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## CHAPTER IV

### DATA PRESENTATION AND ANALYSIS

#### A. Qur'anic Value Contained in Gurindam Dua Belas

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.<sup>27</sup> 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. Each article differentiates one dimension of life, so that the essence of the series can be summarized as follows;

##### 1. First Article, Value of 'Aqidah

The first verse conveyed by Raja Ali Haji is to strengthen one's faith, because everyone is obliged to be religious. He also wanted to emphasize that people who do not study, believe, appreciate and practice the teachings of religion (Islam) should not be used as role models or cannot be emulated. That is the duty or obligation of every person so that he can become a useful human being, you could say his name or name.

According to Raja Ali Haji in his book "Knowledge of Language" religion is the intention of the prophets, messengers of Allah, who were brought to their people and then ordered them to adhere to the Shari'a firmly. So anyone from his people who does not follow is called an infidel. Then he said that each religion has its own prophets and apostles, its own books and laws.<sup>28</sup> Because the Prophet Muhammad saw. is the last Messenger of Allah, the religion that the people must adhere to now until

<sup>27</sup>Iberamsyah Barbary, 1001 Gurindam About God, Life and Love, (Jakarta : Enter Media, 2015), p. 293.

<sup>28</sup>Raja Ali Haji, The Book of Knowledge of Languages, Nadir Collection by Haji Wan Mohd Shaghir 'Abdullah (Khazanah Fathaniyah: Kuala Lumpur, 2015), p. 184

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the end of the world is the teachings brought by the Prophet Muhammad, namely the Qur'an and al-Sunnah.

Allah also explains in QS. Ali 'Imran: 19,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۖ وَمَا اخْتَلَفَ الَّذِينَ أُتُوا الْكِتَبَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ  
الْعِلْمُ بَعْدَمٍ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

*Meaning: "Indeed, the religion (that is acceptable) in the sight of Allah is only Islam. There is no dispute between those who have been given the Book except after knowledge has come to them, because of envy (which exists) between them. Whoever disbelieves in the verses of Allah, Allah is very quick in reckoning." (QS Ali 'Imran[3]: 19).<sup>29</sup>*

M. Quraish Shihab interprets al-dîn as religion, because with religion a person is submissive and obedient and all his deeds will be taken into account, on the basis of which he will receive rewards and rewards. Religion, or obedience to Him, is characterized by absolute surrender to Allah SWT. Islam in the sense of self-surrender is the essence established by Allah and taught by the prophets since Prophet Adam (AS). until the Prophet Muhammad saw.<sup>30</sup>

Religion or obedience to Him, is characterized by absolute surrender to Allah SWT. Islam in the sense of surrender is the essence established by Allah and taught by the prophets from the prophet Adan (a.s.) to the prophet Muhammad (peace be upon him). This verse according to Ibn Kathir, as quoted by Quraish Shihab, that there is no religion on His side, and that He accepted from anyone except Islam, namely following the apostles that He sent at all times until it ended with the prophet Muhammad saw. With his presence, all paths to Allah have been closed except the path from his direction, so that anyone who meets Allah after

<sup>29</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=19&to=200> accessed on April 2024

<sup>30</sup> M. Quraish Shihab, *Tafsîr al-Mishbâh*, (Jakarta: Lentera Hati, 2015 AD) Cet. V, p. 48

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the sending of Muhammad SAW by adhering to a religion other than the Shari'ah that he conveyed, will not be accepted by Him.<sup>31</sup>

Buya Hamka interpreted this verse to mean the word al-Din which is generally interpreted by religion to mean submission. Meanwhile, the word Islam is interpreted as "good luck, surrender, peace".<sup>32</sup> From the explanation above, it appears that there is something interesting and worthy of study regarding Buya Hamka's understanding of religious freedom, especially Surah al-Baqarah verse 256. In this research, the author takes Buya Hamka's interpretation from the book *Tafsir al-Azhar* which is the product of a connection between thought and a native Indonesian scholar's understanding of the verses of the Qur'an and of course the influence of the social environment on his interpretation.

Article 1 Gurindam twelve generally contains values that are in line with the teachings of the Qur'an, especially in the context of the oneness of God or monotheism. The explanation regarding the value of the Al-Quran in this article can be explained as follows:

- a. Recognition of the Oneness of God: The Qur'an as a holy book in Islam emphasizes the concept of tawhid or the oneness of God. Article 1 Gurindam twelve which implies the concept of the oneness of God is in line with the values taught in the Qur'an, where Allah is recognized as the only God who has the right to be worshiped.
- b. Respect for the Teachings of the Qur'an: Article 1 Gurindam twelve can also be interpreted as an expression of respect for the teachings of the Qur'an. The mention of monotheistic values in Gurindam twelve can be seen as a form of respect for the instructions and teachings contained in the Al-Quran.
- c. Understanding of Religious Teachings: Gurindam twelve, by bringing the values of monotheism, can also be a medium for spreading understanding of religious teachings, including the teachings contained

<sup>31</sup>Quraish Shihab, Op.Cit. P., 40

<sup>32</sup>Hamka, *Tafsir al-Azhar* (Singapore: Pustaka Nasional Pte Ltd, 2015), p. 732.

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in the Qur'an. This reflects the importance of understanding and internalizing sacred teachings for Muslims.

- d. Moral and Spiritual Messages: The Qur'an not only contains religious teachings, but also deep moral and spiritual messages. Article 1 of Gurindam twelve which promotes the values of monotheism can be understood as an effort to convey a moral message and arouse the reader's spirituality through harmonization with the teachings of the Qur'an.

Thus, the value of the Al-Quran in chapter 1 of Gurindam twelve can be seen in the context of recognition of the oneness of God, respect for the teachings of the Al-Quran, understanding of religious teachings, as well as the moral and spiritual messages contained therein.

Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, explains that Qur'an Surah Āli 'Imrān (3):19 firmly affirms that the only religion that is true and accepted in the sight of Allah is Islam, namely the religion of pure monotheism (*tawhīd*) founded upon total submission to Allah SWT. According to Ibn Kathir, Islam is not merely the name of a religion, but a comprehensive system of faith that has been taught by all prophets from Prophet Adam (peace be upon him) to Prophet Muhammad (peace be upon him). Therefore, religious differences that arose after the coming of the truth were not due to ignorance, but rather stemmed from envy and the rejection of a truth that had already become manifest.

Furthermore, Ibn Kathir interprets that those who reject Islam after knowledge and divine guidance have come to them have in fact deviated from the innate disposition of *tawhīd* (*fitrah*). Such rejection indicates an unwillingness to submit to the commands and prohibitions of Allah. In this context, Ibn Kathir emphasizes that true faith must be manifested through recognition of Allah, obedience to His law (*sharī'ah*), and awareness of accountability in the Hereafter. Without these foundations, a person cannot be regarded as possessing a valid identity of faith in the sight of Allah SWT.

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This interpretation by Ibn Kathir bears strong relevance to the First Article of the *Gurindam*, which states that “whoever does not adhere to religion cannot, under any circumstances, be said to possess a true name.” This expression aligns with Ibn Kathir’s view that religion constitutes the very foundation of human existence as a being of *tawhīd*. Knowing Allah, knowing oneself, the world, and the Hereafter—as emphasized in the *Gurindam*—is not merely a moral teaching, but a reflection of the Islamic concept of *ma’rifah*. Thus, the First Article of the *Gurindam* represents firm Islamic creedal (*‘aqīdah*) values as explained by Ibn Kathir, namely *tawhīd* as the primary foundation of human life in both this world and the Hereafter.<sup>33</sup>

## 2. Second Article, Value of Worship (Implementing Sharia)

The value in the second chapter of Gurindam Twelve is "Worship (spirituality)". Worship is the realization of the foundation in practicing the pillars of Islam. It is like a sturdy building that shelters its adherents and protects them from danger and evil. This Islamic building has five pillars, these are the pillars of Islam.

In general, a person's practice of worship is determined by education, experience and the training they underwent during childhood. A person who has never had religious experience in his childhood will certainly not feel the importance of worship in his life in his adult life. It is different if someone in childhood had religious experiences in the form of worship, plus good religious education at home, school and society. So naturally a person has a tendency towards religious life and rules, is used to practicing worship, is afraid of breaking religious rules and can feel how delicious religious life is.<sup>34</sup>

To become a tough, strong and steadfast believer or a true believer is someone who truly believes in Allah with his heart and words, with all his

<sup>33</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azhim*, Jilid II, Beirut: Dar al-Fikr, 2000, hlm. 18-20.

<sup>34</sup> Zakiah Darajat, *Science of the Soul of Religion*, (Jakarta: Bulan Bintang, 2017), p. 43

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might tries to carry out Allah's commands, avoiding his prohibitions, will always remember Allah and not lose balance in facing life and struggles. Not easily swayed by factors that come from outside him. His heart is calm, his stance is strong, his soul is calm. Among the factors that help awaken religious impulses in humans are the various dangers that threaten their lives. So, with his natural urge, he will return to Allah to ask for help and safety from the various dangers that threaten him.<sup>35</sup>

The Word of Allah SWT. QS al-Maidah: 48.

وَأَنْزَلْنَا ۝ إِلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَبِ وَمُهَيِّمًا عَلَيْهِ فَأَخْرُكُمْ  
بَيْنَهُمْ إِيمَانًا ۝ أَنْزَلَ اللَّهُ ۝ وَلَا تَتَّبِعُ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۝ لِكُلِّ جَعْلَنَا مِنْكُمْ شِرْعَةً  
وَمِنْهَا أَجَحًا ۝ وَلَوْ شَاءَ اللَّهُ بَعْلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَّيْلُوكُمْ فِي مَا ۝ أَنْكُمْ فَاسْتَيْقُنُوا  
الْخَيْرَاتِ ۝ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُبَيِّنُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

*"We have sent down the holy book (Al-Qur'an) to you (Prophet Muhammad) with (bringing) the truth as a justification for the books that were revealed previously and as its guardian (a reference for the truth in it). So, decide (the case) for them according to the rules revealed by Allah and do not follow their desires by (abandoning) the truth that has come to you. To every people among you We give rules and a clear path. Had Allah willed, He would have made you one people (only). However, Allah wants to test you regarding the gifts He has bestowed on you. So, compete in doing good. Only to Allah will you all return, then He will tell you what you have been disputing about."*<sup>36</sup>

Buya Hamka's interpretation of Surah Al-Ma'idah verse 48 explains the importance of every congregation carrying out the teachings of their religion with full confidence and sincerity. The following is a summary of the interpretation:<sup>37</sup>

Verse 48 of Surah Al-Ma'idah is the part of the letter that discusses religious laws and guidelines for Muslims. In this verse, Allah conveys a message to His people, that each community is given a different Shari'a

<sup>35</sup>Uthman Najati, Al-Qur'an and Spiritual Science, (Bandung: Pustaka Setia, 2016), p. 41

<sup>36</sup><https://quran.kemenag.go.id/quran/per-ayat/surah/5?from=48&to=120>accessed on April 20 2024 at 14:35 WIB

<sup>37</sup>Hamka, Tafsir al-Azhar,, p. 172

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and way of life, and they must follow the Shari'a that has been established for them. Buya Hamka explained that this verse emphasizes that every congregation is given the freedom to practice the teachings of their respective religions, and they will be held accountable for what has been given to them. There is no obligation for Muslims to impose their religion on other communities, just as there is no obligation for other communities to impose their religion on Muslims.

Thus, Buya Hamka's interpretation of Surah Al-Ma'idah verse 48 emphasizes the importance of carrying out religious teachings with full sincerity and sincerity, while maintaining tolerance and a good attitude towards other people.

M. Quraish Shihab explains the Word (شريعة) *syir'ah* likewise (شريعة)

shari'ah originally meant plenty of water or a path to a water source. Religion is called Shari'a because it is the source of spiritual life as water is the source of physical life. On the other hand, religious guidance functions to clean spiritual dirt, similar to how water functions to clean material dirt.

Say (منهاج) *minhaj*, means wide road. Through this word, the verse above imagines the existence of a broad path to the Shari'ah, namely the source of water. Whoever walks on the *minhaj*/broad path will easily reach the Shari'ah, and those who reach the Shari'ah will arrive at the religion of Islam. There are people who are reluctant to follow the *minhaj*, or take another path. If this happens then he is definitely lost, he may not even arrive at the Shari'a. Each community has been given *minhaj* and sharia according to the circumstances and development of their society. Every time a change occurs, Allah changes the *minhaj* and the Shari'a.<sup>38</sup>

Verse 48 of Surah Al-Ma'idah conveys an important message about the principles of sharia in Islam. The following is an analysis of this verse relating to the concept of sharia:

<sup>38</sup>M. Quraish Shihab, *Tafsîr al-Mishbâh*, p. 115

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- a. Ownership of Sharia by Every Community: This verse confirms that Allah has established different Sharia and ways of life for each community. This shows that each community has its own religious teachings that must be respected. In the context of Muslims, the Sharia that is established is the Islamic teachings contained in the Al-Quran and Sunnah of the Prophet Muhammad.
- b. Compliance with Sharia: This verse shows the importance of people carrying out the Shari'a that has been established by Allah with full seriousness and obedience. Compliance with sharia is an obligation for Muslims, and this covers all aspects of life, both worship and muamalah.
- c. Justice in the Application of Shari'a: This verse also emphasizes the importance of justice in the application of Shari'a. Justice must be the principle underlying the implementation of Islamic laws, so that every individual feels fair and feels justice in their lives.
- d. Simplicity and Balance: The principles of Islamic law also reflect simplicity and balance in living life. Islamic Sharia provides clear and balanced guidelines in various aspects of life, both in terms of worship, muamalah and morals.
- e. The connection between Sharia and Morals: Islamic Sharia also teaches that good morals are an inseparable part of implementing Sharia. Obedience to the Shari'a must be accompanied by good behavior and a polite attitude in interacting with fellow humans.

Thus, verse 48 of Surah Al-Ma'idah provides important direction and guidance regarding the concept of sharia in Islam. Islamic Sharia is not just formal rules, but also includes moral and ethical values that reflect the principles of humanity and justice.

Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, interprets Qur'an Surah An-Nisā' (4):103 as an affirmation that prayer (ṣalāh) is an obligation whose times have been firmly prescribed (kitāban mawqūtā) for the believers. According to him, the determination of specific prayer times indicates that acts of worship in Islam are not flexible according to human will, but are

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fully subject to the decree of Allah SWT. Prayer is regarded as the pillar of religion because it constitutes a direct form of communication between a servant and his Lord, as well as a key indicator of one's faith.

Furthermore, Ibn Kathir explains that the command to establish prayer does not merely refer to performing physical movements, but also entails maintaining humility (*khushū'*), consistency, and strict adherence to its conditions and pillars. One who deliberately abandons prayer is considered to have committed a grave violation in religion, as such neglect undermines the primary foundation of worship. In this context, Ibn Kathir emphasizes that other acts of worship, such as fasting, zakat, and pilgrimage, function as complementary elements in the structure of Islam, interconnected and inseparable from one another.

This interpretation by Ibn Kathir closely corresponds with the Second Article of the *Gurindam*, which depicts prayer as a “house without pillars” when it is neglected, and other acts of worship as prerequisites for a blessed life. The *Gurindam* implicitly affirms that worship constitutes the spiritual and social foundation of human life, in line with Islam's view of worship as a means of spiritual refinement, self-discipline, and the reinforcement of commitment to Allah. Thus, the Second Article of the *Gurindam* represents the firm values of Islamic law (*shari'ah*) as emphasized by Ibn Kathir, namely that human well-being and blessing in life are highly dependent on consistency in performing obligatory acts of worship.<sup>39</sup>

### 3. Third Article, Five Senses and Body Parts

The verses in this third chapter relate to human morals. The eyes, as an important organ of the body, should be used to see or see well. Otherwise, wild dreams will not be useful, they can actually bring harm to humans. Wrong views can lead people into bad or useless desires.

<sup>39</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azhim*, Jilid II, hlm 345

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Gurindam Twelve in the third chapter discusses controlling body parts. A person's motivation to maintain and control the five senses or other parts of the body has an effect on the alertness and ability of the senses. This fact has been hinted at in the Qur'an in various verses. For example, how faith makes a believer always ready and attentive to listen to the verses of the Qur'an revealed by Allah SWT. So understand and know it carefully. On the other hand, for polytheists these verses do not have the same effect, they neglect to listen, realize and understand them.<sup>40</sup>

Apart from the eyes, the ears must also be taken care of. In this case, ears must be guarded so as not to hear things that are not good. Evil news does not come close, meaning that news that is not true, slander, incitement, and so on does not come close. Ears must be protected from hearing these bad things.

If our hearing is not accustomed to hearing news that is not good, instead we only listen to what is good; surely we will be protected from evil and cruel deeds. Therefore, we must guard our ears so that we do not hear news or stories that can weaken our moral principles.

Allah created sight and hearing in surah al-Nahl verse 78:

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهِتُكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْدَةَ لَعَلَّكُمْ شَكُورُونَ

*Meaning: "And Allah took you out of your mother's womb in a state of not knowing anything, and He gave you hearing, sight and heart, so that you may be grateful." (QS. al-Nahl[16]: 78)<sup>41</sup>*

The words al-Sam'a, al-Abshâr, and al-Afidah always go together in three rows. If you look at the rules of interpretation, the verse is combined using the letter wawu. Wawu in this verse means lil aulawiyah, which shows the meaning of priority scale. The precedence of the word hearing over sight is the correct order because modern medical science has

<sup>40</sup>Uthman Najati, Al-Qur'an and Mental Science, (Bandung: Pustaka Setia, 2004), p. 143.

<sup>41</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/16?from=78&to=128> accessed on 20 April 2024 at 16:26 WIB

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proven that the sense of hearing functions before the sense of sight. It begins to grow in a baby in the first weeks. Meanwhile, the sense of sight only begins in the third month and becomes perfect in the sixth month. As for the ability of the mind and the eye of the heart which function to distinguish between good and bad, this functions long after the two senses mentioned above. Thus, it can be said that the order in which the senses are mentioned in the verse above reflects the stage of development of the function of the senses.<sup>42</sup>

Buya Hamka provides an interpretation of this verse in the following interpretation:<sup>43</sup>

“We face the darkness of this world, only with tears we face the world when we start to emerge from the mother's belly. We know nothing, apart from the Divine gift called Gharizah or instinct. Cry when you feel cold, cry when you feel hungry, cry when you feel hot: "And He made you hearing and seeing and heart." As hearing gradually grows, sounds can be heard from near to far; then at the same time vision is also developed, so that one can distinguish various colors, and can pay attention to the face of the mother who is breastfeeding and hearing and vision are guided by the development of the heart, namely feelings and thoughts. Until you gradually grow up and mature, you become more and more mature, until you become a human being who is polite, polite and courteous, able to carry Taklif, namely the responsibility that Allah has placed on your shoulders, and become a full member of humanity. "So that you will be grateful." (end of verse 78).

So God was born into the world, then given hearing, so that he was not deaf, and given the tools of sight so that he was not blind, and also given a heart to consider what he heard and what he saw, is the greatest

<sup>42</sup>M. Quraish Shihab, *Tafsîr al-Mishbâh*, volume 6, p. 673

<sup>43</sup>Hamka, *Tafsir al-Azhar*, p. 758

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blessing that God has bestowed in this life. Because humans are the bearers of a heavy duty, namely to be Khalifatullah on earth."

With Buya Hamka's explanation, we can understand that Allah has given us great blessings by giving us the senses to be able to experience His enormous creation, and so that we can always be grateful for the blessings of these senses.

In the third article, Raja Ali Haji reminds us how important it is to protect body parts from bad actions. The eyes must be guarded so that deviant desires do not arise, the ears must be kept away from all forms of gossip, useless talk and incitement. People who keep their talk will benefit. Hands must also be protected from taking other people's property. Lust must be controlled so as not to commit inappropriate actions. Life must be lived with enthusiasm, don't harm yourself by doing things that are not useful and have immoral values.

Gurindam Dua Belas explains that a true believer is a person who maintains his five senses and body parts, so that he does not commit careless actions that are prohibited in Islam. This is reflected in the description of the article. So take care of your eyes, so that you aspire a little, because the more you see, the more you want.

Pay attention to your ears so that bad news doesn't reach you. Take care of your tongue so that it can benefit. Then also take care of your hands, stomach and middle part, namely the genitals, also take care of your feet so that walking does not bring harm. Order to protect body parts; eyes, tongue, ears, hands, feet, etc., so as not to act or behave to offend other people's feelings and comfort. Always use your body parts, be grateful for the grace and blessings that Allah has given you, always worship Allah SWT. In fact, the victory achieved by humans in their efforts and deeds is the height of their intellectual intelligence realized in their manners.

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Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, interprets Qur'an Surah An-Nahl (16):78 as explaining that Allah SWT created human beings in a state of knowing nothing, then endowed them with hearing, sight, and hearts as means to recognize the truth and to distinguish between what is good and what is bad. According to Ibn Kathir, the specific mention of hearing and sight highlights the crucial role of the senses as instruments for receiving divine guidance. However, these senses do not function independently; rather, they must be governed by the heart so that they are not used for actions that violate the commands of Allah.

Furthermore, Ibn Kathir explains that the misuse of the senses—such as using the eyes to look at what is forbidden, the ears to listen to falsehood, and the limbs to commit sinful acts—constitutes a form of ingratitude for the blessings granted by Allah. This interpretation is in line with the Third Article of the *Gurindam*, which emphasizes the obligation to guard the eyes, ears, tongue, hands, stomach, and feet from actions that harm oneself or others. Thus, this article of the *Gurindam* reflects Islamic teachings as emphasized by Ibn Kathir, namely that human safety and well-being in both this world and the Hereafter are largely determined by one's ability to control the senses and bodily faculties in accordance with the guidance of revelation.<sup>44</sup>

#### **4. Fourth Article, Qolbun Salim (Safe Heart)**

In the first stanza of the fourth chapter, "Kingdom in the body" means the most decisive element. In this case, it is the heart that most determines the direction of human life. All members collapse, meaning the role of other body parts is determined by the heart. If you are unjust, if your heart is unjust, the other members of your body will also tend to do bad deeds.

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<sup>44</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azhim*, Jilid IV, hlm. 594

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In the beginning the heart was created in a pure state. It's just that its purity is then lost because of the cloudy dust of sins that cover its surface with darkness. They know that the fire of regret will burn away this dust and the fire of fear will erase the darkness of sin from the surface of the heart.<sup>45</sup>

The human heart is identical as the sixth sense, able to think what the brain cannot think, able to see what cannot be seen. This is what is called intuition (mind's eye), there is a great transcendental power hidden within it. The heart is like a mirror that can reflect God's hidden light and knowledge. So it is not surprising that people who are close to Allah are people whose hearts are clean and holy.<sup>46</sup>

The heart is like a king who is in command while the body parts are like soldiers, the body parts do not carry out any activities without command, the heart is where good and bad are located.<sup>47</sup>

Mutawalli Al-Sya'rawi (1330-1417 H/1911-1998 AD) divided the liver into 3 types, namely: First, a healthy liver. He is *qalb salîm*, who will not be saved except those who come with him. *Qalb salim* is a heart that is safe from participation other than Allah in it in any form. He made a perfect promise with his heart to make the Messenger of Allah an imam and role model, without others, in all words and deeds. Second, the opposite of the first, namely a dead heart, there is no life in it. He does not know his God. And he did not worship Him according to His command, according to what He loved and pleased. But he dwells on his pleasures and pleasures, even though they contain the wrath and anger of his Lord. As long as he can achieve his pleasures, he doesn't care whether his God is

<sup>45</sup>Imam al-Ghazali, *Mukhtashar Ihyâ' 'Ulûmiddîn*, translation: Abu Madyan alQurtubi, (Depok: Keira, 2018), p. 386

<sup>46</sup>Irfan Elqudsy, *The Miracle of Positive Thinking*, (Yogyakarta: Media Baca, 2010), .p. 24

<sup>47</sup>Ali bin Abi Talib once said, "The heart is like a vessel, which only holds goodness. Humans are divided into three; 1) Alim Rabbani (a person who has knowledge according to the teachings of Allah). 2) Mutaalim (students) learn to achieve salvation. 3) A stubborn person who likes to join in, is inconsistent, has no knowledge, tarnishes his heart, he becomes a slander. Said Abdul Azim, So that the Heart is More Alive, (Jakarta: Cakrawala, 2010), p. 24.

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pleased or angry. Third, the heart in which there is life and disease. So he has two materials. Sometimes it is filled with the first and sometimes it is filled with the second. And he will be owned by which of the two dominates. It contains love, faith, sincerity and submission to Allah SWT. this is the material of his life. And in it there is also love for lust, prioritization of it, priority to achieve it, envy, arrogance, ujub, and a penchant for committing injustice and damage on the face of the earth using power. This is the material of his doom and destruction. He was tested between two callers: (1) the caller who called him to Allah, His Messenger, and the land of the afterlife; (2) the caller who calls him to the world.<sup>48</sup>

*Qalbun Salim* (a clean and safe heart) namely a heart that is free from all kinds of doubts and lusts, the Word of Allah SWT. QS As-Syuara [26] : 88-89.

يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بُنُونَ ۝ (88) إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝ (89)

*Meaning: "(Namely) in the day of wealth and sons are useless. except those who face Allah with a clean heart." (QS. al-Syu'ârâ'[26]: 88-89)<sup>49</sup>*

In Buya Hamka's Tafsir al-Azhar, after explaining the struggle of the Prophet Noah, God also provides a comparison of another Prophet, namely the Prophet Abraham.

"And indeed those who belong to his group." (Base of verse 83) This means those who belong to the group of Prophet Noah; "is Abraham." (end of verse 83). This verse states that the Prophet Abraham was part of the group of Prophet Noah.

<sup>48</sup> Mutawalli al-Syâ'rawi, *Ishlâh al-Qulûb*, trans. Mujahidin Muhyayan, (Depok: Keira Publishing, 2015), p. 72-76

<sup>49</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/26?from=88&to=227> accessed on April 2, 2024 at 13:33 WIB

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The meaning of coming to God is to fully consciously surrender oneself, body and soul to God, be willing to carry out whatever God commands and reject the notion of divinity from others. Ibrahim has freed himself from every influence that would bind his heart. Coming to God also means with sincerity, or with tajarrud, stripping oneself of everything that would bind him, and he comes to God with a pure heart, free from shirk, free from everything that will influence him, he has arrived at true Tawhid. The next verse proves the purity of heart in coming to God. God said tell him.<sup>50</sup>

Followed by verse 88, namely: "On a day that does not benefit property or children." Verse 89: "Except those who come to Allah with a prosperous heart."<sup>51</sup>

The task that was placed on him was heavy, as a human being he felt weak, but he also had to carry this task, that is why there were many requests for him to prepare himself to carry out this task. Forgive his mistakes so that his soul is clean. Give him a sense of the law. And when he has gained an understanding of the law, give him the power to implement the law, and he is worthy to be in control of the law (a righteous person), who is worthy and authoritative to uphold the law.

And the time must come that he will be called home to the presence of God. Good words should remain in the tongues of their descendants. And in the afterlife, heaven should also be the place for him. Not because we hope for material benefits and splendor, but because in heaven the highest blessing is seeing the face of God.

Meanwhile, in this Tafsir al-Mishbah, Quraish Shihab explains that the word Salim, which denotes qalb, originally meant safety, that is, avoiding deprivation and disaster both physically and spiritually.

<sup>50</sup>HamkaA, Tafsir Al-Azhar, Tafsir Al-Quran, Volume 7, (Singapore: Pustaka Nasional Pte Ltd), p. 6091.

<sup>51</sup>2 Hamka, Tafsir Al-Azhar, Tafsir Al-Quran, Volume 7, p. 5119.

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Meanwhile, the word qalb or heart can be understood as a container or tool for gaining knowledge. A qalb that is salim is one that maintains the purity of its nature, namely maintaining the belief in monotheism, and always tends towards truth and virtue. Qalb salim is a qalb that does not hurt, so that a person always feels calm and is free from doubts and doubts, nor is he filled with arrogance, hatred, revenge, blind fanaticism, greed, miserliness and other bad qualities.

The exception to this verse is disputed by scholars, there are those who understand it in the sense of "but" and thus this verse fragment seems to state: "but whoever comes to Allah with a safe or pure heart, then it will be beneficial for him." This means that happiness on that day is solely the qalb's avoidance of all diseases.<sup>52</sup>

Through Gurindam Twelve, the fourth article of Raja Ali Haji describes that Muslims always pay attention to good things, with the hope of preventing themselves/body parts from things that are considered bad according to religion, so that they do not do things that are prohibited. In this way, the calm and enjoyment of life can be felt more healthily. Being able to respect fellow human beings, there is no reproach or cause for insulting or degrading other people, people who cannot respect other people certainly do not have the right to receive other people's respect for themselves. A mistake that can bring down the honor of oneself and others, including; committing injustice, being envious, liking to swear, getting angry inappropriately, publicizing other people's disgrace, without realizing his own disgrace, maintaining a naughty attitude, being rude, talking dirty, implementing an arrogant attitude.

Ibn Kathir, in *Tafsîr al-Qur'an al-'Azîm*, explains that Qur'an Surah Ash-Shu'arâ' (26):88–89 affirms that human salvation in the Hereafter is not determined by wealth or offspring, but by the condition of the heart

<sup>52</sup>M. Quraish Shihab, *Tafsîr al-Mishbâh*, volume 10, p. 221

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when one stands before Allah SWT. What is meant by *qalbun salīm*, according to Ibn Kathir, is a heart that is free from shirk, doubt, hypocrisy, and inner diseases such as envy and arrogance. Such a heart is filled only with *tawhīd*, sincerity, and total submission to Allah.

Furthermore, Ibn Kathir emphasizes that the heart is the central controller of all bodily actions: when the heart is sound, all human deeds are sound, and when the heart is corrupted, all outward behavior becomes corrupted. This interpretation is consistent with the Fourth Article of the *Gurindam*, which portrays the heart as a “kingdom within the body,” where injustice within the heart leads to the corruption of all bodily faculties. Thus, this article of the *Gurindam* reflects Islamic teachings as emphasized by Ibn Kathir, namely that moral and spiritual development must begin with the purification of the heart, since *qalbun salīm* is the primary condition for salvation in this world and happiness in the Hereafter.<sup>53</sup>

## 5. Fifth Article Akhlaqul Karimah (Good Character)

“*National people*” in the fifth article is a person who is polite, well-behaved, or civilized. *Budi Bahasa* means language and language that shows refinement of character.<sup>54</sup> In the KBBI, a nation is defined as a group of people who share their ancestry, customs, language and history, and have their own rule. While nationality comes from the nation; high in dignity; highborn.<sup>55</sup> In the author's opinion, it is related to the first stanza that a nation is considered good if its character is good. On the contrary, as in the proverb “the nation is damaged by behavior”. Even if a person is of high birth, if he behaves badly, people will not respect his high heritage.

The meaning in *Gurindam* Twelve is that people who are noble and national can be seen from their behavior and speech. In general,

<sup>53</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, Jilid VI, Beirut: Dar al-Fikr, 2000, hlm. 331.

<sup>54</sup> Raja Ali Haji, Book of Knowledge of Languages, p. 241-244

<sup>55</sup> Abdul Malik et al, Interpretation and Explanation, p. 80

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religion demands from every Muslim to establish relationships based on mutual respect and mutual love, in relation to relationships and getting to know people of the nation, religion stipulates signs that can protect people from falling into bad relationships with each other, good behavior and speech are highly expected as signs of a person of nationality, who is able to understand the environment by maintaining good manners and good speech.<sup>56</sup>

The fifth article emphasizes exemplary personality, behaving with good qualities. Gurindam Dua Belas introduces good personality types based on Islamic teachings. Such as: If you want to know a national person, look at their manners and language, if you want to know a happy person, they care for the vain, if you want to know a noble person, look at their behavior. This discussion is more oriented to personality psychology.<sup>57</sup>

Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْنَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذِكْرُ اللَّهِ  
كَبِيرٌ

*"Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and He mentions Allah a lot."<sup>58</sup>*

The verse above refers to believers, praising the attitude of those who imitate Rasulallah. But it could be that this verse adheres to Islam, but does not describe Islamic teachings. This condemnation is confirmed in words لَقَدْ, as if this verse says "you have committed many acts of disobedience, even though in your midst there is the Messenger of Allah whom you should be able to emulate".

<sup>56</sup>Qurai Shihab, A Glimmer of Divine Light, (Jakarta: Mizan, 2017), p. 315.

<sup>57</sup>Fudyartanta, Personality Psychology, (Yogyakarta: Zenith Publisher, 2015), p. 66.

<sup>58</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/33?from=21&to=73> accessed on April 2024 at 14:57 WIB

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Sentence **لِنْ كَانَ يَرْجُوا هَلْلًا وَالْيَوْمَ الْخَرْ** explains the characteristics of

people who should imitate the Messenger of Allah perfectly as explained in the verse above and also dhikr to Allah and always remember him. **اسوة** means role model.

According to Zamaksyari, the verse above suggests two possibilities regarding the meaning of example in the Prophet. Firstly, the Rasulullah's character as a whole is a role model. Second, there are things in his character that can be emulated. The first opinion is stronger because the majority of scholars think so.

Al-Qurthubi explained that in religious matters teaching is a necessity, but in worldly matters it is advice. In his faith, he must be imitated as long as there is no evidence that states that he is giving advice. Meanwhile, the scholars are of the opinion that in worldly matters he has given it to experts in their respective fields so that his example in this verse is not related to worldly matters.

Imam Qarafi emphasized that a person must be careful in choosing an example to emulate in the Messenger of Allah, because according to him he had many roles, such as an Apostle, Mufti, or community leader, and could also be an ordinary human being who had privileges that differentiated him from humans in general. just like one person to another.<sup>59</sup>

Buya Hamka explains in his interpretation that there is a role model that is worth emulating, none other than Rasulullah **ﷺ** 'alaih wa sallam himself. It is definitely true what is said in surah al-Ahzab verse 21 in the Qur'an, which means "in fact, for you the Messenger of Allah **ﷺ** 'alaih wa sallam is a good example." It is true that there are people

<sup>59</sup>M. Quraish Shihab, *Tafsir al-Misbah, Message, Impression and Harmony in the Qur'an*, (Jakarta: Lentera Hati, 2015) p. 245

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whose minds are shaken, mentally ill, cowardly, hypocritical, who don't dare to take responsibility, who want to run away as Baduy tribesmen back to the villages, drowning in fear looking from afar at how large the number of enemies are about to invade, but there are still Again, people who have a constant determination, who do not give up hope, lose their minds, because they look at the attitude and behavior of their own great leader, namely Rasulullah ﷺ.<sup>60</sup>

This example is considered important, because the most important aspect of religion is morals which are manifested in behavior. To emphasize the example of the Prophet, the Qur'an further explains the Prophet's morals which are scattered in various verses in the Qur'an. For example, in Surah al-Fath it is stated that the nature of the Prophet and his followers was to be harsh towards unbelievers but to have compassion for them, always bowing down and prostrating (praying), seeking the pleasure of Allah Subhānahu wa ta'ālā. In another verse, it is explained that among the duties carried out by the Prophet were to be a witness, a bearer of good news, a warner, a caller to Allah's religion with His permission and to be a light that illuminates it.<sup>61</sup>

A person's nature and character can be seen in their actions. A noble and noble person can also be seen from his behavior and speech. A happy person is a person who saves money and doesn't do useless things. Smart people never get bored of learning and taking lessons from their lives. A good person is a person who is able to socialize in society and implement good qualities. For this reason, it is important to educate and expand relationships with people who have knowledge as figures (exemplars) who describe the good qualities that Muslims must exude and serve as role models, in this case it is often seen as a flow of behaviorism, namely looking at mechanical human behavior that is completely physical.

<sup>60</sup>Hamka, *Tafsir Al-Azhar*, (Jakarta: PT Pustaka Panjimas, 2015), 223.

<sup>61</sup>Abudin Nata, *Philosophy of Islamic Education*, (Jakarta: Logos Wacana Ilmu, 1997), 95.

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. Human behavior is conditional, it can be shaped and directed according to the situations humans experience. If humans want to behave religiously then the environment must be created in such a way that it is able to provide a good religious response as expected. The expected output of a commendable character includes being a person of nationality, namely having dignity, having a commendable identity, radiating wisdom and language in life. Humans must live noble lives, be knowledgeable, intelligent, have good manners and behave well, so that they are honorable and become good figures and display commendable attitudes. Knowledge framed with faith, respect for life after this life is happiness. Knowledge accompanied by faith in the chest must be accompanied by charity, work and effort, knowledge must leave an impression on oneself and others.

Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, interprets Qur'an Surah Al-Hujurāt (49):13 as affirming that human honor is not measured by lineage, social status, or wealth, but by piety (*taqwā*) and moral character. According to Ibn Kathir, this verse was revealed to eliminate arrogance, group fanaticism, and excessive pride in ancestry. True nobility in the sight of Allah is granted only to those who are most pious, namely those who are able to guard their conduct, speech, and way of life in accordance with Islamic values.

This interpretation closely corresponds with the Fifth Article of the *Gurindam*, which emphasizes the importance of refined speech, knowledge, intellect, and proper conduct in social interaction as indicators of a person's nobility. Ibn Kathir stresses that good character is the fruit of faith and knowledge; thus, a truly knowledgeable person is reflected in humility, politeness in speech, and wisdom in action. Accordingly, this article of the *Gurindam* reflects Islamic teachings as explained by Ibn Kathir, namely that *akhlāq al-karīmah* (noble character) is the true

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manifestation of piety and the measure of human honor before Allah SWT, rather than merely worldly factors.<sup>62</sup>

## 6. Article Six, Good Community Order

The psychology of Islamic education in the sixth article states that a good order of social life is a social environment in which individual interactions occur with other people. The social environment can be differentiated: First, the social environment is primary, namely the social environment in which there is a close relationship between individuals and each other. Primary environmental influences will be more profound. Second, the secondary social environment, namely the environment where individuals' relationships with one another are rather loose, individuals do not know each other less well. However, the primary and secondary social environment is very influential in society.<sup>63</sup>

The relationship between individuals and the social environment is a reciprocal relationship that influences each other. Individuals can have an influence on society. People's lives sometimes do not conform to existing norms in society, so someone needs to influence or give shape to the social environment, but it is not easy, one of the factors of success or failure is the status or position of the individual concerned who is able to influence social society by apply values or norms that do not conflict with society in general.<sup>64</sup> Among other things, it refers to the guide to the sixth chapter in Gurindam Twelve.

Eastern social culture contains values of wisdom and nobility that teach about character and reason. Through the medium of literary works, heavy values become easy to teach to students by means of literary literacy (writing). The literary style of speech is light but hits the target so that the essence of the teaching material can be absorbed well by students.

<sup>62</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, Jilid VII, Beirut: Dar al-Fikr, 2000, hlm. 364.

<sup>63</sup> Bimo Walgito, Social Psychology (An Introduction), (Yogyakarta: ANDI, 2016), p. 27.

<sup>64</sup> Ibid., p. 28.

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Learning is ultimately enjoyable and conducive. Meanwhile, the physical context and the context of benefits are integratively related to the theme or mandate of Gurindam Dua Belas, connecting the values in Gurindam with the surrounding environmental conditions. As teaching material, Gurindam presents educational and recreational material, so that students feel interested and happy. Gurindam material is able to enable students to gain an effective and enjoyable learning experience. The implication is that as literary teaching material, gurindam can be studied or taught from a more in-depth and contextual perspective.<sup>65</sup> The psychological value of Islamic education in the sixth article is:

a. Friendship

Building friendships can help each other and lighten each other's burdens in life. A believer should always form friendships and love fellow believers, feeling anxious if his friends are struck by disaster or difficulties.

Allah says in Surah al-Furqon verses 28-29:

يُوَيْلَىٰ لِيَتَّيْنِيْ مَمَّا أَتَّخَذْ فُلَانًا خَلِيلًا (٢٨) لَقَدْ أَضَلَّنِيْ عَنِ الدُّكْرِ بَعْدَ إِذْ جَاءَنِيْ ۝  
وَكَانَ الشَّيْطَنُ لِلْإِنْسَانِ خَدُولًا (٢٩)

*Meaning: O woe to me! If (in the past) I hadn't made that so and so my best friend. Indeed, he misled me from the warning (of the Qur'an) when it (the Qur'an) came to me. And Satan is indeed a traitor to humans.*<sup>66</sup>

According to the interpretation of Muhammad Quraish Shihab QS Al-Furqan: 28-29 above, it explains that the word يُوَيْلَى It consists of the words ya meaning call and exclamation, which were often used to

<sup>65</sup>Gerungan, Social Psychology, (Jakarta: Refika Aditama, 2002), p.58.

<sup>66</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/25?from=28&to=77> accessed on April 2, 2024 at 17:56 WIB

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express hope, but can no longer be used. Based on this, the literal meaning of the word is "Oh, my hope, come to meet me."<sup>67</sup>

Next is the word regret which is symbolized by the word ya wailata which shows regret because it is no longer possible to achieve what was hoped for. ya wailata, which consists of the word ya which is an exclamation word and the word wail which means destruction. So basically this word has the meaning, O my destruction, you have come to me.

The word khadzulan is taken from the word khadzala which means not wanting to help. This applies to those who do not help as much as they could, who are misleading after making promises to always help, whether because they can help or not. In the context of this verse, the friend in question could not help at all, and before he even started, he promised to always help if the friend had a problem but it was just a trick.<sup>68</sup>

The verse above warns everyone to choose friends wisely. After all, friends are one of the factors that determine a person's personality. Until someone said "if you want to know about someone, ask him who his friends are because that person will follow what his friends are like."

**b. Realizing Sakinah's marriage**

The Word of Allah SWT. QSar Rum [30] : 21.

وَمِنْ أَيْتَهُ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لَتَسْكُنُوْا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"And among the signs of His power is that He created for you wives from among yourselves, so that you would be inclined and feel at ease*

<sup>67</sup> Muhammad Quraish Shihab, *Tafsir Al-Mishbāh: message, impression and harmony of the Qur'an*, Vol 9, p 458

<sup>68</sup> Ibid, p. 459

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*with them, and He made between you feelings of love and affection. Indeed, in that there are truly signs for a people who think.*<sup>69</sup>

Buya Hamka interprets the sentence "Mawaddatan wa rahmatan" contained in the A-Quran surah Ar-Rum verse 21, namely mawaddatan which is interpreted as love is the longing of a man for a woman and a woman for a man who was made by Allah SWT in character. or the naturalness of life itself. Every healthy man or woman is always looking for a life partner who is accompanied by the desire to share love and the satisfaction of sexual intercourse. Coupled with the satisfaction of sexual intercourse, the mawaddatan or love of both parties increases. Therefore, there is nothing wrong in the view of Islamic teachings if both husband and wife clean their bodies, preen themselves, smell good, smell good, so that the love and intimacy of mawaddatan deepens between husband and wife.

"Indeed, in that there are truly signs for a people who think." It is clear here that the relationship between men and women is one of the verses of Allah, or one of the various greatnesses of God. He is not sin, as half the thought leaders of the Christian religion think. It is implanted in the child's soul that the occurrence of male-female sexual relations is caused by Adam's sin. Half of them interpret the Khuldi Fruit eaten by Adam and Eve in the paradise of 'Aden as sexual intercourse.<sup>70</sup>

Love, mawaaddah, Allah's mercy and trust, these are the spiritual ties that hold marriage together, so that if love fades and mawaaddah is broken, there is still grace and even if this is not left, there is still trust and as long as the couple is religious, their trust is maintained.<sup>71</sup>

<sup>69</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/30?from=21&to=60> accessed on April 27, 2024 at 18:29 WIB

<sup>70</sup> Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, juz xxi, cet.1, (Jakarta: Pustaka Panjimas, 2017), p. 65.

<sup>71</sup> M. Quraish Shihab, *Insights into the Qur'an; Thematic Interpretation of Various Community Problems*, p.276

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*Mawaddah* meaning revolves around spaciousness and emptiness. *Mawaddah* is spaciousness and emptiness of the soul from bad desires. He is love plus. Isn't it true that those who love once have their hearts upset so that their love fades or even breaks up? But what grows in the heart of *mawaddah*, will no longer end the relationship, as can happen to people who make love. This is because his heart is so open and empty of ugliness that the doors have been closed to physical and mental ugliness (which may come from his partner). According to Shihab, a *mawaddah* family is a family that has a spacious soul and an empty heart to do things that are not prescribed by religion. This makes it clear that in a family there is a need for mental flexibility, such as being able to accept all the advantages and disadvantages of each partner. Another criterion for having *mawaddah* is that in the family there is a void to do things that are not justified by religion, in the sense that the family always prioritizes religious values as guidance and direction in building the family. Religion is used as a mecca in solving problems that arise.<sup>72</sup>

Raja Ali Haji provides an example of social behavior in society, by instilling the values of compassion, suggesting what should be like around us. Look for loyal friends who can help. Look for a teacher who knows everything and doesn't hide bad things. The wife you should take is a dutiful wife. A good servant (follower, servant, slave) to take is a virtuous servant. Good manners and commendable customs will not grow well within oneself if they do not mutually encourage one another. There is no more loyal close relative than a friend who always motivates and helps to encourage one in carrying out good deeds. The proverb says "making friends with people who are not knowledgeable and living among knowledgeable people is better than being friends with people who are knowledgeable but living among stupid people."

<sup>72</sup>Abdul Kholik, December 2017, Concept of the Sakinah Family from M. Quraish Shihab's Perspective", Vomune 2, No.2.

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Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, interprets Qur'an Surah Al-Isrā' (17):36 as a prohibition against following or asserting anything without a sound basis of knowledge and understanding. According to him, this verse includes a warning against acting, speaking, or judging others hastily without clear evidence. Ibn Kathir emphasizes that hearing, sight, and the heart will all be held accountable by Allah SWT, and therefore every form of social interaction must be grounded in caution, honesty, and moral responsibility.

This interpretation is in harmony with the Sixth Article of the *Gurindam*, which teaches the importance of maintaining proper conduct in social relations, choosing good companions, and avoiding words and actions that may harm oneself or others. According to Ibn Kathir, social ethics in Islam aim to preserve individual dignity and social harmony. Thus, this article of the *Gurindam* reflects Islamic teachings as emphasized by Ibn Kathir, namely that a sound social life must be built upon knowledge, self-restraint, and awareness of accountability before Allah, thereby fostering social relationships that are just and dignified.<sup>73</sup>

## 7. Seventh Article, Self-Awareness

The seventh chapter of Gurindam Dua Belas focuses on the study of "Self-Awareness", meaning being careful in your behavior, so as to avoid wrong actions. Self-awareness can be done through educational understanding, religious understanding, and the occurrence of a mistake, so that a person will think based on the sensory stimulus, which of course is education and understanding of good and bad, appropriate or inappropriate. Humans feel happy when they see something beautiful, they think when they face a problem, they want to buy something if they need it, if they talk a lot, it's a way of lying, if they don't have strategy, it's a sign

<sup>73</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, Jilid V, Beirut: Dar al-Fikr, 2000, hlm. 75.

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that they will go astray, if they sleep a lot, life is wasted, this proves that in humans, psychological activities take place.

*Lots of words* What is meant here is talking a lot, talking a lot, or boasting a lot. The way to lie means the possibility of lying or lying. People who talk too much tend to lie. We should talk about something with clear facts to avoid the habit of lying. Al-Kidzb is a lie, namely mukhalif al-wa'di, which violates the promise of kalamu al-fahîsy, namely vile words. So, let kings and great people purify their tongues from the three things above. because if kings and great people tell lies that are not permitted by sharak then they are classified as hypocrites. Then, when the kings and great people speak cruel words, such as saying dirty things and cursing at the assembly, then the flower garden is exchanged for a place to throw away unclean things, which is likened to the place where the assembly of kings and great people is held. a garden of flowers and evil words is a place to throw away unclean things.<sup>74</sup>

The nature of introspection starts from the age of children, parents must be able to educate their children so that the first life lessons come from their parents, a baby who is born into the world is still pure, innocent and does not understand anything. Like a clean, plain white paper with no scribbles on it. As time goes by, children grow and develop and parents teach children lessons, children learn to express their desires, little by little, word by word they express their desires. Parents begin to train their children in various aspects according to their development so that children begin to understand the journey of life well.<sup>75</sup>

Word of Allah QS at-Tahrim [66] : 6

يٰٓأَيُّهَا ٱلَّذِينَ آمَنُوا ۝ قُو۝۝ أَنفُسَكُمْ وَأَهْلِيَّكُمْ نَارًا۝ وَقُو۝۝دُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلِكَةٌ غِلَاظٌ شَدَادٌ لَا يَعْصُمُونَ اللَّهُ مَا بِهِمْ وَيَعْلَمُونَ مَا يُؤْمِنُونَ

<sup>74</sup>Raja Ali Haji, Tsamrah al-Muhimmah, p. 71

<sup>75</sup>Chairinniza Graha, Children's Success Depends on Parents, (Jakarta: Gramedia, 2007), p. 1

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*Meaning: "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; above him are the angels who are harsh, harsh, who do not disobey Allah regarding what He has commanded them and they do what they are commanded. O you who disbelieve, do not make excuses to us. In fact, you will only be rewarded for what you used to do in this world."*<sup>76</sup>

*"O you who believe! Protect yourselves and your families from the fire of hell. "*(bottom of verse 6). At the beginning of this verse it is clear that merely professing faith is not enough. Faith must be maintained and cultivated, especially on the basis of faith, people must keep themselves and their household safe from the fire of hell. "The ignition tools are humans and stones. " Stones are worthless things that are thrown around and scattered everywhere. On the hills and hills that dot the desert, there are piles of stones. This stone will be used as firewood to light the fire of hell. Humans who are disobedient to God, whose lives in this world are worthless because they are filled with sin, are in the same situation as stones scattered in the sand, in the mountains and on the hills or in flowing rivers. That. Its only purpose is to light a fire; "Above them are angels who are rude and stubborn. "It is mentioned above because Allah gave authority to the angels to guard and guard hell, so that the fire always burns, so that the ignition device is always ready, whether stone or human. The attitude of the guardian angels and guardians of hell must be harsh, no gentleness, no harshness, no tolerance. Because that is an attitude that is in accordance with the atmosphere of hellfire as a place provided by God to punish guilty people. "Do not disobey Allah in what He commands them and they do what they are told." (end of verse 6).<sup>77</sup>

That is what is warned to believers. That just confessing your faith is not enough if you don't take care of yourself so that tomorrow you will enter a very hot hell and very great torment, accompanied by being a kinder of the fire of hell.

<sup>76</sup>Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translations, (Bandung: Syamil Quran, 2007), p. 560

<sup>77</sup>Hamka, Tafsir Al-Azhar, Volume 10 (Jakarta: PT Pustaka Panjimas, 2015), 7508.

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It is from the household that the instilling of faith and cultivating Islam begins. Because from the household a community will be formed. And it is in this ummah that Islamic society will be established. Islamic society is a society that has a shared outlook on life and an assessment of nature.<sup>78</sup>

Then Quraish Shihab explained in more detail as follows. Verse six above illustrates that da'wah and education must start from home. The verse above, although editorially directed at men (fathers), does not mean it is only directed at them. This verse is addressed to women and men (mothers and fathers) just as similar verses (for example the verse that orders fasting) are also addressed to men and women. This means that both parents are responsible for their children and also their respective partners as each is responsible for their own behavior. Father and mother alone are not enough to create a household that is filled with religious values and supported by harmonious relationships.<sup>79</sup>

The seventh chapter discusses self-awareness, caution in attitude and action. The educational process described is by displaying a gentle nature and being able to influence other people so that they are able to follow advice. With the hope that parents will be able to provide education, especially being self-aware of behavior and decisions that will be taken. Endless education often happens to parents who don't think about the future. Rarely are people who want to progress in life if their childhood is spoiled by their parents. People whose habits are spoiled cannot stand up for themselves if their parents are gone. Based on the laws of nature, they will be abandoned, even though their parents left a lot of wealth. Children must be raised according to their talents and abilities in accordance with the times, educating children so that they become useful members of society, in social life, full of humanity, love, brotherhood and

<sup>78</sup>Ibid, p.7509

<sup>79</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: 2003, Lentera Hati), cet-1, p. 178

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independence, as well as democratic education. Because the failures and successes of a child's life, starting from a young age, until the end of his life, are all determined from the beginning of the formation of a child's character and habits. Like, if you say a lot there is a chance you will lie. Too much joy will invite sorrow. If you lack strategy, you will go astray. someone who is lazy about activities and sleeps a lot is certainly wasting their age. Therefore, evaluate yourself objectively, you should hide your kindness and don't need other people to know, so that the good you do is sincere and has the value of worship.

Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, interprets Qur'an Surah Yūsuf (12):53 as explaining that the human soul (nafs) is inherently inclined to command evil (*ammārah bis-sū'*), except for the soul that has received mercy and guidance from Allah SWT. According to Ibn Kathir, this verse reflects the humility of Prophet Yūsuf (peace be upon him), who did not claim purity for himself, while also conveying the lesson that human beings are unable to control their desires without the help of Allah. Therefore, the control of the lower self is an essential part of the process of self-purification (*tazkiyat al-nafs*) in Islam.

This interpretation has strong relevance to the Seventh Article of the *Gurindam*, which advises people to guard themselves against blameworthy traits such as excessive anger, following base desires, and neglecting sound reason. Ibn Kathir emphasizes that those who are able to restrain and control their desires will attain noble character and safety in life. Thus, this article of the *Gurindam* reflects Islamic teachings as explained by Ibn Kathir, namely that mastery over the self is the key to the formation of good character and the foundation of moral excellence, both in one's relationship with Allah and with fellow human beings.<sup>80</sup>

<sup>80</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azhim*, Jilid IV, hlm. 393

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## 8. Article Eighth, Muhasabah

The eighth chapter discusses self-criticism, protecting oneself from betrayal, wrongdoing, not claiming to be right and not showing merit, hiding one's own crimes and not revealing other people's disgrace, organizing oneself in terms of behavior, getting rid of everything what hinders, the obstacles are none other than love of the world and negligence towards Allah swt. Reflecting on the initial and final conditions, introspecting myself, while saying to myself "I am nothing more than a traveler", life and death have been scripted in such a way, so I try to do the best in my life.<sup>81</sup>

Actually, what is sought from worldly life is not focused on the wealth obtained, when you are busy arguing and correcting others while turning away from self-introspection to reveal secrets there is no opportunity to pray, dhikr and face Him.<sup>82</sup>

The passage of time is a momentum for reflection or self-introspection. Three forms of muhasabah or self-introspection.

As the word of Allah SWT. QS. al-Hasyr (59): 18 that:

يٰ أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَا تَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَيْرٌ عِنْدَهُ مَا تَعْمَلُونَ

*"O ye who believe! Fear Allah, and let everyone pay attention to what he has done for tomorrow (the afterlife), and fear Allah. Indeed, Allah is careful about what you do." (QS. Al-Hasyr [59]: 18).<sup>83</sup>*

Hamka explained the verse, that people who have confessed to believe, cultivate their faith with piety, then reflect on the next day, think about what will be brought before God. Calculate the profit and loss of your own life first, before calculating it later. Reflect on the provisions that

<sup>81</sup>Imam al-Ghazali, Theosophia of the Qur'an, (Surabaya: Risale Gusti, 1996), p. 342.

<sup>82</sup>Ibid., p. 344.

<sup>83</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/59?from=18&to=18> accessed on April 22, 2024 at 12:48 WIB

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already exist and those that are still lacking, because the human journey continues to advance from this world to the door of the grave, to the realm of barzakh and to the Hereafter.<sup>84</sup> This verse explains the recommendation for people who feel they are devoted to Allah to continue to practice self-muḥāsabah, recommending to pay attention to or measure whether the deeds they do are correct or not, whether they are in accordance with the Qur'an and Sunnah or not.

The Tafsir Al-Mishbah also reveals that the verse above explains the invitation addressed to Muslims to be careful so as not to suffer the same fate as the Jews and hypocrites. Then Allah SWT. said: "O you who believe, fear Allah", that is, avoid the punishment that Allah SWT can inflict. give in the life of this world and the hereafter by carrying out His commands to the best of your ability and staying away from His prohibitions. "And let every person pay attention to what is ahead of him", namely the righteous deeds that have been done by humans. "For the near future", namely the afterlife. Allah SWT. said: "And" once again we say, "fear Allah". The order to pay attention to what has been done for tomorrow is understood by Thabāthabā'i as an order to evaluate the deeds that have been done. It is like a craftsman who has finished his work. Then he is required to pay attention to his work again in order to perfect all his work if his work is good, or improve it if there are still deficiencies. So that when the time comes for inspection, there are no more flaws and the item appears perfect.<sup>85</sup>

Raja Ali Haji advised that everyone must be able to behave well towards themselves and others. Be thoughtful or self-introspective, don't betray yourself or others, don't be oppressive, watch your words, don't praise yourself, don't show off your merits, hide your own shame, other people's shame should not be published. You don't need to make compliments, don't show your bad qualities, and also the good things you

<sup>84</sup>Hamka, Tafsir Al-Azhar, Vol. IX, p. 7270.

<sup>85</sup>M. Quraish Shihab, Tafsir Al-Mishbah: Message, Impression and Harmony of the Qur'an, p.30.

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have done. Don't let other people's mistakes be made public and you must acknowledge your own mistakes.

The above is part of human nature. Psychologically, if this is done it will have a negative effect on the physical and psychological side because it is contrary to the teachings of the Islamic religion. However, if you follow the advice from Gurindam Dua Belas and implement it in your life, your psychological condition will feel comfortable and peaceful so that you will be physically and psychologically healthier.

Ibn Kathir, in *Tafsīr al-Qur'an al-'Azīm*, interprets Qur'an Surah Qāf (50):18 as affirming that every word and action of a human being is constantly under the supervision of angels assigned to record deeds. According to Ibn Kathir, not a single word—whether good or bad—is uttered without being precisely recorded and later held accountable before Allah SWT. This verse serves as a warning for human beings to remain cautious in their speech, since the tongue is one of the bodily organs whose impact is most significant in determining a person's salvation or destruction.

This interpretation is in line with the Eighth Article of the *Gurindam*, which advises people to guard their speech and to avoid lies, slander, and words that harm others. Ibn Kathir emphasizes that safeguarding the tongue is an integral part of the perfection of faith and moral character. Thus, this article of the *Gurindam* reflects Islamic teachings as emphasized by Ibn Kathir, namely that the safety of social relationships and the harmony of society are greatly determined by an individual's ability to control their speech, as every word will be subject to accountability in both this world and the Hereafter.<sup>86</sup>

<sup>86</sup> Ibnu Katsir, *Tafsir al-Qur'an al-'Azhim*, Jilid VII, Beirut: Dar al-Fikr, 2000, hlm. 408.

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## 9. Ninth Article, Satanic Disorder

In the ninth chapter of Gurindam Dua Belas, it describes the influence of Satan in humans.<sup>87</sup> There are two kinds of creatures created by Allah SWT: First, the unseen (cannot be seen with the naked eye). Second, real creatures (can be seen by the eye), the difference between them can and cannot be reached by the five human senses. If everything that cannot be reached by one of the five human senses is classified as supernatural beings. To know and believe in the existence of supernatural beings, a person can take two ways, namely. Firstly through information provided by certain sources. Second, through real evidence that shows supernatural creatures exist. For example Angels, Jinn, Devils and Satan. Angels try to move human hearts to do good. On the other hand, Satan always tries to tempt humans to commit crimes and acts that are prohibited by Allah SWT.<sup>88</sup>

Satan whispers doubts, indecision and the desire to do evil. Whispering is done in such a subtle way that humans are not aware of it.

Satan tries to make humans forget Allah SWT. Humans use forgetting as an excuse to cover up mistakes or avoid responsibility.

The Word of Allah swt. QS. Al-Mu'minun [23]: 97

وَقُلْ رَبِّيْ أَعُوْذُ بِكَ مِنْ هَمَّتِ الشَّيْطَانُ

*“And say, “O my Lord, I seek refuge in You from the whispers of Satan.”<sup>89</sup>*

This verse explains that Allah told Muhammad that Satan would come to tempt you and tempt you to avenge the evil they have done. So don't be lulled by his persuasion. Instead, ask Allah for His protection.

<sup>87</sup>Noeng Muhamdir, Personality Measurement, (Yogyakarta: Rake Sarasin, 1992), p. 76

<sup>88</sup>Yunahar Ilyas, Islamic Aqidah Lecture, (Yogyakarta: LPPI, 2010), p. 77.

<sup>89</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/23?from=97&to=118> accessed on 22 April 2024 at 14:25 WIB

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And also protection when Satan is present in all worldly and spiritual activities.<sup>90</sup>

*Hamzis* something that Satan infiltrates into human hearts with a very subtle voice so that humans make a plan that will later plunge him into disobedience. So it can be interpreted that Satan's pestilence is a demonic impulse with whispers and misdirection which they insert into the human heart.<sup>91</sup>

Human life is based on two choices: First, the choice of the right path according to the rules of Allah SWT. so that you can survive everything that is negative and ultimately survive life in this world and the hereafter. Second, choosing the wrong path could be due to not understanding the rules of Allah SWT. or there is a little interference from the enemy of mankind, namely Satan. As if you already know the work is not good but it is done anyway. The parable of evil parents is like the leader of Satan. Generally, the king's subordinates always look for pleasure in front of the king, but if they are behind the king, they are no different from the king's enemies. Old people who are frugal (live without doing anything in vain) and young people who like to study will be shunned by Satan.

In his *Tafsir al-Qur'an al-'Azhim*, Ibn Kathir explains that Qur'an Surah An-Nisā' (4): 58 establishes a fundamental principle of Islamic ethics, namely the obligation to fulfill trusts (amanah) and to judge with justice. According to Ibn Kathir, the term *amanah* encompasses all responsibilities entrusted to a person, including religious obligations, social duties, property, and authority. The command to deliver trusts to those who are entitled to them reflects the moral integrity required of a believer, while justice in decision-making represents obedience to Allah's law and protection of human rights.<sup>92</sup>

<sup>90</sup>Quraish Shihab, *Tafsir al-Mishbah*, 2nd printing, p. 431

<sup>91</sup>Muhammad Quraish Shihab, *The Subtle and Invisible: Satan in the Qur'an*, 112

<sup>92</sup>Ibn Kathir, *Tafsir al-Qur'an al-'Azhim*, Vol. II, Beirut: Dar al-Fikr, 2000, p. 308.

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This interpretation is highly relevant to Pasal Nine of *Gurindam Dua Belas*, which emphasizes the importance of responsibility, honesty, and caution in holding authority or trust. Ibn Kathir stresses that betrayal of trust and injustice are among the major moral failures that lead to social corruption and divine accountability. Therefore, Pasal Nine reflects Islamic ethical teachings as articulated by Ibn Kathir, highlighting that true leadership and personal integrity are measured by one's ability to uphold trust and exercise justice, both of which are essential for harmony in worldly life and salvation in the Hereafter.

## 10. Tenth Article, Ethics for Parents

The tenth chapter of the Twelve Gurindam contains the Gurindam verses about true believers always prioritizing manners or social ethics, especially towards mothers and fathers, wives and friends, such as: With the father, do not be disobedient so that Allah will not be angry, with the mother, be respectful so that the body can be safe, with Don't be careless with your children so you can climb to the middle of the hall, with your wife, don't be careless so that your genitals don't hit you, with your friends, be fair so that your hands become chapped. How heavy is the responsibility of parents in educating and raising.<sup>93</sup>

The Word of Allah swt.

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوْا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ احْسُنْ إِنَّمَا يَنْهَا عِنْدَكُ الْكِبَرَ  
أَخْدُهُمَا أَوْ كِلْهُمَا فَلَا تَقْلِمْهُمَا أَفْ لَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَيْمًا (٢٣) وَاحْفَضْهُمَا  
جَنَاحَ الدُّلُّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ إِرْجَهُمَا كَمَا رَأَيْنِيْ صَغِيرًا (٢٤)

"And your Lord has commanded that you should not worship other than Him and that you should do good to your parents as best as possible. If one of them or both of them reaches old age in your care, then never say to either of them the word "ah" and do not shout at them and say to them noble words (23) And humble yourself towards them both with great

<sup>93</sup>Ahmad Dahlan, Malay History, (Jakarta: Gramedia Popular Library, 2015). p. 555.

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*affection and say: "O my Lord, love them both, as they both taught me when I was little."<sup>94</sup>*

In verse 23 above it states that "And your Lord" who always guides and does good to you, "has ordained" and commanded "that you" namely the Prophet Muhammad saw. and all humans "do not worship other than Him and let" you be devoted "to your parents" namely your parents with "perfect devotion". "If one of them or both of them reaches old age" that is, old age or is in a weak condition so that they are forced to be "by your side" that is, in your care, "then you must never say to either of them the word "ah" or sound or words that imply anger or harassment or boredom, no matter how much and how much devotion and care you have for both of them, "and don't shout at both of them" is related to whatever the two of them do, let alone doing something worse than shouting "and say it to both of them" instead shouting even in every conversation with him "noble words" namely words that are kind, gentle and full of kindness and respect.<sup>95</sup>

At the beginning of verse 23, it begins with an affirmation of the decree of Allah SWT. which shows that Allah swt. ordered mankind to unite with Allah in worship, to be sincere and not to associate partners with Him. Mufassir (M. Quraish Shihab) refers to another verse, namely QS. Al-An'am: 151, states that the Al-An'am verse begins with an invitation to the polytheists to listen to what Allah SWT has forbidden. one of which is the prohibition of associating partners with Him. Meanwhile, the Al-Isra' verse above is intended for Muslims, so the word قصى (determine) more appropriate to choose.<sup>96</sup>

<sup>94</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/17?from=23&to=111> Accessed April 21, 2021.

<sup>95</sup> M. Quarish Shihab, *Tafsir Al-Mishbah: Message, Impression and Harmony of the Qur'an*, 44.

<sup>96</sup> *Ibid*, p. 443

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As parents get older, sometimes they ask for coaxing, wanting pity from their children. Maybe there is something inherited from parents who are getting older that is boring the child, so don't let the child say a sentence that contains feelings of boredom or annoyance at looking after the parents. In the verse, the word uffin is mentioned, interpreted by the mujahid to mean that if you see that one or both of them have defecated (urinated) wherever they wanted, as you did when you were little, do not utter a word that contains the slightest complaint. Therefore, the word uffin can be interpreted as a word that contains complaints, annoyance, mouth clapping, saying ah, frowning, and so on.<sup>97</sup>

As for verse 24, say حَاجَةً (janaha) in this verse has an additional word الْذُّلُّ (al-dzhulli). If it is related to the condition of the bird, it will also spread its wings when it is afraid to show its submission to threats. Meanwhile, if it is related to a child, he is asked to humble himself to his parents, driven by respect and fear of doing things that are not in accordance with the position of his parents.

Then the command to pray for mother and father here is based on the verse كَمَا رَبَّيْنِي صَغِيرًا<sup>98</sup> (kama rabbayani saghira ) which is understood by contemporary scholars to mean "because they educated me as a child", not with the meaning "as they educated me as a child". Because if it is interpreted as "as" then it means we ask Him for grace in the same portion as we get from both. Meanwhile, if we say "because of" this shows that the abundance of grace that we ask for is handed over to the mercy of Allah SWT. and this can be much more abundant than the abundance of grace given to us.<sup>98</sup>

<sup>97</sup>Hamka, Tafsir Al-Azhar, Juz XV, 39-40.

<sup>98</sup>Shihab, Tafsir Al-Mishbah: Message, Impression and Harmony of the Qur'an, 447.

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Thus, the verses above are intended to provide guidance to children by stating these instructions in stages. Starting from don't say "ah" to both of them, that is, don't show boredom and annoyance, as well as impoliteness to them. Then followed by guidance to say noble words. This is at a higher level than the first guidance, because it contains a message to show respect and glorification through words.

Analysis of the tenth article illustrates that a child is prohibited from disobeying his parents in order to survive in this world and the hereafter, and parents must also pay attention to their children's needs, including their children's education. A husband must be able to educate and provide for his wife according to his abilities. With friends, you must be able to act fairly and straightly in order to mutually strengthen your friendship with one another.

In his *Tafsir al-Qur'an al-'Azhim*, Ibn Kathir explains that Qur'an Surah Al-Mu'minūn (23): 1–3 describes the essential characteristics of true believers, particularly their success (*al-falāh*) which is rooted in moral discipline and self-restraint. According to Ibn Kathir, one of the defining traits of the believers is their ability to avoid vain, false, and harmful speech or actions (*laghw*), as such behavior weakens faith and distracts individuals from obedience to Allah. This avoidance reflects spiritual maturity and awareness of accountability in the Hereafter.<sup>99</sup>

This interpretation closely aligns with Pasal Ten of *Gurindam Dua Belas*, which emphasizes prudence in speech, restraint in behavior, and avoidance of meaningless or harmful actions. Ibn Kathir highlights that safeguarding oneself from *laghw* is not merely ethical etiquette but a manifestation of faith that leads to personal success and societal harmony. Therefore, Pasal Ten reflects Islamic moral teachings as articulated by Ibn Kathir, affirming that true success in life is achieved through discipline,

<sup>99</sup> Ibn Kathir, *Tafsir al-Qur'an al-'Azhim*, Vol. V, Beirut: Dar al-Fikr, 2000, p. 489.

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moral awareness, and consistent adherence to righteous conduct, both in private and public life.

## 11. Eleventh Article, Community Ethics

Community life always grows and is developed to maintain harmony between fellow citizens, they should be able to position themselves in society, one of which is to be of service to their compatriots, meaning doing whatever can be done for the common good. If you want to be a leader, get rid of bad manners, meaning that if you want to be a leader you must avoid bad manners or traits. You must uphold your mandate, discard betrayal, meaning anyone, wherever and whenever, the community always has the character of trust. If you want to get angry, put ujjah first, meaning that if you feel angry, you will think about the reasons logically, and always be polite and friendly.<sup>100</sup>

Social life arises because humans are basically social creatures, creatures who live in groups. Humans live interdependently with each other, there is a feeling of unity and need for each other, a sense of empathy and sympathy.

The Word of Allah SWT. QS al-Hujurat [49]: 10-13

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَّىٰ أَنْ يُكُوْنُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَّىٰ أَنْ يُكُوْنُوا خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوهُنَّ أَنْفُسَكُمْ وَلَا تَنَابِرُوهُنَّ بِالْأَلْقَابِ ۝  
بِسْمِ إِلَهِ الْفُسُوقِ بَعْدَ الْإِيمَانِ ۝ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ (۱۰) يَا أَيُّهَا الَّذِينَ آمَنُوا احْتَبِرُوْكُمْ كَثِيرًا مِّنَ الظُّنُونِ ۝ إِنَّ بَعْضَ الظُّنُونِ إِثْمٌ وَلَا يَحْسَسُونَا وَلَا يَعْتَبُ بَعْضُكُمْ بَعْضًا ۝ إِيْحَبُّ أَحَدُكُمْ أَنْ يَأْكُلَ حَمَّ أَخِيهِ مَيْتًا فَكَرِهُتُمُوهُ ۝ وَاتَّقُوا اللَّهَ ۝ إِنَّ اللَّهَ تَوَابٌ رَّحِيمٌ (۱۱) يَا أَيُّهَا الَّذِينَ آمَنُوا احْتَبِرُوْكُمْ كَثِيرًا مِّنَ الظُّنُونِ ۝ إِنَّ بَعْضَ الظُّنُونِ إِثْمٌ وَلَا يَحْسَسُونَا

<sup>100</sup>M. Usman Najati, Al-Quran and Spiritual Science, (Bandung: Pustaka, 2004), p. 300

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وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًاٰ إِنْ أَحَبُّ أَحَدُكُمْ أَنْ يُكْلِمَ لَهُمْ أَخْيَهُ مَيْتًا فَكَرْهُتُمُوهُ۝ وَلَقُوا  
اللَّهُ۝ إِنَّ اللَّهَ تَوَّابُ رَّحِيمٌ۝ (١٣)

*“Believers are truly brothers. therefore reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy (10) O you who believe, do not let a group of men look down on another group, it may be that those who are laughed at are better than them . And don't let a group of women look down on another group, maybe the one who gets humiliated is better. and don't like to criticize yourself and don't call yourself names that contain ridicule. the worst calling is (calling) that is bad after faith and whoever does not repent, then they are the wrongdoers (11) O you who believe, stay away from most suspicions (suspicions), because some of the ancients thought it was a sin. and don't look for bad things in people and don't gossip about each other. Is there anyone among you who likes to eat the flesh of his dead brother? Then of course you feel disgusted with him. and fear Allah. Indeed, Allah is the Most Accepting of repentance, the Most Merciful (12). O people, We have indeed created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing (13).”*

Quraish Shihab in his interpretation interprets verse 10, namely: indeed, believers who are firm in their faith and are united by their faith, even though they are not descendants, are brothers and sisters, so they have a common bond in faith and are also related like descendants. Therefore, O believers who are not directly involved in disputes between groups, make peace even if the dispute only occurs between your two brothers, especially if the number of people fighting is more than two people and fear Allah, that is, guard yourselves so that disaster does not strike you. whether as a result of conflict or otherwise, so that you may receive grace, including the grace of unity and oneness.<sup>101</sup>

Making fun of other groups of men because this can cause conflict even though those being made fun of are weak people, moreover it could be that those being made fun of are better than those being made fun of so that in this way the person making fun of is committing a double mistake. .

<sup>101</sup> M. Quraish Shihab, Tafsir Al-Mishbah, p. 598-599.

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The first makes fun of the second who is made fun of is better than them. And don't women, that is, make fun of other women because this causes a rift in relations between them, especially if it could be them, namely the women who are being made fun of, and don't mock anyone in secret with words , action, or gesture because of the ridicule that will befall you and don't call out titles that are considered bad by those you are calling even though you consider them to be true and beautiful, whether you are the one who created the title or someone else.<sup>102</sup>

Furthermore, because it is not uncommon for bad prejudice to invite efforts to find out. And don't look for other people's faults which are actually covered up by the perpetrators and don't go wider, that is, some of you gossip, that is, talk about the disgrace of others. Would any of you like to eat the flesh of his dead brother? So, of course, if it were offered to you, you would feel disgusted by it and would avoid eating your own brother's flesh. Therefore, avoid gossip because it is the same as eating the flesh of a brother who has died and fear Allah, that is, avoid His punishment and stay away from His prohibitions and repent for various mistakes, truly Allah is the most accepting of repentance, the most merciful.<sup>103</sup>

Social life is closely related to mental health, its relevance is social etiquette in society so that there is acceptance from the social environment in different conditions. If you want to be liked by people, you must maintain a pleasant attitude, such as helping, being friendly, prioritizing togetherness, especially those of your own race. Discarding bad qualities and keeping the mandate. In order to balance worldly and spiritual life, you must eliminate all despicable actions, and try to uphold your mandate and not commit betrayal, then be able to control yourself from anger, and be generous in your behavior towards people. The standard of noble character is to be liked and beyond reproach. Social society contributes to learning

<sup>102</sup>Ibid., p. 605.

<sup>103</sup>Ibid., p. 606.

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through cognitive and social factors. Education is carried out by observing and analyzing various positive values in society and then imitating what they do, emphasizing a cognitive behavioral approach.<sup>104</sup>

In his *Tafsir al-Qur'an al-'Azhim*, Ibn Kathir explains that Qur'an Surah Al-Hashr (59): 18 serves as a profound reminder for believers to constantly evaluate their actions and prepare provisions for the Hereafter. According to Ibn Kathir, the command to "look at what one has sent forth for tomorrow" emphasizes self-reflection (*muhāsabah*) and awareness of accountability before Allah. Every deed, whether small or great, will be examined, making spiritual consciousness an essential element of a believer's life.<sup>105</sup>

This interpretation aligns closely with Pasal Eleven of *Gurindam Dua Belas*, which advises individuals to reflect on their actions, restrain worldly desires, and prioritize long-term spiritual consequences over temporary pleasures. Ibn Kathir highlights that negligence toward self-evaluation leads to moral decline and loss in the Hereafter. Therefore, Pasal Eleven reflects Islamic ethical teachings as articulated by Ibn Kathir, affirming that true wisdom lies in self-awareness, accountability, and preparation for life after death, which ultimately shapes righteous conduct in this world.

## 12. Article Twelfth, Leadership by Deliberation

Leaders always maintain deliberation and consensus, like a garden fenced with thorns, it is difficult to promote because they prioritize togetherness, leaders should always maintain legal justice in society so that they do not go astray in their actions. Always respecting people who are knowledgeable in order to gain enlightenment, and respecting people who

<sup>104</sup>Jhon W. Santrock, Educational Psychology 2 Edition, Translator Triwibowo BS. (Jakarta: Kencana, 2015), p. 300.

<sup>105</sup>Ibn Kathir, *Tafsir al-Qur'an al-'Azhim*, Vol. VIII, Beirut: Dar al-Fikr, 2000, p. 110.

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are clever is like realizing one's activity or expertise, in actualizing oneself as a leader or in society, one must always remember death, because death is something certain and frightening, so that a person is able to actualize himself towards things that are positive and constructive because the afterlife is very clear, the actualization of a person's good and bad will return to him.

A good leader is a king who gets guidance from Allah SWT. and a king who is fair to his people. The leadership and policies of a king are very dependent on the conditions of the people around him, almost all leaders' policies are influenced by the thoughts and information of the people around him. If the king's environment is good people then the policies that will be taken will also be good, but on the other hand, if the king's environment is not good, then the policies that emerge will certainly be far from good.

Allah says in QS. Ali Imran Verse 159

فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۝ وَلَوْ كُنْتَ فَظَّالِمًا عَلَيْهِمُ الْقُلُوبُ لَا نَفْعُلُوا مِنْ حَوْلِكَ ۝  
فَاغْفِفْ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأُمْرِ ۝ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۝ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

*"So, thanks to Allah's grace, you (Muhammad) were gentle towards them. If you act hard and have a rough heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask forgiveness for them and consult with them in this matter. Then, when you have made up your mind, then fear Allah. Indeed, Allah loves those who put their trust in him." (Ali-Imran (3): 159).<sup>106</sup>*

Buya Hamka in his interpretation explains "So, thanks to Allah's grace, you (Muhammad) acted gently towards them." Hamka interprets that in this verse there is high praise from Allah for His Messenger, because of his gentle attitude, not being quick-tempered towards his people who were being guided and educated in their faith to be more perfect. Even though they had made a mistake by abandoning their duties,

<sup>106</sup> <https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=159&to=200> accessed on April 22 2024 at 17:58 WIB

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because they were tempted by the wealth, the Messenger of Allah did not remain angry. But with a big soul they were led. In this verse, Allah emphasizes, as a compliment to the Messenger, that his gentle attitude was because his Lord had placed mercy into him. God has instilled a sense of grace, mercy and love into him, so that grace also influences his attitude in leading.<sup>107</sup>

Hamka continued his interpretation of the verse, "Then, when you have made up your mind, then fear Allah. Indeed, Allah loves those who put their trust in him." In this verse, Allah commanded the Apostle to invite the people to a deliberation. *Wa syawirhum fil amri*. Here it is clear that he is the leader, orders came to him to try to hold the deliberation. After all his considerations have been listened to and the exchange of ideas about the harms and benefits has been completed, he must have had his considerations and judgments. After that, he made a decision. This atmosphere in this verse is called '*azam*', which we mean full of heart. Because it is the final decision that determines and that is the responsibility of the leader. Leaders who hesitate to make decisions are failed leaders. This is where the Messenger of Allah was given guidance, that if your heart is full and your resolve is solid, you should make decisions and put your trust in Allah. You can't hesitate, you can't hesitate and you have to have the courage to take all risks. And to further strengthen the heart that has been tormented, let us put our trust in Allah. This means that our calculations as humans are sufficient and we also believe that above human strength and knowledge there is another supreme and absolute power from Allah. He is the one who actually decides.<sup>108</sup>

Quraish Shihab explained that in fact, there were quite a lot of things in the Uhud battle that could invite human emotions to become angry. However, there is also quite a lot of evidence that shows the

<sup>107</sup>Hamka, *Tafsir Al-Azhar...*, vol. 2, p. 965.

<sup>108</sup>Hamka, *Tafsir Al-Azhar...*, vol. 2, p. 968.

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weakness of the Prophet SAW. He consulted with them before deciding to go to war, he accepted the majority of their proposals, even though he himself was not happy with it; he did not curse or blame the archers for leaving their base, but only gently reprimanded them and so on. If so, then it is due to the enormous grace from Allah, as understood from the infinitive form (nakirah) of the word mercy, not because of another reason as understood from the letter لـ(ma) is used here in the context of the determination of His grace - because of God's grace - you are gentle towards them. If you act harshly, have a bad temper, are harsh in words and have a harsh heart, are insensitive to other people's conditions, they will certainly distance themselves from those around you, because of their antipathy towards you. Because your temperament is not like that, then forgive their mistakes that they have committed this time, ask Allah for forgiveness for them, for the sins they have committed and consult with them in those matters, namely in matters of war and world affairs, not matters of the Shari'a or religion. Then, if you have done the things above and have made up your mind to carry out the results of your deliberations, then carry them out while placing your trust in Allah. Indeed, Allah loves those who put their trust in Him and, as such, He will help and guide them towards what they hope for.

His words: So it is because of Allah's grace that you act gently towards them which can be proof that Allah SWT Himself educated and shaped the personality of the Prophet Muhammad SAW as he said: "I was educated by my Lord, so the results of His education were truly good." His personality was shaped so that not only the knowledge that Allah bestowed on him through the revelations of the Qur'an, but also his heart was illuminated, even the totality of his being was a blessing for all of nature.<sup>109</sup>

<sup>109</sup>M. Quraish Shihab, *Tafsir Al-Mishbah*..., vol. 02, p. 310

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*"Contains advice to leaders to avoid despicable actions, try to apply the principles of deliberation and justice"* In fact, the instinct of "wanting to rule" exists in every human being, if you are good at guiding it, it is a positive and constructive actualization for personal development. At the end of the Gurindam verse in the twelfth chapter, it further strengthens the lives of the people with a leader who always protects the king with sincere and holy intentions to build the life of the nation and state, this is proof of a king who is knowledgeable and does good deeds who is always clever at positioning himself by paying attention to the lives of his people. and do not act arrogantly. At the end of all life, the King remembers death because the afterlife is more real and ultimately everything that is done is accountable to Allah SWT.

**B. The Influence of Gurindam Twelve on the Lives of Malay People**

Raja Ali Haji's contribution of thought was able to change the Malay writing tradition. Before the appearance of Raja Ali Haji and his thoughts, Malay literature never included the name of the author and the author's signature. This began to change in the 19th century, Malay writers began to put their names to it and Raja Ali Haji began to promote the world of writing as a profession that could support them. Together with the growing Dutch influence in the Malay world during Raja Ali Haji's life, he directed the writing tradition to return to its nature and take the good essence of Western influence.

Not long after his death, Raja Ali Haji's thoughts inspired young people in the late 19th and early 20th centuries. In that era, young people started developing language and literature as well as other knowledge which was realized in a professional organization known as the Rusyidah Club. This organization has activities in printing under the name Mathabaatul Riawiyah or Mathabaatul Ahmadiyah. The Rusyidah Club was used as a platform by Riau Malay intellectuals in forging their ideas against colonialism. Remembering that Raja Ali Haji was someone who advocated resistance

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against colonialism through knowledge.<sup>110</sup> Raja Ali Haji pursued the awareness of independence and developing national consciousness, apart from being an intelligent person in the Malay community.

The important influence exerted by Raja Ali Haji's thoughts through language changed language patterns in the social life of Riau society. Inspiration for the magnitude of Raja Ali Haji's thoughts made him appointed a national hero on November 10 2004. In addition, Raja Ali Haji's book entitled *The Book of Language Knowledge* was designated at the Youth Congress on October 28 1928 as the national language of Indonesia.<sup>111</sup>

The establishment of Riau as a province itself cannot be separated from the struggle of the Malay people who at that time demanded justice for them in managing their region. People from four districts such as Kampar, Bengkalis, Indragiri and Kepri made up their minds to fight for the establishment of Riau province. In strengthening this struggle, the influence of Raja Ali Haji's thoughts took part in it by inspiring the community in one of his teachings to stand strong on their own and dare to develop Malay roots in their region.

According to Khalif Muammar, during the formation period, Raja Ali Haji's thoughts contributed with his thoughts covering the relationship between state and religion, government structure, good leaders, the concept of justice, sharia sovereignty and the importance of deliberation.<sup>112</sup> The concept of deliberation that he expressed remains in the history of Riau becoming a province. The four districts operate on the basis of deliberation and the importance of maintaining and preserving Malays in different styles and varieties.

<sup>110</sup>Writing Team, PERPUSTAKAAN Nasional RI (National Library of the Republic of Indonesia), *Tuhfat al-Nafis* Manuscript, original manuscript of *Tuhfat al-Nafis* collected by the National Library of the Republic of Indonesia, 1978, p. 150 .

<sup>111</sup>Hasan Junus, et al, *History of Raja Ali Haji's Struggle as the Father of the Indonesian Language*, (Pekanbaru: Unri Press, 2004), p. 62.

<sup>112</sup>Khalif Muammar A. Harris, *The Islamic Justice System in the Works of Raja Ali Haji*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, Second Printing, 2017), p. 39.

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Its emergence and legacy mark a new period in change in the Malay written tradition. Raja Ali Haji's identity together with the resulting Malay literacy became a legacy that was guarded and preserved by the new generation as a guide for Malays in their social life.

### **1. The Value of Aqidah and Its Relevance to the Life of Malay People**

The first article of *Gurindam Dua Belas* emphasizes the fundamental importance of religion (*aqidah*) as the core identity of human life. Raja Ali Haji clearly states that a person who does not adhere to religion cannot truly be regarded as having a meaningful name or identity. In the context of Malay society, this teaching places faith as the primary foundation of personal dignity, moral responsibility, and social recognition. Religion is not merely a private belief, but a defining element that shapes one's existence within the community.

This value of *aqidah* has strongly influenced the worldview of Malay people, particularly in how they understand the relationship between humans, God, the world, and the hereafter. Malay society traditionally views life as a journey that must be guided by divine principles. Knowledge of God (*ma'rifatullah*), self-awareness, and awareness of the transient nature of the world are reflected in daily attitudes such as humility, self-restraint, and obedience to religious norms. As a result, religious faith becomes a moral compass that directs individual behavior and collective life.

From a broader perspective, the influence of the Qur'anic value of *aqidah* found in the first article of *Gurindam Dua Belas* can be seen in the formation of Malay Islamic civilization. Faith functions as the ideological foundation of Malay customs, encapsulated in the principle "*adat bersendi syarak, syarak bersendi Kitabullah*." This integration ensures that Islamic belief is not separated from cultural identity but becomes the core of social ethics, leadership ideals, and moral education within Malay society. The enduring relevance of this value demonstrates how Raja Ali Haji's thought

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continues to shape the spiritual and cultural orientation of the Malay people.<sup>113</sup>

## **2. The Value of Worship (Implementation of Sharia) and Its Relevance to the Life of Malay People**

The second article of *Gurindam Dua Belas* highlights the central role of worship ('ibadah) as the practical manifestation of faith in everyday life. Raja Ali Haji emphasizes that neglecting acts of worship such as prayer, fasting, zakat, and pilgrimage leads to spiritual emptiness and moral instability. In Malay society, this teaching reinforces the understanding that religious obligations are not optional rituals, but essential pillars that sustain individual piety and communal harmony.

The influence of this Qur'anic value is clearly reflected in the religious practices of the Malay people, where worship forms the rhythm of daily and social life. Communal prayers, the observance of Ramadan, the payment of zakat, and the aspiration to perform the pilgrimage to Mecca have long been embedded within Malay traditions. These practices cultivate discipline, social solidarity, and spiritual awareness, while also strengthening collective responsibility toward the poor and vulnerable members of society.

More broadly, the value of worship in the second article contributes to the formation of a Sharia-oriented moral order within Malay culture. Religious observance functions as a mechanism for social control and ethical guidance, ensuring that personal behavior aligns with communal norms and Islamic values. Through *Gurindam Dua Belas*, Raja Ali Haji successfully transmitted the importance of worship as a foundation for both spiritual integrity and

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<sup>113</sup> Tenas Effendy, *Tunjuk Ajar Melayu* (Pekanbaru: Balai Adat Melayu Riau, 2004); J. Syuyuthi Pulungan, *Tradisi Politik Islam Melayu* (Jakarta: LP3ES, 1994); E. Ulrich Kratz, *Raja Ali Haji: A Study of Malay Islamic Thought* (Leiden: KITLV Press, 1997).

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social stability, a legacy that continues to influence the religious life of the Malay people today.<sup>114</sup>

### **3. The Control of the Five Senses and Its Relevance to the Life of Malay People**

The third article of *Gurindam Dua Belas* focuses on the moral discipline of controlling the five senses and bodily actions as a fundamental aspect of ethical living. Raja Ali Haji advises the safeguarding of sight, hearing, speech, and physical behavior to prevent individuals from falling into actions that lead to moral corruption. Within Malay society, this teaching underscores the belief that personal morality begins with self-control and awareness of one's conduct, both in private and in public life.

This value has significantly influenced Malay social norms, particularly in the emphasis on modesty, politeness, and self-restraint. The Malay people traditionally uphold principles such as guarding one's speech, avoiding slander and gossip, and maintaining proper conduct in social interactions. Control over the senses is viewed as a sign of inner maturity and wisdom, reflecting a person's ability to live harmoniously within the community while respecting religious and cultural boundaries.

At a broader level, the Qur'anic value embedded in this article contributes to the formation of a disciplined and morally conscious society. By regulating individual behavior through ethical self-control, Malay culture promotes social harmony and mutual respect. Raja Ali Haji's teachings in *Gurindam Dua Belas* thus serve as a moral framework that connects personal discipline with collective well-being, reinforcing the continuity of Islamic ethical values in the everyday life of the Malay people.

<sup>114</sup> Tenas Effendy, *Adat, Budaya, dan Agama dalam Masyarakat Melayu* (Pekanbaru: Balai Adat Melayu Riau, 2005); J. Suyuthi Pulungan, *Fikih Sosial dalam Tradisi Melayu Islam* (Jakarta: Kencana, 2006); Al-Attas, Syed Muhammad Naquib, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

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#### **4. Qolbun Salim (A Sound Heart) and Its Relevance to the Life of Malay People**

The fourth article of *Gurindam Dua Belas* emphasizes the heart (*qalb*) as the central authority that governs human behavior. Raja Ali Haji describes the heart as a “kingdom within the body,” implying that all actions, whether good or evil, originate from its condition. In the context of Malay society, this teaching highlights the belief that moral integrity and social harmony depend primarily on inner purity rather than outward appearances.

This value has deeply influenced the ethical orientation of the Malay people, who traditionally prioritize inner character (*budi pekerti*) over external achievements. Qualities such as sincerity, humility, patience, and emotional restraint are regarded as signs of a sound heart. When the heart is corrupted by envy, anger, or dishonesty, it is believed that social relationships will deteriorate, leading to conflict and moral decline. Therefore, maintaining a pure heart becomes a moral obligation that sustains both personal dignity and communal balance.

On a societal level, the Qur’anic concept of *qolbun salim* embedded in this article functions as a spiritual foundation for Malay social ethics. The emphasis on inner moral awareness encourages self-reflection and moral accountability, reinforcing the idea that true leadership and social influence must be rooted in ethical integrity. Through *Gurindam Dua Belas*, Raja Ali Haji instilled a lasting moral philosophy that continues to shape Malay values, where inner righteousness is seen as the source of just actions and harmonious social life

#### **5. Akhlaqul Karimah (Noble Character) and Its Relevance to the Life of Malay People**

The fifth article of *Gurindam Dua Belas* stresses the importance of noble character (*akhlaqul karimah*) as the primary indicator of a person’s true worth. Raja Ali Haji explains that social status, intelligence, happiness, and honor are not determined by lineage or wealth, but by moral conduct, manners, and the

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willingness to seek knowledge. In Malay society, this teaching reinforces the belief that ethical behavior and refined character are the true measures of human excellence.

This value has strongly shaped Malay social life, where politeness (*budi bahasa*), respect for others, humility, and a love of learning are highly esteemed. Individuals who demonstrate good manners and wisdom in social interactions are regarded as honorable and trustworthy. The emphasis on continuous learning and self-improvement also reflects the Malay view that knowledge and morality must go hand in hand, forming balanced individuals who contribute positively to society.

At a broader cultural level, the Qur'anic value of noble character found in the fifth article functions as a moral framework for sustaining social harmony and intellectual growth within Malay communities. Moral excellence becomes the foundation of leadership, education, and social relations, ensuring that progress is guided by ethical responsibility. Through *Gurindam Dua Belas*, Raja Ali Haji successfully transmitted a moral vision in which personal virtue and communal well-being are inseparable elements of Malay Islamic civilization.

## **6. Social Relations and Good Companionship in the Life of Malay People**

The sixth article of *Gurindam Dua Belas* discusses the importance of choosing the right companions in life, including friends, teachers, spouses, and subordinates. Raja Ali Haji emphasizes that human relationships play a crucial role in shaping one's character and moral direction. In the Malay worldview, social relations are not merely personal choices but moral responsibilities that influence both individual behavior and social stability.

This teaching has had a strong influence on Malay society, where relationships are governed by ethical considerations such as loyalty, trustworthiness, and mutual respect. The emphasis on seeking wise teachers and righteous friends reflects the Malay belief that knowledge and virtue are

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transmitted through close social bonds. Likewise, the guidance on choosing a spouse and companions highlights the importance of harmony, responsibility, and moral compatibility in maintaining family and community cohesion.

On a broader level, the Qur'anic value embedded in this article contributes to the formation of a morally integrated society, where social networks function as sources of guidance and ethical reinforcement. By stressing the careful selection of companions, *Gurindam Dua Belas* promotes a culture of collective responsibility, ensuring that individuals support one another in upholding moral values. Raja Ali Haji's teachings continue to resonate within Malay society, shaping patterns of social interaction that prioritize virtue, wisdom, and communal harmony.

## 7. Self-Awareness and Moral Discipline in the Life of Malay People

The seventh article of *Gurindam Dua Belas* emphasizes the importance of self-awareness and moral discipline as safeguards against ethical deviation. Raja Ali Haji warns against excessive speech, uncontrolled desires, lack of careful judgment, and negligence in educating children. These admonitions highlight the belief that moral failure often begins with the inability to control oneself and to act with wisdom and restraint.

In the life of the Malay people, this teaching has shaped social norms that value moderation, prudence, and responsibility. Speaking wisely, avoiding unnecessary criticism, practicing patience in receiving information, and educating children with care are regarded as essential virtues. The emphasis on discipline reflects the Malay understanding that personal conduct has direct consequences for family honor and social harmony.

At a broader level, the Qur'anic value embedded in this article functions as a moral framework for maintaining order and stability within Malay society. Self-control and ethical awareness are seen as the foundations of trustworthy leadership and harmonious community life. Through *Gurindam Dua Belas*, Raja Ali Haji transmitted enduring moral guidance that continues to influence Malay attitudes toward responsibility, restraint, and ethical maturity.

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## 8. Muhasabah and Ethical Self-Reflection in the Life of Malay People

The eighth article of *Gurindam Dua Belas* centers on the practice of self-reflection (*muhasabah*) and moral humility. Raja Ali Haji cautions against self-deception, hypocrisy, excessive self-praise, and exposing the faults of others. Instead, individuals are encouraged to conceal their own good deeds, acknowledge their weaknesses, and refrain from judging others. This teaching reflects a deep moral awareness that true virtue begins with honest introspection.

Within Malay society, this value has significantly influenced social behavior and interpersonal ethics. Humility, discretion, and self-restraint are highly esteemed, while arrogance and public self-glorification are frowned upon. The emphasis on avoiding gossip and protecting the dignity of others contributes to social harmony, reinforcing trust and mutual respect within the community. Muhasabah thus becomes an ethical mechanism that regulates both individual conduct and social interaction.

On a broader cultural level, the Qur'anic value of self-reflection embedded in this article shapes the moral consciousness of Malay society. By encouraging individuals to constantly evaluate their intentions and actions, *Gurindam Dua Belas* promotes moral accountability and inner reform. Raja Ali Haji's teachings continue to function as a guide for ethical living, ensuring that personal integrity and communal harmony remain central to the moral life of the Malay people.

## 9. Awareness of Satanic Influence and Moral Vigilance in the Life of Malay People

The ninth article of *Gurindam Dua Belas* addresses the reality of moral temptation and the influence of satanic impulses in human life. Raja Ali Haji warns that knowingly committing evil deeds is a sign of surrendering to destructive forces that lead individuals away from ethical and spiritual awareness. This teaching emphasizes the need for constant moral vigilance,

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especially in situations that expose individuals to temptation and moral negligence.

In Malay society, this value has shaped a strong sense of caution toward behaviors and social environments that may encourage moral decline. The community traditionally promotes religious learning, self-discipline, and controlled interaction as safeguards against ethical deviation. Youth, in particular, are encouraged to seek guidance from elders and teachers to avoid moral pitfalls, reflecting the belief that knowledge and discipline are essential defenses against negative influences.

At a broader level, the Qur'anic value embedded in this article reinforces the moral framework of Malay society by emphasizing accountability and spiritual awareness. The recognition of satanic influence does not absolve individuals of responsibility, but rather strengthens the obligation to resist wrongdoing through faith, education, and self-control. Through *Gurindam Dua Belas*, Raja Ali Haji provides enduring moral guidance that continues to shape Malay attitudes toward ethical responsibility and spiritual resilience.

## **10. Family Ethics and Filial Responsibility in the Life of Malay People**

The tenth article of *Gurindam Dua Belas* emphasizes ethical responsibilities within the family, particularly the obligation to honor parents, care for children, maintain harmony with spouses, and uphold fairness among companions. Raja Ali Haji presents the family as the primary moral institution where values are taught, practiced, and transmitted across generations. Respect for parents is portrayed as a key element in securing divine pleasure and personal well-being.

In the life of the Malay people, this value has profoundly shaped family structures and social relations. Filial piety, respect for elders, and parental responsibility are deeply embedded in Malay culture. Parents are regarded as moral authorities, while children are expected to uphold family honor through obedience and good conduct. Harmony between husband and wife is also emphasized as the foundation of a stable household, reflecting the belief that family ethics directly influence social order.

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At a broader level, the Qur'anic value embedded in this article reinforces the centrality of family as the backbone of Malay society. Ethical family relations serve as a means of moral education and social continuity, ensuring that religious and cultural values remain intact. Through *Gurindam Dua Belas*, Raja Ali Haji offers lasting guidance on family ethics that continues to shape the moral and social life of the Malay people.<sup>115</sup>

## 11. Social Ethics, Leadership, and Responsibility in the Life of Malay People

The eleventh article of *Gurindam Dua Belas* focuses on social ethics and the moral responsibilities associated with leadership and communal life. Raja Ali Haji emphasizes the importance of contributing positively to society, upholding trust (*amanah*), avoiding betrayal, and resolving conflicts through reason rather than anger. Leadership, in this context, is not defined by power, but by moral integrity and service to the community.

In Malay society, this teaching has shaped ideals of leadership and social conduct that prioritize humility, justice, and accountability. A leader is expected to act as a moral example, demonstrating fairness, wisdom, and compassion toward others. Social harmony is maintained through respectful communication, generosity, and the willingness to place communal interests above personal ambition, reflecting the collective orientation of Malay culture.

At a broader level, the Qur'anic value embedded in this article strengthens the ethical foundation of Malay social organization. By linking leadership with moral responsibility, *Gurindam Dua Belas* promotes a vision of society governed by ethical principles rather than coercive authority. Raja Ali Haji's teachings continue to influence Malay perspectives on governance and social responsibility, ensuring that moral values remain central to public life.

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<sup>115</sup> Tenas Effendy, *Keluarga dalam Perspektif Budaya Melayu* (Pekanbaru: Balai Adat Melayu Riau, 2006);

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## 12. Awareness of Death and Ethical Preparedness in the Life of Malay People

The twelfth article of *Gurindam Dua Belas* emphasizes the inevitability of death and the necessity of ethical preparedness for the hereafter. Raja Ali Haji reminds individuals that worldly life is temporary and that death serves as the ultimate boundary separating moral accountability from opportunity. This teaching encourages continuous self-improvement, repentance, and mindfulness of one's actions, as every deed will ultimately be judged.

In the life of the Malay people, this value has deeply influenced attitudes toward existence, responsibility, and humility. Awareness of death fosters a moral outlook that discourages arrogance and excessive attachment to worldly status. Traditional Malay culture places strong emphasis on spiritual readiness, expressed through religious observance, ethical conduct, and the reinforcement of moral values within the family and community. Death is not viewed as an end, but as a transition that gives meaning to ethical living.

At a broader level, the Qur'anic value embedded in this article functions as a moral culmination of the teachings in *Gurindam Dua Belas*. The awareness of mortality reinforces ethical discipline, social responsibility, and spiritual consciousness within Malay society. Through this final article, Raja Ali Haji provides a comprehensive moral framework that encourages the Malay people to live responsibly, uphold moral integrity, and prepare spiritually for the ultimate return to God.