

## LOCAL WISDOM VALUES OF THE MASTERPIECE OF RAJA ALI HAJI'S "GURINDAM 12"

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### ABSTRACT

Local wisdom is customs or culture of a society that contain noble values which are inherited from generation to generation which have been applied in the order to the community can protect and manage the environment sustainably. It contains moral teachings that have grown and developed in society from generation to generation and it is also the implementation of cultural values adopted by the community in managing natural resources to benefit life. Based on Vitasurya (2018), the function of local wisdom toward the entry of foreign cultures according as follows (1) As a filter and controlling the external culture. (2) Accommodating outside cultural elements (3) Integrate outside cultural elements into indigenous culture and (4) Give direction to cultural development. This research discussed about local wisdom which contained in the Master piece of Raja Ali Haji's Gurindam 12 which started to dim away in the society because of unbearable information and technology development. Method of collecting data applied in this research was documentation where it was taken from both printed and electronic data. Method of analyzing data in this research was categorization proposed by Klepper et al (2017). The result of the research showed that Gurindam 12 contained about moral teaching relates to Islam religion in every stanza.

**Keywords:** local wisdom, values, environment sustainability

### 1. Introduction

There are many advantages of the development of technology and information such as publicly used of sophisticated devices and availability of fast, accurate information. On the

contrary technology also has some negative impact such as the shift of local wisdoms which used to be uphold by the community for a long time, now disappear little by little. Beginning from

disappearance of our knowledge about customs or culture of a society that contain noble values which are inherited from generation to generation which have been applied in the order the community can protect and manage the environment sustainably.

Local wisdom contains of moral teachings that have grown and developed in society from generation to generation. It is also the implementation of cultural values adopted by the community in managing natural resources to benefit life (Saladin, 2006) in (Saladin, Purnomo & Tundono, 2018).

Local wisdom is a positive behavior of humans when interacting with their natural and local environment which comes from their religious customary values, advice from their ancestors or local culture, which is naturally built within the community to adapt to their local environment. General behavior and general application in society are inherited and developed to become rigidly held values called culture. Another definition of local wisdom is human effort by utilizing their cognitive power to act and behave towards objects or circumstances that occur in certain spaces (Vitasurya, 2016).

The existence of local wisdom is very important not only as a kind of identity but it also become the way how to manage and cultivate our natural resources not only for today's generation but also for next generation.

## **2. Literature Review**

In general, local wisdom arises through internal processes and passes for a long time as a result of

interactions between humans and their environment. This long evolutionary process will lead to the emergence of a value system crystallized in the form of general law, beliefs and local culture. Thus, basically local wisdom is the norm that is practiced in a community that is trusted faithfully and becomes a reference in their daily lives. Therefore, it is natural (Geertz, 1973) to say that local knowledge is an entity that is very important for human dignity in society.

Local wisdom is also found in local literary works such as pantun, syair, gurindam and others. This can be understood because in these works there are very many values of local wisdom that are always upheld by the community. One of the values of local wisdom that up to now has been upheld by the Malay people who are in the Riau Islands, especially in Batam, is Gurindam 12 by Raja Ali Haji which contains advice and guidance on life regarding obligations to God, parents, husband, wife, children and obligation to others. Gurindam 12 was written by Raja Ali Haji consisting of 12 articles presented as marriage dowry to a beautiful princess named Engku Putri Hamidah who lives on Penyengat Island, Tanjung Pinang. Because this Gurindam 12 also Raja Ali Haji was named the father of Indonesian Literature and was appointed as a national Hero from the Riau Islands.

The values of local wisdom that are truly great and have been proven to be able to filter the bad influences of technological developments and information in the present many have faded due to the strong wave of technological advances and information where technology and information

have become a primary need such as the need to eat and drink . Even for some people the need for technology can shift other primary needs, for example they want to sacrifice not to eat as long as they can update their status on social media.

Local wisdom is seen as very valuable and has its own benefits in people's lives. The system was developed because of the need to live, maintain and live according to the situation, conditions, capabilities, and values that are lived in within the community concerned. In other words, local wisdom is then part of their wise way of life to solve all the life problems they face. Thanks to local wisdom they can live their lives, they can even develop sustainably

Local wisdom functions for the conservation and preservation of natural resources, functions for the development of human resources, serves for the development of culture and science, functions as advice, trust, literature and taboos. social meaning, meaning socio-economic, meaning ethics and morals, meaning politics (Ibad, 2017). Local wisdom is also referred to as all forms of knowledge, belief, understanding or ethics that guide human behavior in life within an ecological community (Keraf, 2010).

### 3. Research Method

While the technique of collecting data in this research was carried out by the following steps. They were namely:

1. Reading Gurindam 12 many times to get better understanding.
2. Highlighting all local wisdom values in Gurindam 12.

3. Sorting repeated and unimportant data.
4. Putting the data into categories of local wisdom based on Vitasurya (2016)

#### 3.1 Observation

Observations are divided into two, namely participant observation, observations made by researchers who play a role as members and in the life of the community of research topics. Non-participant observation is observation that makes researchers as spectators or witnesses to symptoms or events that are the topic of research. In this type of observation researchers see or listen to certain social situations without active participation in them. (Sugiono, 2015).

#### 3.2 Method of Data Analysis

The technique of analyzing data used in this research was categorization proposed by Klepper et al .This technique carried out by the following steps, they were:

1. After the data exist, They were sorted for repeated and unimportant ones.
2. they were put in the category of local wisdom based on Vitasurya (2016).
3. The data were analyzed
4. The data were presented and explained one by one.

### 4. Result and Discussion

#### 4.1 The Value of Local Wisdom Contained in Gurindam 12

##### Stanza 1 (one)

*Barang siapa tiada memegang agama,*

*Sekali-kali tiada boleh  
dibilangkan nama.*

In these lines Raja Ali Haji stressed that if someone does not have any religions or belief to the God, his purpose of life only short term namely during life in the world, but if he has a religion his purpose of life is eternity after he was resurrection from death to be responsible for what he had deed during his life in the world

*Barang siapa mengenal yang  
empat,  
Maka ia itulah orang yang  
ma'rifat.*

The meaning of "yang empat" above relate to the Islamic Sufism namely shari'ah, ma'rifat, tarikat and Essen or haqiqat. A shari'ah is Islamic rule or regulation which rules all activities of muslim based on holy alqur'an and Hadist. Ma'rifat is mystical knowledge of Allah. Tarikat means path or the way and hakikat means mystical truth. If a man has known all of four things above, his life will not be uneasy.

*Barang siapa mengenal Allah,  
Suruh dan tegaknya\* tiada ia  
menyalah.*

It means when a man does know Allah, therefore as His creators we shall obey and do all his command and stay away from His prohibitions. Allah will not be lost if His creator does not obey His command and rules, but as the consequence of His creators we shall obey Him.

*Barang siapa mengenal dunia,  
Tahulah ia barang yang  
terpedaya.*

It means when a human knows about the world and its contains, one day the world and its contains will be

disappear in the end of the world. If he knows this condition he will not be blinded by the sparkling world. Thus the orientation must be the eternity life were everyone will get it after his death or doomsday. Allah created the world and its contains for a man to do good deed and get reward from Him. Yet in fact there are many men are trapped by sparkling of mortal world that he only has mortal purposes and he forgets about eternal life after death.

*Barang siapa mengenal diri,  
Maka telah mengenal akan  
Tuhan yang bahri.*

The essence is we must know our position as the creator of Allah, we must obey all his orders or commands and we must also stay away from what he prohibits.

*Barang siapa mengenal akhirat  
Tahulah ia dunia mudarat.*

Life is very temporal and short. Everything will be vanished and fade away and the real place to come back is life after death or hereafter. If we know about it, we will acknowledge that the world and its contains will be disappeared at doomsday.

## **Stanza 2 (two)**

This stanza contains the order to run 5 pillars of Islam namely syahadat or creed, shalat or prayer, fasting, alms and hajj.

*Barang siapa mengenal yang  
tersebut,  
Tahulah ia makna takut.*

If we know Allah al mighty, He knows about anything, whatever, wherever and whenever and we realize this essence so there is nowhere to hide to do bad deed. This condition makes us carry his orders and

commands well and make hard effort to stay away from his prohibition.

*Barang siapa meninggalkan  
sembahyang,*

*Seperti rumah tiada bertiang.*

Salat or prayers are the pillars of Islam. By committing them mean holding up Islamic religion. On the contrary those who do not carry out them mean he makes it fall down.

*Barang siapa meninggalkan  
puasa,  
Tidaklah mendapat dua  
termasa.*

Fasting is order or command from Allah for believers. The essence of fasting is to become pious man. Those who ignore or do not do fasting, he will lose the word and the hereafter.

*Barang siapa meninggalkan  
zakat,  
Tiadalah hartanya beroleh  
berkat.*

The essence of alms is to clean our soul and wealth. By doing this mean we clean out soul and wealth. The function of alms are to leave up the burden of people that soul and wealthy will be blessing.

*Barang siapa meninggalkan  
haji,  
Tiadalah ia menyempurnakan  
janji.*

Hajj is the fifth of Islam. By doing it means that we as the creator of Allah have accomplished Islam.

### Stanza 3 (three)

In this stanza contains moral teaching which shall be carried out by the people in his social life.

*Apabila terpelihara mata,  
Sedikitlah cita-cita.*

It means if someone who can control his sight to anything especially seeing forbidden things, he will not want something from it.

*Apabila terpelihara kuping,  
Khabar yang jahat tiadalah  
damping*

If we protect our hearing from provocation, gossip and lies the bad news or sin of them will not come to us.

*Apabila terpelihara lidah,  
Niscaya dapat daripadanya  
paedah.*

The word "lidah" in this case does not mean tongue but mouth or words instead. It means if we can mind to what we are saying we will get many benefit of them.

*Bersungguh-sungguh engkau  
memeliharakan tangan,  
Daripada segala berat dan  
ringan.*

It means watch out what you are doing with your hand because many bad deeds are done by hand and if you it such as stealing someone's belonging you will be punished by Allah in the hereafter life.

*Apabila perut terlalu penuh,  
Keluarlah fi'il yang tiada  
senonoh*

Do not be too full. If you are too full, you will be lazy and make your performance low and finally fall asleep.

*Anggota tengah hendaklah  
ingat,  
Di situlah banyak orang yang  
hilang semangat*

We must begin our rotundities spiritually. We do everything with full of our heart so that our creativities and activities are beneficial.

*Hendaklah peliharakan kaki,  
Daripada berjaian yang  
membawa rugi*

Use your feet to go to useful place such as earn for a living or work, or to the mosque for pray unless you will lose if you use them to go to bad places.

#### **Stanza 4 (four)**

This stanza contains moral teaching for habits of a man. They should be kept on order they are not against the order of Allah.

*Hati itu kerajaan di daiam  
tubuh,  
Jikalau zalim segala anggotapun  
rubuh.*

The literal translation of it is "heart is like a kingdom in the body, if it is bad, all part of the body will be bad. On the contrary if it is good. It will follow suit. The function of a heart is as a controller for all part of body.

*Apabila dengki sudah bertanah,  
Datanglah daripadanya  
beberapa anak panah.*

If there is an envy or jealous in our heart, it will control our heart and the consequences we are doing anything to look for ways to finish and express hour hatred and envy to someone.

*Mengumpat dan memuji  
hendaklah pikir,  
Di situlah banyak orang yang  
tergelincir.*

Consider again before you praise or humiliate because many people are trapped because both praise and trapped are apparent make them arrogant because of praise and down because of humiliation.

*Pekerjaan marah jangan dibela,  
Nanti hilang akal di kepala.*

Never be angry in any condition because being angry can lose logical thing and it finally ruins everything. Don't make any decision when you are angry.

*Jika sedikitpun berbuat bohong,  
Boleh diumpamakan mulutnya  
itu pekong.*

Once you lied, others will follow it. For telling lies will be followed other lies to cover the first lies.

*Tanda orang yang amat celaka,  
Aib dirinya tiada ia sangka.*

The most harmful person is those who is no aware his faults. Of course it is impossible as a human being, he has never made any faults or mistakes, but the problem is after making mistake or faults to God and other, he must realize and repent to Allah. If the mistakes to the other, he does not only repent to Allah but also apologize to the man whom he makes mistakes to.

*Bakhil jangan diberi singgah,  
Itulah perampok yang amat  
gagah.*

Do not be stingy because it will wipe away our belonging and ourselves. In Islamic teaching, the position of our belonging is only deposit from the God to us. We as the believers has never been the owner of our wealth and belonging. By realizing this an Islam believer will not be stingy or miser to others.

*Barang siapa yang sudah besar,  
Janganlah kelakuannya  
membuat kasar.*

If we are already adult and can thing good and bad consequence of your deed, we must not do bad thing.

*Barang siapa perkataan kotor,  
Mulutnya itu umpama ketor.*



Whoever say swear words uttered from his mouth, so his mouth is like rubbish bin. Rubbish bin is a dirty container which carries dirty and unusable materials. They will be throw away.

*di mana tahu salah diri,  
Jika tidak orang lain yang  
berperi.*

If we make a mistakes to other, we shall realize and apologize to him in order our sins are forgiven by Allah as soon as possible.

#### Stanza 5 (five)

It contains the importance of seeking knowledge and enlarges communication with educated persons.

*Jika hendak mengenal orang  
berbangsa,  
Lihat kepada budi dan bahasa,*

A person with a noble mind and character can be recognized by how he speaks and behavior.

*Jika hendak mengenal orang  
yang berbahagia,  
Sangat memeliharakan yang  
sia-sia.*

A person will be happy if he can keep his mouth and tongue form worthless deeds and worthless utterances.

*Jika hendak mengenal orang  
mulia,  
Lihatlah kepada kelakuan dia.*

It contains almost same with an English wise words "Your attitude determines your altitude".

*Jika hendak mengenal orang  
yang berilmu,  
Bertanya dan belajar tiadalah  
jemu.*

Never too old to learn is the most suitable for English translation of this

stanza. It means a person considered to be knowledgeable if he learns continuously.

*Jika hendak mengenal orang  
yang berakal,  
Di dalam dunia mengambil  
bekal.*

Orang yang berakal, in this line is not only an intelligent person but also wise as well. Thus the wise person is one who always does his good deeds as the supply for eternal life after death.

*Jika hendak mengenal orang  
yang baik perangai\*,  
Lihat pada ketika bercampur  
dengan orang ramai.*

These lines can be translated as "Man can be known from the company he keeps". Thus the personality of a person can be traced down by whom he gets together with. If his friends are good, he will be good and vice versa. In these lines, circumstances play the most important role in determining the character of a person.

#### Stanza 6 (six)

Contains about advices to seek good friends and avoid bad companion because circumstances will influence your personality and behavior. You are good if your circumstances are good. You will become bad if your circumstances are bad as well.

*Cahari olehmu akan sahabat,  
Yang boleh dijadikan obat.*

This line means "A friend in need is a friend indeed". The real friend is a person who knows who you are, understand where you have been and accept whatever you have become and still allow you to grow.

*Cahari olehmu akan guru,  
Yang boleh tahukan tiap seteru.*

A teacher is a person who has a lot of knowledge to share. When we get difficulties, we can come to look for advice from teacher. A good teacher is willing to share anything regardless of his own condition.

*Cahari olehmu akan isteri,  
Yang boleh dimenyerahkan diri.*

The position of a wife for Muslim life is as a supporter for good deeds. A husband is a leader in the family. The support from a wife is important because husband needs her to give some input or other consideration about anything. A good wife is a wife who can maintain her honor and her family and obey her husband if husband's command is not contrary with the God's orders.

*Cahari olehmu akan kawan,  
Pilih segala orang yang  
setiawan.*

There are some criteria of a friend. A real friend is not only a friend when we are happy, but he must also be a friend in a difficult situation. "A friend in need is a friend indeed". The real friend is a friend in any situation and condition.

*Cahari olehmu akan 'abdi,  
Yang ada baik sedikit budi,*

*Abdi* in English is a servant or a maid. The role of a maid in the family is very important, not only doing house works but also accompanying our family member or our sons and daughters especially in the present condition where husband and wife are busy to work outside of home. In facing this condition, the role of the maid in the family is very influential to the children. When parent must work outside, she will accompany the children. If the children got difficulties

with their home-works, they will ask to her and even the maid's influences their personality.

### **Stanza 7 (seven)**

*Apabila banyak berkata-kata,  
Di situlah jalan masuk dusta*

It contains about advice for parents on good moral values which must be applied for the family members as early as possible especially not too much speaking. This stanza is literally translated into "Silent is golden". This wise word does not mean if we have an opinion about something we must be silent but we must avoid wordy which does not have any benefit for the speaker himself or listener as well. In Indonesian wise word "*Mulutmu adalah harimaumu*" is very close meaning to this stanza. We must watch out with our mouth or tongue.

*Apabila banyak berlebih-  
lebihan,  
Itu tanda hampirkan duka,*

If something is too much, it will cause it worse. For example, eating is very important for life, but if too much eating, it will cause you some problem from overweight, having stomachache and so on. Another example is drinking. It is also vital, but if too much drinking also will cause you to have some disorders.

*Apabila kita kurang siasat,  
Itu tanda pekerjaan hendak  
sesat,*

A work will never be done until finished if we have lack of way how to do it. Even on the contrary it will be misleading job because we do not know how to do so.



*Apabila anak tidak dilatih,  
Jika besar bapanya letih,*

Parents will be regretful if they do not teach the children with religion, personality, and knowledge.

*Apabila banyak mencacat orang,*

*Itulah tanda dirinya kurang,*

We must thank to the God for His gifts. "Don't look the gift in the horse's mouth". It is the best translation for that lines.

*Apabila orang yang banyak tidur,*

*Sia-sia sajalah umur,*

God gives life to us. Time is also given by His creator in order they can do beneficial things. In fact, time is valuable assets but it will never come back again. Time is like an arrow, if it is shot at a target, it will never back again. As a human being we must use time by doing beneficial thing to others.

*Apabila mendengar akan kabar,  
Menerimanya itu hendaklah sabar,*

When we hear the bad news about anything, we must be patient to face it because everything in the world has already planned and decided by Allah, the almighty.

*Apabila mendengar akan aduan,  
Membicarakannya itu  
hendaklah cemburuan,*

When someone come to us and tell something bad about him or her, as a good believer we must crosscheck his complain not just believe him so. Just check and recheck again in order our decision does not misleading.

*Apabila perkataan yang lemah lembut,  
Lekaslah segala orang mengikut,*

Polite speaking will be heard rather than ignored by the listener. Polite does not mean soft. But polite means the speaker knows how to speak and behave to the older, younger and others.

*Apabila perkataan yang amat kasar,*

*Lekaslah sekalian orang gusar,*

On the contrary impolite speaking can make other people uneasy and even they will be angry to the speaker.

*Apabila pekerjaan yang amat benar,*

*Tidak boleh orang berbuat onar,*

If we do our work, we must do it well so that it does not make other person get difficulties about our work.

#### **Stanza 8 (Eight)**

It contains about advice not to judge a person from his appearance only or literal translation is "Don't judge the book from its cover". And not to trust easily on the new friends also contains about keeping good presumption to others.

#### **Stanza 9 (nine)**

It contains about the moral teaching of how to maintain relationship between men and women, especially for men, they must keep their sight seeing and themselves from devil's temptation. This can be done by praying to the God more and dhikr to Allah.

#### **Stanza 10 (ten)**

It contains about advice and behavior of children to their parents by respecting them and doing their order as long as they are not against the rule of Islam or syaria which are written in

in holy Qur'an and Hadis delivered by Prophet Muhammad.

#### **Stanza 11 (eleven)**

It contains about moral teaching and advice how to behave in the society such as to keep his words, not to be angry, to keep promise, to have ashamed personality and to keep cheerful.

#### **Stanza 12 (twelve)**

It contains about the right and obligation of a king, minister even common people for his country. All stipulated rules and regulations must be applied and obeyed by all people in the country. For example, the minister shall obey the king, And society shall obey all rules and orders.

### **5. Conclusion**

The conclusion could be drawn from Gurindam 12 contains Islamic moral teaching which always invite the believers to obey all Allah orders and avoid His forbidden and also to behave based on Holly Quran and Hadist. This could be seen in every stanza. While the summary of every stanza can be seen form following conclusion, they are namely: Stanza one contained about the importance of religious role in life. Everyone must have a religion. Religion in this case is Islam. Without religion the purpose of life will be aimless. Stanza two was about Islamic believer who leaves prayers and the consequence of his negligence. Stanza three contained about moral teaching and good eating behavior or diet. Stanza four contained about the heart which controls all part of the human being either his behavior and his deeds.

Stanza five was about importance of educations and long-life learning. Stanza six was about social lives is looking for real friends, good teachers and even a good spouse. Stanza seven was about building personality and character in the family which shall be carried out at early age. Stanza eight was about moral teaching not to rely on dishonest person and not having bad presumption to others. Stanza nine was about moral teaching for man and woman interactions and control his or herself and diligent to prayers on time. It also about the obligation to search knowledge for all human being. Stanza ten contained about moral teaching how to treat parents, to respect them and behavior of parents to the children and also behavior to friend. Stanza eleven contained about the position of a human must be beneficial to others. As the leader also must have good behavior to his subordinates. Stanza twelve contained about right and obligation of the kings, minister and even the common people.

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