

GURINDAM DUA BELAS CONTRIBUTION COMPOSITION RAJA ALI HAJI (1808 – 1873 M) IN ENRICHING THE TREASURES OF ISLAM

Kontribusi Gurindam Dua Belas Gubahan Raja Ali Haji (1808 – 1873 M) Dalam Memperkaya Khazanah Islam

Nurliana¹, Miftah Ulya², Sukiyat³, Usman⁴

¹Sekolah Tinggi Agama Islam Diniyah Pekanbaru Riau.

²Sekolah Tinggi Agama Islam Diniyah Pekanbaru Riau.

³ Universitas Islam Negeri Sultan Sarif Kasim Riau

⁴Universitas Islam Negeri Sultan Sarif Kasim Riau

nurliana@diniyah.ac.id miftah@diniyah.ac.id, sukiyat@uin-suska.ac.id.
Usman1969@uin-suska.ac.id

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ABSTRAK

Abstract: Gurindam Dua Belas Composition Raja Ali Haji part of the ancient manuscripts of the pride of the Riau Malay people and the Riau Archipelago, Gurindam contains a unique message consisting of twelve chapters, Each chapter contains advice that is in line with the order of human life, the first article is a message of religious advice, ending in the article the twelfth about the message before facing death. Gurindam is a unique culture in the form of artistically valuable literature which is sung in Malay rhythms at traditional events in the Malay area which are enshrined by the people, especially the Riau Malays and the Riau Islands. Gurindam Dua Belas contains its own meaning attached to its people so that its existence exists to this day. The research method used by library research is content analysis. The research findings show that the contribution of Gurindam Dua Belas in Islamic literature is literature with artistic value, messages of religious advice, messages of education, moral messages, messages of order of life.

Keyword: *contribution, gurindam, treasure, Islam*

Abstrak: Gurindam Dua Belas Gubahan Raja Ali Haji bahagian dari naskah kuno kebanggaan masyarakat Melayu Riau dan Kepulauan Riau, Gurindam mengandung pesan unik terdiri dari dua belas pasal, Setiap pasal mengandung nasehat yang sejalan dengan tatanan kehidupan umat manusia, pasal pertama pesan nasehat keagamaan, diakhiri pada pasal kedua belas tentang pesan sebelum menghadapi kematian. Gurindam menjadi budaya unik dalam bentuk sastra bernilai seni yang dilantunkan dalam irama Melayu pada acara adat di kawasan Melayu yang diabadikan masyarakat khususnya Melayu Riau dan Kepulauan Riau, Gurindam namanya juga diabadikan pada halte Bus dan pos kepolisian se Kota Pekanbaru Riau. Gurindam Dua Belas

mengandung makna tersendiri yang melekat bagi masyarakatnya sehingga keberadaannya eksis hingga kini. Metode penelitian yang digunakan library research menggunakan content analysis. Novelty penelitian bahwa kontribusi Gurindam Dua Belas dalam khazanah Islam yaitu sastra yang bernilai seni, pesan nasehat keagamaan, pesan pendidikan, pesan moral, pesan tatanan kehidupan.

Kata Kunci: *contribution, gurindam, treasure, Islam*

1. Introduction

Culture is universally based on the desire of the Indonesian people to appreciate regional culture and give birth to a national culture, without reducing regional cultural independence and not intervening from one regional culture to another. Freedom of a regional culture starting from the level of ideas, social activities, cultural materials, to universal elements, religion, science, technology, economy, social organization, language and communication, art, and ancient texts owned by each region due to the condition of the Indonesian nation plural. (Raja Ali Haji, 2007)

Each ethnic group has a variety of local wisdom, religious leaders, government, and religious educators should understand, appreciate and provide reinforcement and development or persuasive correction of local wisdom. Local wisdom consists of various ethnic groups in Indonesia, such as the Malay: "a different bottom is a different fish, where the earth is stepped on there the sky is upheld". means building culture through community life. The values and norms that must be developed must be compatible with the local culture. For example in DIY / Yogyakarta: "Alon-alon waton an act (even if it's slow as long as it doesn't break the rules / safe: be careful); Splice (mutual help), means there are values or rules and brotherhood. (Raja Ali Haji, 1928)

The Riau Malay and Riau Archipelago Society (KEPRI) generally chant the Gurindam Dua Belas couplets at social, community, religious events which have been maintained until now as a tradition in culture. The process of carrying out religious beliefs, can be seen in behavior, manners, as stated in Gurindam Dua Belas which have high Islamic treasure values, both educational values, religious values, psychological values, social values, moral values, and artistic values. Gurindam Dua Belas has artistic value, often sung accompanied by songs with Malay nuances. Each chapter is hummed with a different rhythm. Gurindam Dua Belas is Raja Ali Haji's work which is so popular, the collection of articles in Gurindam Dua Belas is a form of Raja Ali Haji's syiar to provide Islamic-based moral guidance, containing Islamic advice that reminds us of the meaning of life. (UU. Hamidy, 1995)

The Gurindam Dua Belas Manuscript composed by Raja Ali Haji is part of the local culture that has been immortalized by the community, especially the Riau Malay and Riau Islands (KEPRI) people in enriching Islamic treasures, building the order of social life of their followers regarding religion or morals is a separate offer of discussion. This need will be answered in this paper, including the contribution of Raja Ali Haji's Gurindam Dua Belas Compositions in

Enriching Islamic Treasures, of course it is urgent and interesting to study more deeply. (Ulya, 2020).

2. Method

The research method used is library research through reference studies. The primary source is Raja Ali Haji's Gurindam Dua manuscript, other book sources related to the study of Dua Dua Gurindam, secondary sources use the works of Raja Ali Haji related to Raja Ali Haji's understanding and style of thinking in expressing ideas and other helpful reference books in reviewing the discussion. After obtaining the study material, data selection was then carried out and analyzed using Alisys content. (Nurliana, 2019c)

3. Results and Discussion

a. Overview of Raja Ali Haji's Profile

Raja Ali Haji is a versatile intellectual, author of political, historical, religious and literary books, while also serving as a teacher. Raja Ali Haji marked a new chapter in the history of Malay culture. The brilliant achievements achieved as actors of history in the Riau-Lingga kingdom which were so popular, were remembered and remembered and then immortalized in various moments. History has recorded its name as the son of the chosen nation who needs to be respected and emulated.

Raja Ali Haji's full name is Raja Ali al-Hajj Ibni Raja Ahmad al-Hajj Ibni Raja Haji Fisabilillah bin Opu Daeng Celak alias Engku Haji Ali Ibni Engku Haji Ahmad Riau. Born in 1808 AD in the center of the Riau-Lingga Sultanate on Penyengat Island (now included in the Riau archipelago region of Indonesia). (Nurliana, 2019b)

Raja Ali Haji grew up in the Riau-Lingga royal palace with high and strict discipline. He studied with prominent scholars who came and settled on Penyengat Island. Raja Ali Haji mastered Arabic, was a scholar, state administration expert, humanist, and literature. Since the age of 12, Raja Ali Haji has been involved in royal affairs under the guidance of his father. At the age of 30, he had followed his cousin, Tuan Muda Raja Ali Ibni Raja Jakfar, touring the royal area. Raja Ali Haji played an important role in advancing Karimun Island as a tin producer. Raja Ali Haji's official position from 1858 until the end of his life in 1873 was to hold the royal reins regarding law in the Riau-Lingga Kingdom. (Nurliana, 2019a)

In the 1840s, Raja Ali Haji's initial activities as a writer were to produce poetry by Abdu Muluk. Then together with King Abdullah and a Dutchman he went to explore tin ore mining in Karimun and Kundur. Both the journey to Betawi, to the area on the north coast of Java Island, to Mecca, and complicated political events by Raja Ali Haji are described in a distinctive style in his book *Tuhfat Al-Nafis*. At the request of his cousin, the young lord Raja Ali Marhum. Raja Ali Haji compiled guidelines for the spelling of Malay letters which he entitled *Bustan Al-Katibin*; and it was to his brother that he dedicated two guidebooks on law and government entitled *Tsamarat Al-Muhimmah* and *Muqaddimah Fil Intizam*. (Hamidy, n.d.)

The Malay Sultanate in Riau, especially during the reigns of Riau-Johor and Riau-Lingga, succeeded in growing the Malay language into a written language, Raja Fisabilillah (grandfather of Raja Ali Haji) was recognized as a National Hero because of his unyielding struggle to expel Dutch colonialism from the motherland, Raja Ali Haji was later inaugurated by the government of the Republic of Indonesia as a National Hero in 2007. Raja Ali Haji is credited with laying the foundation of the National language, namely Indonesian. In her paper, in conjunction with proposing Raja Ali Haji as a National Hero, Nurhayati Rahman even "cast" Raja Ali Haji as the enforcer of the great pillar of civilization in Southeast Asia. (Miftah Ulya, 2019)

The list of works by Raja Ali Haji is the result of the collection carried out, as follows:

1. *Gurindam Dua Belas* (1857)
2. *Bustanul Khatibin* (1857)
3. *Muqaddimah Fil Intizam Wazaif Haji al-Malik* (1857)
4. *Samratu I-Muhimmati / tamarat al-Muhammad* (1857-1886)
5. *Kitab Pengetahuan Bahasa* (1858)
6. *Silsilah Melayu Dan Bugis* (1865)
7. *Tuhfat al-Nafis* (1865)
8. *Syair Kitab /Hukum al-Nikah /Syair suluh Pegawai* (1866 dan 1889)
9. *Syair Siti Sianah/jawharat al-Maknunah* (1866 dan 1923)
10. *Syair Sinar Gemala Mestika Alam* (1893)
11. *Syair Hukum Faraid* (1893)
12. *Syair Awal* (1863) (Raja Ali Haji, 2009)

In addition, Raja Ali Haji wrote guidebooks in managing the kingdom, namely al-Wustha, Al-Qubra, Al-Sugra and the Commemoration of the History of the State of Johor. In the print media published by the Dutch, in Batavia, his writings were scattered as well as expert comments about his writings. Likewise in print media published in Singapore.

b. Gurindam Dua Belas as Malay Culture

Raja Ali Haji's Gurindam Dua Belas is part of local culture and is a unique work compared to ancient manuscripts in Riau, such as rhymes, poetry, and even the gurindams that appear today still refer to Raja Ali Haji's Gurindam Dua Belas. The uniqueness of Gurindam Dua Belas in terms of its content lies in Islamic religious advice, when viewed from the educational value of Gurindam Dua Belas it educates the younger generation from the content of the message conveyed, each line of verse corresponds to the equivalent word used so that it has artistic value while being sung to the accompaniment of Gurindam rhythms. (Raja Ali Hajj, 2007)

Gurindam Dua Belas composed by Raja Ali Haji is a work that is difficult to compare. The virtue of this work is the beauty of the poetry and the choice of words in an artistic form, especially the inner beauty, namely the content of a deep, clear message with a pure light of clarity. Gurindam Dua Belas was written by Raja Ali Haji as a deep appreciation of the Qur'an in Surat Ibrahim [14]: 24.

Do you not see how Allah has made a parable of a good sentence, like a good tree, its roots are firm and its branches (towering) to the sky.

The Gurindam Dua Belas manuscript is part of an old type of poetry, but the message contained in each line contains Islamic treasure values which are very thick with psychological advice, each line is expressed in Malay, but the meaning content is taken from syari' rules Islamic teachings that are guided by the Koran and Hadith of the Prophet Muhammad, so that everyone who reads or listens to it will feel happy with the chanting of the rhythm of the Gurindam, and advice in living a religious life or other social life. (Koentjoroningrat et.all, 2007)

c. Messages of Advice in Gurindam Dua Belas

The message of advice in Gurindam Twelve emphasizes the order of life of the people based on Islam.

Pasal Pertama

*Barang siapa tiada memegang agama
Sekali-kali tiada boleh dibilang nama.
Barang siapa mengenal yang empat
Maka yaitulah orang yang ma'rifat
Barang siapa mengenal Allah swt.
Suruh dan tegaknya tiada ia menyalah
Barang siapa mengenal diri
Maka telah mengenal akan Tuhan yang bahari
Barang siapa mengenal dunia
Tahulah ia barang yang terpedaya
Barang siapa mengenal akhirat
Tahulah ia dunia mudharat*

Pasal Kedua

*Barang siapa mengenal yang tersebut
Tahulah ia makna takut
Barang siapa meninggalkan sembahyang
Seperti rumah tiada bertiang
Barang siapa meninggalkan puasa
Tidaklah mendapat dua termasa
Barang siapa meninggalkan zakat
Tiadalah hartanya beroleh berkat
Barang siapa meninggalkan haji
Tiadalah ia menyempurnakan janji*

Pasal Ketiga

*Apabila terpelihara mata
Sedikitlah cita-cita
Apabila terpelihara kuping
Khabar yang jahat tiadalah damping
Apabila terpelihara lidah*

*Niscaya dapat dari padanya faedah
Dari pada segala berat dan ringan
Keluarlah fi'il yang tidak senonoh
Anggota tengah hendaklah ingat
Di situlah banyak orang yang hilang semangat
Hendaklah peliharakan kaki
Daripada berjalan yang membawa rugi*

Pasal Keempat

*Hati itu kerajaan di dalam tubuh
Jikalau zalim segala anggota tubuh pun rubuh
Apabila dengki sudah bertanah
Datanglah daripadanya beberapa anak panah
Mengumpat dam memuji hendaklah pikir
Di situlah banyak orang yang tergelincir
Pekerjaan marah jangan dibela
Nanti hilang akal di kepala
Jika sedikitpun berbuat bohong
Boleh diumpamakan mulutnya itu pekung
Tanda orang yang amat celaka
Aib dirinya tiada ia sangka
Bakhil jangan diberi singgah
Itulah perompak yang amat gagah
Barang siapa yang sudah besar
Janganlah kelakuannya membuat kasar
Barang siapa perkataan kotor
Mulutnya itu umpama ketor
Jika tidak orang lain yang berperi
Pekerjaan takabur jangan direpih
Sebelum mati di dapat juga sepih
Jangan mengambil pekerjaan yang haram.*

Pasal Kelima

*Jika hendak mengenal orang berbangsa
Lihat kepada budi dan bahasa
Jika hendak mengenal orang yang berbahagia
Sangat memelihara yang sia-sia
Jika hendak mengenal orang mulia
Lihatlah kepada kelakuan dia
Jika hendak mengenal orang yang berilmu
Bertanya dan belajar tiadalah jemu
Jika hendak mengenal orang yang berakal
Di dalam dunia mengambil bekal
Jika hendak mengenal orang yang baik perangai
Lihat pada ketika bercampur dengan orang ramai*

Pasal Keenam

Cahari olehmu akan sahabat

*Yang boleh dijadikan obat
Cahari olehmu akan guru
Yang boleh tahukan tiap seteru
Cahari olehmu akan isteri
Yang boleh menyerahkan diri
Pilih segala orang yang setiawan
Cahari olehmu akan abdi
Yang ada baik sedikit budi*

Pasal Ketujuh

*Apabila banyak berkata-kata
Di situlah jalan masuk dusta
Apabila banyak berlebih-lebihan suka
Itu tanda hampirkan duka
Apabila kita kurang siasat
Itulah tanda pekerjaan hendak sesat
Apabila anak tidak dilatih
Jika besar bapanya letih
Apabila banyak mencacat orang
Itulah tanda dirinya kurang
Apabila orang yang banyak tidur
Sia-sia sajalah umur
Apabila mendengar akan kabar
Menerima itu hendaklah sabar
Apabila mendengar akan aduan
Membicarakannya itu hendaklah cemburuan
Apabila perkataan yang lemah lembut
Lekaslah segala orang mengikut
Apabila perkataan yang amat kasar
Lekaslah orang sekalian gusar
Apabila pekerjaan yang amat benar
Tidak boleh orang berbuat onar*

Pasal Kedelapan

*Barang siapa khianat akan dirinya
Apalagi kepada lainnya
Kepada dirinya ia aniaya
Orang itu jangan engkau percaya
Lidah suka membenarkan dirinya
Dari pada yang lain dapat kesalahannya
Dari pada memuji diri hendaklah sabar
Biar dari pada orang datangnya kabar
Orang yang suka menampakkan jasa
Setengah daripadanya syirik mengaku kuasa
Kejahatan diri disembunyikan
Kebajikan diri diamkan
Ke'aiban orang jangan dibuka*

Ke'aiban diri hendaklah sangka

Pasal Kesembilan

*Tahu pekerjaan tak baik tetapi dikerjakan
Bukannya manusia yaitulah syaitan
Kejahatan seorang perempuan tua
Itulah iblis punya penggawa
Kepada segala hamba-hamba raja
Di situlah syaitan tempatnya manja
Kebanyakan orang yang muda-muda
Di situlah syaitan tempat bergoda
Perkumpulan laki-laki dengan perempuan
Di situlah syaitan punya jamuan
Adapun orang tua yang hemat
Syaitan tak suka membuat sahabat
Jika orang muda kuat berguru
Dengan syaitan jadi berseteru*

Pasal Kesepuluh

*Dengan bapak jangan durhaka
Supaya Allah tidak murka
Dengan ibu hendaklah hormat
Supaya badan dapat selamat
Dengan anak janganlah lalai
Supaya boleh naik ke tengah balai
Dengan kawan hendaklah adil
Supaya tangannya jadi kapil*

Pasal Kesebelas

*"Hendaklah berjasa
kepada yang sebangsa"
"Hendaklah jadi kepala,
buang perangai yang cela"
Hendaklah memegang amanat,
buanglah khianat"
"Hendak marah
dahulukan hujjah"
Hendak dimulai
jangan melalui"
"Hendak ramai,
muliakan perangai"*

Pasal Kedua Belas

*Raja mufakat dengan menteri
Seperti kebun berpagarkan duri
Betul hati kepada raja
Tanda jadi sebarang kerja
Hukum adil atas rakyat*

*Tanda raja beroleh inayat
Kasihkan orang yang berilmu
Tanda rahmat atas dirimu
Hormat akan orang yang pandai
Tanda mengenal kasa dan cindai
Ingatkan dirinya mati
Itulah asal berbuat bakti
Akhirat itu terlalu nyata
Kepada hati yang tidak buta. (Raja Ali Haji, 2007)*

d. Contribution of Gurindam Dua Belas by Raja Ali Haji in Enriching Islamic Treasures.

Gurindam Dua Belas contains advice, gurindam which is popular in the community and is taught in schools, namely Gurindam Dua Belas by Raja Ali Haji (1808–1873 M), couplets of Gurindam giving advice to live safely in the world and the hereafter which are grouped into twelve article, all the verses in each article are taken from the values of Islamic treasures that are actualized in everyday life. (Koentjoronggrat et.all, 2007)

If now the government through the Ministry of Education and Culture is intensively raising the issue of the importance of character education for all the nation's children, then Gurindam Dua Belas has long raised this issue as a major issue. Through soft speech in the language as it is in every line, gurindam gives advice with definite conditions and solutions in each article. A culture that is full of values that are dynamic, positive, active, creative, forward-looking, capable of expressing the existence of Malay self and Malay culture. (Nurliana, 2018)

The contents of Gurindam Dua Belas continue to exist in social life along with the development of science and technology. The ongoing changes in people's lives do not cause the contents of Gurindam Dua Belas to be out of date, the noble values contained therein are eternal and can be utilized at all times. The essence of the contents of Gurindam Dua Belas are noble values, religious values, culture and norms that exist in society.

In the midst of the hustle and bustle of the problems of the nation and state and the scattering impact of scientific developments which have affected the exemplary crisis, the presence of the Gurindam Dua Belas verses is understood and actualized, can be felt as a solution that soothes the sweltering life of the nation's children. To remind a truth to anyone, it is not necessary to use harsh, angry, emotional language, but it is sufficient to convey it through subtle and wise advice from several verses of the Gurindam Dua Belas. The contents of Gurindam Dua Belas contribute to Islamic treasures. (Raja Ali Hajj, 2009)

Malay people make Islam as a source of values that fill and become the main core of their culture, namely; language, knowledge system, social system, technology, economy, belief and art. Not only does it enrich the treasures of Malay culture through absorbing positive values that come from

outside, it also fosters positive fanaticism towards its own culture. (Hamidy, n.d.)

Gurindam Dua Belas' goals are to help individuals re-realize their existence as creatures of Allah. so that happiness in the world and the hereafter is achieved, endowed with ratios so that they become creative beings, have intellectual intelligence, emotional intelligence, so as to produce humans who master science and technology with religious foundations. (Dahlan, 2015)

The verses of Gurindam Dua Belas based on the order of the chapters are a series of human lives that need to be directed towards something positive based on the Islamic religion and societal norms. (Raja Ali Hajj, 2009)

Gurindam Dua Belas provides educational values for mankind, balances worldly and spiritual life, balances science and technology with the principles of faith and piety so that harmony is realized, bringing prosperity in personal, social, national and state life even to the life of the world and the hereafter. Usually, the values that are passed on to the children of the Malay people, in particular, are the noble values of religion, culture, and spirituality. Gurindam Dua Belas' Contribution in Enriching Islamic Treasury:

1) Islamic religion-based education

Understanding and the need for religion is human nature as a foundation for the happiness of life and as the main basis for understanding the basis of education, behavior, norms and rules of society, so as to avoid conflict, to feel inner and outer peace towards worldly and spiritual happiness. (Nurliana & Ulya, 2021)

1) Practice of Shari'a (worship)

The practice of Shari'a in the form of worship which is carried out in totality contains various benefits that affect the quality of mental and physical health. Routines in carrying out worship with sincerity and humility are able to provide educational values that should be applied in living life so as to shape Muslim personality traits to appear as charismatic, knowledgeable, disciplined, calm, humble, honest, have spiritual aspects that are divine. goodness, positive potential must be trained, accustomed to, and nurtured so that it leads to better, calmer, and more prosperous. (Nurliana, 2022)

2) Control of limbs.

The human need for religion requires carrying out orders and staying away from religious prohibitions, being able to control limbs, positioning humans according to their nature. if you are not able to control the desires of the limbs of human life will be threatened his personality, health and peace of life worldly, ukhrawi. (UU. Hamidy, 2010)

3) Emotional intelligence.

The humans experience various problems from several aspects of life, such as envy, flattery, anger, lying, self-disgrace publication, harsh speech, dirty talk, arrogance, all of the above actions are part of the negative side of life, so intelligence is needed. emotional to filter the good from the bad. Pure human nature, since its origin, carries religious potential, but because of its weaknesses, humans have the opportunity to commit various deviations. (Kling, 2003)

4) exemplary

The human personality is seen in the ability to master knowledge and maintain a balance between knowledge and attitude. Knowledge as a basis for building intellectual, moral values that guarantee prosperity, harmony and security in society so that a respectable and advanced nation is realized. Exemplary is able to influence the environment, good example in various aspects makes crime possible, and moral depravity will avoid life. a noble person is seen from his behavior and speech, a happy person is a person who is frugal and does not do useless things. A smart person is someone who never gets tired of learning and taking lessons from his life, a good person is seen when he mixes with the crowd. (Nurliana, 2018)

5) Growing compassion (rahmah).

Rahmah is interpreted as compassion and gentleness, the process of interaction in society needs to foster a sense of compassion (rahmah) in full peace, understanding each other, full of tenderness. Compassion-based education (rahmah) is very helpful in developing the mentality of students, because with love humans can live and have strong motivation within themselves. Affection needs to be built as in friendly relations, between teachers and students, parents and their children, between superiors and subordinates. With affection for the educational process between individuals and their environment there will be a reciprocal relationship that influences each other. So that the goals of education, noble values in society and harmony between one and the other in terms of human life are well established. (Raja Ali Haji, 2009)

6) Education based on gentle words.

Education based on gentle words, psychologically the interlocutor will focus on what is conveyed. Gentle speech is highly recommended, especially when dealing with hard-tempered people, difficult to accept advice. Thus it will quickly follow.

7) Need motivation

Motivation has a strategic role in every activity, the function of motivation; Encourage to do, determine the direction of action, select actions. In the eighth chapter of Gurindam Dua Belas, it gives motivation to the people not to betray, to be wary of disgraceful actions. Motivating oneself to appear confident, building spirituality based on ultimate truth. (Lian Kween Fee, 2001)

8) Care for the environment

The environment influences personality, lifestyle, education and association from all sides of life, the environment in question is the family environment, school environment and community environment. If a person is in a comfortable, secure environment that cares about education, then this will also give color to the pattern of life for the next generation. Differences in attitude patterns of thinking is the influence of the environment. The environment tends to produce certain types as well as generate behavioral tendencies.

9) Deliberation / consensus.

Deliberation or consensus is the principle of the state in making decisions, so that in making policies especially related to shared interests, deliberation has its own influence in realizing shared desires. So that no party is harmed, the practice of deliberation is impossible to side with the interests of certain groups. (Nurliana, 2003)

10) Justice.

Justice is an urgent matter in leadership in law enforcement. A leader must be able to make decisions fairly, otherwise it will trigger conflict so that the truth only belongs to those in power, the truth is very expensive. It also contains the importance of science in living life, there are suggestions to love knowledgeable people and respect them. Reason as a repository and development of knowledge. Reason is a vital force to develop oneself through the power of thinking and will which is called will. (UU. Hamidy, 1995)

4. Conclusion

Gurindam Dua Belas is inseparable from the culture of writing in the archipelago that developed in the past. The Gurindam Dua Belas manuscript is part of an old type of poetry, each line contains the values of Islamic treasures condensed with advice, each line is expressed in the form of Malay, the meaning content is taken from Islamic syari'at which is guided by the Koran and the Hadith of the Prophet Muhammad, so that every people who read or hear it feel happy with the rhythmic chanting of Gurindam, advice in living a religious life and social life. Gurindam Dua Belas by Raja Ali Haji (1808–1873 AD), it is clear that the Gurindam verses give advice for a safe life in this world and the hereafter which are grouped into twelve chapters.

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