

‘Mujahadah’ as Moral Education for Students through Hermeneutic Transcendental of "Poison Tree" by William Blake's Poetry

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DOI: <https://10.33096/tamaddun.v24i1.960>

Received: 27 May 2025

Accepted: 29 June 2025

Published: 29 July 2025

Abstract

A literary work of art has the power to directly influence people's thoughts simply by reading a single poem, such as William Blake's "Poison Tree." The main focus of this study is to explore how any kind of poetry can offer people a way of life, moral education, and new experiences. This research is qualitative in nature and uses content analysis to examine William Blake's poem "Poison Tree." Hermeneutics, which is often used in literary studies, is regarded as one of the oldest scientific methods and has roots dating back to the time of Plato. This study centers on interpreting the poem to identify the moral values it conveys, using transcendental hermeneutics in the context of the society 5.0 era, and to explore the types of character education that can be gained. The findings reveal that 'Mujahadah' refers to a struggle against one's passions and the devil, involving a serious effort to overcome these inner conflicts. As stated in a hadith narrated by Bukhari and Muslim, a truly strong person is not one who is physically powerful, but someone who can control their desires even when angry. In the era of disruption brought about by the industrial revolution, transitioning towards society 5.0, literary works like poetry through the use of internet information technology (IoT) and services (IoS), combined with persuasive spiritual cleansing, light, and wise character education.

Keywords: *Mujahadah, hermeneutic transcendental, Poetry, akhlaq education*

INTRODUCTION

Poetry, being the oldest form of literary work, has always had a special place in human life since the time people started settling in communities. It is a universal language that everyone can enjoy because poetry offers a unique kind of pleasure. Its short form makes it easy to read and full of deep meaning. Whether you listen to it or read it, it brings a sense of inner satisfaction to both the poet and the audience. Poetry does not just increase our knowledge; it is more than just information. While studying philosophy or science can help us learn more, poetry helps us see the truth and understand what is valuable. It also helps us understand the world and the people in it better. When you read a poem carefully, you can understand its full meaning. Recently, some students have not been very interested in poetry. They find it hard to imagine the meaning or understand the language, and they think it takes too much time. However, other students and readers really enjoy reading poetry and like the meaning behind every single word. Some people even find that reading poetry helps them succeed in their work and family life. Understanding the theme, content, and descriptions of a poem is one reason they like it.

A literary work, like the poem "Poison Tree" by William Blake, can directly change people's thoughts and feelings. One main goal of this study is to understand different types of

poetry because they can offer people a way of life, moral lessons, and new experiences. Unfortunately, not much research has been done to show the benefits of poetry. There are many obvious advantages: poetry is shorter, making it easier for struggling readers; the rhythm and rhyming help in remembering words and phrases; and when introducing new ideas, poetry can be a powerful tool.

The term "akhlaq education" seems to be gaining more attention worldwide as a way to raise a new generation of young people with strong moral values. In fact, secondary schools in Indonesia have been including akhlaq education since 2010. In the Islamic world, there is a specific term used for this kind of education, called "akhlaq education." It has been a part of Islamic civilization for a long time and has helped shape the moral character of Muslims. The main idea of akhlaq education, or moral education, is about spiritual purification and following the commands of God, Allah, and the Exalted. According to Imam Al-Ghazali, moral education starts from the moment a person is born and continues throughout their life. It involves teaching people through various subjects in a gradual way, with the responsibility of parents and society to guide them toward becoming people with good moral values and close to Allah. Imam Al-Ghazali's views on education focus more on developing good character and instilling virtues in students.

Research from various Islamic countries shows that the model of akhlaq education hasn't changed much over time. It has been passed down from one generation to the next, which makes it less advanced compared to modern approaches to moral education. A better understanding of akhlaq can help improve our moral awareness, make interventions more effective, and create a more civilized and caring society (Walker, 2020).

Literary works are one way for readers and students to understand the lives and backgrounds of different characters in a story. These characters come from different tribes, races, religions, and other backgrounds. Through reading, students can learn about these diverse cultures without having to visit the actual places where they come from. When students read stories and think about the characters, they can see the different cultural backgrounds that shape those characters. Literary works that include akhlaq education can include things like folklore, children's stories, epics, poetry, novels, short stories, novellas, and dramas.

Poetry shows what is perfect or ideal. Unlike biography and history, which talk about real people and facts, poetry uses nature and life to show us images that come from the mind, not from a fixed model. (Aristotle, in Jannah:2018, p. 6). Williams (2004:23) says that poetry is a type of writing that makes life better and helps people learn to read. She thinks poems are easy to read because they have short lines and vivid words that help with reading fluency, understanding, and talking about ideas. Rhyming poems are especially easy to read because they are short and use familiar words.

Poetry is any kind of spoken or written language that has a special rhythm and is used to tell a story or express feelings, thoughts, or feelings. (Jannah, 2018, p. 7) A poem is made of words. The poet uses these words to tell us something in a special way. The poet wants us to pay attention to what they are saying and how they are saying it. These two parts of a poem—what it says and how it is written are just different ways of looking at the same thing. If a word changes or its position in the poem changes, the meaning also changes. So it's wrong to think that a poem is just an idea that has been turned into words. The idea and the words are connected and cannot be separated. (Jannah, 2018:8).

"A Poison Tree" is a poem that talks about anger and what happens when it is not dealt with. It shows the darker side of human nature in a beautiful way. The speaker explains how he talked to a friend about his anger and everything was okay. Nevertheless, when he did not share his anger with an enemy, it started to grow. The poem deals with topics like anger,

revenge, and the fall of human beings. The speaker shows two ways of dealing with anger. As a result, his anger grows. The title is a metaphor. A person who holds in their anger is like a poisonous tree. It destroys itself. The poem uses Bible images to show how holding anger can cause harm. The speaker suggests that acting on anger can stop the need for revenge. Blake believed that anger needs to be expressed. The theme of poisoning appears in many of Blake's poems. The person in "A Poison Tree" who causes harm is similar to Blake's Jehovah, Urizen, Satan, and Newton.

The definitions of Industry 4. 0 are still changing because it is still being studied and developed. Angela Merkel, the German Chancellor, said in 2014 that Industry 4. 0 is a big change that affects all parts of industry. It happens when digital and internet technologies are used together with traditional industries. Schlechtendahl and others in 2015 focus on the speed of how information is available. They describe an industrial environment where everything is connected and can share information with each other. Kagermann and others in 2013 give a more technical definition. They say Industry 4. 0 is when Cyber-Physical Systems (CPS) and the Internet of Things and Services (IoT and IoS) are used in industries like manufacturing, logistics, and other processes. CPS is a technology that connects the real world with the virtual world. This can be done by combining physical processes with computing technologies like embedded computers and networks in a closed-loop system (Lee, 2008 as cited in Hoedi et al., 2018, p. 18). Hermeneutics comes from the Greek word *hermeneutikos*, which means to interpret. The author is interested in studying William Blake's poem called 'Poison Tree.' As someone who loves poetry, they know the meaning behind the poet's message.

Hermeneutics simply means the study of interpreting literature. In literary research, hermeneutics has its own approach. Ricoeur (in Sumaryono, 1999:106) says hermeneutics tries to understand the meaning behind the structure, symbols, and views literature text. According to Habermas (1974). Etymologically, hermeneutics means interpretation. In terms of meaning, it refers to the process of moving from ignorance to understanding or discovery. In the context above, Habermas's hermeneutics forms its construction. The medium for conveying the message is language, whether spoken or written. So, the interpretation is through language, not the language itself. Literary works need to be interpreted because they consist of language, but they also contain deeper, often hidden meanings. Hermeneutics is linked to Hermes, the Greek god who delivers divine messages, which is why it is associated with the idea of interpretation. Hermeneutics is a way of interpreting texts based on how language works. It helps explain literary texts and understand their meaning by looking at the meaning of words and how they form the meaning of the whole. Many meanings are hidden, either by accident or on purpose.

The main function of hermeneutics as a method is to understand religion, and because of this, it is also suitable for understanding literary works, especially since literature is the closest form of writing to religion. At some point, religious texts and literary works are similar. The difference is that religion is about belief and truth, while literature is about imagination and truth in a different way. Both religion and literature use language, whether spoken or written. The hermeneutic approach has provided a method for literary interpretation. First, it involves the relationship between the past and the present. Second, it focuses on the connection between different parts of a text and the whole. This method requires the researcher to interpret based on their awareness of the cultural and historical context. This has made important contributions to the presence and use of hermeneutics such: *First*, hermeneutics includes a clear understanding of "cultural totality," which is the basic and complete picture of a culture or society at the level of its main ideas or beliefs. For example, this might involve looking at how truth has changed over time. *Second*, the role of literature in social life is explained because the analysis starts with the connection between cultural studies and people's overall life

experiences. It looks at the special relationship between literature and how people experience beauty in their social lives. *Third*, hermeneutics allows for understanding across different times by using the idea of function that connects the past and the present. In this way, literary hermeneutics is not a method that tries to explain literary events, but rather an approach that tries to understand them.

According to Juhl (1980), the meaning of a literary work should be related to the author's purpose. The author's intent can be studied through what is shown in the work. The clearer the author's purpose, the better the quality of the work. On the other hand, Hirsh (1967) is somewhat different from Juhl. For Hirsh, meaning does not have to be connected to the author's intent. Readers should not use the author's intent as the standard for meaning. When someone reads a text, whether they understand it or not leads to an interpretation of the text. Discussing a text is never separate from language elements. Heidegger said that language is a part of life that helps create the world from the beginning. Language exists in a way that humans take part in (Eagleton, 2006: 88). As an interpretation method, hermeneutics focuses on language, even though hermeneutic philosophers have different views on the nature and role of language. Understanding happens when the historical significance and our assumptions meet the context of the work. Hermeneutics sees history as a living conversation between the past, present, and future.

The hermeneutic method tries to connect every part of a text to form a complete picture, which is often called a hermeneutic circle. Individual qualities or characteristics can be understood by looking at the whole context, and the whole context can be comprehended by looking at the individual parts (Eagleton, 2006: 104-105). The modern view of literature says that literary works have empty spaces where readers put their own interpretations. The more complex the work, the more room there is for different interpretations.

The hermeneutic method doesn't look for one true meaning but rather the best possible meaning. Regarding the hermeneutic method, there are two approaches that have similar qualities but are used for different purposes: qualitative methods and content analysis methods. The qualitative method is closely related to the hermeneutic method, especially when it comes to interpretation. It comes from the field of philosophy and is used to understand texts, like religious scriptures.

Qualitative methods pay attention to real data and the context in which it exists

In literary research, for example, this may include the author's background, the social environment they were in, and general cultural influences. The main ideas behind qualitative methods are based on the work of thinkers like Max Weber, Immanuel Kant, and Wilhelm Dilthey (Moleong, 1989: 10-11). Vedenbreght (1983: 66-68) clearly explained the content analysis method, which was first used in the United States in 1926. However, in practice, it was used much earlier. As the name suggests, content analysis focuses on the content of communication, both verbal, like language, and non-verbal, such as architecture, clothing, household items, and electronic media. In social science, the content involves social, economic, and political issues, including propaganda. Therefore, it covers all the messages and communications in human life. In literary works, the content is the intended messages, which are part of the nature of literature itself. The stages of literary research involve hermeneutics, which depends on what is being studied. If the work being studied is a classic or old literary piece that has been copied many times, then the search and interpretation of philological aspects are unavoidable. Although it can develop into other interpretations beyond these four steps, it depends on which aspect is being explored. Most importantly, in interpretation, there should be clear indicators, and no element should be left out.

Hermeneutics tries to find meaning by looking at the horizons around the text. These horizons include the author, the text itself, and the reader. By focusing on these three horizons, the process of understanding or interpreting becomes an act of reconstructing and reproducing the meaning of the text. This not only tracks how the author created the text and what they wanted to include, but also tries to recreate meaning based on the situation and conditions when the text is read or understood.

From the above explanation, it can be concluded that analyzing literary works, such as poetry, using the transcendental hermeneutic approach, which combines qualitative methods with content analysis, can provide comprehensive research results (Kutha. Nyoman, 2004: 45-47). Transcendental phenomenology adds new dimensions to the study of human experiences through qualitative research.

Understanding and applying the philosophical ideas like noema, noesis, noeses, noetic, and epoche in a real way can be hard, because they are abstract and complex (Moustakas, 1994, as cited in Stephany Sheehan, 2014:1). Transcendental phenomenology (TPh), which was mainly developed by Husserl, is a way of looking at qualitative research that aims to understand human experiences (Moustakas, 1994). Pure TPh is based on the idea of setting aside all existing beliefs and assumptions (epoche) so that we can look at things clearly, without any bias. This helps the real meaning of things to come out naturally, as they are, within their own context (Moustakas, 1994). Moustakas goes into detail about the philosophical ideas that form the basis of TPh.

Akhlaq education is described as "a purposeful effort to build good character based on core values that benefit both the individual and society" (p. xvi). Humphrey pointed out that many schools do not pay enough attention to students' growth, especially when it comes to a curriculum that focuses on character. Moral education is important for students' social, emotional, and academic growth (Humphrey, in Molly Leifeld, 2005:3). Akhlaq education offers good ways to address ethical and academic problems that are becoming more common (Elkind & Sweet, 2004; Lafer & Tarman, 2019: 232).

Akhlaq education and national education goals are the most important topics in education. Mustakim & Salman (2019) said that akhlaq education is now a major issue in education. Besides helping shape the morals of the nation's children, akhlaq education is also seen as the main base for achieving Indonesia Gold 2045. To create high-quality graduates who have strong character and a resilient mindset, akhlaq education is provided throughout the entire education process. The akhlaq education mentioned here refers to the unique and excellent qualities of the Indonesian people. One of the strengths of Indonesian character is nationalism and a sense of national identity. Indonesia has thousands of islands, many tribes, various religions, languages, cultures, and races, but they are all united by the idea of "Unity in Diversity." (Nasir, 2017: i). The literature shows many authors' views on the importance of akhlaq education. Baldis (2004) repeated Humphrey's concern about schools not properly implementing moral education programs. He argued that students spend 1,260 hours each year with their teachers, so teachers have a moral responsibility to teach moral values to their students. Baldis also talked about how teacher-education programs unintentionally ignore the study of character development. He believed teachers should learn specific curricula and methods to effectively teach akhlaq education in the classroom (Baldis, 2004, in Leifeld, 2015: 3). It can be concluded that literary works help students understand the different backgrounds of people in stories based on their tribe, race, religion, and others. Students from different cultural backgrounds can understand the figures in a story without needing to know the original culture it comes from. When they read literary works, their activities and interpretations of the characters' thoughts can reflect their own cultural perspectives.

William Blake was born in 1757 and died in 1827. When he was ten, he became interested in painting, especially the kind done in ancient churches, like Westminster Abbey. Unlike many famous writers of his time, Blake was born into a family that wasn't very wealthy. His father, James, worked as a hosier, and the family lived in a modest but respectable area of London on Broad Street. Blake studied painting at the Royal Academy, but he never felt at home there. He was a rebel. He was greatly influenced by the ideas of spirits and supernatural beings, which later made him express the idea that truth is supreme. At the same time, classical ideas also deeply affected him. However, his works are considered romantic, even though his behavior was hard to understand. He was a mystic, often believing he saw supernatural visions. Even though he lived in London, his poems are full of natural scenes, including all the creatures that live there, like the "refined inhabitants." His love for nature and animals is closely tied to his beliefs, especially the idea that everything in the world is part of God, and that God exists in everything. In addition to the mystical aspects, Blake also showed a strong interest in children. This is seen in his poems "Song of Innocence" and "Song of Experience," which are written in simple and clear language

Poison Tree

William Blake (1757- 1827)

*I was angry with my friend;
I told my wrath, my wrath did end
I was angry with my foe;
I told it no, my wrath did grow.*

*And I watere'd it in fears,
Night and morning with tears;
And I sunned it with smiles,
And with soft deceitful wiles.*

*And it grew both day and night,
Till it bore an apple bright,
And my foe beheld it shine,
And he knew that it was mine*

*And into my garden stole
When the night had veil'd the pole;
It the morning glad I see
My foe outstretch'd beneath'd the tree.*



METHOD

This study employed a qualitative research design using a hermeneutic-based content analysis to explore moral and akhlaq values in William Blake's poem A Poison Tree. Hermeneutics, as one of the oldest interpretive methods, originates from classical Greek philosophy and has evolved into a central approach in the study of texts, particularly those involving complex symbolic language. In this research, Paul Ricoeur's critical hermeneutics provided the primary theoretical framework, particularly his concept of the hermeneutic arc

which consists of naïve understanding, structural analysis, and comprehensive interpretation. This methodological choice aligns with the study's aim of revealing underlying moral dimensions and interpreting how literary meaning can contribute to the objectives of akhlaq education within the Indonesian educational context.

The primary data source for this research was the full text of William Blake's poem *A Poison Tree*, originally published in 1794 as part of his *Songs of Experience*. The poem was selected due to its rich use of metaphor and its central themes such as anger, revenge, and moral consequence which strongly resonate with akhlaq values such as honesty (ʃidq), forgiveness (ʻafw), and emotional self-control (ʃabr). Secondary data were used to support the interpretation and consisted of scholarly literature related to Blake's work, hermeneutic theory, Islamic moral philosophy, and character education in Indonesia. These included books, peer-reviewed journal articles, and official educational policy documents, such as the *Kurikulum Merdeka*, which outlines the role of character building and moral values in national education.

Data collection began with repeated close readings of *A Poison Tree* to gain a holistic impression of its tone, structure, and thematic direction. Each stanza was then analyzed to identify figurative language, narrative voice, and moral implications. The analysis followed a directed content analysis approach, whereby coding categories were developed in advance based on known akhlaq virtues derived from Islamic education literature. These categories were refined through engagement with the text and included both positive virtues (e.g., patience, honesty, humility) and counter-virtues (e.g., wrath, deceit, vengeance). Each line and image in the poem was interpreted through a process of textual hermeneutics, supported by literature on Blake's symbolism and the broader philosophical grounding of moral education in Islam.

To ensure trustworthiness, this study employed several strategies aligned with qualitative rigor. Credibility was supported through peer debriefing, where two academic reviewers one with expertise in literary studies and the other in Islamic education independently reviewed the coding and thematic categorization. Dependability was addressed by maintaining a detailed audit trail of the coding process, including memoing and version tracking of thematic summaries. Confirmability was enhanced through reflexivity, whereby the researcher documented personal assumptions and perspectives throughout the analysis to minimize interpretive bias. Transferability was ensured by providing thick descriptions of the poem's context, the analytical framework, and its relevance to Indonesian education so that readers may judge the applicability of the findings in similar classroom settings.

Ethical considerations were minimal since the study involved only publicly available literary and academic sources. No human participants were involved, and all secondary materials were used with appropriate attribution and citation following APA 7th edition guidelines. The research does, however, maintain ethical rigor by accurately representing the intentions of original authors and contextualizing their work within the present study's framework.

Finally, the methodological steps directly addressed the research questions by allowing a detailed and systematic exploration of how moral messages are embedded within Blake's poem. The first research question regarding the identification of akhlaq values in the poem was addressed through a close hermeneutic reading that linked linguistic and symbolic features to specific moral categories. The second research question concerning the pedagogical implications for EFL classrooms was addressed by examining how these moral insights can be integrated into lesson plans and discussions, contributing to both language learning and character education in line with Indonesia's national educational vision.

FINDINGS & DISCUSSION

Findings

First Stanza

*I was angry with my friend;
I told my wrath, my wrath did end
I was angry with my foe;
I told it no, my wrath did grow.*

The poet shows feelings of "anger" and "hatred" towards his friend, who at the same time becomes his enemy. These emotions represent the way a human soul can turn anger into hatred. The words "angry" and "wrath" are used in a balanced and harmonious way, along with the contrast between "friend" and "foe." Blake is very skilled in using alliteration and assonance, especially in the words "friend-end" and "foster-growing." He wants to show that humans are affected by desires that turn into anger and hate, which can control the mind and soul. In humans, there are influences from the outside, like the five senses, and from inside, like fantasies, lust, and desires. If lust grows because of food or the strength of nature, it affects the heart. If the senses are blocked, illusions appear, and the heart becomes a place where these influences enter. This condition of the heart is a place where these influences change, and it's not something most people know about.

The second stanza

*And I watere'd it in fears,
Night and morning with tears;
And I sunned it with smiles,
And with soft deceitful wiles*

In the first verse, anger and hatred were still present but were kept under control, hidden behind fear, anxiety, and inner chaos throughout the day and night. However, whenever he met with friends or enemies, he would put on a smile. This gentle smile was clearly shown through the contrast in his imagination, between fear and tears, and between a smile and cunning. Words like "night and morning" and "sunned-soft" help to show this contrast.

According to Al Ghazali in "Ihya Ulumiddun" (1999), it is said that from birth, humans already have a bad nature given by shaitan, which is always tempting, hostile, and causing trouble, day and night, without ever getting tired of teasing and dragging humans into various troubles. The phrase "soft-wiles" shows the contrast in the path of the heart—something that is praised and something that is not, as depicted in this verse. This contrast between good and bad is also shown in the next stanza.

The third Stanza

*And it grew both day and night,
Till it bore an apple bright,
And my foe beheld it shine,
And he knew that it was mine*

The lure of Satan will not disappear from the heart, but it is through something that is used to tempt Satan. In this stanza, the refined form of "anger and hatred" is shown, using the word "apple bright" as a symbol of one of the "delicious fruits." "Fresh" is also used,

representing a sweet temptation that lures enemies into the temple, where they will enjoy it later without realizing that this delicious apple is actually a poisonous poison. "Apple bright" comes from the maintenance of "fears and tears," "smile and cunning," as well as "night and morning" and "sunned and soft," which are more powerful in the heart. This sad heart is connected to the verse in Surah Al-Baqarah, where Allah says, "in his heart there is a disease, and Allah adds to his illness" (QS Al-Baqarah: 10).

The poet asks the audience to pay attention to the meaning, sound, and rhythm of each verse, creating a connection between the heart of each stanza and the hearts of those who appreciate poetry. As mentioned in Surah Al-Mutaffifin, Allah says, "absolutely not! But their hearts have been dominated by what they do" (QS: Al-Muthaffifin: 14). The presence of anger and hatred within the verses of this poem takes hold of the heart. If an angry person cannot free themselves from anger and hatred without remembering or using a radar heart, then this "apple bright" becomes more clearly visible in the next stanza.

The Fourth Stanza

*And into my garden stole
When the night had veil'd the pole;
It the morning glad I see
My foe outstretch'd beneath'd the tree.*

The "garden" of the heart, which is mentioned again and again in each verse of this poem, still uses alliteration and assonance; for example, "stole – pole" and "see – tree." The poet wants to get rid of anger and hatred, which are shown by the words "angry" and "wrath," and he wants to help his friend. This anger and hatred are like a "heart" disease that needs to be removed quickly. A fresh fruit, the "apple bright" from the previous stanza, will now bring positive results and give a new sense of happiness to the heart if he can overcome two diseases in the "garden" of the heart, as mentioned in "In the morning glad I see." If someone makes lust his god and covers his heart with "angry," "foe," and "wrath," then he is a servant of lust, not of God, as stated in the word of Allah Almighty: "Do you know the person who makes his lust his Lord? (Surah Al-Jatsiah: 23)." The word "Outstretch'd" lying "beneath the tree" treats liver disease with a fresh fruit, the "apple bright," which contains the poison of destruction against "friend and foe," lust, anger, and hate. However, the poison on the apple is actually self-control through constant remembrance of God, and finally, happiness is near at dawn when "angry and wrath" are defeated by the "apple bright." As the word of Allah Almighty says, the truly righteous people, if disturbed by a group of devils, will remember Allah and suddenly see the truth (Q. S. Al-A'raf: 201).

DISCUSSION

Moral value of the poem William Blake through Hermeneutic transcendental

The main idea of change comes from Satan, as mentioned by Imam Al-Ghazali. In this stanza, the poet begins to show how poetry influences people, and the following lines will make this clearer. A person is born like a blank slate, (a tabula rasa (Latin: "scraped tablet"), often translated "blank slate" which means they start with no pre-existing ideas or morals. As they grow up, they learn about themselves, their behavior, and their values through their experiences with family, friends, and the world around them.

The family plays a big role in teaching the child their language, culture, and beliefs, and these influences are hard to avoid. From the first to the third stanza, the poet keeps showing anger. Allah praises the good character and morals of the Prophet Muhammad Sallallahu Alaihi Wasallam (P.B.U.H). The Prophet Muhammad Sallallahu Alaihi Wasallam (P.B.U.H)

himself said he was sent to perfect noble character. In Islam, having good morals is part of the religion, like being patient and not getting angry easily. A Hadith from Hasan says that someone with bad morals is hurting themselves. According to Imam Al-Ghazali, real happiness comes from knowing and getting closer to Allah. So, education should help people learn about the God Allah Subhanahu Wataala, improve their character, and live according to Islamic law. Al-Ghazali says education isn't just about learning facts or filling the mind with knowledge. It includes all parts of a person such as intellectual, religious, moral, and physical. It's not enough to just learn from books; knowledge must be used in daily life. Real learning changes how a person behaves and makes them apply what they know in practical ways.

The children's tutors should pay attention to religious education. The moral values shown in each part of the poem "The Poison Tree" by William Blake show the struggle between the feelings inside a person and the control of their body. Therefore, everyone, like students, needs a spiritual guidance every time. Al Ghazali talks about how important religious education is for helping students develop good character and become moral people. He believes that learning without the right purpose can be harmful instead of helpful (Dong et al., 2020). Because of this, students should always try to have sincere intentions when they learn so they can please Allah Subhanahuwataala, who is above all.

Blake was worried about the state of society during that time. He shared some psychiatric facts that happened, as well as a short and simple experience that showed psychological truths. Through these, Blake showed the gap between people and his own identity, his character, and the deep inner experiences contained in his poem, using some facts about the existence of powerful poetic thoughts. If emotions or bad tempers are expressed in beautiful words, they can still help improve human character. Nevertheless, if anger, anxiety, or inner turmoil are hidden behind lies or deceit, they can lead to cruelty and revenge, showing the unpredictable and complicated nature of human values that are not worth following. Blake was smart and careful, but there is a deeper meaning he might not have fully explained. Perhaps without a kind heart, his fears and sadness, which weigh on his smile and trickery, are seen as bad character traits that lead to crime. In addition, there was a time when Blake was very happy and joyful, and he felt the excitement of victory over exhausting anger.

The word "outstretch" is used to make a stronger and more focused point. This word holds deep meaning. Psychologically, it conveys its message through its appearance and sound, not only in its contrast with "Morning and I" and in the joy of "glad" but also through the contrast in the word "stole". Like the teaching methods of Prophet Muhammad, which were drawn from practical experiences that can be judged within the education framework, they include methods such as telling, learning through observation and demonstration, learning by comparison, question and answer, and learning through doing and experiencing. According to Najib (2002, 125-135), in the parable of the Qur'an, the main goal sought by Balaghah experts is to achieve moral and educational objectives.

A parable is a story that helps teach important values and lessons, as used by wise people, scholars, scientists, and leaders. These stories are very effective in making people remember and understand what they learn. The Prophet Muhammad Sallallahu Alaihi Wasallam (P.B.U.H) often used parables in his teachings, like the story of a believer being compared to a palm tree, which has male and female parts and produces fruit when it is fertilized. This teaching is part of the moral education (akhlaq) that the Prophet Muhammad Sallallahu Alaihi Wasallam (P.B.U.H) gave, which is especially relevant today as society moves into a new era of technology and progress. Good moral character includes being motivated to help others, having a positive outlook on life, a broad view of the world, and positive experiences from childhood. Understanding moral values deeply can help us improve

our behavior, create better solutions for problems, and build a more kind and caring society (Walker, 2020).

‘Mujahadah’ is the effort to control one's desires and resist temptation, especially when facing anger or other strong emotions. The Prophet Muhammad Sallahu Alaihi Wasallam (P.B.U.H) said in a hadith recorded by Bukhari and Muslim that a truly strong person is not the one who is physically strong, but the one who can control their desires when they are angry. According to Imam Al-Ghazali, lust has two meanings; a) The power of anger and lust, along with other harmful traits mentioned by Rasulullah Sallallahu Alaihi Wasallam, should be seriously addressed. He pointed out that the worst enemy within a person is lust, which exists inside the body. This lust must be completely removed or strongly resisted at its very source. b) The whisper of Robbani refers to the inner spirit, heart, and soul, which are what make humans different from animals. When these qualities are strengthened, bad traits fade away and the influence of lust becomes clear. This desire is still considered part of the soul.

Allah Subhanahuwataala in Surah Yusuf verse 53, lust always leads to bad things. The use of alliteration and assonance in the third stanza, such as "/stole – pole/" and "/see – tree/," shows that moral education must begin with children. Al-Ghazali, as mentioned in Noval (2000:5), emphasizes the importance of childhood in forming good character. A good upbringing helps children develop strong moral values and live a righteous life. On the other hand, poor upbringing can damage a child's character and make it hard to correct them later. Therefore, it is important to understand the specific moral characteristics of this stage in a child's life in order to guide them properly and effectively.

Education that was not based on religious values considered to have no clear goals. Imam Al-Ghazali's educational approach also emphasizes the importance of sincere intentions in seeking knowledge (Kosim, Nandang, 2024). He believes that knowledge studied without the right intention can bring harm rather than benefit (Dong et al., 2020). Therefore, students must be directed to always maintain sincere intentions in learning in order to gain the pleasure of Allah Subhanahu Wataala.

CONCLUSION

This study has demonstrated that William Blake's A Poison Tree, when examined through a transcendental hermeneutic lens, reveals profound moral and spiritual dimensions that resonate with the Islamic concept of akhlaq education. Through layered analysis of the poem's structure, diction, symbolism, and thematic oppositions such as "friend and foe," "smile and wiles," and "day and night" the research uncovered ethical tensions within the human soul, specifically the inner conflict between anger, deceit, and the potential for moral resolution. The poem metaphorically portrays the consequences of suppressed emotion and moral failure, offering a vivid narrative that aligns with key Islamic virtues such as honesty (ʿsidq), patience (ʿsabr), forgiveness (ʿafw), and spiritual vigilance (mujahadah).

Blake's work articulates the transformation of hidden wrath into destructive outcomes, which mirrors Imam Al-Ghazali's teaching that unchecked desires and internal diseases of the heart are among the greatest spiritual threats to human integrity. The poem's "poisonous apple" becomes not just a literary symbol, but a moral lesson in the necessity of emotional regulation and self-awareness. Within the context of akhlaq education, the poem encourages learners to reflect on their inner struggles and practice spiritual discipline as emphasized in Islamic tradition. The concept of mujahadah, as an ongoing battle against the nafs (ego) and inner impulses, emerges as a central theme. The hadith stating that a strong person is one who controls their anger rather than one who defeats others reinforces the poem's moral stance and supports the integration of such literature in character development curricula.

The study's findings support the relevance of using canonical Western literary texts such as *A Poison Tree* as moral pedagogical tools in Islamic educational settings, particularly within Indonesian EFL classrooms. Literature, as shown in this study, can serve as a bridge between cultural perspectives and universal moral truths. It helps foster empathy, ethical reflection, and critical thinking, especially when contextualized through a culturally sensitive interpretive framework like hermeneutics. The integration of moral values in poetry aligns with Indonesia's national vision of "Emas 2045," which aims to develop a generation that is not only intellectually capable but also morally grounded.

Moreover, the research affirms that the hermeneutic method particularly Ricoeur's model of interpretation provides a rigorous, reflective framework for understanding complex literary texts and extracting their ethical substance. The interpretive process enabled the researcher to connect textual elements with broader *akhlaq* principles and Islamic moral philosophy. As a result, the poem's moral universe became a pedagogical space where students can engage with ethical dilemmas in a safe and reflective environment.

Finally, in the era of rapid technological transformation and societal shifts brought on by the Fourth Industrial Revolution and Society 5.0, this study argues for the continued relevance of moral education grounded in spiritual wisdom. Digital tools and internet-based learning (IoT, IoS) may facilitate access to literary texts, but true transformation depends on internal moral struggle—*mujahadah*—and sincere engagement with the values embedded in such works. Therefore, integrating poetic texts like *A Poison Tree* into character education is not only feasible but essential for producing holistic, ethically aware individuals. Literature, then, becomes both a mirror of human emotion and a guide toward spiritual and moral excellence.

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