terms of literary meaning. Literature has many points of view that can be researched and studied, including religiosity. Mosquito (2010) said that literature is also part of religion. Presence Religiosity In literary works, it is the existence of literature itself, it could even be said that literature grows from something that has a natural religion (Mangunwijaya, 1982). It can be said that literature also has norms, values and religion, because the creators of literary works are social creatures born from a certain environment. Literature, when viewed in

terms of content, can be said to be an essay that does not contain facts and only contains fiction (Sapardi, 2006). There are many types of fiction essays, usually only fictional essays created by imagination writers, for example novels and poetry.

Poetry is a type of literary work that has characteristics that make it different from other literary works. Poetry can be said to be a form of literary work that is still famous today in all circles, not just literature lovers. Poetry is created by including various expressions of feeling which are later composed using a choice of diction and also various kinds of figures of speech. In general, poetry can be said to be a work with a short, concise and concentrated composition (affinity et al; 2023). Pradopo added that poetry is a form of recording and interpretation of various human experiences and is composed in the most memorable form (Salsabila et al, 2022). Poetry is a literary work whose language uses rhyme to describe the ideas and feelings of a person, oneself, or a certain subject expressed using beautiful words (Astuti, 2022). Apart from that, poetry is also a literary work of art that can be written with the aim of criticizing the social surroundings (Isnaini et al; 2021). Poetry is not closely related to the poet or author because poetry is made by expressing the poet himself and including various emotions which he then composes (Dirman, 2022).

Many poems have been created in this world with various meanings and emotions that describe various existing situations, such as poetry *I am Bitch Beast* Chairil Anwar's work means someone who doesn't want to live under orders and rules that restrict his life. There are also poems that are about love, such as Sapardi Djoko Damono's poem entitled *I want to*, which describes the situation of a poet who wants to tell his lover that he wants to love in a simple way. So poetry can function as an expression of the emotions felt by the poet. These emotions can originate from oneself or the surrounding environment which will later be immortalized in literary works of poetry through writing. Basically poetry is created with various depictions of different emotions, such as expressing feelings of anger and disappointment towards something. Poetry can also be written based on real conditions experienced, such as the genocide that occurred in Gaza. Genocide according to article 6 of the 1998 Rome Statute is a crime aimed at systematically destroying all or part of an ethnicity, race, ethnicity and religion (Ainiyah et al, 2024). Genocide does not have any conditions or criteria necessary to constitute a crime (Damayanti et al, 2024). The crime of genocide can also be interpreted as the large-scale extermination of a people or group. In fact, the genocide that occurred in Gaza could be used as a literary work with the aim of providing moral support and empathy. Being made into a literary work can become evidence or history in the future.

Religiosity is a study that is very rarely researched on perspective literature. With a study that discusses religiosity on literature, especially novels, will provide a view new to religiosity, many scientific articles in Indonesia examine religiosity as a behavior in an individual's life in response to various circumstances. nor attitude. Technically, religiosity is often encountered in real life, but after understanding religiosity, it turns out that religiosity in literature can also be studied and dissected to find out its values and dimensions. religiosity contained in it.

RESEARCH METHODS

Research Design

The approach used in this study is a descriptive qualitative approach. This qualitative method is designed to present data in a descriptive form, which means that the data is conveyed through words, images, and charts based on existing information (Rosid, 2021; Tiadipona et al., 2023). Such an approach is particularly suitable for this study because it involves analyzing views, opinions, criticisms, comments, and other qualitative data that cannot be quantified easily. The data source for this research comprises a collection of poems from the book titled "Perang Pecah Lagi di Gaza." This literary work provides a rich source of qualitative data, allowing for an in-depth exploration of its contents. Specifically, the study focuses on analyzing

the dimensions of belief as proposed by Glock and Stark. These dimensions offer a structured framework for examining the religious and cultural elements embedded within the poems. By employing a descriptive qualitative approach, the research is able to capture the nuanced and multifaceted nature of the data. This method allows for a comprehensive analysis of the poems, highlighting the intricate ways in which beliefs and cultural elements are expressed. The qualitative data, conveyed through descriptive means, provides a deeper understanding of the themes and messages within the literary work. In summary, the descriptive qualitative approach used in this study is essential for elaborating on the data from the collection of poems. It facilitates a detailed examination of the dimensions of belief, offering insights into the cultural and religious contexts of the text. This method ensures that the data is presented in a manner that is both informative and visually engaging, making it accessible for further analysis and interpretation.

Data Collection Techniques

Given the approach and methods used in this study, data collection employed two primary techniques. The first technique was the reading and note-taking method, as outlined by Tri (2024). This technique involved meticulously reading and taking detailed notes on the poems in the book "Perang Pecah Lagi di Gaza." This book contains approximately 53 poems, and the reading and note-taking process was essential for identifying poems that exhibit dimensions of religiosity. This method greatly facilitated the classification process, allowing for a systematic analysis of the content. The second technique used for data collection was the questionnaire. A questionnaire is a tool for collecting data through a series of pre-arranged questions (Ardiansyah et al., 2023). In this study, a closed type of questionnaire was employed, meaning that respondents were required to mark the answers they believed were correct. This format ensured that the data collected was structured and easy to analyze. The reading and note-taking technique was crucial for extracting relevant information from the poems. It enabled the researchers to pinpoint specific instances of religiosity within the text.

The use of the questionnaire, on the other hand, was aimed at gauging the extent of exploration among students regarding religiosity. The questionnaire provided insights into the students' understanding and interpretation of religiosity as depicted in the poems. Additionally, the questionnaires served to offer an overview of students' abilities in comprehending the concept of religiosity, as discussed in the study. By combining these two techniques, the study was able to gather comprehensive data that supported a thorough analysis of the poems and the students' perspectives on religiosity. In summary, the study utilized reading and note-taking to analyze the poems in "Perang Pecah Lagi di Gaza" and employed a closed questionnaire to assess students' understanding of religiosity. These methods ensured a systematic and detailed data collection process, providing a solid foundation for the research findings.

Data Analysis

The data analysis in this study employed qualitative methods, encompassing several systematic stages to ensure thorough examination and accurate interpretation of the data. The first stage, data condensation, involves the processes of selecting, focusing, simplifying, abstracting, and transforming the data found in the full body of written-up field notes, interview transcripts, documents, and other empirical materials. This stage is crucial for sharpening, sorting, discarding, and organizing the data, enabling the researcher to draw and verify final conclusions. By condensing the data, the researcher can focus on the most relevant information, making the subsequent analysis more manageable and effective. The second stage is data display. This refers to the organization and arrangement of information in a way that facilitates the drawing of conclusions. Various visual displays, such as charts, graphs, matrices, and networks, are used to present the data coherently and systematically. These visual tools help in

summarizing the data, revealing patterns, and highlighting key insights that might not be immediately apparent from raw data alone.

The final stage, drawing conclusions, involves interpreting the data to derive meaningful insights and conclusions. At this stage, the researcher examines the data for recurring patterns, themes, and concepts. This careful examination leads to a comprehensive understanding of the research findings, allowing the researcher to articulate the implications of the study and to validate the drawn conclusions. By systematically employing these qualitative data analysis methods, the study ensures that the data is thoroughly examined and accurately interpreted. Each stage of the process builds on the previous one, providing a robust foundation for drawing valid and reliable conclusions. This structured approach to data analysis enhances the credibility and depth of the research findings.

RESULTS AND DISCUSSION

Research Findings

Religiosity refers to an aspect that is lived by individuals based on their level of understanding and the seriousness of a person's belief in their religion which is realized or implemented in daily life related to religion (Poerwadi & Yosnia 2024). Religiosity is the dedication of religion that originates from culture that is held firmly by humans. (Karim & Meliasanti, 2022). Mangunwijaya (1988) said that basically all literary works initially started from religion. Starting from a love of culture and religious values, literary works can be born.

A literary work is a composition that has literary value. Literature can be called a social portrait or manifestation of the spirit of a certain era, because literature often describes events that occurred in society at a certain time (Rosid, 2021). One of the literary works that is often used as a forum for people's aspirations is poetry. Poetry is a literary work that everyone loves. Poetry has an attractive value so many people like it, whether reading or creating it. Poetry is said to be a literary work that is often used to describe feelings.

A collection of poetry with the theme of Gaza and what happened to Gaza is in a book published by SatuPena. SatuPena is a community of Indonesian writers who are active in contributing their creative writing. This time SatuPena published an anthology book entitled *Perang Pecah Lagi di Gaza*. In this book there are various collections of literary works, one of which is poetry. The data to be studied is data that has been classified according to the needs of the article. There are 15 poems with different authors and dimensions of religiosity. Dimensions Religiosity contained in the poetry collection will be presented in the table below.

Table 1
Dimensions of Religiosity in Poetry Collections *Perang Pecah Lagi di Gaza* SatuPena Palestinian Humanity Anthology

No	Judul	Penulis	Dimensi				
			D 1	D 2	D 3	D 4	D 5
1	30 Jam Dalam Runtuhan	Stiawan Zs	4	1			
2	Ada Surga Terbentang Di Gaza	Hamri Monopo	1				
3	Anak Perempuan Berambut Pirang	Deknong Kamalawati	2				
4	Apakah Kami Ikhlas Palestina Diambil Paksa?	Isbedy Stiawan Zs	2	1		1	
5	Bayi-Bayi Palestina	H.M Nasruddin Anshoriy	1	2			
6	Di Bawah Asap Hitam Gaza Anak-Anak Terus Berlari Sebelum Ajal Memeluk	Fakhrunnas Ma Jabbar	1				
7	Di Kota Gaza Yang Terluka Dan Berdarah	Dad Murniah		1			
8	Gaza Aku Malu Menjadi Manusia Di Reruntuhan Rumahmu	Ibrahim Gibran	1				

No	Judul	Penulis	Dimensi				
			D 1	D 2	D 3	D 4	D 5
9	Goresan Pesan Dari Negeri Para Nabi	Nurfala Sari Ghomi	1	1		1	
10	Palestina Riwayatmu	Idamoerid Darmanto	1			1	
11	Permintaan Anak Kepada Ibunya	Jil Kalaran		1			
12	Setandan Anggur Berwajah Rembulan	Roso Titi Sarkora		2			
13	Taman Surga	Akmal Nasery Basral	1		1		
14	Tangan Anak-Anak		1				
15	Untuk Zaman Yang Tidak Lagi Bertuhan	Roy Dabut		1			
Total			16	10	1	3	0

Information:

D1: Confidence Dimension

D2: Dimensions of Religious Worship and Practice

D3: Practice or Consequence Dimension

D4: Knowledge Dimension

D5: Dimension of Appreciation

Based on Table 1, it is evident that the poetry collection consists of 15 poems by different authors. Within these poems, 16 dimensions of belief are identified across all the works. Additionally, there are 10 dimensions of worship found in the following poems: 30 Jam Dalam Runtuhan (30 Hours in the Ruins), Apakah Kami Ikhlas Palestina Diambil Paksa? (Are We Sincere that Palestine is Taken by Force?), Bayi-Bayi Palestina (Palestinian Babies), Di Kota Gaza Yang Terluka Dan Berdarah (In the City of Gaza That is Wounded and Bleeding), Goresan Pesan Dari Negeri Para Nabi (A Message from the Land of the Prophets), Permintaan Anak Kepada Ibunya (A Child's Request to His Mother), Setandan Anggur Berwajah Rembulan (A Bunch of Grapes with a Moonlit Face), and Untuk Zaman Yang Tidak Lagi Bertuhan (For an Era That No Longer Believes in God). Furthermore, there are three dimensions of knowledge identified in the poems Apakah Kami Ikhlas Palestina Diambil Paksa? (Are We Sincere that Palestine is Taken by Force?), Goresan Pesan Dari Negeri Para Nabi (A Message from the Land of the Prophets), and Palestina Riwayatmu (Palestine, Your Story). There is also one dimension of practice found in the poem Taman Surga (Garden of Heaven) by Akmal Nasery Basral. Notably, no dimension of appreciation was found in the poetry collection within the book *Perang Pecah Lagi di Gaza* (War Breaks Out Again in Gaza). In total, the religiosity dimensions across all poems sum up to 30, meaning that the data to be analyzed includes 30 dimensions from the 15 poetry titles. From the analyzed data, the percentage distribution of religiosity dimensions is as follows: the belief dimension constitutes 53%, the worship dimension constitutes 33%, the knowledge dimension makes up 10%, the practice dimension accounts for 3%, and the appreciation dimension is 0%.

Percentage of dimensions religiosity on the group *Poetry: Perang Pecah Lagi di Gaza SatuPena's Palestinian Humanity Anthology Depicted* in the following diagram.

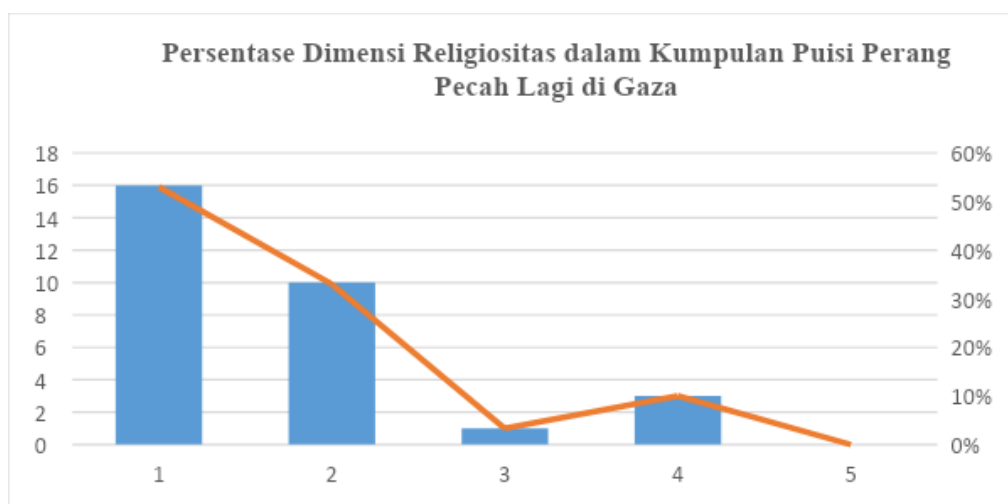


Figure 1. Percentage of Dimensions Religiosity in Poetry Group *Perang Pecah Lagi Di Gaza*

Based on Figure 1, it can be explained that the percentage of the dimension of appreciation (consequence) is a dimension that is difficult to find in poetry collections *Perang Pecah Lagi di Gaza*. This is inversely proportional to the belief dimension which has the highest percentage, namely 53%. Apart from the belief dimension, the worship dimension also has a percentage of 30%, these two dimensions have a high percentage in the collection of war poetry *Perang Pecah Lagi di Gaza*. In general, it can be concluded that the dimension of belief and the dimension of worship are the dimensions that occur most often in life, because the dimension of belief and the dimension of worship have a lot to do with all daily activities, so they leave a trace record in a person's memory even before knowing what the dimension of belief is, and dimensions of worship.

Data that has been found dimensionsits religiosity Then a question was distributed to the respondents which would later be filled in according to their knowledge of religiosity. The following are student achievements in determining the dimensions of religiosity. The percentage of student answers regarding dimensions can be explained religiosity does not reach 100%. The highest score lies at 70% and 15% for the lowest score. A percentage of 70% means that the respondent successfully answered the dimension data religiosity as many as 21 questions, while the lowest percentage was 15%, which means they only answered 4 correct data related to dimensions religiosity.

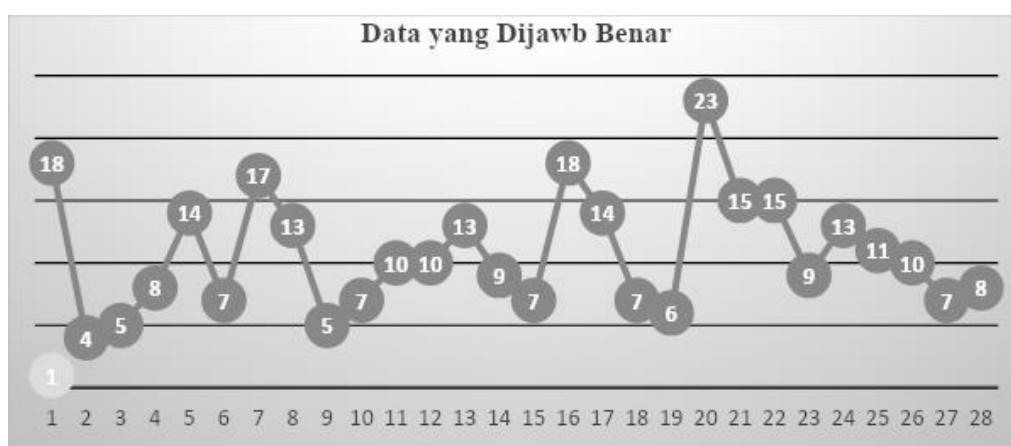


Figure 3. Dimension Answer Results Religiosity From Each Data

Based on Figure 3, it can be explained that the answers between data 1 to data 28 have a long range and are unstable. Data number 2 is the lowest data with 4 respondents. Data number

two is the dimension of belief found in poetry *Anak Perempuan Berambut Pirang*. data 2 and 5 have the same 2 dimensions in the title of the old poem, but the number of respondents from these two data differs by 1 respondent. The number of correct answers in the data is in data 21 with 23 respondents, then data numbers 1 and 16 which have 18 respondents, and data number 7 has 17 respondents. From the data that has been shown along with the respondents who answered, it can be said that the belief dimension has a large number of answers.

Findings can be explained from five dimensions: religiosity, it is the belief dimension that has superior understanding than the other four dimensions, with a percentage of 60%, which means 183 answers were answered by respondents. Furthermore, 29% which means 87 answers from respondents answered the worship dimension. Then 5% and 6% for the practice dimension and knowledge dimension. And 0%, which means no data from the appreciation dimension was found. This can prove that respondents understand and understand more about the dimensions of belief. The belief dimension is a dimension that is easy to recognize, because it is the belief dimension very close to everyday life, as well as a foundation for the religious.

Discussion

Dimensions of Belief

The dimension of belief is the extent to which a person gets things that are dogmatic in his religious teachings (Norani et al 2022). The most important factor in a Muslim is the aspect of confidence (Amir, 2021). In addition, the other most important factor of religiosity is faith (Roziah, 2023). Similarly, Beshlideh, Allipour, and Yailagh say the dimension of belief is belief in God and belief in the existence of a life and death that is included in belief (Beshlideh et al, 2009). The religious belief dimension contains faith in Allah SWT, angels, prophets, messengers, books, heaven and hell as well as qada and qadar (Ancok & Suroso, 2001). There are 16 confidence dimension data religiosity on a poetry collection *Perang Pecah Lagi di Gaza*. Here is the data on the poetry group.

Believers of the Islamic religion must have a confident attitude towards Allah SWT as the supreme creator. It is with this belief that a Muslim can live life. Apart from that, someone who believes in the existence of Allah SWT is accustomed to submitting his choices to the will of Allah SWT after making his best efforts. All Muslims must love His Creator and never doubt His decisions, whatever happens in a Muslim's life, whether difficult or difficult, definitely have been planned well by Allah SWT. Likewise what is happening with Palestine now. Wars, genocide, massacres and others have been destined by Allah SWT. What you have to do as a people is believe and continue to pray. The following is a collection of poetry quotation data that illustrates the dimensions of religiosity.

"Efnan Ali al-Sana, gadis 11 tahun di Gaza, karena Allah, ia selamat" Can be interpreted that there is actually no one more powerful in this world than the creator. This illustrates that in life no one knows what will happen to us in the future. In religious life, believers tend to surrender themselves to the Creator as a form of trust.

The data of "dan aku teringat, pemuda kahfi dalam goa karena tak mau mengingkari Tuhan;" includes dimensions of religiosity belief because of the loyalty between the people and their god. Confidence is a form of trust between each other. Seen from the diction *"tak mau mengingkari tuhan"* shows the form of belief that one has that cannot be shaken by anything. In the context of religious life, when someone's life is tested, it is not uncommon for them to become doubtful so that their beliefs need to be questioned. A person's doubts are a form of lack of faith, resulting in the erosion of belief.

"Pelan kubuka mataku, Anak kecil itu berteriak juga "Aku anak Palestina!! Ya Allah, untuk kami, Aku lihat ada surga terbentang di Gaza" Based on the quote, *"Pelan kubuka mataku, Anak kecil itu berteriak juga"* If studied using semiotic theory, it means that someone previously closed their eyes and then opened their eyes and watched or listened to the

exclamation in the following sentence. The expressions in data 3 show that humans always mention their creator in various conditions. With this, a conclusion can be drawn that there is no one who is not sure about their God, because actually mentioning and remembering means admitting that they are the only God they can trust.

Believe in the existence of angels

Belief in angels is a fundamental aspect of Islamic faith, considered *fardu 'ain* (an individual obligation). The Qur'an explicitly mentions the necessity of believing in angels, as seen in Surah Al-Baqarah verse 285, which states, "The Messenger (Muhammad) believed in what (the Qur'an) was revealed to him from his Lord, and so did the believers. Each one believed in God, His angels, His Book of Books, and His Messengers." This verse underscores the importance of acknowledging the existence of angels as part of one's faith. Moreover, no Muslim doubts the existence of angels, as further emphasized in Surah Ar-Ra'd verse 11: "For man, there are angels who always follow him in turn, in front of him and behind him; they take care of him at the command of God. Indeed, Allah does not change the condition of a people until they change the condition of themselves." This verse highlights that angels are always present by human beings, guarding and fulfilling their duties as commanded by Allah.

To illustrate the belief in angels, we can refer to a quote from a poem: "Efnan tak mati, 30 jam di balik, reruntuhan. kalau bukan ditemani, para malaikat, apa ia bisa bertahan?" This line indicates that Efnan, a character in the poem, survives for 30 hours under the rubble, believing that he is accompanied by angels. The use of the word "para" (indicating plurality) suggests that more than one angel was with him, reflecting a strong belief in the protective presence of angels, a pillar of Islamic faith. Semiotic analysis of this quote reinforces the idea that Efnan's survival is attributed to the angels' guardianship, aligning with the Islamic belief that each person is constantly accompanied by angels.

Another poignant example is found in the quote: "Seribu tangan malaikat mengirim bunga, Ke jendela yang koyak, dan kau, Memandang kematian dengan senyum semerbak." This passage portrays a person who faces death with a serene smile, reflecting a deep confidence and belief in angels. The person's peaceful acceptance of death, coupled with the angels' presence, suggests a belief in the reward of heaven for good deeds. The figure of "kau" in the poem symbolizes that death is not frightening when one has lived a righteous life, and the angel of death is depicted as a comforting presence rather than a terrifying figure (Xie et al., 2021; Hichy et al., 2020; Rowatt & Alkire, 2021). In summary, the data from these poetry excerpts vividly illustrate the profound belief in angels within the Islamic faith. The portrayal of angels as protectors and comforting figures during death challenges common speculations about the terrifying nature of the angel of death, providing a more nuanced understanding of their role and presence in the lives of believers.

Believe in the Prophet or Messenger

Believing in prophets or messengers is fundamental to the Islamic faith. Prophets and messengers serve as role models for Muslims, tasked with teaching and spreading the teachings of Islam. These chosen individuals receive revelations from Allah SWT through dreams, inspiration, or angels. Faith in prophets and messengers is one of the pillars of faith, akin to belief in Allah SWT and angels. This belief is emphasized in Surah Ar-Ra'd verse 136, which states, "O people who believe! Keep believing in Allah and His Messenger (Muhammad) and in the Book (Al-Qur'an) that was revealed to His Messenger, as well as the book that was revealed before."

The following poetry excerpts illustrate the confidence in prophets or apostles: "Siapa pula yang menjagamu, Efnan Ali al-Sana? perawan 11 tahun yang selalu tunduk, pada Rabbmu, dijaga 30 jam, dalam reruntuhan bangunan." This quote can be explained as Efnan, while trapped in the ruins, constantly remembered God and His apostle. In life, people often pray and

seek guidance during hardships, proving the need for inner strength and encouragement from the Creator. The poem describes Efnan as a girl who submits to her Lord, where the term "tunduk" (submission) carries a positive connotation (Xie et al., 2021; Hichy et al., 2020; Rowatt & Alkire, 2021). Efnan's submission to Allah as her Lord and to the Prophet as her master and role model reflects her deep faith. "Dari desa Nabi Saleh yang tertera dalam peta Dari taman Tamimi yang asli Palestina." This excerpt highlights the belief in the Prophet Saleh, a messenger of Allah SWT, who is tasked with spreading the teachings of Islam. The mention of Prophet Saleh in the poem signifies the belief in his figure, thus placing this quote within the dimension of belief.

These poetry excerpts vividly depict the role of prophets and messengers as central figures in the Islamic faith. They emphasize the importance of believing in these chosen individuals who convey Allah's revelations, serving as spiritual guides and role models for Muslims. The portrayal of Efnan's faith and the reference to Prophet Saleh in the poems reinforce the significance of prophets and messengers in fostering a deep connection with the divine.

Believe in the existence of heaven

"Bayi-bayi Palestina bertanya di Taman Surga, Menyaksikan reruntuhan gedung, masjid dan gereja", Referring to data 13, it can be explained that the babies had died and then they saw what was happening in the world. The world we live in now is not our place forever, in this world we just need to seek as many rewards as possible and try to live on the right path. The eternal place in the future for every Muslim is heaven. Muslims believe that heaven is the final place of their life. In heaven, all pleasures are there. The verse that explains the existence of heaven is in Ali Imran's letter verse 133 which reads *"and hasten to forgiveness from your Lord, and to a paradise as wide as the heavens and the earth prepared for the pious"*.

Believe in Qada and Qadar

Qada and Qadar are the 6th pillar of faith. Qada is a decision or decree of Allah SWT that can no longer be changed by his creation, whereas Qadar is the opposite of Qada, Qadar is a destiny that can be changed by humans through effort and effort. One example of Qada and Qadar is death. Death is God's decree that cannot be changed by his people. The existence of death will be a human alarm to do more good. In Islam, there is something called martyrdom. Martyrdom is a type of death in Islam that is explained as the condition of dying in a praiseworthy state. The Prophet SAW himself explained martyrdom as the death of someone in the path of Allah SWT. As has been explained by Al-Quran surah Al-Baqarah verse 154 which means *"Do not say that those who are killed in the way of Allah (they) are dead. However, (they are actually) alive, but you don't realize it."* It is clear in this verse because those who were martyred were those who fought and struggled in the way of Allah SWT. The following data in the poem shows the dimensions of belief

Data of *"Selalu diingatnya ucapan ayahnya Antara penjara, merdeka dan syahid hanya soal waktu"* can be explained that the Palestinian people do not have good choices for their lives. Of the three options, none is better than death, because the death of Palestinians is clearly martyrdom. Palestinians and even all Muslims believe that what they get will be better than what the world has, even death at the same time. In this condition, their belief in death proves that the poetry in data 14 has a belief dimension.

Sentences of *Anak-anak tak lagi berlari, Langkah para perempuan turut berhenti, Mereka syahid kini* explain the condition of those who have died, there is no longer any activity they can do. Shahid is the term for those who die in the cause of Allah. With the quote above, it can be described how proud they are of being a martyr, but apart from that, the quote contains sadness because if only they had a long life, they could explore more beautiful things in the world.

Believe in the existence of the end day

Sentences of *“kau takut kiamat akan redup, bumi kau rajang, kau cincang, udara kau panggang, menjelang subuh, dunia harus runtuh”* indicate that the last day is the day when the earth will be completely destroyed. When that day comes, not a single human being will be saved except those who believe. It is also explained in the Al-Qiyamah letter that if the end of the world comes, there will be no place to take refuge and everything will return to its creator (Xie et al, 2021; hichy et al, 2020; Rowatt & Alkire, 2021). The apocalypse is always depicted as bad and scary. Based on data that shows belief in the last day, it can be seen that Israel is afraid of the end of the world because they are not a group of believers. They are afraid, but still want to create their apocalypse for the Palestinian people.

Dimensions of Worship (Religious Practice)

The dimension of worship is a dimension that is directed towards a Muslim's obedience in carrying out the worship that has been ordered (Nurhalisa, 2022). The dimension of worship involves ritual and obedience. Ritual and obedience are interconnected and form a unity that is difficult to separate. The dimension of worship is a form of a servant's obedience to his God (Saleh, 2022). The following is data on the dimensions of worship.

Sentences of *“pada pekik peluit panjang dari rumah sakit saat di pucuk gedung maghrib bersandar”* showed that prayer is an act that can be said to be a form of religious practice. The way to pray is different, depending on the religion you follow. Prayers in Islam are not only mandatory but also to improve spirituality and provide calm. Prayers must be performed fervently and in a clean or holy condition. The evidence in the Koran that shows that prayer is obligatory is found in Surah Al-Baqarah verse 43 which explains about performing prayers, paying zakat, and bowing with those who bow. There are 5 prayers that every Muslim must perform, namely, dawn, noon, asr, maghrib and isha. In the poem below, shown by data 17, it is illustrated that there is a dimension of worship that will be carried out and this is proven by the poem's sentence "maghrib bersandar" which means the evening prayer service will be performed after the call to prayer.

Prayer is an activity performed by religious people as a form of request or complaint. Praying is also a way of worshiping a person to his creator and also as an enhancer of spiritual enlightenment (Hafidz, 2021). Muslims, performing prayer activities is obligatory as a form of devotion and also respect, Allah Swt even says in QS. Al-Mu'minun verse 60 which reads *“Pray to Me, I will certainly grant it to you. Verily, those who are proud of worshiping Me will enter Hell in a state of humiliation.”*. The following data shows the dimensions of worship in prayer.

Sentences of *“pasang surut dirundung pekat kabut bertahan sampai tak lagi terdengar gemercik pasir melafal zikir”* can be explained that not only humans can do things related to religion. Everything created by Allah SWT is always subject to Him. Zikir is another way to get closer to Allah SWT. Zikir can also be interpreted as a form of glorifying Allah SWT, because dhikr is done by mentioning and uttering the name of Allah. Zikir is also useful for remembering the name of Allah SWT (A'toa' and Mardiana, 2021).

Knowledge Dimensions

The knowledge dimension measures the extent of an individual's understanding of basic religious matters. It assumes that a religious person possesses at least a fundamental comprehension of their religion's core aspects, including beliefs, rituals, holy books, and various traditions (Nina et al., 2021). This dimension is crucial in assessing a person's religious literacy and awareness.

The following is data on poetry quotes that exemplify the knowledge dimension: The sentence, *“tumpukan asap hitam-putih letupan senjata gemuruh langit; dulu sejarah para nabi*

di sini. bahkan rasul muhammad singgah sebelum melenting ke langit,” illustrates the historical and religious significance of Palestine. It connects Palestine with the prophets, including the apostles. The use of the word "before" signifies the deep historical ties between the apostles and Palestine. This history is a form of knowledge, as it encompasses the teachings and life values imparted by the prophets and apostles. The history of Palestine is rich with knowledge that can be applied to life. The land has been a center for many teachings originally conveyed by prophets or apostles. This connection highlights the significant role of prophetic knowledge in shaping life values and guiding religious practices. In summary, the knowledge dimension in religiosity involves understanding fundamental religious aspects, as illustrated by the historical and religious significance of Palestine in the poetry. The teachings and values imparted by prophets in this land contribute to the broader religious knowledge that influences and guides believers' lives.

Dimensions of Practice

The practice dimension is a dimension that refers to the results that have been achieved after studying the teachings of one's religion. It could be said that the practice dimension is a positive effect of all religious teachings that are applied in one's life, but the practice dimension does not always have a positive effect. This depends on each individual's perception when studying and then applying. The following is data on poetry quotes from the practice dimension. Sentences of *“Sebuah bom jatuh pada saat kami main hompimpa. Kami tak sempat berpamitan pada orang tua.”* can be explained that saying goodbye to parents is a form of politeness done to people who are respected or older. The fruit of a person's practice when applied to life means that a person is successful with what he learns. Giving greetings is one of the teachings taught in every religion, in this case it means being positive. Giving greetings or saying goodbye is a tradition that is taught from childhood to uphold politeness.

CONCLUSION

Religiosity reflects an individual's loyalty and adherence to religious principles, as demonstrated through their actions and behavior (Setiawan et al., 2021). It is often stereotypically interpreted as an understanding and belief about religion, with an emotional influence on one's religious behavior. Religiosity manifests in how obedient a person is in carrying out worship activities and other religious practices. In the book ‘Perang Pecah Lagi di Gaza’, four dimensions of religiosity are identified: the belief dimension, the worship dimension, the practice dimension, and the knowledge dimension. However, no appreciation dimension was found. Among these, the belief dimension is the most prevalent in the poetry collection, followed by the worship dimension. The respondents' ability to understand religiosity is primarily limited to the dimensions of belief and worship, as these two dimensions are closely related to daily life and are frequently practiced.

This study reveals that most respondents or students have minimal knowledge about religiosity. They often understand religiosity as merely a measure of obedience and the frequency of religious practices. The study indicates a limited ability to comprehend the broader dimensions of religiosity. Research on religiosity, such as this study, aims to facilitate easier access to literature for researchers. It provides valuable insights for those conducting similar studies. The analysis of ‘Perang Pecah Lagi di Gaza’ offers substantial information that can aid in understanding and analyzing religiosity in poetry. This book contains rich data that can be examined from various perspectives, such as semiotics, stylistics, or literary criticism. Moreover, this study aims to enhance understanding and serve as a resource for exploration among students, educators, and the public regarding religiosity. It highlights the importance of expanding the comprehension of religiosity beyond mere obedience and practice, encouraging a deeper engagement with its various dimensions.

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