



Good Leadership Character Indexes in the Works of Raja Ali Haji

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Abstract

This paper seeks to investigate good leadership character indexes in the works of Raja Ali Haji. Five works—*Syair Abdul Muluk*, *Gurindam Dua Belas*, *Thamarat al-Muhimmah*, *Tuhfat al-Nafis*, and *Syair Sinar Gemala Mestika Alam*—were analyzed in this study. Pierce's semiotic theory is used to analyze the data. In this regard, descriptive-qualitative methods and content analysis techniques are used. This study discloses twenty-five good leadership character indexes in the works of Raja Ali Haji. Those indexes belong to four semiotic classes, including rheumatic iconic qualisign, rheumatic indexical sinsign, dicent indexical legisign, and argument.

Keywords: good leadership, character, index, Raja Ali Haji's work

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Introduction

Raja Ali Haji is a notorious Malay writer. He lived and worked in the Riau-Lingga Sultanate in the 19th century (Malik et al., 2022; Nor & Dahlan, 2018). He is also recognized as an intellectual revival initiator in Indonesia by the end 19th century. Riau Islands Malay was designated as a national language of Indonesia and was renamed as Indonesian possibly due to his endeavor in the field of language (Fathurahman & Burhanudin, 2008; Malik et al., 2013). One of the issues discussed by Raja Ali Haji in his works is character. In his work of *Gurindam Dua Belas* (R. A. Haji, 1846; Idris, 2015), he suggests that in order to understand the civilization of a nation, we must know the character and the language

of that nation.

He believes that character and cultural attitude is vital to human life sustainability (Novianti, 2017). However, his perspective on human character received little attention from researchers and scholars. Researchers have generally studied the works of Raja Ali Haji with reference to religious, linguistic, history, government, politics, and literature aspects (Lapsley, 2016).

Raja Ali Haji's works are highly relevant in the context of Indonesian education policy today as his works contain noble values that can be developed as character education (Bachmid, 2005; Syamsiar, 1989). This is because his works generally discuss moral values that are useful for the development of a nation



(Purwantini & Bramantio, 2018; Yusuf, 2007), especially for the development of the nation's character (Malik, 2013). His works, especially literary works, have examined an ideal social life for the development of a nation (Lapsley, 2016).

In the implementation of character education, literary works can be applied as the lesson materials and incorporated into all lessons (Ainissyifa, 2014; Ali Imron & Nugrahani, 2019; Chang, 2010; Hyoscyamina, 2011). Therefore, the works of Raja Ali Haji can be used as materials for character education (Malik & Shanty, 2017, 2018, 2019; Marzuki, n.d.). The study of Raja Ali Haji's works is of utmost importance for the development of character education.

The focus of the present study is laid on two main problems. The former is good leadership character index in the works of Raja Ali Haji and the latter is semiotic class of good leadership character index in Raja Ali Haji's works.

The Concept of Character

The concept of the character was compiled by Bukhari al-Jauhari in *Taj al-Salatin* (Braginskij & Vladimir, 1994). He proposed fourteen noble virtues that have good characters and show closeness to God, perfect human behavior, and prevent evil deeds. This is following the notion maintaining that character elevates human dignity as it keeps man away from bad deeds. In the end, it allows man to earn good knowledge and experiences (Rahman et al., 2011).

Character is sourced from the heart and controls human thoughts in that humans could differentiate between the good and the bad. The character could be applied to behavior (Yazdi et al., 2012). Humans with good character will show good acts and noble behavior (Suyatno et al., 2019).

Character resides in the heart. The word 'hati' (*heart* in English) in Malay or Indonesian, where the character is, is derived from Arabic (Rahman et al., 2011). The concept of 'hati' refers to a few words in Arabic with multi-layered meanings. The outer layer is layer 5 (*qalb*), the outermost layer of the heart, the second is layer 4 (*fuad*) where intellectual intelligence is located, the third is layer 3 (*thaqafah*) where spiritual intelligence is located, the fourth is layer 2 (*lubb*) where intellectual intelligence and spiritual intelligence meet, and the last is layer 1 (*sirr*), the innermost layer and serves as the place where spiritual secret is (Yazdi et al., 2012). Character comes from the innermost layer of the heart.

The heart has two sides. Firstly, the side that leans towards goodness should be encouraged with pieces of advice. Secondly, the side that leans towards bad deeds should be subsided with self-introspection. The heart also has two motivations. First, the divine motivation that drives us to do good deeds must be maintained in order to expect paradise. Second, the evil motivation that drives to do bad deeds and lead human to hell must be fought against or extinguished (Malik & Shanty, 2019; Yazdi et al., 2012).

The correlation among the layers of the heart that shape character is presented in figure 1 below.

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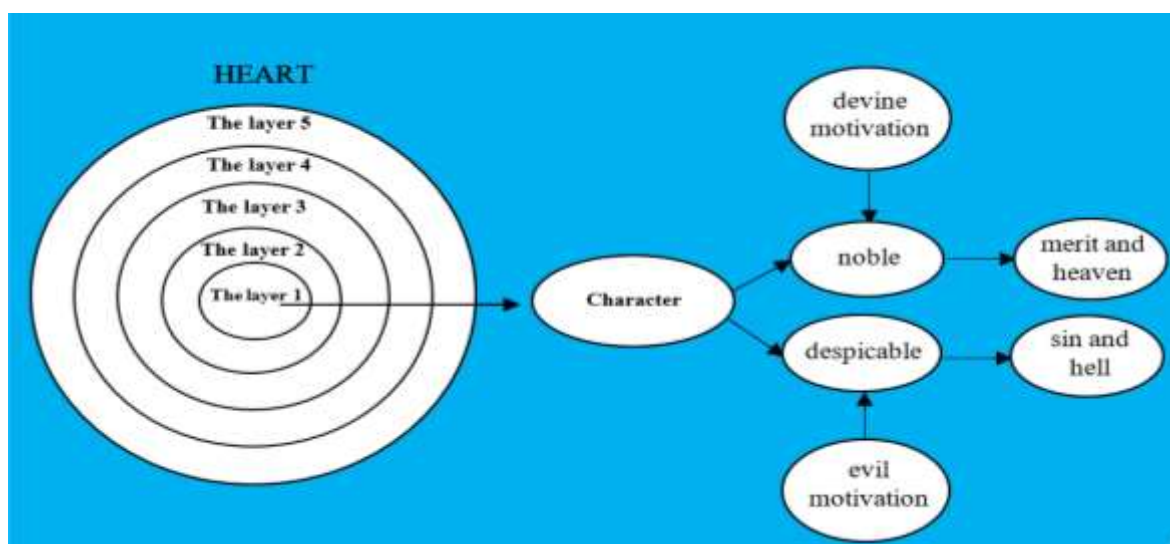


Figure 1. *The correlation between the heart and the character*(Malik & Shanty, 2019)

Figure 1 illustrates that good character creates dignity as a result of being close and obedient to God. On the other hand, bad character creates disgrace which is oriented to shaitan (Malik, 2015; Malik & Shanty, 2019). Character is the support from the whole traits, ways, decisions, habits, and moral values in human selves that are acceptable. These elements are collectively called virtues (Alfan, 2011; Ramayulis, 2010).

Character is associated with *akhlak* (morals). The word *akhlak* is a plural noun of *khuluq*. *Khuluq* is an Arabic word that means 'custom, behavior, character, faith, attitude, traits, respect, inner view, or morality' (Gazalba, 1981). In Arabic, character is related to *sajiyah*'behavior', *mur'uah*'righteousness', *thab'in*'trait', and *adab*'courtesy', which are generally related to morality (Alfan, 2011).

Ethics and morals are principally different. Morals, based on Islamic teaching, are formed by the pillars of faith and Islam through the process of *ihsan*, sincerity, and piety (Gazalba, 1981; Uhbiyati, 1998). On the other hand, ethics is only based on the mind. The definition of character is the same as that of *akhlak*(Fachrudin, 2011). Good character will generate good morals.

Semiotic Class

The theory of semiotics can be

applied to analyze social phenomena and literary works. Such studies were commonly applied during the Stoicism era (Cobley & Jansz, 1999). To be more specific, semiotics is the communication theory through signs. This theory is usually applied in various field studies.

The pioneers of semiotics are the Swiss linguist Ferdinand de Saussure and American philosopher Charles Sanders Peirce. To analyze the phenomenon within semiotics complexity, Peirce's theory of triadic sign can be applied (Leung, 2018; Van Zoest, 1993). The analysis of the leadership character index in the present study also uses a semiotics theory.

Everything can be considered a sign provided that it has a triangle connection, including ground, denotatum, and interpretant (Hyoscyamina, 2011). A representamen or a sign is always there within a triadic connection (Marzuki, 2009). According to Peirce (Pateda, 2001; Sobur, 2006), a sign "*is something whichstands for something in somerespect or capacity.*" According to Peirce, something used for the sign to function, is called *ground*. Consequently, sign (*sign* or *representamen*) always lies in the triadic connection: *ground,objects,* and *interpretant.*

Denotatum refers to a sign. It represents the class that refers to designata. A sign can be classified into



three types based on the connection of the sign and its denotatum, i.e., icons, indexes, and symbols (Leung, 2018; Marzuki, 2009).

Index is a sign that depends on the presence of a *denotatum*. In the index, sign and *denotatum* is interrelated. Anything that concentrates its attention on something else is the index: finger raised, wind direction (compass), clearing your throat with a certain intention, and deictic words: *here, today, this, that* (Adudu & Husain, 2014). The index is associated with cause and effect.

A sign can be classified into ten categories (Hyoscyamina, 2011; Malik & Shanty, 2019). First is rheumatic iconic qualisign, for example, the nature of 'yellow, blue, red, white'. Second is an iconic sinsign that is the sign that shows similarity like pictures (photos), diagrams, maps, and signs read. Third, the rheumatic indexical sinsign is the sign based on direct experience, which directly attracts attention because his presence is caused by something. Fourth, deictic sinsign is the sign that gives information about something. Fifth, iconic legisign is the sign that informs sign norm or law. Sixth is the rheumatic indexical legisign which refers to a certain object, for example, the deixis 'here, now' is released from context or situation. Seventh, indexical deictic legisign is the sign that shows information and pointing subject information. Eighth, the rheumatic symbol is the sign connected with the object through the association of general ideas. Ninth, deictic symbol that is the sign directly associated with the object through the association in the brain. Tenth, argument is the sign that serves as an individual's inference to something based on certain reasonings.

The indexical signs also called existential signs are vitally important (Malik & Shanty, 2018). There are three types of indexes, i.e. (1) an index that shows the truth outside the script, such as the lexicon used outside an artwork which shows objects, thoughts, and so on; (2) an

index that shows other texts mentioned in the text elements that puts the text in literary tradition; (3) an index that shows other elements in a text or also known as an intratextuality. Either intertextuality or intratextuality provides suitability to the text and forms a wide fictional world (Abdurrachman & Parmin, 2022).

Method

This study analyzed five of the 20 works of Raja Ali Haji. The works include (1) *Abdul Muluk's poem* abbreviated as SAM (R. A. Haji, 1988), (2) *Gurindam Dua Belas* hereinafter referred to as GDB (R. A. Haji, 1846), (3) *Thamarat al-Muhimmah* hereinafter referred to as TAM (R. A. Haji, 2012), (4) *Tuhfat al-Nafis* hereinafter referred to as TAN (Ahmad & Haji, 1982), and (5) *Syair Sinar Gemala Mestika Alam* hereinafter referred to as SGMA (Malik & Junus, 2000).

The present study applied a qualitative approach and method descriptive (Ali Imron & Nugrahani, 2019). In a qualitative approach, discussions and conclusions are not based on figures but based on text analysis under study (Trochim, 2000). Content analysis technique is appropriate for data collection and analysis. The content analysis technique is suitable for the present study as it analyzed the object under analysis including contents of the works of Raja Ali Haji, particularly the indexes of leadership character.

Contents analysis determines the presence of words or certain notions in a text or a series of a manuscript (Stephenson, 2000). The present study analyzed the words and their relationships to the concept of character in the selected works of Raja Ali Haji where the conclusions are drawn from there.

Results and Discussion Leadership Character Indexes

The first good leadership character index discovered in the works of Raja Ali



Haji is religious. Such religious character could be grouped into three categories: religious obedience, fear of God, and compliance with God's rules.

The religious leadership character index of God's obedience category is found in the work of TAM (R. A. Haji, 2012). Below is the excerpt.

"Here are the requirements of becoming a king (leader). One of them is that the king (leader) must be a devout Muslim who carries out the teachings of his religion. In addition, he must do the virtues all the time. Those are some of the main qualifications requirements for a person to be appointed as a king (leader) as summarized in this article."

The excerpt of TAM above describes that a leader must be religiously-obedient or firm and loyal in implementing religious teachings as an indicator of religious leadership. It signifies that leadership success is indicated by the leader being religiously-obedient.

Religious obedience as a good leadership character index was also found in the work of GDB (R. A. Haji, 1846). Hence, it should be possessed by every leader. The first article, stanzas 1-6 of the renowned work describe the matter.

Those who are disobedient to their religion
Shall have no right to be known

Those who are knowledgeable of the four
Belong to those who are wise

Those who are knowledgeable of Allah,
Command, forbid: they will not turn

Those who are aware of themselves
Has come to know Allah, the Almighty

Those who fall into the trap of worldly hustle and bustle
Belong to those who are deceived

Those who truly know the Afterlife
Know this world is profitless strife

The word "whosoever" in the above *Gurindam* verses refers to 'anyone or who ever'. This indicates an exclamation and or advice addressed to every human being. In this regard, every human, specifically leaders must uphold their religion faithfully.

The phrase "holds his faith" is not solely defined as knowing as it is. However, the expression implies that one should believe, learn, understand, and apply his religious teachings. In other words, knowing one's religion has a broad and more comprehensive definition, i.e., being obedient in upholding religious teachings. This principle is more apparent if connected with the following *Gurindam* articles and verses. This due to the fact that the articles and the verses of GDB are interrelated one another in terms of faith, worship, *muamalah* (human relations), and morals, sourced from Islamic religious teachings.

The above-mentioned article one, stanzas 1-6, is related to *aqidah* (religious belief). In addition to religious obedience, the leaders should have the knowledge of God. This is because leadership will be effective and guaranteed under God's rules and guidance. Additionally, leadership must be held accountable before God in the afterlife. An individual's leadership is not only held accountable in the world, but also in the hereafter. Therefore, religious belief in God is an absolute leadership quality.

In addition to knowing God, a good leader must know himself, his strengths, and his weaknesses. A religiously-obedient leader must also always be vigilant against any deception during his leadership. He should also know and believe in the hereafter as his leadership will be held accountable in the hereafter.

Religious leadership character index



is also shown with traits, attitudes, and fear of God. In this regard, the works of Raja Ali Haji exhibit leaders figure in SAM (R. Haji, 1989). Sultan Abdul Hamid Shah is portrayed as a good and renowned leader. He was the king of the Barbarian Kingdom. The kingdom under his leadership is notorious and gained respect by every one of close and far, and that made everyone admire his leadership. How did he lead the kingdom that made him famous in the entire state? The question is addressed in the following verse 3 of SAM (R. Haji, 1989).

Abdul Hamid Shah is his name
His kingdom is overly-massive
Some states are subdued to him
All under his command

Sultan Abdul Hamid Shah managed to establish the Barbarian Kingdom until it grew and developed into a massive and developed kingdom. Due to this rapid development, a number of people flocked to his state for venturing into good fortune as they didn't have it in their homeland. The Barbarian Kingdom succeeded in making a progress and achieving prosperity as well as served as the melting pot for people who came from various states.

Verse 142 of SAM (R. Haji, 1989) revealed the key to the glory of Sultan Abdul Hamid Shah in developing his state. The secret was revealed when the wise sultan made a will to his son, Abdul Muluk, as his throne heir.

My growing up teenage son
Utter not unwise words
Stay away from evil deeds
To Allah ask protection

Sultan Abdul Hamid Shah had never turned down his people. His attitudes, utterances, and actions are implemented into his policies, and his leadership is well maintained in that the people are not left disappointed with him and his leadership. In this case, he always referred to God's rules in leading his state. He always fears doing bad things which are deviant from

God's guidelines he believed in.

It is clear that religious leadership character of fear of God allows people to become successful leaders in his leadership. With the fear of God and the fear of deviating from Islamic teachings, good leaders must be able to support their state's development programs under God's rules. They would not dare to disavow God's law on any ground. That sense of fear made them respected by everyone.

On the contrary, leaders with no fear of God would bring catastrophe for the state and its people. That warning is mentioned in TAM verse 42 (R. A. Haji, 2012).

Some countries are hit with
catastrophe
Due to the deed of some leaders
As a result of numerous bad deeds
God's wrath will come

It is clear that the main cause for a state to experience "ups and downs" and for its people to always experience "misfortune" might be most likely fueled by their leader being disobedient to God. In other words, the attitudes and the actions of their leaders are far from the values instructed by God. That's what leads to God's anger.

One of the signs of a leader's fear of God is him striving to control his lust. It is lust that destroys him. If the lust for power underlies common sense and leadership wisdom, there is no hope for the state to achieve prosperity and progress as mentioned in TAN (Ahmad & Haji, 1982).

"In that calamity, the two sons of the king continued to indulge in their lust. They were hostile, followed by war, rampage, and killing one another. That caused a riot in the State of Siak. Then, the sons of the king built their bases of defense. Tengku Mahmud built a defense base in Kota Besar, while Raja Alam built a defense base in Kota



Tuan Besar. They fought and attacked each other day in and day out. On Tengku Mahmud's side, there were also many Bugis people with him as his wife was the daughter of Dahing Matekkuh (Bugis) and had a son, named Raja Ismail and several other children. Raja Alam has several children as well with the eldest son named Raja Muhammad Ali and several other younger children. Raja Alam was married to the daughter of Opu Dahing Parani (Buginese) who lived in Siantan named Dahing Khadijah" (Ahmad & Haji, 1982).

The excerpt above tells the story of the children of King Kecik, the ruler of Siak Seri Inderapura Kingdom. When their father fell ill and was no longer able to rule, they tried to seize the kingdom's throne. Since both of them were not able to control their lust for power, a civil war occurred. Terrors and hostages took place between them causing the state to be tense and fear amongst people. Due to their disobedience to God, their state got ravaged. As a consequence, their people suffered.

The religious leadership character index is also marked by the leader's obedience to God's instructions. The leader, among others, was Sultan Duri in SAM (R. Haji, 1989). His story is mentioned in verse 1257 which narrates the struggle of Sultan Duri, the leader of the Barham Kingdom.

As you have mentioned
Whatever your orders are
You approve of what I wished
None that you would deny

The above verse recounts the Sultan Jamaluddin's statement to his younger brother-in-law, Sultan Duri, on the Barbarian Kingdom. The Barbarian Kingdom, a neighboring state of the

Barham Kingdom, was colonized by the Hindustan Kingdom. Even though the Hindustan Kingdom was considered as a large and powerful state with many colonies, Jamaluddin did not prevent the Sultan of Duri from fighting against it. He was rather worried if the successor of the Barham Kingdom's throne and his brother-in-law would experience defeat and die in the battle. He did this sincerely as Sultan Duri's main reason for doing it is for the sake of his state and his people who had been oppressed by foreign states.

In the meantime, Siti Rafiah (whose real identity is Sultan Duri disguised as a boy) felt it was her obligation to fight against the Hindustan Kingdom because his land (Barbarian Kingdom) was savagely attacked, followed by the colonization of the Hindustan Kingdom. At the same time, her husband (Sultan Abdul Muluk), the ministers, and district leaders who were still alive were sent to prison as well as received physical and mental torture on a daily basis.

Since escaping from the Barbarian Kingdom palace, the main motivation of Siti Rafiah was to bring back the freedom of her state. For that reason, she strove to gather strength overseas. Now that she felt that her strength is sufficient and it's time for her promise to his state to be fulfilled Siti Rafiah felt it was her obligation to reclaim her state that has been savagely colonized by another state. With that purpose, she only wanted to be a leader who follows God's instructions. A leader with a religious character like Siti Rafiah always bases her devotion on being loyal to her religious teachings and obeying God's order at the same time.

In SGMA (Malik & Junus, 2000), another religious leadership character index category that follows God's instruction is also discovered. The index is found in verse 69 of the work.

The Prophet came up to His people
Bringing words of advice
Most Quraish people denied them
But Abu Bakr accepted them

The above poem talks about the



leadership of the Prophet Muhammad (Pbuh). Despite numerous obstacles and hindrances, he faced, none would obstruct him to deliver the teachings of God. The fight that involved the people of its nation (Quraish-Arabs) was faced firmly for the sake of carrying out God's teachings. All of that was made possible due to his obedience to God's rules during his leadership.

It is indeed distinctive for a religiously-obedient leader to run his leadership under the enforcement of religious values he believes in. He would never dare to violate God's instruction even once. After all, if triumph is the desired outcome, the only way to do it is by being obedient and loyal to God. Therefrom, God's help will come.

Finally, Siti Rafiah or Sultan Duri — with their extraordinary strategy and tactics— successfully defeated the Hindustan Kingdom. In fact, it is said that the Hindustan Kingdom was a large and powerful state that could not be possibly defeated. She managed to bring back the freedom of his state, to free the leaders under captivity by the colonized state, and to please the people in that they live independently as it used to be prior to the arrival of the invaders.

The religious character imbued in the leadership of the Prophet Muhammad (Pbuh) serves as an example for a leader with a good character like Siti Rafiah. The Prophet Muhammad (Pbuh) managed to comply with God's rules to promote Islamic teachings to human beings as he consistently followed God's instructions.

A good leadership character index is discovered in the works of Raja Ali Haji comprehensively in the following table 5.1. The table presents leadership character index and the works where the character indexes are found in.



Table 1.
Good Leadership Character Indexes in the Works of Raja Ali Haji

| No. | Index | SAM | GDB | TAN | TAM | SGMA |
|-----|-----------------------|-------------------|------------------|----------------|----------------------------------|---------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1. | Religious | s3, b142, s1257 | I, b 1-6 | pp118-119 | p29; p35; p43; p63; s7; s42; s67 | s69 |
| 2. | Loving the Motherland | ss354-357 | - | pp104-105 | s40 | - |
| 3. | Loving the People | ss7&141 | XI, s5 | p7 | s19 | - |
| 4. | Responsible _ | s217 | XII, s7 | p104 | s40 | ss78-79 |
| 5. | Just | s7 | XII, s3 | pp3&5 | ss41-42 | - |
| 6. | Trust | s154 | XI, s3 | p203 | p33; s25 | - |
| 7. | Wise | s2 | VII, s8 | p101-102 | ss8&10 | - |
| 8. | Smart | ss1002-1003 | XII, s4 | - | p54; s10 | - |
| 9. | Honest | ss967-968 | VIII, s2 | pp56-57 | p46; s72 | - |
| 10. | Civilized | s337 | VII, s9-10 | pp9-10 | s34 | - |
| 11. | Sincere | s1390 | XII, s6 | - | p85; s5 | s89 |
| 12. | Brave | s527 | XII, s1 | pp185-186 | pp41-42 | - |
| 13. | Patient | s543-545 | VII, s4; XI, s4 | pp105-106 | pp93&96 | - |
| 14. | Calm | ss656-657 | VII, s8 | - | p129; ss68-69 | - |
| 15. | Firm | ss943&945 | IV, s2; V, s3 | p168 | s25 | - |
| 16. | Humble | s392 | IV, s8 | - | p49; s66 | - |
| 17. | Loyal | ss800&802 | VIII, s1 | p209 | p86; s18 | - |
| 18. | Meticulous | s986 | VII, s3 | p3 | s19 | - |
| 19. | Helpful | ss1013-1014 | XII, ss2-3 | p63 | p87; s41 | - |
| 20. | Patriotic | s700 | V, s3 | pp57, 209, 221 | s40 | - |
| 21. | Generous | ss7&416 | XI, s6 | p127 | - | - |
| 22. | Promise-Keeping | ss1081-1082 &1607 | IV, s5 | p84 | ss18-19 | - |
| 23. | Hard-Working | - | VII, s11; XI, s2 | p126 | pp41-42&123; ss4-5 | - |
| 24. | Forgiving | ss1603&1607 | IV, s4 | p94 | s53 | - |
| 25. | Agile | s414 | VII, s3 | p204 | p63; s36 | - |

Description:

p = page; pp = pages
 s = stanza; ss = stanzas

Table 1 presents all indexes of good leadership character found in the present study. It was discovered that there are twenty-five good leadership character indexes in total in the works of Raja Ali Haji.

Semiotic Class

The religious leadership character with fear of God in SAM (R. Haji, 1989) is possessed by Sultan Abdul Hamid Shah, the leader of the Barbarian Kingdom. The character is implied in his advice to his son, Abdul Muluk. Such a good leadership character index is in the following verse 142.

My growing up teenage son
 Utter not unwise words
 Stay away from evil deeds

To Allah ask protection

From Pierce’s sign theory of semiotics, the traits, attitude, and behavior of fear of God performed by Sultan Barbari is indeed imbued in him. Such traits, attitudes, and behavior are illustrated by the King’s advice to his son, Abdul Muluk, in the above verse (look at the third and fourth lines). This means that the trait, attitude, and fear of God are the elements of a good character possessed by Sultan Abdul Hamid Shah. The elaboration on the traits, attitude, and behavior of fear of God in SAM falls into rheumatic iconic qualisign.

The trait, attitude, and fear of God shown by Sultan Barbari are also classified into rheumatic sinsignindex. His religious leadership character can be seen, observed, and heard by others (by Abdul



Muluk in the above verse), both in his words and in his actions. The fact has shown that the religious leadership index is imbued in him.

Religious leadership character index of fear of Allah in SAM verse 142 (R. Haji, 1989), in the forms of traits, attitudes, and actions or words (advice) Sultan Abdul Hamid Shah is also displayed using dicent indexical legisign. It means that the leadership character is expressed based on the norms or rules firmly believed by the leader of the Barbarian Kingdom. Because of his belief, he advised his son to always ask for protection from God so as not to do unlawful acts against God's rules.

Religious leadership index is found in GDB (R. A. Haji, 1846) in the first article. The index, among others, is presented in stanza 1.

Whosoever to his faith holds not
Is a man whose name will be
forgotten

In the above *Gurindam* stanza, it is stated that humans, including a leader, who fail to obey their religious teachings (whosoever to his faith holds not) fall into the category of people who are not acknowledged by other human beings (a man whose name will be forgotten). If that human being is a leader, he is not considered a good leader. The statement is Raja Ali Haji's conclusion on the character of humans and leaders who fail to obey their religion as in they are not a good leader. The conclusion is based on the belief that every leader must comply with their religion. Therefore, the religious leadership index in *Gurindam* verses uses semiotic sign class of argument.

The belief underlying the argument in GDB, first article, stanza 1 is based on Islamic teachings. It refers to the word of God in the Quran.

"And those who believe, men and women, some of them assist one another. They order to do what is right, prevent from the wrongdoings, perform prayer, pay zakat, and

obey Allah and His Messenger. Allah will have blessings on of them. Indeed, Allah is Almighty and Most Wise," (Surat At-Taubah, 71).

Based on the discussion above, there are four classes of semiotic signs used by Raja Ali Haji in classifying a good leadership character index. Those four classes of semiotic signs include iconic rheumatic qualisign, rheumatic indexical sinsign, dicent indexical legisign, and argument.

Conclusion

The works of Raja Ali Haji contain twenty five good leadership character indexes. Those leadership character indexes include (1) religious, (2) loving the homeland, (3) loving the people, (4) responsible, (5) just, (6) trustworthy, (7) wise, (8) smart, (9) honest, (10) civilized, (11) sincere, (12) brave, (13) patient, (14) calm, (15) firm, (16) humble, (17) loyal, (18) meticulous, (19) helpful, (20) patriotic, (21) generous, (22) promise-keeping, (23) hard-working, (24) forgiving, and (25) agile. Good leadership character indexes in the works of Raja Ali Haji are presented with four semiotics class signs. The four semiotic class signs include rheumatic iconic qualisign, rheumatic indexical sinsign, dicent indexical legisign, and argument.

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