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QURANIC VALUE IN GURINDAM 12 BY RAJA ALI HAJI AND ITS INFLUENCE TO LIFE OF MALAY PEOPLE

THESIS

Submitted As Partial Fulfillment Of The Requirements For Bachelor Degree Of
Religious Scholar (S.Ag)

Study Program For Science Of The Qur'an And Interpretation



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INTRODUCTION

Bismillahirrahmanirrahim,

Alhamdulillah, praise be to Allah SWT who has bestowed His mercy and grace so that the author can complete this thesis to fulfill the final assignment as a requirement to obtain a bachelor's degree in Ushuluddin (S. Ag). Blessings and peace always be poured out on the role model of mankind, the Prophet Muhammad (peace be upon him), whose love for the people never waned, even until the end of his life.

The discussion of this thesis aims to understand the views on quranic value in gurindam 12 by raja ali haji and its influence to life of malay people. This writing is included to be used as additional information in the study of the Science of the Qur'an and Tafsir while also fulfilling the requirements for completing studies at the Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University, Riau.

The author fully realizes that completing this study and writing this thesis would not have been possible without the assistance and support of various parties. Therefore, the author expresses his deepest gratitude and thanks to :

1. The Rector of UIN Suska Riau, **Prof. Dr. Hj. Leny Nofianti, MS., SE., M.Sc., AK**, and her staff, who have provided the author with the opportunity to study at this university.
2. Dean **Dr. Rina Rehayati, M.Ag**, Vice Dean I **Drs. H. Iskandar Arnel, MA., Ph.D.**, Vice Dean II **Dr. Afrizal Nur, MIS**, and Vice Dean III **Agus Firdaus Candra, Lc., MA.**
3. **Mrs. Jani Arni, S.Th.I, M.Ag.**, Head of the Qur'anic Studies and Tafsir Study Program, along with her staff and academic advisors, who have facilitated the author in managing all aspects of his studies.
4. **MR. Dr. Afrizal Nur, S.Th.I., MIS.,** and **Mr. Dr. H. Agustiar, M.Ag.**, my thesis supervisor, who provided me with a lot of guidance and direction in completing this thesis. Thank you very much for your help, advice, motivation, and guidance. And thank you to the lecturers who have provided

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the lecture materials. May the knowledge you have provided be a blessing and beneficial for me in this world and the hereafter.

The lecturers from the Faculty of Ushuluddin who have poured out all their knowledge to me, whose names I cannot mention one by one.

My beloved mother, prafiah, who has made many sacrifices and provided both material and spiritual support throughout the author's journey through obstacles and struggles, as well as prayerful guidance.

My fellow IAT INTER 2019 classmates, whom I cannot mention individually, thank you for your stories and togetherness over the past six years.

To all those whose names I cannot mention individually, who have helped me both in completing this thesis and during my studies at the Faculty of Ushuluddin, UIN Suska Riau. May this thesis be beneficial to us all. To Allah, the Most Gracious, the Most Merciful, the Most Merciful, that their kindness and contributions will be considered good worship, so that they will always receive His grace and blessings. Amen, O Lord of Allah.

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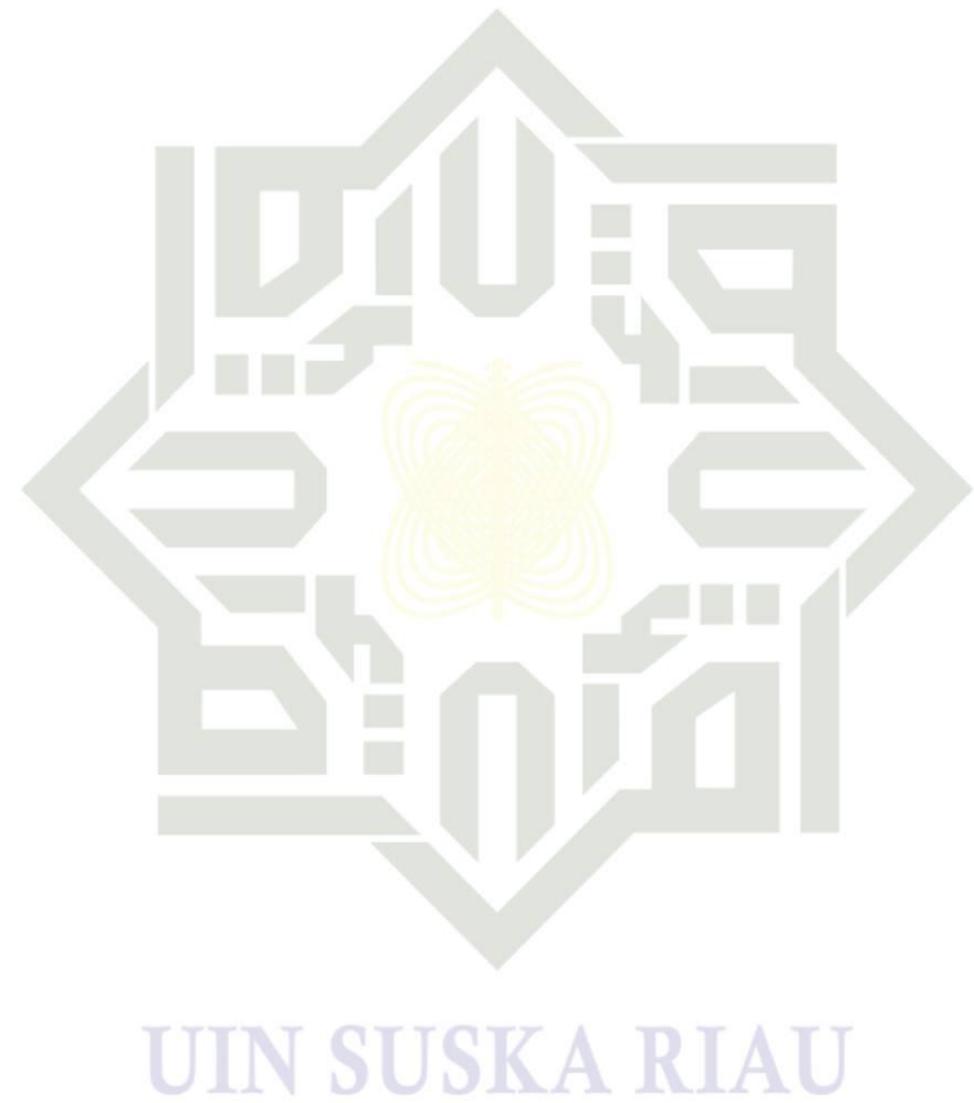
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ABSTRACT

Moving on from the theme that the author adopted as the title of this study, the authors formulate the identification of the problem so that it can be used as research material, including the following: 1. Reviewing gurindam 12 through the perspective of the Qur'an. 2. Analyzing the verses of the Qur'an that have relevance to gurindam 12. 3. Examining the value of the Qur'an contained in gurindam 12 through the perspective of Mufassir. When viewed from its type, this research is a type of library research (Library Research), namely research conducted by studying and examining sources or books that are relevant to the theme to be studied. In this study the authors attempted to conduct research on Tafsir books, books and forms of writing related to environmental conservation issues. Gurindam is generally understood as a proverb or proverb. Its contents are almost inseparable from advice or teachings on ethics, morals, religion, behavior and various matters relating to human life in the world. Gurindam Twelve absorbs deep Islamic values, then transmits them in the form of Gurindam, words, which rhyme at the end of their pairs, the first is a signal, the second is an answer. This skilled author humbly advises that Gurindam Twelve can also benefit from his words to people who are intelligent. Each chapter of Gurindam Twelve contains deep meaning and can be appreciated by readers. Based on the description of the research results in the previous chapter, after analysis the following conclusions can be drawn: 1. After the author carried out data analysis regarding the values of the Qur'an in Gurindam twelve, the results were obtained, namely: a. The first article, the value of "aqidah b. The second article, Worship (implementing the Sharia). c. Third article, Control of the five senses and body parts d. Fourth article, qolbun salim (saved heart) e. Fifth article, akhlaqul karimah (good character). f. Sixth article, good society g. Seventh article, be introspective h. Eighth article, muhasabah. i. Ninth article, Satan's interference. j. Tenth article, Ethics towards parents. k. Eleventh article, social ethics. l. The twelfth article, leadership by deliberation. 2. Raja Ali Haji's thoughts in the life of the Malay people of Riau after his death still resonate and unite with the life of the Malay people. The great influence he has had on the Malay community has become the basics of life guidance and guidance in the teachings of preserving and maintaining Malay wisdom. Various events that occurred also included Raja Ali Haji's thoughts which indirectly or directly inspired the Malay community. The influence of Raja Ali Haji's thoughts spread widely in various fields such as literature, linguistics, religion, politics, social, culture and history. The developments experienced over time have not diminished the originality of his thoughts in literary works which are applied to the socio-cultural life of the Riau Malay community. Aspects of morality and intellect are the foundation of his teachings regarding the peak of civilization that the Malay people aspire to.

Keywords: *Gurindam Dua Belas, Qur'an, Islamic Values, Raja Ali Haji, Malay Society, Thematic Interpretation, Religious Literature.*

ملخص البحث

تتمحور هذه الرسالة حول البحث "غريندام ١٢" من منظور القرآن الكريم، وتحدف إلى: (١) نص "غريندام ١٢" برواية قرآنية، (٢) تحليل الآيات القرآنية ذات الصلة بمضامينها، (٣) استكشاف القيم القرآنية الواردة فيها من وجهة نظر المفسرين. اعتمد البحث المنهج المكتبي من خلال الحفاظ-UIN Suska Riau على المصادر والكتب المتعلقة بالموضوع، بما في ذلك كتب التفسير والمؤلفات المعنية بقضايا البيئة والقيم الأخلاقية. تُعد "غريندام" صنفًا من أصناف الأدب التعليمي الذي يتضمن نصوصاً وحكماً في الأخلاق والدين والسلوك البشري. وقد استواعت "غريندام ١٢" قيم الإسلام العميق وقدمتها في ثنايات شعرية مقفاة، حيث يمثل الشطر الأول "إشارة" والثاني "استجابة". وتوصل البحث إلى أن فصول (مواد) الغريندام الثاني عشر تحتوي على معانٍ إيمانية وتربيوية عميقة، حيث ناقش الفصل الأول "الإيمان"، والثاني "العبادة وتطبيق الشريعة"، والثالث "التحكم في الحوادث وأعضاء الجسد"، والرابع "القلب السليم"، والخامس "الأخلاق الكريمة"، والسادس "مفهوم المجتمع الصالح"، والسابع "الاستبطان"، والثامن "المحاسبة"، والتاسع "مداخل الشيطان"، والعشر "أدلة العدل مع الوالدين"، والحادي عشر "الآداب الاجتماعية"، والثاني عشر "القيادة والشوري". أكدت النتائج أن فكر "رجا علي حاجي" لا يزال مؤثراً بعمق في المجتمع الملايوi بريما، حيث يمثل مرجعًا أساسيًّا في الحفاظ على المبادئ الأخلاقية والفكريّة. وقد امتد تأثيره ليشمل مجالات اللغة والسياسة والتاريخ، مما يجعل مساهماته حجر زاوية في بناء الحضارة الملايوية القائمة على أكمل إمكاناتها.

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الكلمات المفتاحية: غريندام ١٢، القرآن الكريم، القيم الإسلامية، رجا علي حاجي، المجتمع الملايوi، التفسير الموضوعي، الأدب الديني.

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CHAPTER I

INTRODUCTION

A. Background

Al-Quran is the eternal and eternal words or words of Allah SWT, revealed to the Prophet Muhammad SWT through the intermediary of the Angel Gabriel. This Muslim holy book is used to justify all the things conveyed by the Prophet Muhammad SAW in spreading his message. In this case, there is no doubt that the Qur'an is a guide for Muslims in religion and life.

The concept possessed by the Al-Quran is a complete and perfect concept. This perfection is part of the specialty of the Qur'an itself. The things contained in the Al-Quran are used to provide the best solutions in human life. Al-Quran has the values of knowledge, inspiration, and creativity in solving every answer to the problems of human life.¹

The Quran came down to be a mercy for the entire universe. The values contained in the Al-Quran are Universal, meaning that they are comprehensive to regulate the balance of life between the world and the hereafter. This universality binds humans, does not distinguish between race, ethnicity, and culture. The values contained represent culture, history, philosophy, morals, and so on.²

The culture that is heavily influenced by Islam is Malay. Malays developed with the strong influence of Islam that came so that Islam was considered the official religion. Islam has influenced the Malays in all aspects of tradition, thought and literature. This can be seen from the many values of the Qur'an contained in every culture and tradition of the Malay community.³

¹Divine, Nur, *Implementation of Qur'anic Values in Youth Character Education*, As-Syukriyyah Journal 2019. 20 (2): 107.

²Wangsa, Fadhlila Arief, *Journal of Al-Hadith Science Studies*, (Universality of Islamic Teachings 2019), p. 10(1): 54.

³Junadi, *Islam in the Malay Thought Universe*. (2016), p. 45-55.

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One form of Malay culture that is very closely related to the values of the Qur'an is Gurindam Dua Belas. Gurindam Dua Belas is the writing of Raja Ali Haji in 1846. There are interesting things about this Gurindam Dua Belas, namely the choice of words and diction outwardly and the beauty of the heart has deep meaning with the teachings of Al-Quran values. The teachings of this religiosity cover all aspects of the life of the Malay community, namely faith/monotheism, worship, morals, ihsan, and others.⁴

Gurindam Dua Belas was written by Raja Ali Haji with the intention of helping and guiding the Malay community to remain pious and obedient to the values of the Qur'an so that they have a life that is in accordance with the demands of Islam and the teachings of Malay customs. There are 12 chapters set forth as a result of the reflection and implementation of the teaching texts of the Qur'an which cannot be separated from the noble values of religion. The moral value contained contains advice on the relationship between humans and God, humans and society, and humans and themselves.

Gurindam Dua Belas was written by Raja Ali Haji as a deep appreciation of Al-Quran Surah Ibrahim verse 24:

الْأَمْرُ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلْمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُونُهَا فِي السَّمَاءِ

"Have you not seen how Allah has made parable of a good sentence, like a good tree, its roots are firm and its branches (towering) to the sky."⁵

Another example is found in the second chapter regarding the importance of carrying out worship. *Whoever does not know this one,*

⁴ Asmi, Ulul, *Values of Faith in Gurindam Dua Belas by Raja Ali Haji.* (Journal of Cultural Studies 2016). p. 21.

⁵ <https://quran.kemenag.go.id/quran/per-ayat/sura/14?from=24&to=52> accessed on 17 June 2023

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knows the meaning of fear. Whoever leaves prayer, is like a house without pillars. Whoever leaves fasting, does not get two periods. Whoever leaves zakat, his wealth will not be blessed, whoever leaves pilgrimage, he will not fulfill his promise.

The five stanzas in the second chapter are in line with the obligation to carry out worship in the Al-Quran (Pearls, 2021). This is as stated by Allah SWT in Surah An-Nisa verse 103 which means:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ ۝ فَإِذَا اطْمَأْنَتْمُ
فَاقِمُوا الصَّلَاةَ ۝ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَثِيرًا مَوْفُوتًا

“So when you have finished (your) prayer, remember Allah while standing, sitting and lying down. Then when you feel safe, then establish the prayer (as usual). Verily, prayer is a fardhu whose time is determined for those who believe. (QS. An-Nisa: 103).⁶

The twelve chapters in Gurindam Dua Belas contain two lines which are mutually exclusive, the first stanza is the establishment, the allegation, while the second line is the answer. For example, one line that is closely related to the teachings of the Qur'an, namely in the first chapter. Anyone who does not hold a religion, may never be called a name. This gives the community an example that religion must be used as a guide in life. Without religion, it means that there is no identity in a person and one will lose direction in life.⁷

The contents of Gurindam Dua Belas contain a lot of ethical values originating from Islamic religious teachings. These contents include divinity, oneself, the world and the hereafter. The development of Gurindam Dua Belas that has been carried out by Raja Ali Haji allows it to

⁶ <https://quran.kemenag.go.id/quran/per-ayat/sura/4?from=103&to=176> accessed on 17 June 2023

⁷ Nurliana, *Theological Values in Gurindam Twelve Raja Ali Haji*, (El Furqania 2019), p. 15

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be used as a reference and life guide until today. If implemented in earnest, then human beings who are intelligent, have noble character, and obey Malay customs are formed (Kurmalasari & Abdul, 2015).

So, based on the problems contained in the background above, the author is interested in conducting research with the title " Quranic Value In Gurindam 12 By Raja Ali Haji And Its Influence To Life Of Malay People".

B. Identification of problems

Moving on from the theme that the author adopted as the title of this study, the authors formulate the identification of the problem so that it can be used as research material, including the following:

1. Reviewing gurindam 12 through the perspective of the Qur'an.
2. Analyzing the verses of the Qur'an that have relevance to gurindam 12.
3. Examining the Islamic value of the Qur'an contained in gurindam 12 through the perspective of Mufassir.

C. Scope of problem

Given the breadth of the discussion related to the concept of The Value of the Qur'an in Gurindam 12, it is necessary to limit this discussion. In this writer the writer will only discuss:

1. Qur'anic values in Gurindam Dua Belas.
2. The influence of the values of the Qur'an in Gurindam Dua Belas on the life of the Malay community.

D. Formulation of the problem

At first glance, the description of the previous discussions makes the researcher feel the need to raise several problem formulations related to the above studies, including the following:

1. What are the Qur'anic values contained in the gurindam dua belas ?



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2. How do the values of the Qur'an in Gurindam Dua Belas influence the life of the Malay people?

E. Research purposes

1. Forknow the value of the Qur'an in Gurindam Dua Belas.
2. To knowthe influence of the values of the Qur'an in Gurindam Dua Belas on the life of the Malay community.

F. Benefits of research

1. Theoretical Uses
 - a. To increase knowledge of the literature on the study of the Qur'an and Tafsir, especially those related to literature review.
 - b. To find out the values of the Qur'an contained in Gurindam 12.
 - c. It is hoped that it can build a critical nature in social life, especially in the values of the Qur'an contained in gurindam 12.
 - d. As one of the requirements of the final college assignment.
 - e. It is hoped that it will be useful for readers, especially yourself.
2. Practical Use
 - a. Adding to the reference treasury in the UIN Suska Riau library at the Ushuluddin Faculty for students who will do further research on theological concepts in the Qur'an.
 - b. To contribute thoughts about its importance the values of the Qur'an contained in gurindam 12so that they can strengthen faith and understand religion properly and correctly.

G. Writing system

The systematics of this discussion aims to make it easier for readers to analyze the contents therein. The systematics are as follows:

CHAPER I: Is an introductory chapter, namely an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research, which consists of: Background problem, to provide an academic explanation of why this

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research needs to be done and what things to do background of this research. Then proceed with problem identification, to explain the problems associated with this title. After that the problem definition and problem formulation, so that this research is more focused, the aims and benefits of research both academically and practically, and the systematics of writing, to assist in understanding the overall contents of this research.

CHAPTER II: In this chapter it is placed according to its systematics, namely a literature review, containing in it theories or one's opinion, and consisting of brief discussions in it, such as the definition of gurindam 12, biography of Raja Ali Haji, and previous research.

CHAPTER III: That contains research methods, consisting of: types of research, research data sources consisting of primary data sources and secondary data sources, data collection techniques, namely the stages that the authors carry out in collecting data, and data analysis techniques, namely the stages or methods of analysis used done.

CHAPTER IV: Is a chapter for presenting and analyzing data, how is the study of verses of the Qur'an related to the themes and titles discussed, and whether *the values of the Qur'an contained in gurindam 12* impact towards the life of the Malay community.

CHAPTER V: Is the final part of this thesis which contains conclusions that explain the entire contents of the writing which is the answer to the main problems raised, and provides suggestions that are considered important for the progress and continuation of better research.

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CHAPTER II

THEORETICAL STUDY

A. Theoretical basis

1. Definition of Gurindam 12

Gurindam is often also called proverb poetry. Gurindam usually consists of a compound sentence which is divided into two rhyming lines. Each line is a child-clause and main-sentence relationship. The number of syllables for each line is not determined, nor is the rhythm fixed.

Gurindam is usually intended to express a piece of advice or truth in a short way. Judging from the contents, Gurindam is close to a proverb or proverb. Raja Ali Haji, the author of the well-known Gurindam Dua Belas, explains about gurindam as follows: "that is, words that rhyme at the end of each pair, the words remain perfect with one partner".⁸

Actually gurindam is not a pure creation of the people of the Archipelago (Malay), this poem is thought to have originated from India (Tamil). In essence, literary works are divided into two, namely oral literature and written literature. Oral literature appears earlier than written literature. Written literature appeared after the script system was recognized in several regions in Indonesia. That's why people often talk about oral literature. Thus, the public's views are immediately fixed on oral literature, which is the starting point for the concept of discussing oral literature.⁹ Oral literature is meant literature that lives orally, namely literature that is spread in an unwritten form, conveyed by word of mouth.¹⁰ The discussion on this oral tradition begins with the concept of folklore.

⁸Ahmad Dahlan, *Malay History*. (Jakarta: Gramedia Popular Library, 2014). p.513

⁹Hasanuddin, *Domination of Western Civilization in Islamic Education. Journal of Al Hikmah* Vol. XV. (Makassar: IAIN Alauddin Makassar, 2014), p. 169.

¹⁰Yus Rusyana, *The Role and Position of Oral Literature in the Development of Indonesian Literature. Indonesian Literature Development Seminar* Vol. I (Jakarta: Language Development Agency for Education and Culture), p. 12.

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Folklore is a compound form derived from two basic words, namely folk and lore, which are Indonesianized as *folklore*. Folk is a group of people who have special physical, social and cultural identification characteristics, so that they can be improved from other groups. Lore is part of a tradition that has been passed down orally through examples accompanied by people's movements or tools. So, *folklore* is a part of a collective culture that is spread and passed down from generation to generation, in oral form or in examples accompanied by gestures or memory aids, which exist in various collectives, traditionally and have certain variants.¹¹

Oral tradition which is purely oral in it is (1) folk language (folkspeech) such as accents, nicknames, traditional ranks and titles of nobility; (2) expressions such as proverbs, proverbs, bywords; (3) traditional questions (puzzles); (4) folk poetry such as rhymes, gurindam and poetry; (5) folk prose stories such as myths, legends, and fairy tales; and (6) folk songs.¹²

Gurindam usually consists of two lines; every stanza; rhyme aa; the second array is the result or response to the expression contained in the first array; and usually gurindam array of advice. The most famous Gurindam in Indonesia is Gurindam Dua Belas written by Raja Ali Haji.¹³

Raja Ali Haji, the famous gurindam author stated:

*"Gurindam are words that rhyme at the end of the pair, but the words are perfect with only one partner so that the first rhyme is like a condition and the second rhyme is like an answer."*¹⁴

¹¹Emzir and Saifur Rohman, *Theory and Teaching of Literature*, (Jakarta: Rajawali Press, 2015), p. 228.

¹²Emzir and Saifur Rohman, *Theory and Teaching of Literature*, (Jakarta: Rajawali Press, 2015), p. 229

¹³Atar Semi, *Anatomy of Literature*, (Padang: Angkasa Raya, 1988), p. 149.

¹⁴Eko Sugianto, *Knowing Types of Old Literature, Definitions, Characteristics, History, and Examples*, (Yogyakarta: Andi Offset, 2015), p. 65.

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2. Contents of Gurindam 12.**a. Pasal pertama.**

Barangsiapa tiada memegang agama

Sekali-kali tiada boleh dibilangkan nama

Barangsiapa mengenal yang empat

Maka ia itulah orang yang ma'rifat

Barangsiapa mengenal Allah Suruh dan tegahnya tiada ia menyalah

Barangsiapa mengenal diri Maka telah mengenal akan Tuhan yang bahri

Barangsiapa mengenal dunia Tahu ia barang yang terpedaya

Barangsiapa mengenal akhirat Tahu ia dunia mudharat

b. Pasal kedua.

Barangsiapa mengenal yang tersebut

Tahu ia makna takut

Barangsiapa meninggalkan sembahyang

Seperti rumah tiada bertiang

Barangsiapa meninggalkan puasa

Tidaklah mendapat dua termasya

Barangsiapa meninggalkan zakat

Tiadalah hartanya beroleh berkat

Barangsiapa meninggalkan haji

Tiadalah ia menyempurnakan janji

c. Pasal ketiga

Apabila terpelihara mata

Sedikitlah cita-cita

Apabila terpelihara kuping

Khabar yang jatuh tiadalah damping

Apabila terpelihara lidah

Niscaya dapat daripadanya faedah

Bersungguh-sungguh engkau memeliharaikan tangan

Daripada segala berat dan ringan



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*Apabila perut terlalu penuh
Keluarlah fiil yang tiada senonoh
Anggota tengah hendaklah ingat
Di situlah banyak orang yang hilang semangat
Hendaklah peliharakan kaki
Daripada berjalan membawa rugi*

d. Pasal keempat

*Hati itu kerajaan di dalam tubuh
Jikalau zalim segala anggota pun rubuh
Apabila dengki sudah bertanah
Datanglah daripadanya beberapa anak panah
Mengumpat dan 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
Barangsiapa yang sudah besar
Janganlah kelakuannya membuat kasar
Barangsiapa perkataan kotor
Mulutnya itu umpama ketor
Di mana tahu salah diri
Jika tidak orang lain yang berperi
Pekerjaan ta'bur jangan direpih
Sebelum mati didapat juga sepih*

e. Pasal kelima

*Jika hendak mengenal orang berbangsa Lihat kepada budi bahasa
Jika hendak mengenal orang yang berbahagia*



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*Sangat memelihara yang sia-sia
Jika hendak mengenal orang mulia
Lihat 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*

f. 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
Cahari olehmu akan kawan
Pilih segala orang yang setiawan
Cahari olehmu akan abdi
Yang ada baik sedikit budi*

g. Pasal ketujuh

*Apabila banyak berkata-kata
Di ditulah jalan masuk dusta
Apabila banyak berlebih-lebihan suka
Itulah tanda hampirkan duka
Apabila kita kurang siasat
Itulah tanda pekerjaan henak sesat
Apabila anak tiada dilatih
Jika besar bapanya letih
Apabila banyak mencela orang
Itulah tanda dirinya kurang*

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- Apabila orang yang banyak tidur
Sia-sia sahajalah umur*
- Apabila mendengar akan khabar
Menerimanya itu hendaklah sabar*
- Apabila mendengar akan aduan
Membicarakannya itu hendaklah cemburu*
- 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 honar*
- h. Pasal kedelapan
- Barangsiapa khianat akan dirinya
Apalagi kepada lainnya*
- Kepada dirinya ia anaya*
- Orang itu jangan engkau percaya
Lidah yang suka membenarkan dirinya*
- Daripada yang lain dapat kesalahannya
Daripada memuji diri hendaklah sabar*
- Biar daripada orang datangnya khabar*
- Orang yang suka menampakkan jasa
Setengah daripada syirik mengaku kuasa*
- Kejahatan diri sembunikan
Kebajikan diri diamkan*
- Keaiban orang jangan dibuka
Kebaikan diri hendaklah sangka*
- i. Pasal kesembilan
- Tahu pekerjaan tak baik tetapi dikerjakan
Bukannya manusia itulah syaitan*
- Kejahatan seorang perempuan tua*



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*Itulah iblis punya punggawa
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 seteru*

j. Pasal kesepuluh

*Dengan bapa 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 isteri janganlah alpa
Supaya malu jangan menerpa
Dengan kawan hendaklah adil
Supaya tangannya jadi kapil*

k. Pasal kesebelas

*Hendaklah berjasa
Kepada yang sebangsa
Hendaklah jadi kepala
Buang perangai yang cela
Hendaklah memegang amanat
Buanglah khianat
Hendak marah
Dahulukan hujah*

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*Hendak dimalui
Jangan melalui
Hendak ramai
Murahkan perangai*

1. Pasal keduabelas

*Raja muafakat 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 rakhmat 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.¹⁵*

B. Raja Ali Hajji.

1. Biography.

Raja Ali Haji was born in Penyengat, estimated to be in 1809, from a marriage between Encik Hamidah from Selangor and Raja Ahmad, son of the famous Yang Tuan Tuan Muda Riau, Raja Haji. In 1822 Raja Ali Haji visited Batavia, accompanying his father who led a mission to settle matters relating to the death of Sultan Mahmud in Riau and the appointment of Sultan Husin in Singapore. In 1826 he once again

¹⁵ Korrie Layun Rampan, *Mantra Syair dan Pantun di tengah Kehidupan Modern*, (Bandung: Penerbit Yrama Widya, 2014) p. 106-114

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accompanied his father to Java for trade, the proceeds of which were expected to be used to finance the pilgrimage to Mecca. Because they missed the ship, they just performed the pilgrimage the following year. In the 1830s Raja Ali Haji was active in working on the administration of the Riau-Lingga kingdom. Together with his cousin Raja Ali, he led an inspection trip to the islands in Riau waters to eradicate pirates.

In the 1840s he worked in the Riau Yang Tuanuan Muda environment, as a royal adviser. During this time he began teaching religion and Arabic to his relatives. It was also in those years that he apparently began to act as a writer, whose works were successfully published in Dutch magazines, namely Syair Abdul Muluk (in TNI, edited and translated by Roorda van Eysinga), an untitled poem in Warnasarie (about how he recovered from an illness). for the medical assistance of Dutch naval nurses in Riau), and Gurindam Dua Belas (published by Netscher in TBG).

In the 1850s, while still acting as a family adviser and Yang Tuanuan Muda Riau VIII installed in 1851 by Raja Ali bin Raja Jakfar, he compiled a Malay language textbook, Bustan al-Katibin, which showed his attempts to apply Arabic grammar to Malay. . In 1856 he was introduced by the Resident of Riau, Nieuwenhuyzen, to Von de Wall who was assigned to compile books on a Malay-Dutch dictionary and Malay grammar for the benefit of the Dutch East Indies government. Raja Ali Haji is thought to have died in 1873.¹⁶

Raja Ali Haji is a prominent Malay poet. He is the author of old Malay poetry or Gurindam. The Gurindam is called Gurindam Dua Belas because it contains twelve chapters. Raja Ali Haji was born on Penyengat Island in 1808. His father was Raja Ahmad Engku Haji Tua and his mother was Encik Hamidah bint Panglima Selangor. Raja Ali Haji had six siblings, namely Raja Muhammad Said (died on his return from Betawi),

¹⁶Karsono Saputra, *Archipelago Writing Tradition*, (Archipelago Writing Society, 1997), p. 8

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Raja Haji Daud, Raja Abdul Hamid, Raja Usman, Raja Haji Umar and Raja Haji Abdullah. At the age of 13, Raja Ali Haji was brought by his father to Betawi. At the age of 16, his father also brought him to trade in the island of Java. While in Jepara, Raja Ali Haji fell ill and according to his father would die, so his father ordered a teak coffin (or coffin) in Jepara for his son. It turned out that Raja Ali Haji returned to health when he arrived in Riau. At the age of about 19 years he was brought by his father to perform the pilgrimage to the holy land.

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, the young lord Raja Ali ibni Raja Jakfar, touring the royal territory. Raja Ali Haji also played a very important role in advancing the Karimun Islands as a tin producer. Raja Ali Haji's official position from 1858 until his death in 1873 was to handle all legal work in the Riau-Lingga Kingdom.

From his wife Daeng Cahya and king Safiah he had children who were generally also authors, namely Raja Abdul Rahman Pakcik, Raja Hasan, Raja Sulaiman, Raja Siah, Raja Muhammad Ali, Raja Haji Salman or Engku Bih, Raja Saliha, Raja Kalsum, and Raja Ibrahim .

During his lifetime Raja Ali Haji wrote two books on the Malay language, namely the Book of Knowledge Bahsa and Bustan al-Katibin (Garden of Writers), as well as having produced the famous literary work Gurindam Dua Belas.¹⁷

The year when Raja Ali Haji died was a matter of debate. Many sources state that he died in 1872. However, there are other facts that reverse this general view. On December 31, 1872, Raja Ali Haji once wrote a letter to Hernann von de Wall, a Dutch cultural scholar who later became his closest friend who died in Tanjungpinang in 1873. From this fact it can be said that Raja Ali Haji died in the same year (1873) on the island of Stingers.

¹⁷Ahmad Dahlan, *Malay History*. (Jakarta: Gramedia Popular Library, 2014). p.510

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Raja Ali Haji's tomb is in the Engku Putri Raja Hmida burial complex. Specifically, it is located outside the main building of Engku Putri's tomb. Raja Ali Haji's work, Gurindam Dua Belas, is enshrined along the walls of his tomb. So that every visitor who comes can read and record this masterpiece.¹⁸

2. Raja Ali Haji's works

During his lifetime, Raja Ali Haji wrote two books on the Malay language, namely the Book of Knowledge of Malay Language and Bustan alkatibin (Taman Para Writers), besides that he also gave birth to the famous literary work Gurindam Dua Belas.

Using the Malay language, Raja Ali haji has also written many works from various fields which include literature, history, law, state administration and religion. E. Ulrich Kratz in his paper Raja Ali Haji in the Corpus of Traditional Malay Literary Texts lists the works of Raja Ali Haji and the year of publication as follows:

- a. *Gurindan Twelve (1847-1853)*
- b. *Bustanul al-Katibin (1857)*
- c. *Preamble to Intizam Waza'if Haji al-Malik (1857-1887)*
- d. *Samratu I-Muhimmati/Tharamat al-Muhammah (1857-1866)*
- e. *Book of Language Knowledge (1858-1929) 6) Genealogy of Malays and Bugis (1865-1911)*
- f. *Tuhfat al-Nafis (1865-1923)*
- g. *Poetry of the Book/Law of al-marriage/Poems of Employee Torches (1866-1889)*
- h. *Syair Siti Sianah/Jawharat al-maknunah (1866-1923)*
- i. *The poetry of Sinar Gemala, Mestika Alam (1893)*
- j. *Faraid's Law Poem (1893)*
- k. *Early Poems (1863).*

¹⁸Mahyudin Al-Muhra, www.rajaalihaji.com/en/biography.php. Retrieved 17 June 2023

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In addition, Raja Ali Haji also wrote guidebooks on managing the kingdom, namely Al-Wusta, Al-Qubra, Al-Sugra, and the Commemoration of the History of the State of Johor.¹⁹

Literature review

There are several studies that have been carried out previously related to the object of study that will be raised in this research, which can be explained as follows:

1. Diwan Journal, Sofyan Hadi, The Prophet Muhammad and the Poets, (Padang: IAIN Imam Bonjol, 2014) , vol. 6, no. 11. In addition, there are also many who research Raja Ali Haji and his works in the form of articles, journals, theses and theses, including: first, written by Prof. Dr. J. Suyuthi Pulungan. MA Malay Islamic Political Tradition and Its Relevance in Building Good Governance in Indonesia (Traveling the Concept of Thought of Raja Ali Haji 1808-1873).
2. Chortriasih Arifanny in her thesis entitled Analysis of Moral Values in Gurindam Dua Belas by Raja Ali Haji from Muhammadiyah University Malang, 2007. In Arifany's thesis, she found that literary works (Gurindam Dua Belas) can be said to be a means of cultivating noble human qualities and to fight for human rights and dignity. According to Arifany, the GDB text can be studied and understood with proper moral values. Second, the thesis written by Mulyadi in his thesis entitled The Concept of Moral Education in Gurindam Dua Belas from FIAI UII, 2001. Mulyadi in his thesis described the concepts of moral education in the Gurindam Dua Belas text. How are morals towards God, oneself, the environment, and the country.
3. Doni Uji Windiatmoko, DISCOURSE ANALYSIS IN GURINDAM XII AND THE VALUE OF CHARACTER EDUCATION AND ITS IMPLICATIONS AS LITERATURE TEACHING MATERIALS. This study describes the textual, contextual, intertextual, and character

¹⁹Ahmad Dahlan, Op.Cit. p.513

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education aspects in Raja Ali Haji's Gurindam XII. The research method used is descriptive qualitative. The source of the data in this study was the text of Gurindam XII by Raja Ali Haji. The data in this study are in the form of words, sentences, and paragraphs in the text of Gurindam XII by Raja Ali Haji, especially chapters V and VI. Data analysis techniques using content analysis or content analysis. The results of the study show, (1) grammatically textual aspects include reference, ellipses, and conjunctions, while lexically include repetition, synonymy, antonymy (opposite word), collocation (adjunction), hyponymy (top-down relationship), and equivalence (equivalence of forms). (2) The contextual aspect, showing the socio-cultural context and the context of the situation (physical and useful). (3) The intertextual aspect shows that the two articles are related or influence each other both in the form of words, clauses, sentences and their meanings. (4) The values of character education found are honest, fond of reading, and social care.

4. Hidayah, Laila Nurul,(2015). Gurindam 12 by Raja Ali Haji: An analytical study of Articles 1-12 of Gurindam 12 with the paradigm of Islamic education. Undergraduate thesis, State Islamic University of Maulana Malik Ibrahim.This study aims to find out what are the meanings contained in Raja Ali Haji's Gurindam 12 and to find out the relevance of this content to the paradigm of Islamic education.According to its type, this research is library research, while data analysis uses a qualitative approach. In this research it is known that: Gurindam 12 by Raja Ali Haji consists of 12 articles which cover a very broad domain, such as issues of divinity, family, social ethics, and statehood which are in line with Islamic religious education. The first article means religious advice, the second article means advice not to leave the pillars of Islam, the third article means character, the fourth article means about character starting from conscience and reason, the fifth article means the importance of education and the extent of association, the sixth article means good social advice.



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well, the seventh chapter means advice to parents, the eighth article means advice not to prejudice other people, the ninth article means the moral rules for women and men's morals, the tenth article means the obligation of children to respect both parents, the eleventh article means the advice of leaders, the twelfth article means leaders and people knowledgeable. All of these articles have relevance to the paradigm of Islamic education, namely in the fields of the Qur'an hadith, fiqh, aqidah morals and the history of Islamic culture.



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CHAPTER III

RESEARCH METHODS

The research method is a method or technique that is carried out in scientific research, namely the process in science that is carried out to obtain facts and principles carefully and systematically to realize the truth.²⁰

A. Types and Nature of Research

When viewed from its type, this research is a type of library research (Library Research), namely research conducted by studying and examining sources or books that are relevant to the theme to be studied.²¹ In this study the authors attempted to conduct research on Tafsir books, books and forms of writing related to environmental conservation issues.

Judging from the nature of this research is descriptive (describe).²² Namely research that intends to describe systematically, factually and accurately about existing objects.

To understand the verses of the Concept of Rational Theology in the Qur'an according to Muhammad Abduh, the Maudhu'i method will be used later. The meaning of maudhu'i (thematic) interpretation is to collect verses of the Qur'an that have one goal which together discuss certain titles/topics/sectors and organize them as much as possible according to the time of their descent in harmony with the causes of their decline, then paying attention to these verses with explanations, explanations and their relationship with other verses, then instituting laws.²³

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²⁰Mardalis, Research Methods A Proposal Approach, (Jakarta: Bumi Aksara, 1995), p. 24.

²¹Suharsimi Arikunto, Research Procedure: A Practice Approach, (Jakarta: PT Rineka Cipta, 1996), p. 245.

²²Ahmad Muhammad Anwar, Principles of Research Methodology, (Yogyakarta: Sumbangsi, 1973), p. 1-2.

²³Farmawi al. Abd al-Hayy, Mu'jam al-Alfana al-alam al-Ouraniyah (Dar al-ulum, Cairo, 1968). p. 52

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B. Data source

In this study the authors collected data through primary data sources as well as secondary data. Primary data sources are data obtained directly from the original source.²⁴ The various primary sources that the author will use are:

1. Interpretation of Al-Qur'anul 'Azhim Ibnu Katsir
2. Interpretation of Al-Azhar Buya Hamka
3. Interpretation of Al-Misbah Quraysh Shihab

Secondary data sources are usually arranged in the form of existing documents and materials.²⁵ and use secondary data related to the discussion.

In addition to the data above. There is still other literature which is a source of secondary data that has relevance to the theme of discussion in this study.

The author will use documentation techniques, namely data collection techniques with documentation, namely collecting data obtained through documents.²⁶ As for the method of data collection, because this research is library research, the data collection uses methods of reading, taking notes, and quoting. After the data is compiled then analyzed.

C. Data collection technique

This research method is the *maudhu'i* method, the procedure to be carried out is as follows:

1. Determine the topic of the problem to be discussed.
2. Compile verses of the Qur'an relating to the topic of the problem to be discussed.
3. Arranging a sequence of verses according to the chronology of the revelation of the verses accompanied by the *asbab al-nuzul*.

²⁴Lois Gootschak, Understanding History A Primer Of Historical Method, Terj. Nugroho Notusanto, (Ui Pres, 1985), p. 32.

²⁵Noeng Muhamdijir, Qualitative Research Methodology, (Yogyakarta: Rokesorosin, 1996, Edition 3), p. 126.

²⁶Hardani et al, Qualitative and Quantitative Research Methods, (Yogyakarta: Science Library, 2020), p. 123.

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4. Understand the correlation of munasabah verses in each surah.
5. Studying verses systematically and thoroughly by providing a relationship between each verse, such as making compromises between what is 'am and what is typical, mutlaq and muqayyad, and others so that all of them meet in one estuary without differences and coercion.

D. Data analysis technique

The data analysis technique that the writer will use is as follows:

In the process of analyzing the data, after all the data needed by the author in the form of verses relating to the study of fathers according to the Qur'an is collected, then the next step is for the writer to process all the data that has been collected by understanding the interpretation of commentaries, books and other sources, then the data that has been analyzed is then given an explanation based on the results of the data obtained.

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CHAPTER V
CLOSING**Conclusion**

Based on the description of the research results in the previous chapter, after analysis the following conclusions can be drawn:

1. After the author carried out data analysis regarding the values of the Qur'an in Gurindam Dua Belas, the results were obtained ; The first article is talk about the value of aqidah, the second article is talk about worship (implementing the sharia), third article is talk about control of five sense and body parts, fourth article is talk about qolbun salim (saved heart), fifth article is talk about akhlaql karimah (good character), sixth article is talk about good society, seventh article is talk about introspective, eighth article is talk about muhasabah, ninth article is talk about satan's interference, tenth article is talk about ethics toward parents, eleventh article is talk about ethics toward parents, eleventh article is talk about sosial ethics, and the twelfth article is talk about leadership by deliberation.
2. Raja Ali Haji's thoughts in the life of the Malay people of Riau after his death still resonate and unite with the life of the Malay people. The great influence he has had on the Malay community has become the basics of life guidance and guidance in the teachings of preserving and maintaining Malay wisdom. And if we short them one by one, The first article teaches Malay people about the relationship between God, humans, this world and the afterlife, the second article teaches malay people about the central role of worship as the practical manifestation of faith in everyday life. Third article teaches malay people about the moral discipline of controlling and body actions as a fundamental aspect of ethical living. Forth article teaches malay people about traditionally prioritize inner character (budi pekerti) over external achievements. Fifth article teaches malay people about to be politeness (budi bahasa), respect for others, humility, and love of learning are highly esteemed. Sixth



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article teaches malay people about how the sosial function in society. Seventh article teaches malay people about speaking wisely, avoiding unnecessary criticism, and practicing patience. Eighth article teaches malay people about practice of self reflection, social behavior and interpersonal ethics. Ninth article teaches malay people about shaped a strong sense of caution toward behaviors and social environments that may encourage moral decline for against bad behavior. Tenth article teaches us about family structure and social relations. Eleventh article teaches malay people about ideals of leadership and social conduct that prioritize humility, justice, and accountability. The twelfth article teaches malay people about encourages continuous self-improvement, repentance, and mindfulness of one's actions, as every deed will ultimately be judged.

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