

**Contribution of Islamic Thought of Raja Ali Haji in the  
Development of the Malay Language to Become the Indonesian  
Language**

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**ABSTRACT**

*This study aimed to actualize a historical figure who played a role as a hero, writers, and Muslim scholar through tracing Islamic stories and thought in his phenomenal works. He is Raja Ali Haji bin Raja Ahmad who was born in 1809 on Penyengat Island and died in the same place in 1872. The research methods used were the constructivist paradigm, subjective approach, and qualitative method. This was a type of historical study which implemented interview with informants, observation, library studies, and internet searching for data collection techniques. The actualization of Raja Ali Haji's Work is very important through social media platforms, so that the younger generation will know, understand, and realize the role of his contributions; Raja Ali Haji succeeded in popularizing the Malay language in various forms, so that it became the National Language and "World" Language; Many of Raja Ali Haji's works contain Islamic thoughts referring to the Al-Quran and Hadiths. One of the most phenomenal is the Gurindam 12 by teaching wisdom in life, guarding several parts of the human body, guarding the heart, and establishing friendship*

**Keywords:** *Contribution, Actualization, History, Thought, Raja Ali Haji, Penyengat Island*

**Introduction**

Soekarno, the First President of Indonesia, said that a great nation is a nation whose people never forget their history. History is a series of facts that really occurred in the past (Amoro & Kuswono, 2018). In addition, Carr (2014) described "history is a continuous process of interaction between the historian and his facts, and an unending dialogue between the present and the past".

Events which occurred in the past until Indonesia reached its freedom can be considered as history of the Republic of Indonesian. Thus, it must not be forgotten by the people to show that Indonesia tries to become a great country. Discussing history, it does not only relate to events, but also other historical elements. Theoretically, historical elements are events, figures, time, and setting (Oktiva & Syamsudin, 2021). Therefore, these four elements are a series of facts that build a narrative regarding reality of life in the previous period of Indonesia.

In social science theories that cover historical science, ones who inspire the emergence history are related figures who experienced events in certain places and time. To recognize figures who have historical backgrounds is effortful, because there may be many other figures to be involved as historical actors. Among many historical actors, however, a main actor may appear to become the center of the event, or we can call him a historical figure.

A historical figure is a person who has contribution noted in history and considered to have carried out several dynamic activities from the inevitability or occurrence of a history. His decision is considered to have a great power that can influence to convince the people regarding development progress of a country in a certain period. His idea and action portray supremacy in the society with the tasks and positions he carries (Sayono, 2022). However, a historical figure can be discovered by pointing out historical approach, objectivity, and integrity values

completely (Skiena & Ward, 2014).

A study by Harahap (2011) stated that there are three benchmarks to consider a person as a figure, namely integrity of the figure, monumental works, and contributions to society. The integrity can be assessed from moral commitment of personality toward his related fields. Monumental works can be realistic works in the form of writings or other creations that provide benefits to the society. In addition, a person who is considered as a historical figure, especially in historical narrative of a country, often obtains positive appreciation from the country legally and formally. Moreover, in a long history of the struggling of Indonesian people to reach independence, people who have great contributions are recorded as historical figures, even called heroes.

In Indonesian perspective, heroes are considered as national heroes as titles given to the citizens who had fought against colonialism in the Republic of Indonesia who served to die while defending the nation, or in their lives had committed heroic acts or created monumental works for the development and contribution to the country (Government of the Republic of Indonesia, 2009). Article 25 of Law No. 20 of 2009 concerning Titles, Medals, and Honors describes general provisions for a person in receiving the title of National Hero of Indonesia (to address another term for Historical Figures) are Indonesian citizens with the following criteria: (a) fight against opponent in the territory of the Republic of Indonesia; (b) have moral integrity and ideal example; (c) serve to the nation; (d) show noble behavior; (e) portray loyalty and do not betray the nation; and (f) have never been sentenced to prison based on a court decision that has obtained permanent legal force for committing a crime accused with a minimum of 5 (five) years sentence prison. Then, in Article 24 it is also explains a person receiving a title of National Hero of Indonesia should meet particular requirements: (a) have led and involved in armed or political battle, or struggled in other fields to achieve, seize, and maintain the independence and realize national unity; (b) never surrender to the opponent while struggling; (c) carry out commitment and struggle lasting almost his entire life and exceeding duties he was entrusted with; (d) have proposed great idea or thought that could support the development of the nation; (e) have produced great work that are beneficial for the welfare of wider community or increase dignity and honor of the nation; (f) have a consistent and high national spirits; and (g) carry out struggle that deliver wider and national impact.

Based on data from the Directorate of Heroism, Pioneering, Solidarity, and Social Restoration/K2KRS of the Ministry of Social Affairs, until 2020 there were 191 National Heroes in Indonesia consisting of 176 men and 15 women. In 2023, the numbers increased into 206 National Heroes, 190 men and 16 women. Based on the province of origin, the most National Heroes came from Central Java 32 people, East Java 28 people, Yogyakarta 24 people, West Sumatra 13 people, North Sumatra 12 people, West Java 12 people, South Sulawesi 10 people, and Aceh 8 people, respectively (Rizaty, 2023). A major problem is that the Government or other stakeholders, and educational institutions rarely conduct scheduled and comprehensive event to introduce National Heroes of Indonesia to the younger generation, so that several National Heroes who had great contributions remain unknown. One of the National Heroes who was determined on November 5, 2004 by Presidential Decree No. 089/TK/Year 2004 is Raja Ali Haji bin Raja Haji Ahmad. Role of this Malay Historical Figure is almost forgotten, because his journey of life was recorded long period ago; he was born in 1808 and died in 1873. Therefore, younger generation rarely notice his heroism. Apparently, Raja Ali Haji

served massively for the existence of the Indonesian Republic. He is not only considered as a National Hero because of his struggle against colonialism, but also an inspirator for the development of Indonesian as the national language. He was a religious figure, historical scholar, and writer in the 19th century. He is recognized as the first author in a written work that is used as a standard for Malay. Indonesian as the National Language was admitted in the Indonesian Youth Congress, on October 28, 1928.

A study relating to the figure of Raja Ali Haji bin Raja Ahmad are still actual and urgent to be conducted continuously. It determines that a historical figure has a crucial task to influence changes in human life to be better. Historical Figure Studies describe and disseminate attitudes, thoughts, and actions of figures who can inspire society to create changes for a better life (Skiena & Ward, 2014). Based on those statements, a historical study of Raja Ali Haji bin Raja Ahmad is important to be re-actualized.

### **Literature Review**

Previous studies have been performed by several researchers, such as Solikhin (2016) in *Gerakan Pemikiran dan Peran Tiga Ulama NU dalam Menegakkan Ahl Al-Sunnah Wa 'L-Jamā'ah Al-Nahdiyyah di Jawa Tahun 1926–1971: Kajian terhadap Pemikiran K.H. Hasyim Asy'ari, K.H.R. Asnawi, K.H. Wahhab Hasbullah*, Hizbullah (2014) in *Ahmad Hassan : Kontribusi Ulama dan Pejuang Pemikiran Islam Di Nusantara Dan Semenanjung Melayu*, Abrina Maulidnawati Jumrah, and Ondeng (2022) in *Relevansi Pemikiran KH. Ahmad Dahlan dan Kh. Hasyim Asy'ari dan Pengaruhnya dalam Bidang Pendidikan Islam*, and Abdul Fadhil (2014) in *Pemikiran Keislaman Tokoh Sosialis (Studi Kasus Soekarno Dan Gamal Abdul Nasser)*.

This study is in accordance with the previous studies as a Study of a Figure' thoughts. However, the study covers different four research results. The differences include different figure who become the focus of the study, the period of the character's life journey, the character's setting, and major role of the character. The historical figure of Raja Ali Haji bin Raja Ahmad has three prominent advantages: a freedom fighter, researcher (writer) of the Malay language (today well-known as Bahasa Indonesia), and a Muslim scholar who gave advice to the Sultan. Therefore, the three major reasons also become the focus in the study, they are the life journey of Raja Ali Haji bin Raja Ahmad as a freedom fighter, his thought on the language standardization from Malay to Indonesian, and thoughts on Islamic teachings for the ummah.

### **Theoretical Framework**

Theoretical foundation of this study comes from the Grand Theory of Behaviorism which examines individual behavior. Behavioral perspective has a primary focus on responsibility while learning due to elaborate individual behavior and application of stimulation to carry out impact of systematic legal reactive behavioral bonds.

Behaviorism theory according to Thorndike (1911) in Anggraeni et al. (2023) is associated with learning as sequences of connections between stimulus and response in the form of thoughts, feelings, and movements. Behavioral changes can be something concrete (monitored) or non-concrete (unmonitored). The Middle Theory of this study used Narrative Theory. Fisher (1986) introduced the narrative paradigm as one of the communication theories. The Fisher's work is based on the

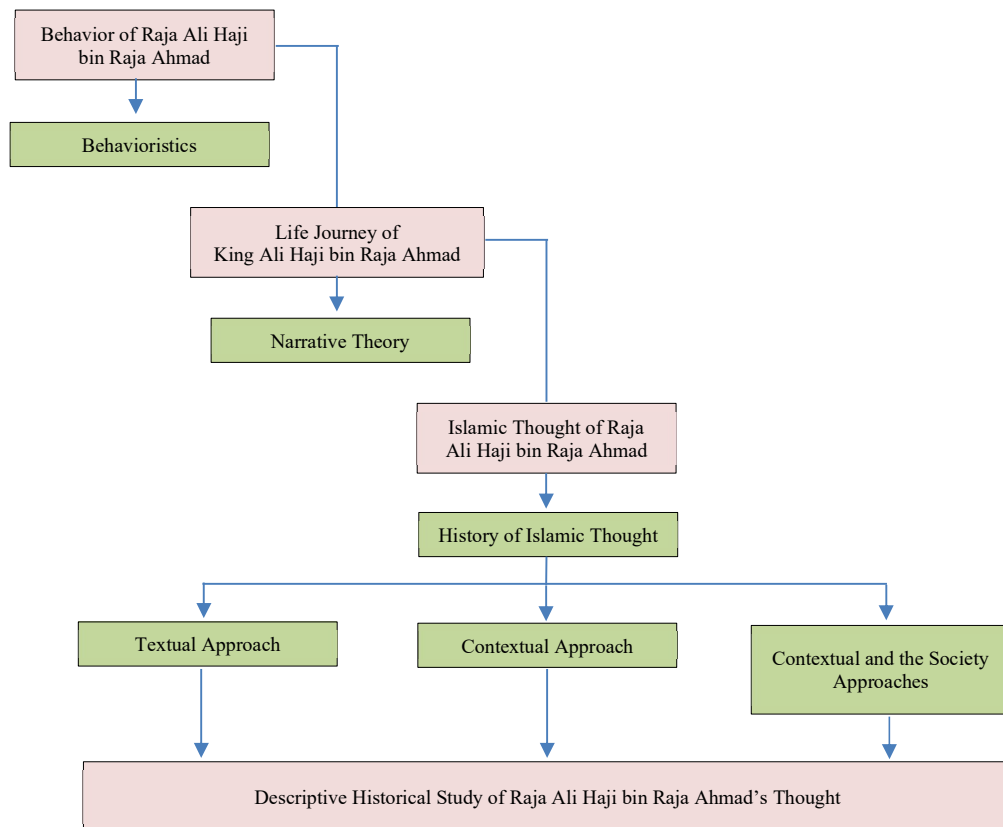
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concept that people in the society are actually storytellers, known as narrative theory.

Narrative Theory begin from assumption that narrative is a basic human strategy to understand the fundamental elements of life experiences, such as time, process, and change. This assumption influences the people to study distinctive nature of narrative and its various structures, elements, uses, and effects.

This study used an applied theory, because it is can be categorized into a type of historical research of Thought. According to Kuntowijoyo (2003) humans behavior must be influenced by acts of thought, or it arise from individual themselves such as Raja Ali Haji bin Raja Ahmad with his nationalist and Islamic thoughts: socialism, pragmatism, intellectual movements of the Frankfurt school, structuralism, post-modernism, renaissance, aufklarung and other collective thoughts. Brinton (1963) determined that the role of the history of thought is to negotiate various massive ideas that have impacts on historical events. They can be seen from the historical conditions in which they arise and grow, and cause impacts on the lower classes. Therefore, Kuntowijoyo (2003) stated that the history of thoughts has three types of strategies: text studies, historical context studies, and studies between texts and their communities.



**Figure 1 Theoretical Framework**

**Method**

This study used a constructivist paradigm, namely a conceptual framework by performing examination and neutrality when encountering real events or science (Figure 1). It also used a qualitative method which can be determined as a study

which applies an interpretive subjective perspective, because the assumptions, approaches, and research techniques used are relevant to the characteristics of the research by using an interpretive subjective perspective (Mulyana, 2004).

This is a type of historical study. Garraghan (1957) stated that the historical research method is a series of structured guidelines and principles to accumulate various subjects effectively, assess them critically, and present a synthesis of the results that can be portrayed via written form. Furthermore, Gottchalk (2008) described that the historical method is a stage in evaluating and analyzing historical statements to obtain some authentic and reliable data and synthesize the data into a reliable historical story. In addition, a historical study uses the stages of historian works with four activities: 1) heuristic; 2) criticism; 3) interpretation; and 4) historiography.

Data collection in this study applied four techniques: interviews, observations, documentations, and internet searching. To obtain valuable, in-depth, and varied data, this study did not limit number of informants, but it focused on the research topic. The number of informants was determined based on the saturation of the data obtained by the researchers. Based on these criteria and after conducting pre-research, there are key informants: Dr. H. Thamrin, M.Sc. (Regional Assistant for Government Affairs of Tanjungpinang City), K.H. Raja Alhafidz (Chief of the Pulau Penyengat Mosque), Raja Atan Suryatan (Management Representative of the Penyengat Mosque), Raja Zaenudin (Management Representative of the Raja Ali Haji Batam Museum), Raja Rudiana (Guardian of the Raja Ali Haji Tomb), Dr. Satrio, M.Ag. (Lecturer majoring of Historical study at STAIN Kepri), and Yoswa Viktor Sebastian (Head of the Working Group Mapping, Promotion, and Archipelago Manuscript in National Library (Perpusnas))

## **Results and Discussion**

### **Life Journey of Raja Ali Haji**

Raja Ali Haji bin Raja Haji Ahmad is a famous figure among other the Malay people who had many roles, including as a historian, writer and also a Muslim scholar. He is popular, because he gave a very big contribution to the Malay community, particularly in the development of Malay into a National Language. One of Raja Ali Haji's most famous works is *Gurindam Dua Belas* consisting of twelve articles using Old Malay. It also contained advices and guidances for life, including, worship, mandatory of the king, the obedience of children to parents, the duties of parents to children, morality, and sociable daily life.

Raja Ali Haji is a popular name, his full name is Raja Ali al-Hajj ibni Raja Ahmad al-Hajj ibni Raja Haji Fisabilillah bin Opu Daeng Celak alias Engku Haji Ali ibni Engku Haji Ahmad Riau. He was born in 1809 in Penyengat Island (now part of the Riau Islands Province, Indonesia). He was born from a mother who was a Selangor princess named Hamidah and a father Raja Ahmad son of Raja Haji (who died in the battle against the Dutch in 1784).

Since he was a child, Raja Ali Haji sometimes followed his father's trips to other areas to trade and also went on the Hajj. At the age of 13, Raja Ali Haji and his relatives went on the Hajj with his father. In 1921 Raja Ahmad and his entourage first went to Java to do trade before leaving for the Hajj. During his trip to Java, Raja Ali Haji met Muslim scholars to pursue better understanding of Islam, particularly Fiqh.

Raja Ahmad and Raja Ali Haji were among the sons of the King of Riau

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who were the first to perform the Hajj at that time. Raja Ali Haji lived and studied in Mecca for a long period of time. While in Mecca, he studied Islam and Arabic with Sheikh Daud bin Abdullah al-Fathani who at that time was the Head of Sheikh Haji and was very influential among the Malay community in Mecca. He was a close friends with one of the sons of Sheikh Muhammad Arsyad bin Abdullah al-Banjari, namely Sheikh Syihabuddin bin Sheikh Muhammad Arsyad bin Abdullah al-Banjari.

Raja Ali Haji became an open minded young man along with his experiences. Having grown up in a palace, he certainly received valuable education and was taught by prominent figures who came to Penyengat Island from various regions (Disbud Riau Islands Province). As the second generation (grandson) of Raja Haji Fisabilillah, Raja Ali Haji is considered as a royal descent, namely from the Lingga-Riau Sultanate and is a Bugis nobleman. The Bugis is a tribe that is closely related to the Malay ethnic. A book entitled *Silsilah Melayu* describes the Malay kings, the genealogy of the Bugis Kings and the stories of the Bugis people arrival to the Malay areas. The book explains Bugis Upu five brothers, or in other historical references called *Opu-Opu Yang Lima*, they were Daeng Marewah, Daeng Celak, Daeng Cambodia, Daeng Parani, and Daeng Menambun who first arrived in Riau. They were a troop of Bugis mercenaries who were asked by the Malay King to restore power. The alliance of Malay and Bugis forces succeeded in repelling the Minangkabau troops. As a reward, the Bugis leaders were then given honored position of *Yang Dipertuan Muda* (Yamtuan Muda or Raja Muda) (Jan Van & Al-Azhar, 2007)

In the 1830s, Raja Ali Haji actively participated in the government management of the Riau-Lingga sultanate. He partnered with his cousin Raja Ali (later called Yang Dipertuan Muda Riau VIII) and traveled to monitor surrounding islands in order to fight against piracy. Then in 1840 his role in government continued and he supported Yang Dipertuan Muda's family as an advisor on government issues. During the period, he began teaching his relatives about religious fields and the Arabic language (Jan Van & Al-Azhar, 2007).

It was considered that during that decade Raja Ali Haji began to write and published three literary works in magazines written in Dutch language: *Syair Abdul Muluk* in *Tijdschrift voor Neerlandsch Indie*, edited and translated by Roorda van Eysinga, an untitled poem in *Warnasarie* and *Gurindam Dua Belas* published by Netscher in *Tijdschrift van het Bataviaasch Genootschap*. Through the three publications of these works, Raja Ali Haji was known and recognized by the Dutch government as a member of the ruling family from Bugis descent (Jan Van & Al-Azhar, 2007).

In the 1850s, Raja Ali Haji still became an advisor to the Yamtuan family., Yang Dipertuan Muda VIII Raja Ali asked him to compiled a Malay language textbook entitled *Bustanul Katibin* in September 1851. In this book the author explained Malay grammar by applying the rules Arabic grammar (Jan Van & Al-Azhar, 2007). In 1856, Raja Ali Haji was introduced to Von de Wall by a Resident *Nieuwenhuyzen* and in 1857 Von de Wall arrived in Riau. Relationship between these two was close, it could even be said that they are good friends. This could be proven from evidents of their statements, such as Von de Wall calling Raja Ali Haji as "good friend" and Raja Ali Haji making a statement regarding the European scholar as a brother who could keep all the secrets of his personal life.

Yang Dipertuan Muda VIII Raja Ali died on June 1857 and Sultan Mahmud Muzaffarsyah was impeached on October 1857. Therefore, Raja Ali Haji composed

a literary work entitled *Thammarah al-Muhimmah* intended to describe how the King should behave and the rules of government. After Yang Dipertuan Muda IX King Abdullah died in 1858, he officially became the one who had high rank official understanding the law in the kingdom (Raja Ali Haji 1982: 299). In this occupation, Raja Ali Haji was responsible for preparing the expedition to attack Reteh and became an advisor to Raja Muhammad Yusuf (Yang Dipertuan Muda X), who succeeded his uncle, Raja Abdullah.

Raja Ali Haji in the late 1850s began working for Von de Wall. He checked historical works and collected words for a dictionary. However, the working relationship between the two persons was not taken formally. Raja Ali Haji was only given rewards as gifts, such as a rifle, particular ordered books and bookbinding with good leather (Jan Van & Al-Azhar, 2007).

In the 1860s Raja Ali Haji focused intensively on religious aspects, teaching-learning activity, and books writings, rather than his official occupation in the palace. In the last years he corresponded with Von de Wall; it was described that he spent long time to isolate himself in Pengujan Island. In the island he taught his students, wrote materials for Von de Wall's dictionary, and raised his livestock.

He participated in law and political fields in the palace, but the details were not widely described. His influence in the palace was very significant. This could be seen from Resident Netcher's attitude towards Raja Ali Haji which was not unfriendly, because Raja Ali Haji was considered to have had a bad influence on Yang Dipertuan Muda X Raja Muhammad Yusuf. Beside Netcher, Resident Tobias also gave a bad perspective to Raja Ali Haji and Haji Ibrahim with the same reason. They could not describe the proof of bad influence, because the two figures only admitted to giving advice on religious teachings to Yamtuan Muda, not governmental issues. Raja Ali Haji died around 1872-1873 on Penyengat Island. He is widely known as a scholar, historian, poet of the 19th century, and he was one who recorded basics of Malay grammar through language guideline book. Raja Ali Haji, having intellectual abilities, had produced several monumental works as a service to the nation. His works are timeless, so that scholars are interested to conduct research regarding his works.

### **Islamic Perspective of Raja Ali Haji**

Raja Ali Haji bin Raja Haji Ahmad is not only one of the inspirators for the development of Indonesian as a national language, but also he is also known as a religious figure, historian, and literary works author in the 19th century. He is recognized as the first author in a work becoming the standard for Malay, and it was conventionalized as national language of Indonesia.

One of Raja Haji bin Raja Ahmad's masterpieces is *Gurindam Dua Belas* (1847) which caused influence to literary reformation. A book entitled *Kitab Pengetahuan Bahasa* is regarded as the first Riau-Lingga Malay Dictionary and also the first monolingual dictionary in the archipelago. Thus, he authored *Syair Siti Shianah*, *Syair Suluh Pegawai*, *Syair Hukum Nikah*, serta *Syair Sultan Abdul Muluk*. Afterwards, he wrote *Tuhfat al-Nafis* ("Precious Gift" regarding Malay history) which describes various events in detail and *Mukaddimah fi Intizam* relating to the fields of law and state administration.

Having a great name for his achievements to be known as National Hero contributing to the battle for the independence of the Republic of Indonesia, a productive literary works author, an innovative and creative figure in contributing to the emergence of Indonesian language which derived from the Malay Grammar,

Raja Ali Haji bin Raja Ahmad played an important role as an Islamic scholar.

Penyengat Island is located in the Riau Islands Province where Raja Ali Haji bin Raja Ahmad grew up and died. It is considered as an island which are preferred by popular Islamic scholars to study and teach Islam. There are many ulama who migrated to this island with the same purposes from their predecessors, including Habib Sheikh as-Saqaf, Sheikh Ahmad Jabarti, Sheikh Ismail bin Abdullah al-Minkabawi, and Sheikh Abdul Ghafur bin Abbas al-Manduri. Therefore, his religious thoughts are considered valuable for the ummah, such as his several written works entitled *Bustan al-Kathibin*, *Book of Language Knowledge*, *Intizam Waza'if al-Malik*, and *Thamarat al-Mahammah*.

### **Actualization of Raja Ali Haji's Works**

One of Raja Ali Haji bin Raja Ahmad's most phenomenal works is *Gurindam Dua Belas* (1847). It is not only a great literary work that raised the existence of Malay as the forerunner of Indonesian, but also describes Islamic thoughts based on the Al-Qur'an and the Hadiths of the Prophet Muhammad SAW. Therefore, it is not only a monumental literary work, but also it contains actual Islamic thoughts to be read as a guideline for everyday life. Furthermore, it can be taken into parts; each part can be developed into short stories to deliver meaningful life and provide Islamic examples to be actualized in various media, particularly audiovisual media (video/film). Moreover, the contents are easily to be spread in the digital era using various social media platforms, such as YouTube, Facebook, Instagram, and TikTok.

The actualization of Raja Ali Haji bin Raja Ahmad's works in the form of multimedia is very important to establish cognitive, affective, and conative levels of the Indonesian young generation in this digitalization era. In fact, multimedia products that adapt preferences of the young millennial generation become real efforts and must be carried out due to preserve magnificent thoughts of Raja Ali Haji bin Raja Ahmad.

The thoughts of Raja Ali Haji bin Raja Ahmad which can be examined through his phenomenal works in the past time are still relevant and can be actualized in this era. Moreover, the thoughts are mainly based on the Al-Qur'an and the Hadiths of the Prophet Muhammad SAW which are greatly believed to never fade with time and era.

Thamrim Dahlan, a figure of Tanjung Pinang community also occupying the Assistant for the Tanjung Pinang City Government, described that it is not easy for Indonesian people to understand the *Gurindam Dua Belas* as well as other old Malay literary works. However, in terms of content, the meanings contained in the articles in *Gurindam Dua Belas* are still relevant and can be used as learning materials, even guidelines for lives. The same statement was also described by Satrio, a lecturer of STAIN Sultan Abdurrahman. According to him, the thoughts of Raja Ali Haji bin Raja Ahmad are still relevant today because they contain various proverbs based on the Al-Qur'an and Hadiths. These encourage the government of the Riau Islands Province to preserving the thoughts of Raja Ali Haji bin Raja Ahmad to the community, particularly the people in Tanjung Pinang City and Bintan Regency. Apparently, the government of Batam City as a part of the Riau Islands Province preserves the thoughts of Raja Ali Haji bin Raja Ahmad by establishing a museum called the Raja Ali Haji bin Raja Ahmad Museum, even though Malay culture and language are not their main culture. In the Raja Ali Haji Museum in Batam City, there is also a large photo of Raja Ali Haji bin Raja Ahmad



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with his phenomenal work *Gurindam Dua Belas* on the front gate of the museum printed in large picture hung on the museum wall. There are no place which provides other facts related to the thoughts of Raja Ali Haji bin Raja Ahmad in Batam, beside in the museum. Raja Zainuddin admitted that *Gurindam Dua Belas* contains materials which are given to the students in many schools in Batam, because this policy was regulated by the government of Riau Islands Province.

The government of Riau Islands Province is very concerned about Raja Ali Haji bin Raja Ahmad and his magnificent works. There are many activities and policies of the government of Riau Islands Province as efforts preserving the heroic Raja Ali Haji bin Raja Ahmad, including the organizing of the Raja Ali Haji (RAH) Festival in 2024 which was opened by T.S. Arif Fadillah Assistant 1 for Government and Social Welfare of the Riau Islands Province representing the Governor of the Riau Islands H. Ansar Ahmad and he officially opened this activity, Friday (5/7).

The people of Penyengat Island highly enthuse about the festival held in the Penyengat Island Traditional Hall area, Tanjungpinang. The event lasted three days and three nights, starting from July 5 to 7, 2024. The event aimed to strengthen the Malay cultural identity and support sustainable development in the Riau Islands Province. During the RAH festival, various interesting performances were presented, including a dance adapted from Raja Ali Haji's *Gurindam Dua Belas*, a collaborative music performance by Dermaga Musica and Staman Penyengat, and books and classic manuscripts exhibition. In addition, there were many other interesting shows that enlivened the festival.

Thamrin Dahlan, the Assistant for Government Affairs of the Tanjung Pinang City, said that everything associated with Raja Ali Haji bin Raja Ahmad continues to be encouraged and embedded in various forms of activities in Tanjung Pinang City. For instance, the teachings in *Gurindam Dua Belas* are maintained to be preserved and implemented throughout the Riau Islands Province to Lingga, and Karimun as a *Civilized Country*, as well. The name of Raja Ali Haji bin Raja Ahmad is immortalized in government buildings of the Riau Islands by labelling them with something associated with him.

Almost all of aspects associated with Raja Ali Haji bin Raja Ahmad and the studies of his works have become local cultural contents in elementary and secondary schools. Pantuns, poems, and *gurindam*/couplets materials in Latin and Arabic-Malay scripts are taught in the schools. Eventually, in universities such as Raja Ali Haji University and STAI Sultan Abdurrahman the literary works are studied in certain compulsory courses, including the Islamic Civilization and Malay Civilization Courses. Satrio, the STAI Lecturer of Sultan Abdurrahman, admitted that Islamic Civilization and Malay Civilization Courses are combined in a course provided in higher education.

Recognition of the Raja Ali Haji bin Ahmad's great name is also recognized by the Higher Education academicians, even the major university in the Riau Islands is named the Universitas Maritim Raja Ali Haji (UMRAH). It is a state university in Tanjungpinang City, the Riau Islands Province which was established on August 1, 2007. The buildings are located on Jalan Raya Dompok, Bukit Bestari District, Tanjung Pinang City, the Riau Islands Province.

Universitas Maritim Raja Ali Haji is one of the latest universities established in Indonesia having a strategic value for the Riau Islands Province which is not only for the Riau Islands citizens, but also for all Indonesians, particularly in the western region. Interestingly, the UMRAH Campus is located on

the front line of Indonesia directly heading Malaysia and Singapore whose geographical locations are close to each other since the period of the Riau-Lingga kingdom. The UMRAH was established in 2007 under the Decree of the Minister of National Education No. 124/D/O/2007 in Tanjungpinang, the Capital City of the Riau Islands Province.

The UMRAH has been legalized as the first state university established in the Riau Islands Province based on Presidential Decree No. 53 of 2011 that has missions to grow and develop in producing graduates who are Intelligent, Civil, and Transformative. This becomes the unique selling point (advantage) of the UMRAH compared to other universities. However, becoming a leading university in the maritime field the UMRAH is facing challenges in fierce competition. However, with the consistent performances of all UMRAH academicians supported by the Community and private sectors, this Coastal Campus can overcome these challenges and take the long road to become a World Class University.

### **Islamic Thought of Raja Ali Haji**

Most Indonesians recognize the name of Raja Ali Haji for his contribution to develop Indonesian language and literature. *Gurindam Dua Belas* is one of his many popular works. In the Kamus Besar Bahasa Indonesia/Indonesia Dictionary (KBBI, 2021) *gurindam* is a poem consisting of two lines containing advice or suggestions. It is also regarded as an old poem consisting of two stanzas. Each stanza consists of two lines of sentences with the same rhyme and becomes a unit. The first line usually contains a problem faced by the people, while the second line contains the answer or result of the problem. *Gurindam* was first introduced by Hindus, so it derived from the Indian language, well-known as *kirindam* which means 'parable'.

In the work of Raja Ali Haji, *Gurindam Dua Belas* consists of a compound sentence divided into two rhyming lines. Each line is connected to each other and has an irregular number of syllables and rhythms. There are characteristics of *gurindam*: it has two lines per stanza, each line consists of 10-14 words, each line is related to each other and contains a cause and effect, it has rhymes A-A, B-B, C-C, and so on, the content of the *gurindam* is in the second line usually containing words of wisdom, philosophy of life, and advice.

*Gurindam* also has forms, including *Gurindam Berangkai* which has the same words in each first line of the stanza. The characteristic of this *gurindam* shows the same sound in the first line of each stanza. *Gurindam Berkait* is a *gurindam* that is related to the subsequent stanza.

*Gurindam Dua Belas* by Raja Ali Haji is not just a regular literary work, but it contains Islamic thoughts which will always be relevant applied in daily life. It has values and the teachings taken by the Al-Qur'an and Hadiths which will never be timeless and become extinct over time. Satrio and Nan Bakupiah (2024) are among lecturers at STAIN Sultan Abdurrahman, Syaifullah who harmonized *Gurindam Dua Belas* with literary works from Minangkabau *Petatah Petitih Minang* which are integrated with the contents from the Al-Quran and Hadiths in a book entitled *Harmonization of Grindam Dua Belas, Pepatah-Petitih Minang, Al - Quran and Hadiths*.

Raja Ali Haji's Islamic thoughts in *Gurindam Dua Belas* needs to be comprehensively examined by dividing it into several phases (subthemes) that occur in human life. The divisions of subthemes or discussions can be digitally actualized into digital works in the form of a short stories that will be shared on

various social media platforms. Therefore, the works can be delivered widely to the public, especially the younger or millennial generation.

There are some themes that contain proverbs meanings in guiding life based on the teachings in the Al-Qur'an and Hadiths of the Prophet Muhammad SAW. Number of meanings and wisdoms can be examined from *Gurindam Dua Belas* by Raja Ali Haji bin Raja Ahmad which provide very valuable lessons for human life, so that people can be wiser or more cautious in facing the problems of life. These lessons which have great meanings and extraordinary wisdoms become actualizations of the teachings of Islam as stated by Allah through the Al-Qur'an and the Hadiths of the Prophet Muhammad SAW.

Allah SWT says in Surah Al-Ankabut Verse 64 'This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew'. Amusement can be either to make friendship, camaraderie, and other non-formal gatherings or to accomplish demands of the professions as a comedian. All activities must be based on Islamic teachings because amusement will result us to go to either heaven or hell. Allah SWT also says explicitly about the duties of humans in the world as described in Surah Az-Zariyat Verse 56 'I did not create jinn and humans except to worship Me'. "Create" simply means 'to make humans exist and place them in the world, so that humans in passing the life in the world must worship Allah SWT. Etymologically, the word worship means 'to serve or submit'. Worship comes from the Arabic *abd* meaning servant. According to online Indonesia Dictionary (KBBI, 2021) *worship is an act of expressing devotion to Allah SWT based on obedience to carry out His commands and avoiding His prohibitions or being devout*. In the Al-Qur'an the word worship means obey (*at-tâ'ah*), submit (*al-khudu*), follow, and pray. According to fiqh scholars, worship is all activities in pursuing Allah's consent and rewards.

Muslims should determine the world and comprehend life that their obligations are to worship, so that activities performing in the world can cause them in the Hereafter to be included in either heaven (happiness) and hell (miserable). Therefore, humans should not be negligence by the "seduction" of the world.

Therefore, the Prophet Muhammad SAW in His Hadiths narrated by Muslim Number 2392 said 'The world is a prison for those who have faith and a paradise who are infidel'. Those who have faith and fear to Allah SWT must always carry out the tasks given, then they must follow the flow of life. They must not turn or pass the line, but they must go straight.

*Gurindam Dua Belas* teaches us meaningful words:

***Barangsiapa yang mengenal dunia/ Whoever knows the world  
Tahulah barang yang terpedaya/ Knows the things that are deceived***

Worship, which is a human duty in the world, is also explained in the proverb *Gurindam Dua Belas*, including that one must use good language:

***Jika hendak mengenal orang bangsa/ If you want to get to know people  
Lihat kepada budi dan bahasa/ See their culture and language***

Meanings and wisdoms of *Gurindam Dua Belas* above also provide a deeper understanding that human goodness which is considered as one of the "prisoners" in life is conveyed in the form of language; a good person is the one who also has

good language behavior. Therefore, Allah says in the Surah Ibrahim Verse 27 'Allah makes the believers steadfast with the firm Word 'of faith' in this worldly life and the Hereafter. And Allah leaves the wrongdoers to stray. For Allah does what He wills'.

It is confirmed from the Hadith of Muhammad Rasulullah Saw. Abu Hurairah r.a. said that the Messenger of Allah said, 'Whoever believes in Allah and the Last Day should speak necessarily or be silent; Whoever believes in Allah and the Last Day, he should respect his neighbors, and whoever believes in Allah and the Last Day, he should honor his guests.' (Hadith Narrated by Buhari Muslim). In the hadith there are three other duties for believers: 1) have to speak necessarily or be silent, 2) respect the neighbors, and 3) honor the guests. There are relations among the three items, because speaking necessarily or being silent and respecting neighbors and honoring guests use suitable language behavior which reflect good manners.

*Gurindam 12* regarding appropriate speaking behavior also conveys deep meaning and wisdom.

***Lidah suka membenarkan dirinya/*** The tongue tends to justify itself  
***Daripada yang lain dapat kesalahannya/*** whereas others take the  
responsible

Another value about living in the world is that *Gurindam 12* teaches us to live without vain.

***Jika hendak mengenal orang yang berbahagia/*** If you want to know a  
happy person  
***Sangat memelihara yang sia-sia/*** you really care for the vain

*Gurindam 12* above has deep meanings and wisdoms about people who will feel happiness living in either the world or the afterlife. They are persons who always maintain futility in their lives. In the world knowledge, it is considered as the term of frugality, since there is a proverb which describes that frugality leads to riches. Riches in the world knowledge becomes a symbol of happiness. Maintaining futility is different from frugality, but frugality is part of maintaining futility. However, frugality tends to refer to material things, such as spending money in shopping, while futility is associated with related aspects.

Happiness can cause different impacts. Frugality makes people worldly rich which is a symbol of worldly happiness, but maintaining futility can cause worldly and spiritual happiness. Therefore, many happy persons said that happiness can only be felt in the heart, not with symbols of wealth.

Sheikh Al-Samarqandi in *Tanbih al-Ghafilin* mentioned 11 signs of a noble person. Some of them always observe the five daily prayers devoutly'. This is also in accordance with Allah SWT's command 'Observe the 'five obligatory' prayers—especially the middle prayer—and stand in true devotion to Allah' (Al-Quran Surah Al-Baqarah Verse 238). Second, Muslims should stay away from useless or futile things, particularly in the forms of actions and in conversations. Rasulullah SAW has said, 'One of the signs of a person's good Islamic faith is leaving things that are meaningless' (Hadith narrated by Ahmad). Third, they should pay zakat if the asset has reached the condition (*nisab*), both *zakat fitrah* and zakat on assets. Even though they cannot afford to pay zakat, they can still give alm, grant, donation,

*waqf*, gift, and among others. Fourth, they should protect their selves from free sex, except in legal marriage. Unfortunately, maintaining this term has been ignored. Fifth, they should accomplish any mandate or promise that has been made. Sixth, they should shows asceticism towards this world and love for the afterlife.

Seventh, they should devote all their attention to worship and reading the Al-Qur'an. Whatever they do, the activities must have certain value of worship. It can start from earning a living, getting married, taking care of a family, giving education to children, eating, drinking, and sleeping are performed and intended sincerely, so that the activities will be rewarded by Allah.

Eighth, they should be cautious (*wara'*) of all forbidden/haram things, even though it is a small thing. Ninth, they should make friends with pious people. Tenth, they should be obedient, humble and not arrogant. Eleventh, they should be kind and generous, because, a generous person has close relationship to Allah, heaven, and other people, but they are far from the hell.

Allah SWT says in the Al-Qur'an Surah Al-Mukminun Verse 1–9 'Successful indeed are the believers. Those who humble themselves in prayer. Those who avoid idle talk. Those who pay alms-tax. Those who guard their chastity. Except with their wives or those 'bondwomen' in their possession, for then they are free from blame. But whoever seeks beyond that are the transgressors. He believers are also 'those who are true to their trusts and covenants'.

People who feel happiness are not necessarily noble. Meanings and wisdoms in *Gurindam 12* teach us to recognize that a noble person must be considered from his behavior.

***Jika hendak mengenal orang yang mulia/*** If you want to know a noble  
person

***Lihatlah pada kelakuan dia/*** look at his behavior

Attitude or behavior is a broader term of body movement. It is body movement which use the all existing body parts, even with its nature and characteristics. Therefore, many people admire those who show noble or kind characters and make them as role models. Muslims have been introduced to a noble person who become an example for many people in the world, even for the non-Muslims, namely the Prophet Muhammad SAW. Therefore, Allah says in Surah Al-Ahzab Verse 21 'Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often'.

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Abdullah bin Muhammad Alu Shaikh in his book entitled *Tafsir Ibnu Katsir* Volume 7 states that this verse was revealed during the Ahzab War. In the time, Muslims were being tested with patience, steadfastness, struggle. They were still waiting for guidance from Allah SWT. In Surah Al-Ahzab Verse 21 Muslims are commanded to take the Messenger of Allah as a role model. Consequently, we are

instructed to follow the attitude of the Prophet Muhammad, both in words and actions, because everything that Muslims needs depending on the practices carried out and said by the Prophet Muhammad.

In the Tafsir of the Verses of the Quran on the Concept of Learning Methods written by Rony Sandra Yofa Zebua and Arief Setiawan, the role models referred to in verse 21 are divided into two types, good and bad. The one who becomes a perfect role model is the Prophet Muhammad SAW, while it is not recommended to take an example from the others who are not associated with Him SAW. For Muslims the best path is to follow the Prophet Muhammad SAW, it becomes a reason that He is considered as the *uswatun hasanah*. The best path is all the paths taken by the Prophet Muhammad SAW, so that the Hadiths is taken as the second guideline after the Al-Qur'an, even the Islamic scholars say that the actualization of the Al-Qur'an is the attitude, thoughts, and behavior of the Prophet Muhammad SAW. Therefore, when praying Muslims are obliged to read Surah Al-Fatihah containing prayers to ask guidance from Allah SWT to follow the right path 'Guide us along the Straight Path. The Path of those You have blessed—not those You are displeased with, or those who are astray.'

Several parts of *Gurindam 12* contain meanings and wisdoms about the journey of life.

***Apabila kita kurang siasat/ If we lack strategy  
Itulah tanda pekerjaan hendak sesat/That is a sign that our work is going  
astray***

The word *siasat* means 'strategy' deriving from Arabic *siyasah* which is associated with political authority. In pre-Islamic literature *siyasah* refers to the management of the internal affairs in a country. Strategy can also be applied in personal life, such as consideration. Therefore, a person for himself or even a leader for a certain group who takes action without accurate consideration leads to suffering losses or misleading.

Another valuable wisdom in Raja Ali Haji's *Gurindam 12* includes the teachings to maintain body parts. Many of *Gurindam 12* parts provide guidance to maintain body parts. Maintaining body parts is not only about physical or bodily, but also related to the use of body parts for the benefit of the world and the hereafter. All Muslims believe that all parts of the human body are a gift from Allah SWT. Even though, the human body is the most perfect form when compared to other creatures in the world. As described in the words of Allah SWT in the Surah At-Tin Verse 4 'By the fig and the olive. And Mount Sinai. and this secure city 'of Mecca'! Indeed, We created humans in the best form'. It describes the view that humans are created to have advantages and concessions. There will be differences between humans and other creatures, including the physical appearance which is more perfect.

Allah SWT creates humans to have an important role in life in this world; they become the caliphs, as representatives or leaders on earth. In the Al-Qur'an Surah Al-Baqarah Verse 30, Allah SWT says 'Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know".

Task of the caliph is a sacred mandate from Allah SWT, it started from the first human and will end at last human. The task is very hard, so that Allah SWT provides humans with a perfect creation and the best form. Allah SWT creates

humans perfectly, they are different from angels and animals. Angels are created with reason, but without lust and animals are created with lust, but without reason. Meanwhile, humans are created with both reason and lust. Having reason and lust, humans are able to distinguish between good and bad and can also distinguish between beneficial and harmful. Humans can be noble, because they have positive reason and lust, and can also be humiliated due to negative reason and lust.

Having a perfect body shape from Allah SWT, humans are obliged to maintain and preserve its health and benefits. Several parts of *Gurindam 12* also teaches wisdom about the perfect creation of humans.

#### ***Gurindam 12***

***Apabila terpelihara mata/*** If the eyes are kept  
***Sedikitlah cita-cita/*** there will be few dreams

The eyes are important parts of the body, even becoming the core of the human nervous system. The human nervous system is between the face and condition of the face is reflected in the eyes. Therefore, Muslims should take care of the eyes, especially from views that can lead to immoral, futile, and useless behaviors. Desires (dreams) begin from sight of the eyes. Desires will continue to become "wild", if the eyes are commonly used to see anything that is not useful or useless.

Therefore, Allah SWT in Surah An-Nur verse 30 reminds us ‘O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do’. Rasulullah Muhammad SAW said that gaze to others can be the devil's arrow leading to evil characteristics. He also said in a hadith quoted from an Encyclopedia of Things that are Haram for Muslim Women by Khalid Sayyid Ali book ‘Sight is one of Satan's arrows, whoever abandons it (lower his gaze) because he is fear to Allah Ta'ala, Allah will give him faith which he will feel sweet and beautiful in his heart’ (Hadith narrated by Ahmad and Ath-Thabrani).

Another parts of the body that must be looked after according to *Gurindam 12* by Raja Ali Haji bin Raja Ahmad are the ears.

#### ***Gurindam 12***

***Apabila terpelihara kuping/*** If your ears are protected  
***Kabar yang jahat tiadakah damping/*** Bad news will not come to you

Meanings of *Gurindam 12* can be elaborated, among others, that a wise person is a person who can do *tabayun* ‘seeking for the truth’ among the untrue information that is now often referred to as hoax information. A wise person must be good at avoiding, staying away from, and bringing information that is untrue, because it can cause harm others, even many people.

Allah SWT says in Surah Al-A'raf Verse 179 ‘Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such ‘people’ are ‘entirely’ heedless’.

The words of God clearly describe that the ears will give beneficial aspects for the goodness in the hereafter. The uses of the ears can be one of the causes for humans entering either heaven or hell. If the ears are always used to hear the recitation of the Al-Qur'an, then they will lead humans to enter the heaven. It is

narrated by Ibn Abbas r.a. that Rasulullah Muhammad SAW said "Whoever eavesdrops on the conversation of people, while they hate it or avoid it (so that others do not hear it), will surely be poured hot lead into his ears on the day of resurrection [Hadith narrated by Bukhari].

Another parts of the body that must also be guarded and maintained the mouth or tongue as stated in the *Gurindam 12*. The mouth has a main function as a human speech organ which is as important as the eyes and ears. Therefore, guarding the mouth and tongue is ordered for the Muslims.

#### ***Gurindam 12***

***Apabila terpelihara lidah/If you look after your tongue  
Niscaya dapat daripadanya faedah/you will definitely get benefits from it***

Like the eyes and ears, the mouth/tongue is also one of the five senses that can lead humans to heaven or hell. Humans who can guard their mouths or speak according to Islamic law, they will enter the heaven. Those who cannot guard their speech or the words will be doomed, both in this world and in the hereafter. Allah SWT says in Surah Al-Ahzab Verses 70–71, ‘O believers! Be mindful of Allah, and say what is right. He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph’. In one of these verses, Allah clearly gives rewards to humans who are able to maintaining their speeches. If they are able to guard their words and say the truth, then Allah promises to correct all their practices and forgive their sins. It can be considered as an extraordinary reward than anything for humans.

The *Gurindam 12* above also means not only guarding speeches, but also controlling the speeches. Muslims only speak about useful discussions, so that the words that come out of the mouth must always be beneficial, for the sake of themselves and others.

Rasulullah Muhammad Saw said ‘Whoever believes in Allah and the Last Day, let him speak good words or it is better to remain silent (if he is unable to say good words)’ (Hadith Narrated by Al-Bukhari and Muslim).

He SAW also in a hadith narrated by Bukhari Muslim said ‘A Muslim is someone whose words and hands are guarded, and a muhajir (believer) is someone who abandons what Allah SWT has forbidden’. In *Gurindam 12*, there is also a mandate to guard other parts of the body, such as guarding the hands, feet, and stomach.

#### ***Gurindam 12***

***Bersungguh-sungguh engka memelihara tangan/ Be serious about  
protecting your hands  
Daripada segala berat dan ringan/ From heavy and light things***

#### ***Gurindam 12***

***Hendaklah periharakan kaki/ Take care of your feet  
Daripada berjalan membawa rugi/instead of walking with a loss***

#### ***Gurindam 12***

***Apabila perut terlalu penuh/ If the stomach is too full  
Keluurlah fi’il yang tidak senonoh/ Come out inappropriate behavior***



Body parts become intermediaries for humans in doing activities, both good and bad deeds. There are at least eight body parts that must be guarded from sinful deeds. Imam Al-Ghazali in one of his books entitled *Minhajul 'Abidin* explains the role of human body parts in making good or bad deeds. It states that anyone who wants to be devoted to Allah SWT should guard their eyes, ears, tongue, heart and stomach from doing sins. 'We must try hard to protect the five parts of the body from all things that bring harm to religion, such as immorality, something that is haram, things that are useless, and excessive things that are permissible' translated by Abu Hamas as-Sasaky.

Stomach is a part of body that must be guarded from sin for humans who are carrying out worship and obedience to Allah SWT. 'The stomach becomes the center of the body's strength. It contains energy stored for all body parts. The stomach is also a body part from which comes the source of strength, weakness, piety, naughtiness, and rebelliousness' which has been explained Imam al-Ghazali. Staying the stomach away from sinful deeds based on perspective of Imam al-Ghazali means keeping it from swallowing forbidden or doubtful food. The reference that underlies this is the words of Allah SWT in Surah An Nisa Verse 10, 'Indeed, those who unjustly consume orphans' wealth 'in fact' consume nothing but fire into their bellies. And they will be burned in a blazing Hell!'

Rasulullah Muhammad SAW also said 'Every flesh that comes from something that is forbidden, then hell is more important for it (a place of return)' in Hadith narrated by Bukhari and Muslim. Therefore, Imam al-Ghazali said eating haram and doubtful things can prevent someone from doing good deeds and prevent them from pursuing guidance from Allah SWT in worshipping.

In a book entitled *Bidayatul Hidayah*, Imam al-Ghazali also mentions three other parts of the body that must be kept away from sin or immoral acts. The three are the genitals, hands and feet. These body parts will be witnesses on the Day of Judgment for all human actions while living on earth. The Prophet Muhammad SAW said 'On the Day of Resurrection, you will come. Your mouths will be closed by a filter. The parts of the human body that will speak first are the thighs and palms of the hands' (Hadith narrated by Ahmad, Thabrani, and Hakim). Therefore, the mandate to maintain body parts stated in some of the contents of *Gurindam 12* by Raja Ali Haji bin Raja Ahmad as presented above is an application of Islamic teachings that are clearly described in the words of Allah in the Al-Qur'an and the Hadiths of the Prophet Muhammad SAW. Therefore, the wisdoms that can be taken from the contents of *Gurindam 12* is that humans must always maintain and guard all parts of their bodies, so the body parts always guide them to do appropriate deeds and bring humans to the safety in both the world and the hereafter.

There is one part among many complex parts of the human body which plays the most important role, even determining human characteristics, it is the heart. Role of the heart in the Al-Quran is regarded important than the others, so that wherever there was discussion about revelation regarding the relationship between humans and Allah SWT, the word heart is always mentioned. Allah SWT says in Surah Ash-Shu'ara Verse 194 'Into your heart 'O Prophet'—so that you may be one of the warners'. Then, in the Surah Al-Baqarah Verse 97, Allah SWT also says 'Say, 'O Prophet,' "Whoever is an enemy of Gabriel should know that he revealed this 'Quran' to your heart by Allah's Will, confirming what came before it—a guide and good news for the believers'. Allah SWT also says in the Surah An-Najm Verse 10-11 'Then Allah revealed to His servant what He revealed 'through Gabriel'. The 'Prophet's' heart did not doubt what he saw'.

The *Gurindam 12* by Raja Ali Haji also provides valuable meaning in advising the heart. It shows a very clear common association between the *Gurindan 12* and Islamic teachings.

***Gurindam 12***

***Hati itu kerajaan di dalam tubuh***/The heart is the kingdom within the  
body

***Jikalau zalim segala anggota pun rubuh***/If one is unjust, all of its  
members will collapse

By determining that the heart is the kingdom of the body, it can be interpreted that the heart can control movements of the the body. The body parts do good or bad deeds influenced by the heart. Therefore, there is dependency between the heart and all parts of the body. If the heart is in bad form, then all parts of the body will do bad. If the heart is in good form, then all parts of the body will be good too.

In the Islamic perspective, liver diseases are often identified with several bad traits or reprehensible behavior (*al-akhlaq al-mazmumah*), such as envy, jealousy, arrogance, emotionality, and among others. Hasan Muhammad as-Syarqawi in his book entitled *Nahw 'Ilmiah Nafsi* divides liver diseases into nine types: showing off (*riya'*), anger (*al-ghadhab*), negligence and forgetfulness (*al-ghaflah wan nisyah*), worry (*al-was-wasah*), frustration (*al-ya's*), greed (*tama'*), being deceived (*al-ghurur*), arrogance (*al-ujub*), envy and jealousy (*al-hasd wal hiqd*). There are four types of prominent liver diseases: showing off, anger, arrogance, and envy and jealousy. Some of these traits are commonly associated with mental illness, because mental hygiene these traits indicate human mental illness (psychoses).

Meanings of being alert to those liver diseases are depicted in several contents of the *Gurindan 12* by Raja Ali Haji bin Raja Ahmad as follows.

***Gurindam 12***

***Apabila dengki sudah bertanah***/When envy is on land  
***Datanglah daripadanya beberapa anak panah***/Several arrows will come

***Gurindam 12***

***Mengumpat dan memuji hendaklah berpikir***/Cursing and praising  
should be considered

***Di situlah banyak orang tergelincir***/That is where many people slip

***Gurindam 12***

***Pekerjaan marah jangan dibela***/ Do not defend your angry  
***Nanti hilang akang di kepala***/Later brother will disappear from your head

***Gurindam 12***

***Jika sedikitpun berbuat bohong***/If you lie even a little  
***Boleh diumpamakan mulutnya itu pekong***/You can say that your mouth  
is dirty

***Gurindam 12***

***Bakhil jangan diberi singgah***/Stingy is not allowed to come  
***Itulah perompak yang amat gagah***/That is a very brave pirate

***Gurindam 12***

***Pekerjaan takabur jangan direpih/Do not throw away your arrogance  
Sebelum mata didapat juga sepih/Before eyes see it, it will be crumbly***

Parts of the content of the *Gurindam 12* by Raja Ali Haji also contain Islamic thought which teach how to live together with other Muslims (*habluminnas*). Allah SWT says in the Surah An-Nisa Verse 1 ‘O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and ‘honour’ family ties. Surely Allah is ever Watchful over you’.

In a hadith narrated by Aisha that the Messenger of Allah SAW said "Kinship is on the *Arasy* (Throne), He said, 'Whoever connects me, Allah will connect him (goodness), and whoever cuts me off, Allah will cut him off from him (goodness) (Hadith narrated by Bukhari and Muslim). There is also a threat of sin for those who break ties with relatives. The hadith that explains this is ‘There is no sin that deserves to be hastened usually for the performer in the world, along with the sins brought for him in the hereafter, than cruel and breaking ties’ (Hadith narrated by Abu Dawud).

In *Gurindam 12* there are several verses that mention establishing friendship between fellow Muslims.

***Gurindam 12***

***Cahari olehmu akan sahabat/Look for you a friend  
Yang boleh dijadikan obat/Who can be used as medicine***

The content of the *Gurindam* teaches several aspects in selecting friends; friends are those who are willing to share and accept our condition, give advice in certain condition, give medicine when sick, feel happy when we are success, and provide a solution in difficult situation. The Prophet Muhammad SAW said in a Hadith narrated by Muslim ‘One believer with another is like a building whose parts strengthen each other’.

***Gurindam 12***

***Cahari olehmu akan istri/Look for a wife  
Yang boleh menyerahkan diri/Who can give herself up***

Regarding the existence of women, the Prophet Muhammad SAW in a Hadith narrated by Muslim also said, "Indeed, the entire world is a thing (adornment) and the best thing (adornment) is a pious woman (wife)’.

In the *Gurindam 12* it is also mentioned that *habluminnas* is a relation with friends, so that it is better to select friends, as well as obligation to love your close friends.

***Gurindam 12***

***Cahari olehmu akan kawan/Look for your friends  
Pilih segala orang yang Setiawan/Select everyone who is faithful***

In Indonesian *Setiawan* is means ‘faithful’. Therefore, a faithful friend is a friend or companion who is full of loyalty to other friends. In fact, in Javanese, the

word *Setiawan* means loyal to the end or obedient. However, in the context of Islam, what is meant by a loyal friend is a friend who is able to bring you closer to Allah SWT, to His Messenger, and to those who believe and are able to lead and protect themselves. He is ready to give, receive, help, and protect each other. These are characteristics of friends who will bring ease and support problem of life.

Allah SWT says in Surah At-Taubah Verse 16 'Do you 'believers' think that you will be left without Allah proving who among you 'truly' struggles 'in His cause' and never takes trusted allies other than Allah, His Messenger, or the believers? And Allah is All-Aware of what you do'. Therefore, in the hadith narrated by Ahmad validated by al-Albani describes that the Messenger of Allah SAW said 'Do not befriend, except with believers, and do not eat your food except with pious people'. Based on the hadith, we are prohibited from befriending sinners, infidels and hypocrites.

Allah says in the Quran Surah Al-Insan Verse 8 which reads 'And give food—despite their desire for it—to the poor, the orphan, and the captive'. The meaning of the captive is the infidels. These are also relevant to general relationships such as buying, selling and neighboring, so the law is included in the law of *muamalah* (social matters), so that we can do *muamalah* with anyone, Muslims or non-Muslims. The most noble friendship is a friendship that is related with Allah, not to gain worldly benefits, materials, positions, and among others. Friendships that are maintained for mutual benefits in worldly affairs are only temporary. However, if the benefits are cut off, then the close friendship will be broken. In Islamic teachings friendships should be mainly aimed to gain consent of Allah SWT. Those who apply this way will receive Allah's promise on the Day of Judgment. The Messenger of Allah SAW said 'Indeed, Allah will call out on the Day of Judgment, 'Where are those who loved each other for My glory? Today I will save them in My protection, on a day when there is no protection, except My protection' which described in a hadith narrated by Muslim.

## **Conclusion**

Based on the descriptions on the previous sections, the study concludes the following.

1. Actualizations of Raja Ali Haji's literary works are very important through social media platforms, so that the younger generation knows, understands, and realizes the role of his struggle.
2. Raja Ali Haji's thoughts in various works have succeeded in popularizing the Malay language in various forms, including literary and non-literary works, so that it stimulated the emergence of National Language of Indonesia, even the "World" Language.
3. Almost all of Raja Ali Haji's works contain Islamic thoughts referred from the Al-Quran and Hadiths. One of the most phenomenal works is the *Gurindam 12* in teaching wisdom in life, guarding several parts of the human body, guarding the Heart, and establishing friendship.

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