

GURINDAM DUA BELAS IN THE CONTEXT OF ISLAMIC VALUES

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Abstract: *This study aims to get an overview of the content in Gurindam Dua Belas written by Raja Ali Haji related to the context of morals of Islamic education. Raja Ali Haji is known as a poet who comes from the Riau Islands, Indonesia. He was a member of the Malay-Bugis royal household of Riau-Lingga in the nineteenth century. He wrote Gurindam Dua Belas with twelve clauses. Each clause consists of two stanzas, and each stanza consists of two lines of sentences with the same rhyme and constitutes a unified whole. This study uses VoyantTools tool to mining the text in the Gurindam Dua Belas manuscripts to obtain comprehensive information. The focuses of text mining are on entities related to moral Islamic education. The Gurindam Dua Belas acknowledge as a message that introduces Malay cultural heritage. In the findings of the study discovered that the first chapters of Gurindam Dua Belas discussed Islamic practices and moral values. The focus is on prayer, Aqidah & Ahlaq. In this chapter, researchers conducted text mining and found several frequent keywords as guidelines to comprehend the text in the context. In this study of Raja Ali Haji thoughts that can be extracted and defined in the further significant scope of moral values and the Islamic values.*

Keywords: *Gurindam; Morals; Stanzas, Islamic advice; Malay cultural heritage*

Introduction

Gurindam Dua Belas was published by Raja Ali Haji in 1846 (Malik & Shanty, 2017). Gurindam Dua Belas is not just an old poem, nevertheless contains Malay wisdom that contains life values for the Malay people. The values in Gurindam Dua Belas consist of life advice, covering daily activities, family, religion, work, manners, and others (Zulfadhli et al., 2021). Raja Ali Haji's Gurindam Dua Belas Manuscript is part of the local culture that the community has perpetuated, mainly the Riau Malay and Riau Archipelago communities in enriching Islamic treasures, building a social life order (Nurliana et al., 2022).

Raja Ali Haji bin Haji Ahmad was born on the island of Penyengat in 1809 (Lawrence, 2006), and passed away on this island also in 1873. He is a relative of the Riau-Lingga Sultanate. The Riau-Lingga Sultanate was founded in the present-day Riau Island Province of Indonesia in the first half of the 19th century. Previously, Riau-Lingga Sultanate was part of Riau-Lingga-Johor-

Pahang Sultanate. After the Anglo-Dutch Treaty of 1824, the Riau-Lingga Sultanate was separated from the Johor Sultanate. At that time, Daik, Lingga served as the capital of the Riau-Lingga Sultanate, Penyengat Island as the seat of Yang Tuan Tuan Muda, and Tanjung Pinang as the basis of Dutch power (Zakariya & Oktasari, 2019).

Raja Ali Haji has authored several manuscripts, for instance, *Muqaddimah fi intizām* 1857, Book of Knowledge of Languages 1869, Genealogy of Malays and Bugis 1865, *Tuhfat al-Nafis* 1866 (Britannica, 2016). Gurindam Dua Belas has twelve chapters, which are a guide to Malay treasures that contain moral advice, or examples that aim to guide humans to become creatures that Allah blesses, as well as being a way of life (Zulfadhli et al., 2021). According to Hasan Junus in Ellya Roza (2012), Raja Ali Haji is a poet and scholar who rely on the al-Quran and Hadith as his primary references to write his manuscripts. Eventually, the treasure of Malay literature made the Malay-Riau language the embryo of the Indonesian language (Malik et al., 2020).

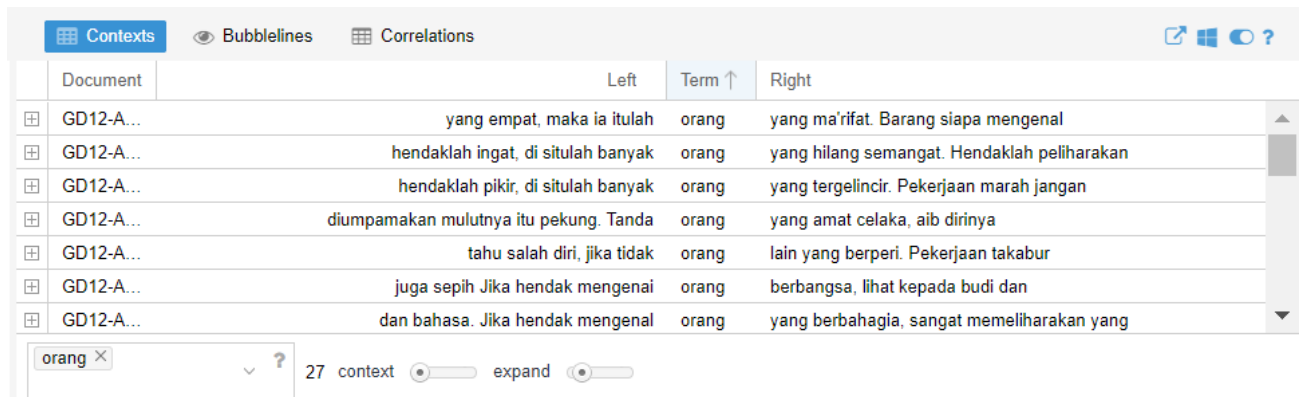
To acquire the contents of Gurindam Dua Belas, numerous studies have been conducted. Nurliana et al. (2022) study focus on the Islamic values contained in the Gurindam Dua Belas Manuscript. Then, Mulyadi (2019), the study focuses on aspects of values in the Gurindam Dua Belas text from a literary perspective. Warni et al. (2022) conducted a study that focused on the structural analysis of philology in the Gurindam Dua Belas manuscript text. Based on the Gurindam Dua Belas script, (Kurmallasari & Hamdan, 2015; Sirait, 2018; Suhartono, 2017; Zaitun, 2018) conducted a study on character education. Finally, (Zulfadhli et al., 2021) conducted a study that analyzed the script syntax of the Gurindam Dua text. In this paper, researchers attempted to conduct a study on Gurindam Dua Belas manuscript with Text Mining which is provided by Voyant Tools. In this study, the researchers tries to discover pattern meaning in Gurindam Dua Belas with Voyant Tools.

Method

In this study, researchers performed text mining on the Gurindam Dua text using Voyant Tools. Voyant Tools is an open-source web-based application for frequency-based analysis of computer-readable text. This application is enriched with 28 visualization tools that retrieve linguistic and statistical features in seconds (Alhudithi, 2021). Voyant Tools was considered as the tool for a test study on applying text analysis to this research collection since it is a user-friendly, free web-based environment. Voyant Tools, a web-based text reading and analysis environment, can handle various input formats, including URLs, plain text, HTML, XML, PDF, RTF, and MS Word (Miller, 2018).

In this article, researchers try to extract text with VoyantTools. Due to the extensive text mining, the researchers limited discussion onto the first chapter of Gurindam Dua Belas. Researchers only used three tools (Summary tool, Cirrus Tool and Context tool) to elaborate Gurindam Dua Belas in this article. Researchers will look after for words with researchers context markers as the following explanation, referring to words often mentioned in the text. On this occasion, can only explain the results of Text Mining in chapter one. Afterwards, the researchers reviewed at the prior research addressing the effectively obtained contexts that had previously been published.

'Barangsiapa', (whoever) with 15 words. Based on these results, filtered by text mining, the conjunction 'yang' (mean, which is in English) is the most frequently mentioned in this text.

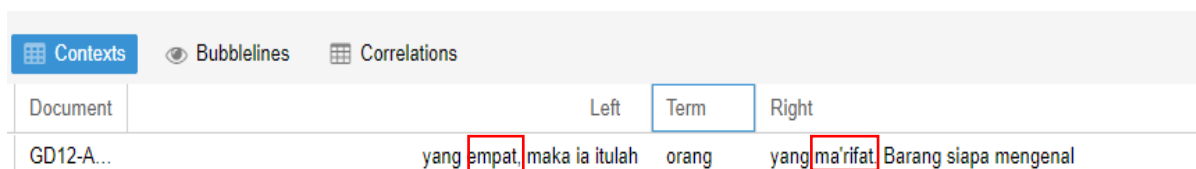


Document	Left	Term ↑	Right
GD12-A...	yang empat, maka ia itulah	orang	yang ma'rifat. Barang siapa mengenal
GD12-A...	hendaklah ingat, di situlah banyak	orang	yang hilang semangat. Hendaklah peliharakan
GD12-A...	hendaklah pikir, di situlah banyak	orang	yang tergelincir. Pekerjaan marah jangan
GD12-A...	diumpamakan mulutnya itu pekung. Tanda	orang	yang amat celaka, aib dirinya
GD12-A...	tahu salah diri, jika tidak	orang	lain yang berper. Pekerjaan takabur
GD12-A...	juga sepih Jika hendak mengenai	orang	berbangsa, lihat kepada budi dan
GD12-A...	dan bahasa. Jika hendak mengenal	orang	yang berbahagia, sangat memelihara yang

orang × 27 context expand

Figure 3 Contexts Visualization of Gurindam Dua Belas Text Mining

Based on the Gurindam Dua Belas text mining in figure 3, the researchers picks up an 'Orang' (People) as a sample for text mining (figure 4). This is purposeful, as researchers to identify content in Gurindam Dua Belas linked to humans/people as entities. From the text mining it was discovered that there were several patterns, for example, the researchers chose the first context, specifically 'Yang Empat' and 'Yang ma'rifat'. This is stated in the first chapters of Gurindam Dua Belas, according to the interpretation compiled by Dahlan (2015) the meaning of 'Yang Empat' (the fourth) are 'God', 'Self', 'World' and 'Hereafter'. However, Azmi & Zainal (2016), interpret the fourth as 'Shari'a', 'Tarikat', 'Hakikat', and 'Marifat'. This is congruent with Sufism's perspective, which links Sharia with Fiqh. Then, the meaning of 'Ma'rifat' here is someone who has wisely known Allah, Self, World and Hereafter.



Document	Left	Term	Right
GD12-A...	yang empat, maka ia itulah	orang	yang ma'rifat. Barang siapa mengenal

Figure 4 Text Mining on First Chapter of Gurindam Dua Belas

Suhartono (2017), argue the first chapters of Gurindam Dua Belas provides a moral message to encourage humanity to have religion, since religion is essential to human existence; those without religion will be unable to live meaningful lives. To reach perfection in life, mankind must acknowledge the four elements that make them unique: the *Shari'ah*, the *Tariqah*, Nature, and *Ma'rifah*. In addition, man must obey God instructions and avoiding God prohibitions, abiding by the rules, in order to attain happiness in this life and the next. To achieve this, humans must be religious, disciplined, peace-loving, compassionate, and responsible.

Document	Left	Term	Right
GD12-A...		barangsiapa	tiada memegang agama, sekali-kali
GD12-A...	kali tiada boleh dibilangkan nama.	barangsiapa	mengenal yang empat, maka ia
GD12-A...	ia itulah orang yang ma'rifat.	barangsiapa	mengenal Allah, suruh dan tegahnya

Figure 5 Contexts Visualization of 'Barangsiapa' Text Mining.

The researchers then selected the word '*Barangsiapa*' (Whoever) as the Text Mining keyword for this article. 'Whoever' becomes a meaningful entity in Gurindam Dua Belas, is the one of words most often mentioned with 15 times. In the first chapter, the word '*Barangsiapa*' serves as an explanation for the term 'Without Religion' (with red highlight in figure 5) This is taken as a nonbeliever, and is followed by the phrase "once in a while cannot pronounce the name." According to (Malik, 2015), those are the spiritual values that Raja Ali Haji intends to implant, which require the acceptance of religion as God's commandment. Subsequently, Sevian (2019), add this is a guideline to intensify the Aqidah of Muslims.

Document	Left	Term	Right
GD12-A...	mengenal akan Tuhan yang bahari	barangsiapa	mengenal dunia, tahulah ia Barangsiapa
GD12-A...	Barangsiapa mengenal dunia, tahulah ia	barangsiapa	yang terperdaya. Barangsiapa mengenal akhirat
GD12-A...	tahulah ia Barangsiapa yang terperdaya	barangsiapa	mengenal akhirat, tahulah ia dunia
GD12-A...	akhirat, tahulah ia dunia mudharat.	barangsiapa	mengenal yang tersebut, tahulah ia

Figure 6 Contexts Visualization of 'Barangsiapa' Text Mining.

Furthermore, the researchers conduct Text Mining on the word 'Whoever', which appears in nearly every phrase of the first chapter of Gurindam Dua Belas. The researchers has collected examples of two contexts involving the word "Whoever" (figure 6), namely '*Tuhan yang bahari*' and '*yang terperdaya*'. In each of these contexts Raja Ali Haji tries to give advice, by referring to the word 'Whoever', based on the next context. Dahlan (2015), argues that the meaning of '*Tuhan yang Bahari*' refers to the Most Perfection of Allah SWT. The term '*Yang Terperdaya*' (Deceived) refers to a world rife of deception. It may be concluded that the first chapter of Gurindam Dua Belas emphasizes the importance of imparting religious values; that's also consistent with Sirait (2018) argument, on the first chapters of Gurindam Dua Belas puts greater focus on advising the people about religion.

Conclusion

Gurindam Dua Belas is a Malay-Islamic cultural heritage site on Indonesia's Riau Island. The contents of Gurindam Dua Belas may assist people in achieving a religious philosophy and a framework of life values. The meaning of Gurindam Dua Belas is to serve as a religious and social guideline. Due to the enormous amount of text mining findings collected by the researchers, only the First Article of Gurindam Dua Belas was analyzed. Every chapter of Gurindam Dua Belas concentrates on a different subject. Utilizing Voyant Tools for text mining revealed patterns throughout Gurindam Dua Belas. Raja Ali Haji aims to educate the people with an understanding of the Islamic *Aqidah* by referencing 'The Four.' He also advised, using the word 'Whoever,' to be conscious of the impermanence of the world. However, this endeavor

was not optimal due to the very short gurindam text, needs comparisons with previous works to understand its substance.

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