

Malay ethics in *Nasib Melayu's* poem in the view of Raja Ali Haji Paul Ricoeur's hermeneutic study

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ABSTRACT

Malay ethics is a point of view from understanding the traditions of Malay society. Through this ethics, it can reflect the knowledge possessed by a person in determining good and bad things. The development of society, especially Malay is very important to be able to understand the ethical mindset. The Malay community views ethics as a very important thing to consider in showing the identity of customs against the rules of tradition and the surrounding environment. Malay ethics can be found in some of the Malay poems that generally develop in the region of the Sumatera community such as the *Nasib Melayu's* poem. A poem is defined as a literary work that has meaning and is poetic in nature. Poem is an old form of literary work that has existed since the emergence of Islamic civilization in Indonesia. The purpose of this study is to describe the Malay ethics in *Nasib Melayu's* poem contained in the book entitled *Kitab Syair, Sejarah, Konsep, dan Contohnya* according to Raja Ali Haji's view. This research uses a type of qualitative research that focuses on descriptive. The data collection method uses observation methods with reading and recording techniques. Data analysis in this research uses Paul Ricoeur's Hermeneutics study. The results showed that Malay ethics in *Nasib Melayu's* poem contained four ethical elements, namely the morality of the ruler, obedience to sharia, language, and moral environment. Thus, it can be concluded that *Nasib Melayu's* poem contains Malay ethics based on Raja Ali Haji's view.

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Introduction

Malay ethics is the behavior and actions of the Malay community that reflect the knowledge of what can be said to be good and bad. The mindset of Malay ethics is an important part of the development of Malay society. Malay ethics is seen as something that needs to be considered in life which is closely related to the identity and views of the Malay community towards tradition and the surrounding environment. The thinking of the Malay community has a pattern of customs and traditions of the spectrum which views that a king with a position and function held by his descendants is responsible for power politically, socially, legally, and spiritually. The development of Malay ethical thinking is a form of morality issue in Malay society that needs to be critically reviewed (Faisal, 2019). Ethics also relates to moral values related to behavior that is considered communally good in the social context of Malay society (Sulistiyo et al., 2020). Malay ethics can be found in one of the Malay poems that generally developed in the Sumatera community area, one of which is the Riau province which is the

largest domicile of the Malay tribe (Danusa, 2020). For example, *Nasib Melayu's* poem is about the life of the Malay people.

The poem has an important essence that is realized in the content of life values (Supriyadi., 2020). A poem is a form of literary work that can teach noble cultural values, especially in Malay society (Sofiani & Sugiarto, 2022). The history of the Riau-Lingga kingdom used literary works as protection in the cultural resistance movement to protect the morals and spirit of the Malay people. Poem or singir in Javanese literature is one of the old literary works that have existed since the emergence of Islamic civilization in Indonesia (Fang, 2016). A poem can be defined as an oral tradition as a form of cultural expression of society that is passed down to the next generation orally (Waskita et al., 2022). Malay literature has relevance to Islamic values, namely sticking to religious teachings and being the basis for strengthening the traditions and culture of the Malay people. In addition to presenting benefits in terms of aesthetics, the poem is also created by containing an imagination that is used to convey the message that the author wants to express (Haries et al., 2023).

Nasib Melayu's poem can be associated with Malay ethics according to Raja Ali Haji's view which has been developed based on the existence of a close relationship with the basic values of Islamic teachings. This is a representation of the Malay community in ethical issues that stem from sensitivity towards oneself by the instructions of the Shari'a. Raja Ali Haji himself is known as a figure who is firm in his personality as a Malay but does not distinguish people with other ethnicities and religions (Askacita, 2023). In addition, Raja Ali Haji was also highly respected for his high intellectuality (Nordin, 2022). Malay ethics is seen as a blending of the understanding of the Qur'an and Sunnah. In addition, the relationship between the teachings of Islamic science in historical reality with Malay traditions can create elements of Malay ethics that are important to note. Raja Ali Haji stated that there are four elements of Malay ethics, namely the morality of the ruler, obedience to sharia, language, and moral environment.

First, the morality of the ruler is seen as the position of the ruler at the top and has a gift from God in the form of knowledge and ability (Rahman, 2021). Raja Ali Haji's view of the morality of the ruler can be attributed to the ruler in the Malay tradition who has a degree. The great influence exerted by the ruler in the Malay tradition often assumes that he is a god. This concept is sacred and can be seen mystically and contains several concepts of power, such as sovereignty, insubordination, and condemnation.

The ruler has a very strong position in the structure of the Malay tradition. The role of a king can be interpreted as khalifah, imam, and sultan. A ruler must be able to decide regulations by the applicable sharia and customs and be able to carry out the needs and benefits of the people. Based on this, for good governance to be realized, a ruler needs to pay attention to ethical principles, namely the principles of justice, deliberation, and equality.

Secondly, the adherence to sharia which views Malay ethics as a dynamic adherence to sharia is closely related to the communal ethics of Malay society. Sharia can be interpreted as the embodiment of Islamic values and has an effort to unite individual humans and Malay traditions (Harahap et al., 2023). A Malay proverb states that Malay is Islam and Islam is Malay (Faisal, 2019). Based on this, it can be interpreted that violating cultural traditions also includes violating the prescribed sharia (Naim & Qomar, 2021). Behavior that is considered correct is behavior that pays attention to Islamic guidelines. Humans always gain peace if they can strive to maintain shame (humility), knowledge, and reason. Armed with good understanding and morals, humans cannot be arrogant and make themselves the greatest human being. The dimension of obedience to the sharia of the Malay community can be seen from the application of morals in creating peace and community welfare.

Thirdly, language is seen as important to gain accuracy in speech, good expression, and its application in the rules of relationships. Learning linguistic skills is an effort to increase knowledge and will get closer to Allah Swt. Ignoring the use of language can be interpreted as ignoring the inherent religion and traditions because language and religion are interconnected

(Hafid & Hatsama, 2020). Raja Ali Haji paid attention to the language used as a platform to present the message of Islam. This is related to the customs of Malay literature. Malay literature that reflects goodness is defined by Raja Ali Haji as writing that means that trust is fully in Allah Swt. by involving a heart-cleansing component as a moral application for the needs of the community. The language used by the Malay community can create ongoing communication and the world will have more meaning.

Fourth, a moral environment can create kinship relations in the Malay community (Ulfa & Nurhasanah, 2023). The main parts that are the classification of moral issues are regional, resident, and personal duties (Faisal, 2019). These three parts each have obligations in shaping a moral environment but still have to go hand in hand. The provisions and responsibilities that must be carried out by the Malay community can be referred to as adab. Adab can be divided into several types, namely adab to God, adab to parents, adab to family, adab to people who have family relationships, and adab to others.

Similar research has been conducted by Muhammad Faisal (2019) with a study on religious ethics in Malay society using Raja Ali Haji's thoughts. The results of the study show that the ethics of Malay society in Raja Ali Haji's view include the morality of the ruler consisting of the principles of justice, deliberation, equality, obedience to sharia, language, and the formation of a moral environment. Purwanto & Wulandari (2019) conducted a study on *Sidi Djamadi's* poem regarding the concept of clothing and clothing as a representation of piety. The results show that there are two concepts of clothing in *Sidi Djamadi's* poem, namely outer clothing and inner clothing. Another study was conducted by Danusa (2020) with a study of the influence of Raja Ali Haji's thoughts on the socio-cultural life of the Riau Malay community. The results of the study showed that the influence of Raja Ali Haji's thoughts spread widely in various fields such as literature, linguistics, religion, society, culture, politics, and history.

Meanwhile, the research to be carried out is about Malay ethics in *Nasib Melayu's* poem in the view of Raja Ali Haji using Paul Ricoeur's Hermeneutics study. Hermeneutics is a field of science used in interpreting the object of study in the form of a literary text to understand the meaning content of literary works (Nugraha, 2020). Paul Ricoeur's Hermeneutical Theory is used in this research because the concept that is directed is the stage of determining the meaning of a text in the *Nasib Melayu's* poem holistically. Faiz (2005) defines hermeneutics in three senses, namely (1) thoughts expressed through words and interpreted into translation and action, (2) the transfer of language containing unclear meanings to language that is easier for readers to understand, and (3) thoughts that are expressed less clearly are transferred to a clearer form of expression. Thus, the text in *Nasib Melayu's* poem can be interpreted using Paul Ricoeur's Hermeneutics study to find the messages, especially regarding Malay ethics.

The novelty in this research lies in the research subject, namely, *Nasib Melayu's* poem studied according to Raja Ali Haji's view. Another novelty can be seen from the research results which are able to contribute to the fields of education and literature, especially regarding Malay ethics based on the meaning of Malay literary works. Rahayu et al., (2023) stated that poems can be used to improve character education through the development of teaching materials. Teaching materials are the basic things in learning that educators use by adjusting to the ability of students at a special level (Rahmanto, 1988). Based on this, this research is interesting to do so that *Nasib Melayu's* poem as a real form of literature is increasingly developing. Juwandi et al., (2022) stated that a poem is a classic form of Malay literature that is currently almost extinct. This research aims to describe Malay ethics in *Nasib Melayu's* poem according to Raja Ali Haji's view.

This research is focused on Malay ethics in *Nasib Melayu's* poem according to Raja Ali Haji's view. Based on this study, this research is expected to be able to contribute to the field of education, especially literature, to provide explanations or information to readers regarding *Nasib Melayu's* poem about Malay ethics, provide understanding to writers and readers about Malay ethics contained in *Nasib Melayu's* poem, provide literature reviews and references for

other researchers as material for further research, provide additional references to educators for learning literature, especially character education as a form of implementing the Merdeka Belajar Curriculum (Wiguna & Tristianingrat, 2022), and as a reference or scientific reference for educators and parents in using *Nasib Melayu's* poem as an insight into Malay ethics. In addition, the community is also expected to be able to get a message about the importance of Malay ethics in a social environment.

Method

This research uses a type of qualitative research that focuses on descriptive. Qualitative research is a type of research in understanding certain phenomena related to everything experienced by the research subject using a comprehensive point of view. The understanding that has been obtained will then be carried out in the process of describing the use of words and language in a special situation with the natural techniques used (Moleong, 2018). The data of this research is in the form of *Nasib Melayu's* poems. The data source was obtained from a book entitled *Kitab Syair Sejarah, Konsep, and Contohnya* published by K-Media (2022). Data collection in this study was adjusted to the needs of the research object, namely Malay ethics with a purposive sampling technique or data collection tailored to the needs of the analysis.

The data collection method is defined as a method used by a researcher in obtaining research data (Arikunto, 2014). The data collection method used in this research is the observation method with reading and recording techniques. *Nasib Melayu's* poem will be read as a whole and carefully to find data related to Malay ethics. Furthermore, the data found are recorded using data cards and classified based on the elements of Malay ethics. The data analysis technique in this research is by using Paul Ricoeur's Hermeneutics study. The concrete steps taken in data analysis are through symbolic steps which consist of three stages. The first stage is to understand the symbols that have been found in the poem of *Nasib Melayu's*. The second stage is to interpret the symbols and examine the meaning carefully, so that the meaning of the meaning in the *Nasib Melayu's* poem can be formulated. The third stage is a philosophical step to make the symbols that have been interpreted as a reference for thinking.

Results and Discussion

This section will focus on the data findings that show elements of Malay ethics in *Nasib Melayu's* poem. Based on the research objectives, the results show that the data found in the poems are divided into 4 elements of Malay ethics. The four elements include the morality of the ruler, obedience to sharia, language, and moral environment. The research results are presented using summary and description tables. The following are the results of the identification of Malay ethics contained in *Nasib Melayu's* poem.

The Morality of the Ruler

The morality of the ruler in Raja Ali Haji's view can be attributed to the ruler in the Malay tradition who has a degree. The great influence exerted by the ruler in the Malay tradition often considers that he is a god. A ruler in his leadership must carry out the principles of justice, deliberation, and equality. The following are data that are included in the elements of ruler morality in *Nasib Melayu's* poem.

The first data is found in the verse "*Kerajaan besar dihormati orang*". The data on the morality of the ruler is marked by the symbol "*dihormati*" which means a form of respect and a sense of submission. The symbol can be interpreted as a form of respect for someone who is admired because they have an age difference or a higher position. The Malay kingdom became a kingdom that was respected by many people because at that time Malay was a kingdom that was considered important, and the existence of the Malay kingdom was recognized by several kingdoms.

Table 1. Malay Ethics Identification Result Morality of the Ruler Element

No	Verse Arrays	Symbol	Meaning
1	<i>Kerajaan besar dihormati orang</i>	<i>Dihormati</i>	Forms of respect and subservience.
2	<i>Daulat mengecil tuah menipis</i>	<i>Daulat</i>	The king's happiness at his position.
3	<i>Ada berpresiden ada beraja</i>	<i>Beraja</i>	Having the highest ruler in the kingdom to lead a nation.
4	<i>Satu dan lain saling berantuk</i>	<i>Berantuk</i>	Collide with something.
5	<i>Nikmatnya untuk segolongan saja</i>	<i>Segolongan</i>	A group of people.
6	<i>Sebagian pula menjadi pemimpin</i>	<i>Pemimpin</i>	People who are entrusted with the responsibility to lead.
7	<i>Menjadi pemimpin ia teladan</i>	<i>Teladan</i>	Good deeds or traits that are worthy of emulation.

Malay kingdom was in the Malay era which maintained its existence as a kingdom during the reign of Adityawarman, namely the XIV century which centered its power in Hulu Batanghari (Alian, 2020). The sentence in the poem array above shows that in the Malay era, it was highly respected by the people in the archipelago, especially the Malays. It can be assumed that a kingdom becomes respected because of a ruler who has a good role or leadership. Thus, this stanza shows Malay ethics that the morality of the ruler should be able to make himself respected. This is by Raja Ali Haji's view that a ruler must be able to carry out the needs and benefits of the people.

The second data is found in the verse "*Daulat mengecil tuah menipis*". The data on the morality of the ruler is characterized by the symbol "*daulat*" which means the king's happiness over his position. The symbol can be interpreted as a condition of power that is at the highest position in a kingdom. A ruler feels that he has lost the spirit of leadership, which means that the sovereignty of the kingdom has fallen, so the territory can be easily taken by the invaders. It is shown in this stanza that Melaka fell to the Portugis, making the Malay territory and the Malay kingdom began to lose its glory. The sentence contained in the poem shows that the condition of the Malay community leader who holds the highest power should pay attention to the concept of sovereignty so that it is not in the decline of its glory and that the honor it has also gradually fades.

The third data is found in the verse "*Ada berpresiden ada beraja*". The data regarding the morality of the ruler is characterized by the symbol "*beraja*" which means having the highest ruler in the kingdom to lead a nation. The symbol can be interpreted as a government led by a king in the highest position. The struggle of a king to achieve his glory days will not be in vain. A king must be able to create rules that are by customary law and pay attention to the concept of ruler. A king who leads well will get a period of independence for his territory, namely Malay. The sentence contained in the poem shows that the form of government must have a king or leader as the holder of the highest power or position in the Malay community.

The fourth data is found in the verse "*Satu dan lain saling berantuk*". The data on the morality of the ruler is characterized by the symbol "*berantuk*" which means colliding with something. The symbol can be interpreted as a behavior that shows a person's relationship in a condition of colliding with each other or committing a violation. Malay people who live in groups and knock each other down between one group and another show a violation of the customs that apply in Malay society. The identity of the Malay community should not show the behavior of berating each other and giving each other a bad influence. The verse has meaning is a bad relationship that exists between individuals and groups within the Malay community.

The fifth data is found in the verse "*Nikmatnya untuk segolongan saja*". The data on the morality of the ruler is marked by the symbol "*segolongan*" which means a group of people. The symbol can be interpreted as the same level of degree or allies. Some Malay people do not get justice in their lives. This is because the ruler does not carry out the full mandate of leadership to create misery for a group of people. The group of people who do not receive justice and prosperity will feel excluded and eventually, there will be conflict in Malay society.

The sentence contained in the poem shows the condition of a group of Malay people who do not get justice for their rights. This is included in the principle of justice. A ruler or leader must provide justice with equal rights and obligations to each of his people (Suciati et al., 2023). This stanza shows Malay ethics that the morality of the ruler should be able to apply the principle of justice by the views of Raja Ali Haji. If the ruler does not apply this principle, it will make the condition of the community, especially Malay, anxious and contentious.

The sixth data is found in the verse "*Sebagian pula menjadi pemimpin*". The data on the morality of the ruler is marked by the symbol "*pemimpin*" which means a person who is entrusted with the responsibility to lead. The symbol can be interpreted as a person who has the responsibility of leading and can exert influence in his environment. A leader in control of a government will have a guaranteed life. This can be seen from the income from the country that is also felt by the leader. Thus, a leader must carry out the principle of equality in governing so that the people within his territory can participate in feeling the security of life.

The verse has meaning in the inappropriate role of a person who becomes a leader in Malay society. This stanza shows the Malay ethics that the morality of the ruler should be able to apply the principle of equality in the life of the Malay community. This is by Raja Ali Haji's view that a leader has a specific responsibility for the defense of the religion and customs of the Malay community. A leader should be able to be fair to the people and prioritize the interests of people in the same neighborhood over outsiders.

The seventh data is found in the verse "*Menjadi pemimpin ia teladan*". The data regarding the morality of the ruler is characterized by the symbol "*teladan*" which means good deeds or traits that are worthy of emulation. The symbol can be interpreted as something worthy of emulation because it can provide positive meaning. Many Malays have a leadership spirit so many choices can be used as a leader. In addition, many Malays are also clean-hearted, strong-minded, faithful, and like to help each other.

The sentence contained in the poem shows that a leader in Malay society must have ethics that show a good leadership attitude so that it can be emulated by the community. Thus, this stanza shows Malay ethics that the morality of the ruler must have a clean soul, faith, and be able to be an example. This is to Raja Ali Haji's view that a leader has a very strong position in the structure of Malay tradition. The role of a leader can also be interpreted as *khalifah*, *imam*, and *sultan*.

The findings can be stated that *Nasib Melayu's* poem interprets the Malay ethics used by the Malay community. This is to the research of (Hanif & Okputra, 2021), which states that a leader is someone who is entrusted with holding great responsibility for his power and will carry out his leadership to the community, especially Malay and Allah Swt. Agreeing with this, Anwar (2017) states that morality has a close relationship with ethics, namely in the form of a feeling of whether a behavior is good or not which is influenced by the perspective of the Malay community. This means that the morality of the ruler should be able to create a good view and assessment of the Malay community in the form of accountability for their power.

Obedience to Sharia

Obedience to sharia is a dynamic adherence to sharia that is closely related to the communal ethics of Malay society. Sharia can be interpreted as the embodiment of Islamic values and has an effort to unite individual humans and Malay traditions. The following is the data of *Nasib Melayu's* poem which is included in the element of obedience to sharia.

Table 2. Malay Ethics Identification Result Obedience to Sharia Element

No	Verse Arrays	Symbol	Meaning
1	<i>Syukurlah Allah Maha Penyayang</i>	<i>Allah Maha Penyayang</i>	Allah's attribute of compassion.
2	<i>Rakyat tertindas dalam kenistaan</i>	<i>Kenistaan</i>	Action that show lowliness.
3	<i>Bagaimana kapal tiada pedoman</i>	<i>Pedoman</i>	A clue used to determine something.
4	<i>Membetulkan kemungkaran ianya takut</i>	<i>Kemungkaran</i>	Action that are included in the obscenity.
5	<i>Agama menipis iman pun hampa</i>	<i>Iman</i>	Belief and trust in region.
6	<i>Budi pekerti semakin diabaikan</i>	<i>Budi Pekerti</i>	Behavior that reflects morals.
7	<i>Sebagian Melayu berputus asa</i>	<i>Berputus asa</i>	A feeling of hopelessness in the face of something.

The first data is found in the verse "*Syukurlah Allah Maha Penyayang*". The data about obedience to the law is marked by the symbol "*Allah Maha Penyayang*" which means the nature of Allah who has compassion. The symbol can be interpreted as a belief that Allah Swt. has a nature that gives love and kindness to believers. The affection of Allah Swt. is shown to the Malay community through the development of Johor after Melaka fell to the Portugis. The development of Johor is believed to be the love and kindness of Allah Swt. which arises because of the faith of the Malay people, especially the Melaka region. After Melaka fell into the hands of the Portugis, Melaka finally hitchhiked to the Johor region which at that time held the glory of Malay.

The verse states that there is a meaning in the form of the gratitude offered to Allah Swt. will always be given to those who believe. Thus, this stanza shows the Malay ethic that obedience to the sharia will lead to the path of goodness that is blessed by Allah Swt. A believer who obeys the religious laws will be under Allah Swt. protection and close to help. Allah Swt. always bestows love and mercy on those who are on the path of truth and always remember.

The second data is found in the verse "*Rakyat tertindas dalam kenistaan*". The data regarding obedience to the sharia is marked with the symbol "*kenistaan*" which means the act of showing low things, such as spite which is a form of lowliness (Kasa & Abdullah, 2022). The symbol can be interpreted as insulting or demeaning someone to make that person feel tormented in life. Malay kings should be able to protect their people from the colonizers who became masters in the Malay territory. This made the Malay people experience disgrace and a destitute life under the pressure of the colonizers. The misery felt by the Malay people did not receive defense from the leader who was a king. The role of a king is only considered as a display by the Malay people when in the hands of the colonizers.

There are disgraceful things experienced by the Malay community in the stanza. The role of a king is only to have a high position, but is unable to carry out his obligations to the community. This stanza shows Malay ethics that obedience to sharia should be fulfilled by a king as a leader and the community itself as a believer. This is by Raja Ali Haji's view that violating custom is also violating the prescribed sharia. Malay fell into the hands of the colonizers and got a disgrace that made life miserable as a result of the king who did not lead well, thus violating customs and obedience to sharia.

The third data is found in the verse "*Bagaimana kapal tiada pedoman*". The data regarding obedience to the sharia is characterized by the symbol "*pedoman*" which means the instructions used to determine something. The symbol can be interpreted as the main thing that is used as a reference or direction in carrying out something to always be on the right path.

Malay people who do not adhere to guidelines will have unclear life goals. Choices that are not based on guidelines can change because they do not have a definite stand. Guidelines are important things that every believer must have in living life in the world so as not to get lost and live in the shadows.

The form of life that must adhere to the guidelines of religious law becomes the meaning of the stanza. If the Malay community does not have a guideline for life, it will live life in the shadows and have no direction. The Malay community should be able to use guidelines in their lives as part of obeying religious law. This stanza shows the existence of Malay ethics that obedience to sharia is shown using guidelines in life in the world. This is the view of Raja Ali Haji who stated that religious guidance can create humans to have more degrees compared to other people. Behavior that is considered correct is behavior that pays attention to Islamic guidelines.

The fourth data is found in the verse "*Membetulkan kemungkaran ianya takut*". The data regarding obedience to the Shari'a is characterized by the symbol "*kemungkaran*" which means actions that are included in the obscenity. The symbol can be interpreted as the behavior of violating the provisions of Allah Swt. by doing bad things that are included in disobedience. There are Malays who live life in the world as a coward. The behavior of violating the provisions of Allah Swt. is the right thing. This should not be done because it is a form of violation or denial of the prescribed sharia. The result of the evil done by the Malay people makes them live in darkness.

The sentence contained in the poem shows that evil is considered a natural or justified thing to do in Malay society despite knowing the consequences. Wrongdoing is highly hated by Allah Swt. because it is a crime that violates religious law. Thus, this stanza shows Malay ethics that obedience to the sharia should be able to be implemented by the Malay community so that there is no wrongdoing. Raja Ali Haji has an opinion about humans with weaknesses and defiance of the sharia which will lead to disaster in the form of a life in darkness.

The fifth data is found in the verse "*Agama menipis iman pun hampa*". The data about obedience to the sharia is marked by the symbol "*iman*" which means belief and trust in religion. The symbol can be interpreted as trust or belief in Allah Swt. by justifying in the heart and practicing in deeds. Malay people who are obsessed with the abundance of wealth and positions of rank belong to the group of people who have neglected the pleasures of the world. Such people usually do not have a strong faith and lack religious knowledge. This will bring the life of the Malay community to dishonor because they do not have faith in Allah Swt.

The Malay community does not study religious knowledge well, they will doubt Allah Swt. This stanza shows Malay ethics that obedience to sharia should not be forgotten by the Malay community so as not to be carried away by the temporary pleasures of the world. Someone who has faith and extensive knowledge will be on the path of truth and avoid humiliation in the world. This is the view of Raja Ali Haji who stated that deepening religious knowledge with experts who master their fields is an effort to defeat lust and the cause of conflict.

The sixth data is found in the verse "*Budi pekerti semakin diabaikan*". The data about obedience to the law is marked with the symbol "*budi pekerti*" which means behavior that reflects morals. The symbol can be interpreted as an action or attitude carried out based on awareness that reflects one's ethics. Many changes have occurred in Malay that make a person ignore ethics. Many Malay lives are only focused on pursuing wealth in the world and going crazy over material possessions. Malay society measures a person's life by looking at their possessions. This makes ethics increasingly neglected and forgets Malay customs. Such a Malay society no longer gives importance to ethics towards others and is lost in greed.

Ethical forms are being neglected in Malay society due to greed for material wealth. Thus, this stanza shows the existence of Malay ethics and that obedience to sharia has been forgotten by the Malay community. A Muslim should be able to practice obedience to the sharia through awareness to maintain ethics in life. Ethics that are considered good are by paying

attention to Islamic guidelines. Ethics that are ignored will result in greed between individuals within the Malay community. Armed with understanding and good manners, humans can't be arrogant and make themselves the greatest human being.

The seventh data is found in the verse "*Sebagian Melayu berputus asa*". The data regarding obedience to the sharia is characterized by the symbol "*berputus asa*" which means a feeling of hopelessness in facing something. The symbol can be interpreted as a feeling that states that he has failed to achieve something and has no hope. The sense of despair that exists in the Malay community occurs because of the Malay region being increasingly colonized by migrants. Malay land was taken and taken for granted and only left a small part that could be enjoyed. This made some Malays despair and leave the village by selling their land until there was nothing left. As a result of the sense of despair, the Malay community experienced a stranded life.

Malay society has failed to defend its rights and chose to end all struggles in despair is the content of the meaning of the verse. Despair is a behavior that is not by religious law. A believer should be able to maintain the strength of his faith and not despair in the face of all trials. Humans are endowed by Allah Swt. with the power of thought so as not to justify His people to have a sense of hopelessness in facing their lives (Pangesti et al., 2022). This stanza shows the Malay ethic that obedience to the sharia should not be hopeless in the face of invaders who want to control the Malay land. One needs to believe that peace can be obtained if one can strive to maintain shame (humility), knowledge, and reason.

The findings can be stated that *Nasib Melayu's* poem interprets the Malay ethics used by the Malay community. This is by the research of Azisi (2020), which states that the existence of regulations in Malay customs based on religious sharia which contains prohibitions in Islam is something that will have an impact on the lives of Malay people both directly and indirectly. The role of religion in life is very important to maintain faith and as a social control in the lives of Malay people. Sucipta & Pambudi (2019), also stated that life in a state has the aim of creating prosperity for all people. This prosperity can be achieved if regulations by religious law can be enforced in the Malay environment. Enforcement of rules that are not by religious law and the interests of the people must be opposed to power to create prosperity for the Malay community.

Language

Language in Raja Ali Haji's view in its neglected use can be interpreted as ignoring the inherent tradition. Attention to language is used as a platform to present the message of Islam. This is related to the customs of Malay literature. The language used by the Malay community can create ongoing communication and the world will have more meaning. The following is the data of *Nasib Melayu's* poem which is included in the language element.

Table 3. Malay Ethics Identification Result Language Element

No	Verse Arrays	Symbol	Meaning
1	<i>Beragam pendapat tentang Melayu</i>	<i>Pendapat</i>	Thoughts about something in a particular event.
2	<i>Budaya maju ekonomi berkembang</i>	<i>Budaya</i>	Something about an advanced and developed culture.
3	<i>Tetapi seperti kata pepatah</i>	<i>Pepatah</i>	Proverbs that contain messages of advice from parents.
4	<i>Caci mencaci buruk memburuk</i>	<i>Mencaci</i>	Words that are not polite.
5	<i>Berkata kasar terasa patut</i>	<i>Berkata kasar</i>	Saying dirty things in a not so gentle manner.

The first data is found in the poem "*Beragam pendapat tentang Melayu*". The data regarding the language is characterized by the symbol "*pendapat*" which means thoughts about something in a particular event. The symbol can be interpreted as an idea conveyed based on a certain point of view in the form of approval or rejection of something. Various opinions are a form of assessment of Malay. The opinion contains good and bad ideas about Malay. The changing times that have been passed by Malay still do not show a certain fate. This is what makes the emergence of various opinions aimed at Malay. The point of view of each person in assessing Malay will vary according to the ideas that are in his mind.

Various perspectives on Malay are described by using language as a medium of delivery. The opinions conveyed must use good language and not hurt others. This stanza shows Malay ethics that language should be used appropriately to convey opinions about a matter which in this context is Malay. This is by Raja Ali Haji's view which states that a good point of view will certainly be conveyed through language that pays attention to accuracy in speech, good expression, and its application in the rules of relationship.

The second data is found in the verse "*Budaya maju ekonomi berkembang*". The data about the language is characterized by the symbol "*budaya*" which means something about advanced and developing culture. The symbol can be interpreted as something that is influenced by language which is a reflection of the speaker's habits and based on the existence of a human mindset. In the days of the respected Malays, the Malay culture and economy were able to develop to bring the people to live in peace apart from the existence of a great kingdom that was respected by many people.

The sentence contained in the poem shows that there is a connection between the use of language and the culture of Malay society. This stanza shows the Malay ethics that language should be able to be used properly in speech. This will be closely related to the development of culture in the Malay community. Malay culture will develop further if the Malay community can utilize language as a means of communication properly and is based on applicable customs. This is the view of Raja Ali Haji who stated that the culture of Malay society regarding the use of neglected language can be equated with the treatment of ignoring the prevailing customs and traditions.

The third data is found in the verse "*Tetapi seperti kata pepatah*". The data regarding the language is characterized by the symbol "*pepatah*" which means proverbs that contain messages of advice from parents. The symbol can be interpreted as proverbs that contain advice or teachings that come from old people and are used to describe something. The Malay community recognizes the proverbial term that newly emerging customs will change. This is shown in the unpredictable conditions of Malay, the morning is upright the night falls and after happiness comes difficult. The proverb is used as a depiction of Malay conditions that can change at any time. The depiction of these conditions certainly uses language that does not cause problems with customary novelty.

Proverbs can use language as a medium to describe something. Thus, this stanza shows Malay ethics that language should be used as a medium for describing something that can be a proverb. This is the opinion of Raja Ali Haji who stated that language can be used as a forum to present certain messages that can be taught to the Malay community, especially to be addressed to the younger generation. These messages can be in the form of proverbs to describe the changing conditions of the novelty of Malay customs.

The fourth data is found in the verse "*Caci mencaci buruk memburuk*". The data regarding the language is characterized by the symbol "*mencaci*" which means disrespectful words. The symbol can be interpreted as hate speech conveyed using language-assisted concepts that are rude and demeaning to others. There are Malay groups that collide and berate each other between one group and another. The act of berating is certainly conveyed by using harsh language which aims to humiliate each other. This will result in conflicts that arise in the middle of the Malay community group.

The sentence contained in the poem is that language is used by Malay groups with a selection of words that are harsh and can hurt the feelings of others. This stanza shows Malay ethics that language should be used as a good medium of communication and should not be used by the Malay community to berate each other. It certainly has violated the rules of the Malay tradition because it relates to the use of language that has been neglected and has the potential to hurt and demean others (Hasanah et al., 2019). Attention to language is important to get accuracy in speech, good expression, and its application in the implementation of relationship rules.

The fifth data is found in the verse "*Berkata kasar terasa patut*". The data regarding the language is characterized by the symbol "*berkata kasar*" which means saying dirty things in an ungentle manner. The symbol can be interpreted as an idea conveyed through the use of language that is not good and has the potential to hurt others or damage a relationship. Most Malays have a soft heart in their speech and behavior. Wrongdoing and speaking harshly are highly feared and avoided by the Malay community. Abusive speech is the use of language that has been neglected and has the potential to cause conflict with fellow Malays.

The findings can be stated that *Nasib Melayu's* poem interprets the Malay ethics used by the Malay community. This is by Danusa (2020), who states that language can bring great changes in the lives of Malay people, especially those related to communication. A good language with knowledge of linguistics can create unity over the differences that exist within the Malay community. This is also stated by Ulfa & Nurhasanah (2023), that ethics at the language level can regulate the pattern of Malay kinship relations with a reflection based on a character that respects and appreciates each other among the Malay community.

Moral Environment

The moral environment is a kinship relationship in Malay society. The main parts that are the classification of moral issues are regional, resident, and personal duties. These three parts each have obligations in forming a moral environment but still have to go hand in hand. The following is the data included in the element of the moral environment in *Nasib Melayu's* poem.

Table 4. Malay Ethics Identification Result Moral Environment Element

No	Verse Arrays	Symbol	Meaning
1	<i>Menyatukan diri serumpun sebangsa</i>	<i>Serumpun</i>	Come from one bloodline.
2	<i>Menipislah rasa tolong menolong</i>	<i>Tolong menolong</i>	Help see the burden of others.
3	<i>Zaman sekarang perselisihan ketat</i>	<i>Perselisihan</i>	Disagreement due to differences.
4	<i>Hilanglah rasa setia kawan</i>	<i>Setia kawan</i>	Permanent and steadfast relationships in friendship.
5	<i>Supaya kekal tali persaudaraan</i>	<i>Persaudaraan</i>	A friendly relationship that is like a brother.
6	<i>Hiduplah rukun sama sebangsa</i>	<i>Rukun</i>	The basic for something.

The first data is found in the verse "*Menyatukan diri serumpun sebangsa*". The data about the moral environment is marked by the symbol "*serumpun*" which means coming from one descendant. The symbol can be interpreted as a group of people who come from the same descent and have similarities in cultural, racial, and ethnic roots in a society. Johor became the heir to the throne of Melaka, which had fallen to the colonizers at that time. This made the Malays must accept their fate. Melaka eventually united itself with Johor, which is a compatriot. The sentence contained in the poem shows that the Malay community is united with the

background of the same Malay cultural environment. This was done because of the fall of the Melaka throne and Johor managed to develop and was able to become the heir to the Melaka throne. This can be assumed that allied brothers should help each other and help if other brothers are in trouble. Thus, this stanza shows the Malay ethics that a moral environment should care for allies.

The second data is found in the verse "*Menipislah rasa tolong menolong*". The data about the moral environment is characterized by the symbol "*tolong menolong*" which means helping to ease the burden of others. The symbol can be interpreted as humans who are unable to live alone so they need each other to ease the burden faced. The changes that occur in Malay in pursuit of material possessions in the world can make the sense of helping each other disappear. Fellow brothers compete and seek profit for themselves. Helping each other is something that must be applied in social life, especially in the Malay environment. The condition of the Malay community's kinship relations was destroyed because many Malays were pursuing material wealth. Negligence towards morals in the community will cause the loss of a sense of helping others.

The third data is found in the verse "*Zaman sekarang perselisihan ketat*". The data about the moral environment is characterized by the symbol "*perselisihan*" which means opposition due to a difference. The symbol can be interpreted as a discrepancy in the form of a difference of opinion on a matter involved resulting in a disconnection. Malay is in an age of very strict disagreement. This can be seen in job seekers who must fulfill various requirements that are quite heavy. Someone careless, will lose the opportunity to get a job and can cause a dispute in the relationship between fellow brothers. The sentence contained in the poem shows that the life of the community in finding a job is very difficult, so it makes a dispute. If the dispute is related to the relationship of the Malay community, there will be damage to the kinship relationship in the Malay community.

The fourth data is found in the verse "*Hilanglah rasa setia kawan*". The data about the moral environment is characterized by the symbol "*setia kawan*" which means a permanent and firm relationship in friendship. The symbol can be interpreted as a relationship that continues to be well established and has high solidarity so that it can unite in difficult and happy circumstances. Malays are in an era where wealth and rank are the main goals for a person to live. This causes the loss of a sense of comradeship that should be able to be maintained for a good relationship. If the sense of comradeship is no longer cared for, one's brother will feel the heart to get rid of him.

The sentence contained in the poem shows that the damage to kinship relations occurs when someone is crazy about wealth and rank. Malay people have an attitude that likes to boast about their possessions (Azid et al., 2022). This condition will lead to a loss of solidarity with one's siblings. Thus, this stanza shows Malay ethics that a moral environment should be able to have a sense of friendship. Relationships with fellow humans, especially in the Malay environment, will run well if fellow brothers can maintain loyalty to fight together. Loyalty is a form of manners to people who are related to family and other people.

The fifth data is found in the verse "*Supaya kekal tali persaudaraan*". The data on the moral environment is characterized by the symbol "*persaudaraan*" which means a friendly relationship like brothers. The symbol can be interpreted as a relationship between fellow humans with awareness and concern for the existence of similarities in realizing common goals. Malay always advised his fellow countrymen to maintain brotherhood. Brotherly relations will remain well established if they avoid betraying friends and greed. Malay people always advise their fellow brothers to continue to maintain the bond of brotherhood. Thus, this stanza shows the existence of Malay ethics and that a moral environment should be able to maintain brotherhood.

The sixth data is found in the verse "*Hiduplah rukun sesama sebangsa*". The data about the moral environment is characterized by the symbol "*rukun*" which means the basis of something. The symbol can be interpreted as a condition that shows that there is no conflict

and has an agreement to live in peace and unity. Malay advised to be able to live in harmony with fellow countrymen. If you want to be in power, there is no need to impose this desire by justifying all means. A person who has abundant wealth should not fall into greed to control his nation.

The sentence contained in the poem shows that the advice given to the younger generation, especially the Malay community, is to maintain harmony in social life. Not imposing personal will in power to be able to create harmony in the life of the Malay community. This stanza shows Malay ethics that a moral environment should be able to live life in harmony to be able to show a wise personality (Juliantari, 2023). This will lead to a peaceful life because it can create harmony between fellow countrymen and is a shared responsibility.

The findings can be stated that *Nasib Melayu's* poem interprets the Malay ethics used by the Malay community. This is by Anwar (2017), who states that morals always refer to the goodness and badness of behavior in Malay society so that the quality of one's actions can be seen from the actions themselves. Another opinion stated by Faisal (2019), is that ethics in Malay society is related to moral issues carried out by three main parts such as individuals, society, and the role of the state. It is very impactful in the formation of a moral environment in Malay society. Based on the research that has been carried out, to expand knowledge about Malay ethics in literary works, especially the *Nasib Melayu's* poem, further research is needed that discusses the traditions and culture of the Malay community from a different perspective. This can be studied further by other researchers to find different research results but still within the same scope of discussion, so that they can be used as additional references or comparisons from different points of view to describe the meaning contained in the poem *Nasib Melayu's*.

Conclusion

Based on the description of the research results and discussion, it can be concluded that the Malay *Nasib* poem describes Malay ethics. The data can be classified into 4 elements, namely the element of the morality of the ruler, the element of obedience to the law, the element of language, and the element of a moral environment. Malay ethics is dominated by the element of obedience to the sharia which shows that the Malay community in the Malay *Nasib* poem forms a personality that obeys religious law. The element of obedience to the sharia is found in the form of the embodiment of Islamic values which is an effort to unite between individual humans and Malay traditions. The element of Malay ethics that becomes the next dominance is the morality of the ruler which shows that a ruler in the context of Malay society is something with a highly respected position. The element of ruler morality is found in the form of a ruler who has specific responsibilities in the defense of religion. The elements of language and moral environment are not the dominant elements of Malay ethics but have parallel patterns. The element of language is found in the form of attention to language to get accuracy in speech, good expression, and its application to the rules of relationships. The element of the moral environment is found in the form of ethics in life that can create kinship relations in Malay society. A different perspective in understanding the meaning contained in the *Nasib Melayu's* poem needs to be carried out for further research. This will certainly increase knowledge about the traditions and culture of the Malay people.

Declarations

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