

Study of Bharathiar's Poems from The Perspective of Thinking, Ethics and Personality

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ABSTRACT

This article, titled 'Study of Bharathiar's Poems from the Perspective of Thinking, Ethics and Personality' discusses the integrated thinking, ethics and personality based on Bharathiar's poems. The basic source of this study is on one hundred selected poems of Bharathiar. The present study reveals the background, the authorship and the dignity of Bharathiar's poems. Furthermore, the research was made on the aspects of thinking, ethics and personality in Bharathiar's poems. The analysis is based on the Theory of Integrated Thinking System 4K, the Integrated Ethics System 4K and the Integrated Personality System 4K in Bharathiar's poems. This study is a qualitative study using the library research method or the Hermeneutic approach. This study applies the Theory of Thinking, Ethics and Personality System 12K introduced by Mohd. Yusof Hasan. The findings of ethics proved that Bharathiar adheres to the principles of the importance and the needs of human values and human development. From personality point of view, the study demonstrated that Bharathiar had a reputable personality and wise to use natural occurrence as a rhythm to create poems. The focus of the discussion and the findings of this study may increase the interest of researchers who intend to explore the research with a variety of way to stimulate and excite the aspects of thinking, ethics and personality collectively through modern poems for future generations. The finding of this study are useful in the context of 21st century learning which involved a holistic value system.

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Contribution/Originality: This study contributes to the existing literature related to Bharathiar poems and the implications of his work to education today. The findings of the current study contribute towards the understanding of the role of poems in instilling spirituality and ethical system beliefs among students in schools.

1. Introduction

Literary knowledge in the 21st century is an important and relevant form of knowledge in this era (Abdou, 2017). The progress of a country is not only based on the

measurement of physical development, science, and technology but needs to take into account the aspects of humanity and spirituality (Baskar, 2016). Literature is related to other branches of knowledge such as religion, philosophy, culture, politics, medicine, law, and so on. Literary texts are full of dimensions, and they provide a lot of space for students to explore. In addition, the science of literature is a science discipline that is closely related to the emotional aspects and values of human life. Literature does not just provide information about intellectuality but complements it with the world of emotions and values for humans. The presence of value aspects becomes important in the cultivation and formation of human qualities. Poetry is one of the literary works that are included in the lesson content.

Literature (*ilakkiyam*) is something that has direction. The works of literature reflect the pattern of life of a society. Therefore, the lifestyle and daily practices of a society can be known through the results of literature (Venugopal, 2007). The development of language and literary works is the backbone of the culture and tradition of a society. The history of the development of classical Tamil language and literature is discussed by Venugopal (2007). Venugopal (2007) also presents some information about the politics and the pattern of the Tamil state during the Cangam period in his book *Tamilaga Aadchi*.

Boomari and Ilakkuvan (2022) state that the harmonious life is the backbone of the formation of culture and tradition. The formation and strengthening of pure values in a society only can be achieved with a mature culture and tradition. Sunder Rajan (2021) conducted this study based on literature works. Understanding and appreciating the history and characteristics of literary works. The *cangam* era is the basis for recognizing the pattern of life of the Tamil community. The authority of the Tamil community in the *Cangam* period is detailed by Maunaguru (2009). His research presents a variety of information about the early history of the Tamil community.

The development of literature is complementary to the development of language (Astuti et al., 2021). Literature can be said to be a social reflection that has existed since the birth of civilization and human civilization. Literature has a strong influence among intellectuals, and they are admired by the government so that they have a high status in the social hierarchy (Anbalagan, 1996). This is clearly seen since the Sangam period in the 3rd century BC. The development of Tamil literature is said to have started in this period (Bharathi, 1999). The Government of India is found to have relations with other countries since the Sangam Age (Cheran, 1992). The relationship became the basis for the development of Tamil literature in the world.

Bonch-Osmolovskaya (2021) also thinks that authors of literary works need to highlight the thinking from the basic aspects of religious education and moral education in the relevant works in order to be able to curb the various influences of Western culture in this era of globalization in line with the National Education Philosophy. Strictly speaking, children's literature should play a very large role in shaping the civilization and thinking of a nation. Strong literature will give birth to a nation with a strong identity (Boomari, & Ilakkuvan 2022).

Poetry is the oldest literature and has been studied since ancient times and was born before the birth of prose and history. Poetry is also a modern term borrowed from the Indonesian language which means a couplet essay that is concerned with rhyming, rhythm, syllables and choice of words (Govindarajan, 2023). Hemamalathi (2022) gives

the meaning of poetry as a couplet composition. Kennedy, on the other hand, states that poetry is a compilation of rhyming words that give birth to thoughts, composed to create feelings of happiness and pleasure and to evoke emotions. Poetry is the definition, description and thought of the poet holistically. Each poem contains an ideal meaning and a different concept (Bharathi, 1995). However, the specialty of poetry, among others, is the style of expression in an orderly sequence. In this context, poetry should have a set of specific attributes so that it can be categorized as literary poetry.

Based on the definition given, poetry is a compound essay that contains the best words and is arranged beautifully to give birth to thoughts and feelings. Poetry is also one of the forms of literary works that use beautiful words and rich in meaning, the compression of all the elements of language power, containing expressions thoughts, feelings of the poet and the background of the poet himself (Li & Jirajarupat, 2024).

At the end of the 19th century, began the existence of poetry in Tamil literature Malaysia. At this stage, existing poetry is traditional poetry. Poetry traditional is a poem created based on the laws of composing poetry called *Yāppu* law (Arunachalam, 1974). These earliest poems produced by the majority Sri Lankan Tamil community serving in the public sector (Rajeshwari, 2013). The poems that were produced at that time with religious themes such as temples, divinity and festivals related to religion.

Poetry refers to the results of literature written in the form of phrases and arranged in lines. The word poetry comes from the ancient Greek language which means the art of writing language (Gnanasambandan, 1978). Poetry has a high aesthetic value and does not consist of complete sentences. In general, poetry is a rhythmic language and when read the reader can feel the rhythm. Poetry literature consists of poems, poems, verses, *gurindam*, lyrics, *sloka* and *mantra* (Kamarudin, 2017).

Development related to human capital or human resources is not only important for the economic or material development of a country, but it is also important in ensuring the sustainability of an individual's identity (Murugesan, 2018). This makes the development of human capital not only visible from a physical or material aspect, but it is even more important to be seen from the spiritual and spiritual aspects of an individual. The spiritual element in man is the real axis and true essence of him. In relation to that, the spiritual element needs to be nourished and strengthened appropriately through the elements of faith and righteous deeds which are nothing, but the mixture and ingredients found in the noble moral principles in all religions (Purnalingam Pillai, 1994).

1.1. Research Objectives

This study includes four objectives as follows:

- i. Reveal the background, authorship and dignity of Bharathiar poems.
- ii. Investigate aspects of thought, ethics and personality in Bharathiar's poems.
- iii. Analyze the theoretical compatibility of the 4K integrated thinking system (SPB4K), the 4K integrated ethical system (SEB4K) and the 4K integrated personality system (SSB4K)
- iv. Raise the uniqueness of Bharathiar's poems from the perspective of thought, ethics and personality

2. Literature Review

To begin with, a literary study of [Bharathiar's \(2003\)](#) poems is discussed. There are several scholars who cover the biography of [Bharathiar \(2003\)](#). One of them is a scholar named [Bharathi \(1995\)](#) in his book entitled, *Makakavi Subramanya Bharathiar* has written a detailed biography of [Bharathiar \(2003\)](#) from childhood to the end of his life. In addition, he also explained the creation of [Bharathiar's \(2003\)](#) songs, prose and articles that have been published in journals and newspapers involving various themes including religious, political and social aspects.

In addition, the book titled *Irupatam Nurrantil Bharathi* created by [Nandakumar \(1996\)](#) focuses on the biography of Bharathiar. The author's objective is to explain the creation of [Bharathiar's \(2003\)](#) works in the early and late 20th century. In addition, this book also discusses the publication of his works in English which include social, political, economic, educational, scientific, spiritual and feminism ([Sivanarutselvi, 2022](#)). This book summarizes that the writing of [Bharathiar's \(2003\)](#) works contains a style of writing prose and poetry towards a highly imaginative way of thinking. In addition, the application of techniques in poetry can increase the level of thinking for contemporary society. Therefore, this study provides useful input to the researcher to make a more effective analysis in the current study.

Another scholar who contributed to the study of [Bharathiar \(2003\)](#) is Muttu Kannappar and the production of his book titled, *Makakavi-Or Cakaptam* which is a study related to poetry ([Sivanarutselvi, 2022](#)). His study reveals the strong spiritual, religious and devotional aspects of Bharathiar. According to him, Bharathiar is a far-sighted person because he accepts and respects the teachings of other religions that bring good to himself and society. The book titled, *Bharathi Pirantar* as cited in [Nagarajan \(2022\)](#) is also given attention. This study contains the views of Kalki scholars against several other scholars on the history of [Bharathiar's \(2003\)](#) life. Among them is [Bharathiar's \(2003\)](#) involvement in the world of writing, publishing and broadcasting various works. This study helps the researcher understand his life history perfectly and deeply.

Another study that also touches [Bharathiar's \(2003\)](#) thinking is the work created by [Cheran \(1992\)](#) titled *National Consciousness in Tamil Literature*. According to [Cheran \(1992\)](#), [Bharathiar \(2003\)](#) raised the spirit of national consciousness and freedom from colonialism through his poetry. Furthermore, he has presented mystical elements in his religious poetry. This book also explains the purification and awareness of inner knowledge and nature. In addition, this study also talks about the desire to encourage people to become holy people from the point of view of thought and instinct. Therefore, this book can be used to understand [Bharathiar's \(2003\)](#) spiritual and spiritual thoughts.

The study titled *Marumalarccip Pinnaniyil Irupatam Nurrantut Tamil Kappiyankal Bharathi-Bharathithasan-Mudiyarasan Pataippukal Vali or Ayvu* a doctoral thesis of philosophy by [Sunder Rajan \(2021\)](#) should be noted. The study of Bharathiar by the researcher is centered on religion, history, society, politics and culture. In addition, this study also discusses the history of religion in the 19th century until the emergence of the Indian National Congress movement. This study provides a more effective understanding of the message brought from the perspective of the concept of evangelism even though the discussion is more oriented towards religious elements.

Another study is titled, *Bharathiyin Vittiyacamana Parvaikal* written by [Govindarajan \(2023\)](#). This study reveals several views from different perspectives. According to him, [Bharathiar \(2003\)](#) prioritized and created poems related to respect for women. In addition, according to the author of this book, literature played a role as a medium to achieve racial unity in the Sanggam era. For the purpose of strengthening unity, [Bharathiar \(2003\)](#) has translated the contents of some literature materials such as Vedic Rishik and *Geethacaram* lectures from Sanskrit to Tamil language to make it easier for the community to understand and observe them. This study gives an overview to the researcher to understand some thoughts for the current study.

One of the scholars who contributed a lot in the study of Bharathiar is [Rajaram \(2018\)](#). [Rajaram \(2018\)](#) has produced a book entitled *Bharathiyin Mozhi Sinthanaigal: Oru Mozhiyiyal Nokku* which examines the superiority of the Tamil language and insists on the importance of society using the Tamil language in all sectors. According to this author, [Bharathiar \(2003\)](#) contributed a lot to the development of the Tamil language and voiced the view that there is no other language in the world that is more beautiful than the Tamil language. According to [Bharathiar \(2003\)](#), language is an important social device to determine the progress or backwardness of a country.

According to the view of a scholar named [Ponniah \(2019\)](#), *Bharathiar Kattiya Paduttarivup Paatai*, he talks about the poems and essays of [Bharathiar's \(2003\)](#) quotations that have the concept of rationality. He stated that [Bharathiar \(2003\)](#) gave awareness about the importance of basic education for scientific and artistic development for the development of a nation. In addition, he is also said to emphasize the fundamental rights of women who also contribute to the development of the country. [Selvaraj \(2004\)](#) highlighted several similar views about feminism, namely the position of women in society, the issue of the importance of education and the freedom of remarriage. Both of these books can help the current study from the point of view of wisdom.

[Bharathiar \(2003\)](#) emphasized the importance of healthy eating practices for children and society. [Bharathiar's \(2003\)](#) poems emphasize that people eat only nutritious food. According to [Bharathiar \(2003\)](#), there are foods that are cheap but better than expensive. He forbids individuals who are greedy or like to consume excessive food because it can be harmful to health. [Bharathiar \(2003\)](#) followed the footsteps of Vallalar with the habit of consuming healthy food with low quantity to live a healthy life for a long period ([Bharathi, 1995](#)). Western scholars and psychologists who study the basic needs in life to ensure human health agree with Bharathiar's assertion. Psychologist Abraham Maslow's study that humans should meet the basic physiological needs consisting of food, drink, health and air before reaching higher level needs ([Maslow & Lewis, 1987](#)).

Scholar [Hemamalathi \(2022\)](#) agrees with [Bharathiar's \(2003\)](#) opinion and says that Hindu ethical texts such as *Elati* suggest that one wakes up early in the morning to do exercise to stay healthy. The recommended exercise involves six limb movement techniques such as push-ups, standing upright, asana, standing upside down, lying down and jumping to improve the health of the body and mind for a long life. Next, a study with the status of Doctor of Philosophy Degree titled *Tamil Putukavithaikalil Ariviyal Takkam* was conducted by a scholar named [Rajeshwari \(2013\)](#). This Modern Tamil poem presents issues related to the implications that society faces regarding the spread of disease and methods of protecting it. In addition, scholars also talk about the

development of scientific and technological progress that leads to [Bharathiar's \(2003\)](#) view of scientific thinking.

A Study on the Poetical Works of Subramania Bharathi is one of the studies made by [Murugesan \(2018\)](#). This book is popular and gives a good understanding of [Bharathiar \(2003\)](#) thought through devotional songs that made a name for themselves in India. Scholar Meenakshisundaram has selected some classic poems in English and compared them with [Bharathiar's \(2003\)](#) poems. He states how [Bharathiar's \(2003\)](#) poems were influenced by his predecessors such as *Manikkavachakar*, *Kambar* and *Ramalinka Atika*. In addition, he has also quoted various opinions related to poetry suggested by famous writers. The book also explains that [Bharathiar's \(2003\)](#) poetry is full of imagination and rhythm and creates beautiful poems based on his life experiences. His poetic talent and the way of choosing details significantly have made his poetry famous and captivated the hearts of readers. Therefore, his study displays aspects of creativity that can directly help the current study.

Bharathiarin Padaippuk Karpanai is a book created by [Bharathiar \(2003\)](#) related to *Kuyil Pattu* which is one of [Bharathiar's \(2003\)](#) famous quotation poems. *Kuyil Pattu* is a narrative poem divided into nine parts and covering 744 lines. *Kuyil Pattu* conveys a message that includes aspects of spirituality, philosophy and Vedanta. This poem has the concept of imagination because the main characters are *kuyil* (cuckoo bird), monkey and bull. This poem carries a message about the principles of life, the practice of monogamy, the concept of birth and destiny which is the belief of the Hindu religion. Therefore, this study becomes an important basis for building the concept of spirituality and creativity for the current study.

Vallalarum Bharathiyarum is by [Satchidanandan \(1997\)](#) that highlights the similarity of religious principles between other poets and [Bharathiar \(2003\)](#) in their lives. According to [Boomari and Ilakkuvan \(2022\)](#), [Bharathiar](#) believe that the existence of God is a true fact. In addition, [Bharathiar \(2003\)](#) social norms are racial integration, observing life, diet practices and eradicating hunger. This whole book is a guide for the researcher to understand the knowledge about the spiritual values practiced by [Bharathiar \(2003\)](#). This knowledge helps researchers in applying and analyzing spiritual aspects.

Another book that explains the greatness of [Bharathiar's \(2003\)](#) poems is the work of [Anbalagan \(1996\)](#) titled *Kaviyarasar Bharathi*. He said that [Bharathiar's \(2003\)](#) poems are designed with simple language, style, rhythm and terminology to ensure that the message reaches the people. This book contains spiritual aspects related to belief in God Almighty. In addition, the writer also thinks that [Bharathiar \(2003\)](#) respects and considers the nature of the semester to have spiritual elements. The author of this book also touched on the issues of political, economic and social liberation in [Bharathiar's \(2003\)](#) poems. This book also provides guidance in current studies from the spiritual and ethical aspects. However, it can be streamlined further if other aspects.

On top of that, [Varatarācan \(1957\)](#) presents a commentary on poetry lyrics specifically. He also gave priority to the educational issues raised by [Bharathiar \(2003\)](#) in his poems. Another aspect that is highlighted in this book is the comparison from the point of view of the similarity of [Bharathiar's \(2003\)](#) poems with the western priest John Keats. This is a specific analogy presented by scholars Bala. The analogies discussed involve messages such as spirituality, community, Indian freedom, women's rights and education. The way the author analogizes that the talents of [Bharathiar \(2003\)](#) are very different. The topic

analysis in this book encourages the researcher to deepen each element of thought more effectively and is very helpful for the current study.

Nalli Kuppucami Chettiar has created a book titled *Manutattin Mahakavi* which is very helpful for the current study (Srinivasan, 2017). He explained Bharathiar's (2003) experience and survival with Bharathidasan and Kalki. This writing covers several aspects such as the social life of the community, spiritual principles and practices, economic thought and the struggle for women's rights in Bharathiar's (2003) poems. In short, this book provides general information about Bharathiar's (2003) personality and knowledge.

Gnanasambandan (1978) also explained the earnestness of Bharathiar (2003) who fought to claim the freedom of women. Two important women's rights that Bharathiar (2003) advocated were condemning early marriage of girls and encouraging widow remarriage. In addition, according to them, Bharathiar (2003) denounced superstitions that exclude women from engaging in the pursuit of knowledge. Bharathiar (2003) gave awareness that women have wisdom that can help in driving the development of the country. The two books reveal Bharathiar's (2003) struggle to uphold women's rights through the messages contained in his poems.

Christian Piaget in the book *Poet Nightingale Subramaniya Bharathiar* has discussed that Bharathiar (2003) was one of the prominent leaders of the Indian independence movement. His national integration song caused him to get the title "*Desiya Kavi*" (National Poet). His patriotic songs emphasize nationalism, Indian unity, feminism, culture, religion, and the greatness of the Tamil language. This study helps researchers in their efforts to study the prominence of culture in poetry.

In a work, the beauty of language is a must in a work of literature. This means, the elements of the beauty of poetry should be used by the poet to convey feelings and thoughts in a simple and profound form to the reader. A perfect poem with the use of precise language, thoughtful and full of subtlety, easy for the reader to appreciate. All these criteria are contained in Bharathiar's (2003) poems.

According to Ramanujan et al. (1989), said that Bharathiar (2003) is an individual who has his own potential because literary observation will bring a deeper understanding of life. This is because his poems are still used in several fields for the purpose of stimulating readers and even the community. The content of the article talks about religious values and patriotic spirit. This article is very helpful for the current study. Finally, the book titled *Makakavi Bharathiar and Bharathiar Carittiram* (Valkkai Varalaru) written by a scholar named Bharathi (1995) are among the studies involving the background of Bharathiar's (2003) life. Most of his poems, essays and short stories reflect his thoughts on devotion to the Nation and the superiority of the Tamil Language. The study details the history of his life as a Tamil newspaper reporter.

Hassan (2000) is the founder of the 4L Integrated Thinking System Theory (SPB4L) around the 1990s. He did research related to four types of thoughts that are important and should be owned by an individual. The first is a noble thought focused on religious values. Innate thinking is related to excellence, wisdom, glory and wisdom. All three are logical thoughts that refer to true and solid facts. Lastly, lateral thinking, which is creative, the ability to create, produce and develop new and original ideas.

Furthermore, two more books by Mohd. Yusof Hasan's *Pembinaan Teori Pendidikan UPSI* (Hassan, 2000) and *Teori Pendidikan: Pemikiran Global* (Hassan, 2000) examines the Theory of Integrated Thinking specifically. The books contain three theoretical sources of thought education, namely Sumber Addinul Islam, Western and Eastern Civilizations and Malaysia's pluralistic society. He also explained the dual role of humans in detail. In addition, this book also covers the theories of thought pioneered by psychologists, namely Roger Sperry's Theory of Mind and Howard Gardner's Theory.

Analisis Novel Tulang-Tulang Berserakan dari Sudut Pemikiran Pengarang is the idea of SPB4K thought introduced by Hassan (2000) in the Usman Awang National Literary Thought seminar. This work narrates the events of the independence struggle that took place between 1948 and 1952. The characters in the literary work experience various thoughts based on the background of place, atmosphere, time, events, episodes and anecdotes in everyday life. Based on aspects of thinking found in the novel *Tulang-Tulang Berserakan*, Mohd. Yusof Hasan details four types of thinking in an integrated way to analyze the novel.

Study by Wahid and Abdillah (2020) presented aspects of thinking titled *Prosiding Seminar Pemikiran Sasterawan Negara*. This study records the ideology and thoughts of Usman Awang through the language and style of his poetry and prose. Most of his poems also have themes of racial unification, patriotism and nationalism. Therefore, his research on poetry based on the SPB4K approach can help the current study directly.

Another book that discusses the basic concepts of thinking is the result of a quote by a scholar named Hamid (2007), which is titled *Meningkatkan Daya Fikir*. He contains the level of human intelligence and the importance of thinking in life, especially logical thinking. Logical thinking helps the ability and potential of the mind to solve problems and make decisions in everyday life. The results of his research have provided input to the community in addition to increasing the power of thought and helping the current study as a guide to understand the steps of interpreting deductive logic in depth.

Next, a book created by scholar Wahid and Abdillah (2020), entitled *Teknik Berfikir: Konsep dan Proses, Memahami Pemikiran Lateral and Berfikir Secara Logik & Kritis*. These books detail lateral thinking, logic, creativity, thinking tools and various important types of thinking. The content of these books can increase knowledge and produce wise thinkers to make decisions in life. In addition, helping an individual use all thinking skills to increase the power of the mind to advance oneself. Therefore, this study is very helpful for the current study to understand the concepts and techniques of thinking.

Another scholar named Phillips (1997), expressed his views on the importance of encouraging diverse thinking in his book entitled *Pengajaran Kemahiran : Teori dan Amalan*. He also explained the role of teachers in constructing students' thinking through teaching and learning to stimulate students' thinking in the classroom. In addition, this book also discusses that teachers can foster and develop students' thinking skills optimally through the subjects taught. He also explains in depth the biology and psychology of thought. This book is important for analyzing thoughts related to current research.

The most recent study of thought was conducted by scholar Subramaniam (2015) at the University of Malaya in 2015. His study was titled *Pemaparan Budaya Pemikiran*

Masyarakat Tamil Awal Dalam Kesusasteraan Tamil Klasik. This study describes the cultural practices of early Tamil community thinking in daily life. In order to strengthen the reader's knowledge, scholar Seiva Subramaniam has applied the 4K Thinking System Theory (SPB4K) to highlight the essence of the culture of thought to be conveyed. The findings of the study are proven by strong facts and the effectiveness of the SPB4K theory to reveal the thinking of the early Tamil community. The results of this study also show the creation of a new theoretical framework based on acquired knowledge or existing knowledge about current theories. In summary, this study helps the researcher to understand the thinking style of the early Tamil community in addition to deepening the knowledge about the theory of thought explained.

3. Research Methods

This study is based on written sources that have been published. Therefore, this study is in the form of qualitative research that leads to library research in the nature of literature interpretation. Qualitative is a form of research that has a label or name according to the respective category but is not given a number. This form of research is suitable for observational research and content research.

Because the basic material of this study is Bharathiar's poems, in order to achieve a solid research result, the researcher must examine and try to bring the written and implied meaning. For a good understanding, Hermeneutics approach is used in this study. Hermeneutics is an approach that is described as the art of interpreting a text, especially old texts. Overall, this research is aimed at library research based on several methods that are considered appropriate. To conduct this study objectively, four methods were used. That is:

- i. Identification and documentation of basic research materials.
- ii. Research and distribution of data that has been collected.
- iii. Interpretation and analysis process.
- iv. Level of combining materials and reaching conclusions

The analysis was made using the 4K Integrated Thinking System Theory (SPB4K), 4K Integrated Ethical System (SEB4K) and 4K Integrated Personality System (SSB4K). Data and theory in depth to identify and lift the compatibility and uniqueness reflected in [Bharathiar's \(2003\)](#) poetry from the aspects of thought, ethics and personality. Compatibility and uniqueness results, proven by giving concrete and reasonable reasons. The results of the study are also seen from the point of view of previous scholars, before the conclusions and findings of the study are specified.

4. Results

The analysis of aspects of thinking includes four elements, namely spirituality, spirituality, scientific and creativity. The findings for each element are explained in detail. According to [Bharathiar \(2003\)](#), being compassionate, achieving pure and perfect knowledge and giving sincere help to creatures without expecting anything in return are three manifestations of God. Divine perception is something unique in spiritual thinking. The analysis of spiritual thought in [Bharathiar's \(2003\)](#) poems also emphasizes that the general interest of the community should be prioritized to practice a praiseworthy attitude in terms of sacred behavior, be disciplined and expand knowledge according to the principles of Yamas and Niyamas as outlined in the theory of the 4K Integrated Education System (SPB4K) ([Wahid & Abdillah, 2020](#)).

The findings of the study on the thought of spirituality involve the application of pure values to children and society in general (Manimaran, 2006). For the application of good values related to the aspect of children's crafts, Bharathiar (2003) highlighted the view that learning must start in the morning accompanied by songs and games (Bharati, 2009). He also stated that the practice of playing in the evening can improve intelligence and intelligence. In this context, education in Malaysia also prioritizes children's balance from physical, emotional, spiritual and intellectual aspects as emphasized by Bharathiar (2003). The second finding shows that Bharathiar (2003) recorded the importance of mind discipline cultivated to utilize the senses for good only in his poems. In addition, Bharathiar (2003) emphasized that the value of patriotism is essential in life as a citizen (Selvaraj, 2004). From the perspective of social unity and freedom, Bharathiar (2003) emphasizes the element of chivalry among children so that they interact wisely and establish fraternal relationships with their friends without caste discrimination and gender differences. Another discovery is that Bharathiar (2003) emphasizes the value of love and concern for all living beings that benefit humans in his poems.

From a scientific perspective, Bharati (2009) believes in the existence of the sun like other world creation processes, but he insists that the sun is divine in nature. In this regard, Bharathi (1999) acknowledged the discovery of science but at the same time also applied his beliefs and understanding of nature based on the traditions of the Tamil community from the Vaishnavism school. The study also shows that Bharathiar (2003) recognized the concept and role of energy, electricity and gravitational attraction. However, according to him, energy is personalized as sakthi that is used by humans. Another discovery is that Bharathi (1999) insists that science must be used to take care of the welfare of society to overcome drought and lameness in daily activities.

The element of creativity is the last research finding for the aspect of thinking. Bharathi (1995) has a high level of imagination because he can create poems that carry a spiritual message in reality but dreaming. The discovery is also a beautiful rhythm, but its uniqueness is that it is easily understood by all groups of society. Next, he wisely uses counter and metaphor techniques to strengthen the field of science. Bharathiar's (2003) innovative and futuristic poems feature community-oriented themes, and the State is also a superior tool for disseminating current information to the community (Gnanasambandan, 1978). In addition, he used education as the most effective weapon to eradicate the caste system and discrimination that spread among society. Research findings show that Bharathiar (2003) emphasizes knowledge of spiritual, multilingual, vocational and women's education.

The second finding of this study is related to the ethical aspect which includes four elements namely religiousness, professionalism, rationality and humanity. As for religious elements, the findings of the study show that Bharathiar (2003) adheres to the principle of the existence of one God in his poems. In addition, Bharathiar (2003) states that the one God resides in all living beings. God plays the function of destroying egoism, providing protection and preserving beings from the mortal life of the world. This finding is compatible with the 4K Integrated Ethics System Theory (SEBAK) which states that God is the one who can overcome all human problems as described by Bharathiar (2003) about Brahman based on Vedantha philosophy in his poems (Hemamalathi, 2022). This discovery is also compatible with the culture and beliefs of the Indian Hindu community, and this is an additional piece of information obtained from Bharathiar (2003). Although it is found that Bharathiar's (2003) poems are compatible with the

theoretical content of SEB4K, he also provides improvements that reflect the needs and wants of the target community.

From the point of view of the element of professionalism, [Bharathiar's \(2003\)](#) poems emphasize three important points. First, the commitment to the responsibility of maintaining the excellence of the Tamil language in order to promote and elevate its dignity ([Bharathi, 1995](#)). Second, accountability in performing duties and honesty in safeguarding the interests of the people ([Bharathi, 1995](#)). The third aspect is that everyone needs to improve their expertise ([Bharathi, 1995](#)). The three things are clearly certified by the SEB4K theory from Careetika of public service as well as the uniqueness of [Bharathiar \(2003\)](#) highlighting the competence and expertise to renew and use progressive ideas through literature to society.

Next, research on the element of rationality proves that [Bharathiar \(2003\)](#) believes in science that can overcome injustice and social inequality. In addition, the observations in this study show that [Bharathiar \(2003\)](#) demands women's freedom, gender equality and property ownership without discrimination. Research findings related to rationality elements show compatibility with Teleology theory and Utilitarianism as suggested in SEB4K theory ([Ponniah, 2019](#)). This theory emphasizes actions that bring maximum good to many people as Bharathiar produces poems that bring benefit to society ([Nagarajan, 2022](#)).

In terms of humanitarian elements, [Bharathiar \(2003\)](#) highlights the view that humanitarianism is born from a feeling of love for all living beings by ensuring that basic needs are met ([Nagarajan, 2022](#)). The study also shows that [Bharathiar \(2003\)](#) made people aware of the importance of bravery and patriotism among the local community to defend the moral and ethical principles of the nation. From an ethical aspect, [Bharathiar's \(2003\)](#) adherence to the importance of human values in an individual compared to religion has raised the uniqueness of his poems. This study proves that [Bharathiar's \(2003\)](#) poems are in line with Carol Gilligan's theory that emphasizes the moral development of women, namely the Ethics of Care ([Philips, 1997](#)). Meanwhile, the concept of Good Will proves that [Bharathiar's \(2003\)](#) poems emphasize moral actions that maximize good for society ([Rajaram, 2018](#)).

The current study is also made from the aspect of personality which includes elements of truth, wisdom, trustworthiness and skill in [Bharathiar's \(2003\)](#) poems. Research on the element of truth shows that [Bharathiar \(2003\)](#) emphasizes the human desire to achieve spiritual perfection through discipline of mind and destiny that originates from good or bad human behavior ([Sivanarutselvi, 2022](#)). This discovery shows the uniqueness of [Bharathiar \(2003\)](#) who applies Siddha knowledge to bring awareness to the community. This section shows compatibility with the psychoanalytic theory introduced by Sigmund Freud in the 4K Integrated Personality System Theory (SSB4K) involving the level of Superego behavior ([Kamarudin, 2017](#)). Superego behavior insists that humans practice practices and prohibitions that lead to ideal and moralistic behavior.

5. Conclusion

In conclusion, the study proves that [Bharathiar \(2003\)](#) is a far-sighted poet. His outstanding wisdom is understanding the current needs of society and the world. He brought change and innovation into his poems. In addition, [Bharathiar \(2003\)](#) was the

first among the Tamil poets who voiced women's rights, especially reform in thought and education. Another reform presented by [Bharathiar \(2003\)](#) through his poems is to create a socialist society without caste discrimination. He was found to hold the principles of equality and brotherhood. This study shows that [Bharathiar's \(2003\)](#) works include narrative poems, prose, short stories and essays as well as poems on the themes of India's independence struggle, love, children, the universe and the glory of the Tamil language. In addition, his works also emphasize reformist elements with a political, economic and social axis that contain high values of thought. [Bharathiar's \(2003\)](#) three poems, namely Kuyil Pattu, Kannan Pattu and Pancali Capatam have brought him fame and are considered to be the most valuable literary works to date. Studies also show that [Bharathiar's \(2003\)](#) various poems have led to some high recognition for him. These include the 'National Poet' (Teciya Kavi), the 'Great Poet' (Makakavi) and the Achiever of the Highest Thought' (Sittar). In addition, the construction of the theories of [Hassan \(2000\)](#) which involves aspects of thought, ethics and personality in an integrated SPESB12K is very synonymous with the National Education Policy, Ministry of Education Malaysia (KPM). Furthermore, his theories were found to be helpful in producing holistic people who include knowledge, positive behavior and commendable attitudes in order to realize the vision of the country. Along with globalization, the current study proves that [Bharathiar's \(2003\)](#) poems also meet current educational needs and are compatible with the goals of 21st Century Learning.

Ethics Approval and Consent to Participate

The researcher conducted the current study in adherence to the ethics guidelines of Universiti Malaya and the guidelines provided by the Educational Policy Research Development sector.

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Conflict of Interest

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