

# Character Indices to the Family in the Works of Raja Ali Haji

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This paper analysed five literary works of Raja Ali Haji, i.e. Syair Abdul Muluk, Gurindam Dua Belas, Tsamarat al-Muhimmah, Tuhfat al-Nafis, and Syair Gemala Mestika Sinar Alam. The focus was on character indices to the family. Findings showed that (1) his works contained 14 character indices to the family, (2) values of character indices are interrelated to Islamic teachings, and (3) semiotic classes of character indices to the family comprised rheumatic iconic qualisign, rheumatic indexical sinsign, dicent indexical legisign, and argument. Therefore, this paper concludes that the literary works of Raja Ali Haji contain teachings that reflect a way of life and they can be used as learning materials for character education.

**Keywords:** *Character education, Literary works, Value, Raja Ali Haji.*

## Introduction

Raja Ali Haji was a great author who lived in the Riau-Lingga Kingdom during the 19<sup>th</sup> century (Nor & Dahlan, 2018). He spearheaded the intellectual awakening in Indonesia at the end of the 19<sup>th</sup> century. The Riau Islands Malay language is the embryo of the Indonesian language (Fathurahman & Burhanudin, 2008). In Raja Ali Haji's work, the twelve aphorisms (the fifth article, verse 1), he stated, "If one wants to know a nation, observe its people's trait and language (Haji, 1846)." As a scholar, author, historian, and an Islamic expert, he viewed cultured attitude as very important to human beings (Novianti, 2017). However, his perspective has not attracted the attention of many researchers and scholars so far. Yet, most scholars have focused their research on the works of Raja Ali Haji on religion, linguistics, history, political governance, and literature (Lapsley, 2016).

Raja Ali Haji's literary works are very relevant in the current context of Indonesia's education policy. His works contain noble values which can be developed as learning materials (Bachmid, 2005). It is following the argument which says that the literary works of

Raja Ali Haji contain moral values that benefit the development of a nation (Purwantini & Bramantio, 2018) and literary works contain the author's point of view about social life (Lapsley, 2016). Therefore, character education (Ali Imron & Nugrahani, 2019) derived from literary works can be implemented and included in all subjects as a hidden curriculum. Some previous studies concerning values in Raja Ali Haji's works have also been conducted. The first study investigated (1) personal character indices, (2) their relationship to Islamic teachings, and (3) their semiotic classes (Malik & Shanty, 2017). The second study was focused on character indices to the people (Malik & Shanty, 2019). Therefore, this study examines another aspect contained in his literary works. This study is focused on three main issues, i.e.: (1) values which are related to character indices to the family (2) the relationship between the character indices to the family and Islamic teachings, and (3) the semiotic classes of the character indices to the family.

### **The Concept of Character**

The concept of the character was elaborated upon by Bukhari al-Jauhari in Taj al-Salatin (Braginskij & Vladimir, 1994). He suggested 14 noble values that have characteristics such as a good character that is closest to God, which brings self-perfection to human actions and protects them from bad luck. It is in accordance with the argument which says that character exalts humans to steer clear of doing wrong and enables them to acquire knowledge (Rahman et al., 2011). Character is laid in people's heart, controlling the mind so that they can distinguish between good and bad things. The character may be converted into deportment as well. Those whose deportment is nice will be glorified.

The word 'heart' in Malay, where the word character originally stems from, has its roots in an Arabic word (Rahman et al., 2011). Other researchers state that 'heart' can be referred from some words in Arabic with deep strata of meanings. The first stratum is the layer five, the most outer dimension of the heart, the second one is the layer four, intelligence, the third one is the layer three, spiritual intelligence, the fourth one is the layer two, intellectual and spiritual acumens and the last is the layer one. It is the deepest one and is about spiritual secrets (Yazdi, Ba'abud, & Subandi, 2012).

The heart has two sides. The desire side of the heart is God-oriented. It can be incessantly substantiated, while animals and the evil side of the heart should be subjugated. Human desires have two parts i.e. the desire guiding to the Almighty and paradise and the desire guiding to fiends and the abyss. The viable, strong, Almighty, and paradise oriented heart is another side that must be well-kept (Rahman et al., 2011). The relationship between the heart and strata can be seen in Figure 1.

**Figure 1.** *The Relationship Between the Heart and Character (Malik & Shanty, 2019)*

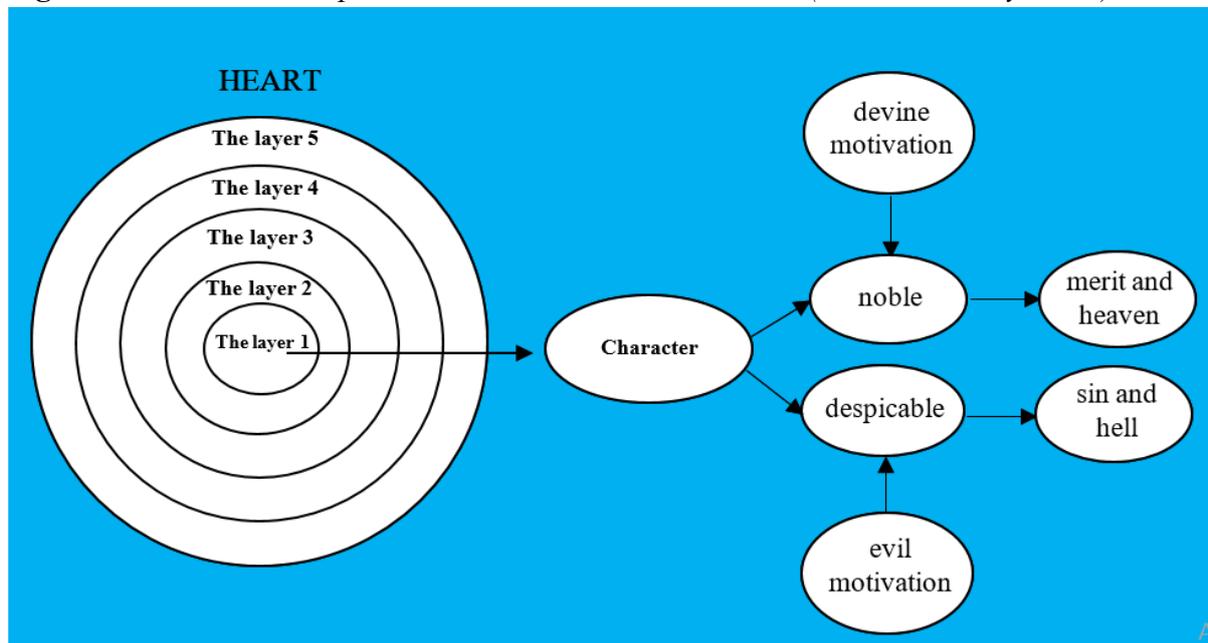


Figure 1 describes that a good character portraying glory hails from the God-oriented desire. On the other hand, a bad character, which yields affront, hails from evil-oriented desire. Etymologically, the character phrase is elucidated as ‘self-complacent deportment or mien (Malik, 2015; Malik & Shanty, 2019). The trait is the character or particular deed of a person through his or her politeness and gives respect to other persons as envisaged on the deportment and life of his or hers. The character is an endorsement of the overall trait, manner, decisions, ruts, and one’s acceptable moral values, collectively known as a benefaction (Alfan, 2011).

The trait is linked with *akhlak* (morals). The word of morals is a plural noun of ‘*khuluq*’. *Khuluq* is the Arabic word that has a meaning like, ‘habits, deportment, character, demeanour, faith, nature, honour, inner outlook, or morality’ (Gazalba, 1981). In Arabic, *Sajiyah* ‘deportment’, *mur’uah* ‘trait’, *thab’in* ‘trait’, and *adab* ‘attitude’ is the meaning of morals.

Ethics and morals are fundamentally different, despite morals as part of ethics. By virtue of the teachings of Islam, the pillars of belief and the pillars of Islam form morals by means of beneficence, probity, and godliness (Alfan, 2011). Contrarily, ethics is only by virtue of rationality because of the mind’s workings. The meaning of the character is as the same as the meaning of morals while a good mind brings out noble characteristics.

### **Family Values through Islamic Study**

Islamic education is similar to education in general, which endeavours to shape a human being. It must go through a long process with its results, which cannot be immediately known (Ramayulis, 2010). Essentially, Islamic education is an activity to shape its pupils to be human beings who hold character or values and who have noble morals so that they become human beings whom the Almighty blesses. The act of educating can be described in three categories: (1) the act of giving an example, (2) the act of providing guidance, and (3) the act of directing and guiding the direction which is used in Islamic education (Uhbiyati, 1998).

As the most complete religion, Islam encompasses all aspects of human life, such as life aspects in the family and in society, a state relationship aspect, and the worship relationship to God's aspect. Islam, through its holy book, has determined to regulate how to build and raise a family about husbands' and wives' behaviours, responsibilities, and respect towards each other and towards their children and their children's respect towards their parents. A family is a symbol of a country. A strong country must have a family strong foundation. A strong and harmonious family is very essential in life. To build a family like this requires correct and strict rules to bind family members in order to comply with those rules (Marzuki, 2020). To build a family, a man and a woman are united through a sacred marriage. In the Romans, verse 21, the Almighty says that and "of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy". Indeed, in that are signs for a person who gives thought.

The family is the first place for children to interact so as to form and make individuals who have character and a place to obtain morals, values, habits, and emotions so that they are reflected in life. For children, the family is used as a symbol of noble values such as firm faith in God, sacrifice, willingness to sacrifice for the interests of the group, love for kindness, loyalty, and others that should be embedded in family members (Fachrudin, 2011). Family is as the first element in shaping a child's personality with the reasons i.e. (1) the family is the first social group as the centre of child identification, (2) children spend the most time in their family environment, and (3) the members are 'significant people' for the formation of children's personalities (Yusuf, 2007). In the Prohibition, verse 6, the Almighty says, "protect yourselves and your families from a Fire whose fuel is people and stones". The Messenger of the Almighty also said, "Every baby is born in a state of nature, so the mother and father who made him Jewish, Christian or Majusi." (Narrated by Tabrani and Baihaqi). In another saying, the Messenger of the Almighty explained: "Watch your children and correct their etiquette," (Narrated by Ibnu Majah).

Responsible Islamic family members understand well the difference between rights and obligations and they know how to treat them both. There are some basic responsibilities of

parents towards their children, including 1) accepting the presence of children as a mandate from God; 2) educating children in a good way; 3) giving love and affection to children; 4) being generous to children; 5) not discriminating between boys and girls in terms of affection and giving of wealth; 6) being aware of anything that might affect the formation and formation of children; 7) not cursing the child; and 8) instilling noble character in children (Marzuki, 2009).

The characters of children can be realised if parents are able to plant and apply family rules which are in line with the values of Islamic teachings early on by their parents. The Spoils of War, verse 28 and Mutual Disillusion, verse 15 shows that children are trials for parents, good or bad characters which their children will have depend on how they are raised and brought up. Even Islamic teachings allow parents to beat their children in a certain case just for their education. The Prophet said, “Order your children to pray when they are seven years old, and beat them up if they are reluctant to do so when they are ten years old.” (Narrated by Ahmad, Abu Daud, and al-Hakim).

To form children to have good character, their parents need to apply the principles of family life such as (1) inspiring the Almighty to children from an early age through habituation of worship, (2) steering clear of saying harsh words in front of them, (3) applying in the child’s life to act and tell the truth, (4) being a role model to maintain the mandate, (5) teaching them to accept criticism and reprimands, (6) showing them how to do justice, (7) giving them enough time, and (8) showing them how they can access to and get knowledge (Hyoscyamina, 2011). Parents play an important role in building their children’s characters, connected to family education by considering children's favourite things (Chang, 2010). The goal of these actions is that children as family members are expected to reach and acquire an acceptable and ideal character as The Prophet explicitly stated in the Clans, verse 21.

### **Semiotic Classes**

Semiotic theories can be applied to analysing social events as well as literary works. This focus was a rut in the era of the Greek Stoics (Cobley & Jansz, 1999). More specifically, semiotics constitutes a communication theory through signs. It is ordinarily employed in sundry studies. A Swiss linguist, Ferdinand de Saussure, and an American philosopher, Charles Sanders Peirce were pioneers in the area of semiotics. In analysing classroom events in their full semiotic complexity, Peirce’s triadic theory of signs can be applied. The analysis of the personal character index in this study also employed the theories of semiotics.

By virtue of the characteristics of a sign, every single thing can be taken into consideration as a sign provided that it possesses a three-cornered liaison with the ground, denotatum, and interpretant (Hyoscyamina, 2011). The representamen or sign is invariably there in the triadic

liaison like soil, thing, and interpretant (Marzuki, 2009). Therefore, a sign is an object which is on someone's side for something in some way or capacity (Van Zoest, 1993). He continues that naming something is aimed at making the function of a sign as 'ground'.

Denotatum refers to a sign. It represents a class referring to designata. A sign can be divided into three kinds by virtue of the liaison between the sign and its denotatum i.e. images, indices, and emblems (Marzuki, 2009). The sign of an index relies on a denotatum existence. The index shows an adjacent correlation between the sign and denotatum. Everything which focuses on another thing is subsumed as an index like pointing at one finger, the direction of the compass, exciting hmmm meaningfully, and the term of deictic (there, tonight, future, and so forth).

Through its discrepancies, a sign may be delineated as Peirce portrays it into ten categories (Hyoscyamina, 2011). The first one is qualisign. It is also called the rheumatic iconic qualisign, in which colour properties like yellow, blue, red, white, etc., for example, is depicted. The second one is iconic sinsign. This sign shows similarities and is always rheme for images, charts, maps, and mechanics. The third one is rheumatic indexical sinsign. It is through direct experience with attention attraction shortly for the present is the crystallisation of a thing. Next is dicent sinsign. It informs a thing and it is always indexical. Fifth, the iconic legisign is a sign informing norm or law and it is always a rheme.

Indexical signs are the most important ones and they are called existential signs (Syamsiar, 1989). There are three types of sign, i.e. (1) index pointing to veracity outside the script, like lexicon employed beyond the work of art indicates objects, minds, and so forth; (2) an index designating other texts is called constituents of a script placing the text in the ordinary literary tradition. Third, indices pointing to other elements in a text are also called as intra-textuality. Both inter-textuality and intra-textuality give conformity to the script and establish its broad fiction world (Syamsiar, 1989). Relating semiotic research, objects, or deportment are viewed as speech deportment (parole) of a linguistic structure, providing a basis for grammar analysis (Van Zoest, 1993).

## Method

This study analysed five of the 20 Raja Ali Haji literary works. They are (1) *Syair Abdul Muluk* or SAM for the short (Syamsiar, 1989), (2) *Gurindam Dua Belas* abbreviated as GDB (Haji, 1846), (3) *Thamarat al-Muhimmah* abbreviated as TAM (Haji, 1895), (4) *Tuhfat al-Nafis* abbreviated as TAN (Ahmad & Haji, 1982), and (5) *Syair Sinar Gemala Mestika Alam* abbreviated as SGMA (Malik & Junus, 2000).

This research belongs to descriptive qualitative research (Ali Imron & Nugrahani, 2019). Its methodology is rather complex and its scope is vast, looking at several works of Raja Ali Haji (Trochim, 2000). The technique of the content analysis was used to collect and analyse the data. This analysis technique was suitable to use in this study since the objects analysed were the Raja Ali Haji's literary works, specifically his description of character indices to the family. An expert states that the content analysis determines the words' existence or particular notions in a script or its series (Stephenson, 2000). This research analysed the meanings and liaisons of words through the morality concept in Raja Ali Haji's selected works before drawing the conclusions.

## Results and Discussion

### *Character Indices to the Family*

The literary works of Raja Ali Haji contain values that are associated with relationships within the family. Characters are manifested in familial relationships according to the scholar. Mutual love among family members is described in SAM in stanzas 13, 16, 19, 36, 452, 453, 454, 455, 463, as well as 922-927. Stanza 13, for example, is quoted here (Haji, 1989).

*Baginda bertitah anakanda dipeluk* (The king utters the child's being hugged)

*Sangatlah manis laku dan khuluk* (Very nice behaviour and morals)

*Dipandang baginda tiada bertolak* (It is stared incomparable to you)

*Lalu dinamakan Abdul Muluk* (Then named Abdul Muluk)

Hugging and looking (usually with a smile) is an index of love in Malay culture. This was seen in the behaviour of Abdul Muluk's father, the Sultan of Barbari, to his son, Abdul Muluk, in stanza 13 above. Thus, the stanza tells the story of a father's love for his son. The following stanza also describes love among family members, especially the child's love for his father (Trochim, 2000).

*Inilah saja beta berperi* (This is all I have to say)

*Janganlah lama meninggalkan negeri* (Don't stay out of the country for too long)

*Ayahanda seperti bapak sendiri* (I am like your own father)

*Menunjukkan jalan kanan dan kiri* (Who shows the right and left paths)

Stanza 36 in SAM also describes the child's love to his father, a minister who has been regarded by Abdul Muluk as his own father. Such is the gentleness of characters which is reflected in mutual love between parents and children.

*Baginda bertitah sambil memandang* (The Majesty uttered his speech while looking)

*Perkataan manis memberi bimbang* (Sweet words are guidance)

*Ayuhai adinda wajah gemilang* (What a brilliant face she has)  
*Kakanda nin hendak bermohon pulang* (I am asking permission to go home)

.....

*Siti Rafiah mendengar madah* (Siti Rafiah heard the words)  
*Ia menjawab terlalu petah* (She answered very smoothly)  
*Sabda kakanda sebenarnya sudah* (I finished my sentence)  
*Tetapi beta hendak sertalah* (But his highness was about to go home)

The quotations above are from stanzas 453 and 455 in SAM (Haji, 1989). The stanzas are the dialogue between Abdul Muluk and his wife, Siti Rafiah. Thus, the dialogue reflects the love between husband and wife. The stanza below describes love in the family which is stated in GDB (Haji, 1846), in particular, the child's love for his father and mother.

*Dengan bapa jangan durhaka* (With fathers don't be a traitor)  
*Supaya Allah tidak murka* (So that God is not outraged)  
*Dengan ibu hendaklah hormat* (With mothers you need to respect)  
*Supaya badan dapat selamat* (So that you are protected)

Stanzas 1-2, 10th article, emphasise that children must love their parents by obeying and honouring them. Through such an attitude, they can survive in the world, and in the hereafter; they will be spared the wrath of God. Familial love is also described in TAN in the third paragraph on page 49 and 98, the fourth paragraph on page 119, as well as the first paragraph on page 154.

“Once, the wife of Raja Kecil, Tengku Kamariah, was very sick, and soon she died then buried by the people. He became crazy and liked to sleep on his wife's grave. Then the only thing his parents did is awaiting him” (Matheson, 1982).

The above paragraph is about the love of Raja Kecil (the ruler of the Kingdom of Siak Seri Inderapura) for his wife, Tengku Kamariah. Because of the husband's true love for his wife, he became distraught when she died and was sleeping on the grave of his beloved wife. Such is the true love of man to the family which is reflective of his character. Love as a character index to the family is also described by Raja Ali Haji in SGMA, described in article 3 stanza 34 (Malik & Junus, 2000).

*Mamanya memeliharakan bersungguh-sungguh* (His uncle cared for him seriously)  
*Makan dan minum ia-lah merengkuh* (He provided meals and drink)  
*Seumpama menating minyak yang penuh* (Like holding a pot full of oil)  
*Karena ia orang tua senonoh* (Because he was a respected old man)

The above stanza describes the love of Abu Thalib for his nephew, Prophet Muhammad, when his parents passed away. Abu Thalib loved the Prophet (which he described as akin to holding a pot filled with oil) because of his character as a respected old man. Therefore, all the character indices to the family were revealed in Raja Ali Haji's work. Table 1 shows the indices.

**Table 1:** *Character Indices to the Family in the Works of Raja Ali Haji*

No.	Indices	The work of Raja Ali Haji				
		SAM	GDB	TAN	TSAM	SGMA
1	2	3	4	5	6	7
1.	Loving	Stanzas 13, 16, 19, 36, 452, 453, 454, 455, 463, and 922-927	Article X, stanza 1-2	p. 119	-	Article III, stanza 34
2.	Being Equitable	Stanzas 16 and 20	Article X, stanza 4	-	-	-
3.	Educating children	Stanzas 25-26	Article VII, stanza 4; Article X, stanza 3	-	Stanza 2	-
4.	Discussion and consensus	Stanzas 83-86, 461-463	-	p. 63	Stanza 73	Stanza 56
5.	Nurturing a happy family	Stanzas 117, 241, 242, 456-460, 467-469, and 526	-	p. 69	-	-
6.	Giving each other advice	Stanza 176	-	-	Stanza 3	-
7.	Mutual help	Stanzas 1.241-1.333	Article III, stanza 4	p. 299	-	Stanza 58
8.	Honesty	Stanza 466	Article IV, stanza 5	p. 167	Stanza 5	Stanzas 53 and 55
9.	Responsibility	Stanzas 469-470	Article X, stanzas 3-4	-	-	-
10.	Good leader	Stanza 523	-	pp. 254-255	-	-
11.	Loyalty	Stanzas 660-661	-	p. 64	-	-
12.	Patience	Stanzas 500-510	Article XI, stanza 4	p. 168	-	-

13.	Yielding	Stanza	Article V, stanza 2; Article VIII, stanza 3	p. 167	-	-
14.	Sharing each other's trials and tribulations	Stanzas 636-667	-	p. 291	-	-

Table 1 lists the fourteen character indices to the family in Raja Ali Haji's works. The 14 indices should guide every human being. It has to be noted that a part of Raja Ali Haji's works conceived particular indices. For example, the index related to love among family members is contained in SAM, GDB, TAN, and SGMA, but it is not found in TSAM. However, every piece of work that describes a specific index, the love among family members, for example, is described inter-textually and intra-textually. As a result, its message touches the reader.

### ***The Relationship between the Character Index and the Teachings of Islam***

The character indices referring to family values relate to the teachings of Islam. The above divine words are a command to humans to love their parents and for parents to love their children which are emphasised in Islam. The Prophet Muhammad (*peace and blessings upon him*), also gives an example of love within the family. From Abi bin Tasbit, he said, I heard al-Barra' says, "I once saw the Prophet and his grandson, Hasan, on His shoulder and He prayed," My Lord! In fact, I love him, then love him," (Narrated by Bukhari and Muslim).

The above is an example of love for grandchildren. Thus, mutual love among family members is indeed a noble trait and behavior based on the teachings of Islam. Raja Ali Haji's views reflected in his works on the importance of mutual loving and caring among family members are derived from the teachings of Islam. Hence, the teachings and values of Islam are the main focus of his work. The findings of this study that point to the relationship between character indices and Islamic teachings are presented in Table 2.

**Table 2: The Relationship Between Character Indices and the Teachings of Islam**

No.	Indices	The Teachings of Islam	
		Holy Quran	Hadiths
1	2	3	4
1.	Loving	The Dunes, 15	H.R. Bukhari & Muslim
2.	Being Equitable	The Women, 135	H.R. Muslim
3.	Educating children	The Hypocrites, 9	H.R. Ad-Dailami
4.	Discussion and	Consultation, 38	H.R. At-Tirmidzi & Abu

	consensus		Daud
5.	Fostering a happy family	The Mount, 21	H.R. Muttafaq 'Alaih & Imam Lima
6.	Giving each other advice	The Declining Day, 1-3	H.R. Muslim
7.	Mutual help	The Repentance, 71	H.R. Ahmad
8.	Honesty	The Criterion, 72	H.R. Ibnu Abid Dunya
9.	Responsibility	The Cloaked One, 38	H.R. Muslim
10.	Good leader	The Spoils of War, 27	H.R. Muslim
11.	Loyalty	The Spoils of War, 75	H.R. Muslim
12.	Patience	The Family of Imraan, 200	H.R. Ahmad & Abu Dawud
13.	Yielding	The Spoils of War, 46	H.R. Ahmad
14.	Sharing one another's trials and tribulations	The Clans, 36	H.R. Muttafaq 'Alaih

**Note:**

H.R. = Narrated by

Table 2 shows the relationship between the 14 character indices to family and the teachings of Islam whereby the former are related to the divine words in the Holy Koran and the Hadith. These facts prove the character values that are described by Raja Ali Haji in his works are derived from the teachings of Islam.

***Family Values through Islamic Study***

To raise and grow up the values in Islamic families do take time. Parents take responsibility for the noble values which should be in their children. They are supposed to educate their children on the values earlier. They are even able to start applying them during the pregnancy period. The consistency of running the values in their daily lives matters so much. Children are like blank paper, which is not scratched yet. The scratches will rely on their parents whether they want to fill in the blank paper with unacceptable values or noble values as Raja Ali Haji elaborated through his works. The responsibilities for which the parents should take have already been pronouncedly explained in the Holy Koran. The Prohibition, verse 6, and through the messenger of the Almighty narrated by Tabrani and Baihaqi where children are mandate and trial for parents to raise up. The goal to grow the values in the children's inwardness is in order to have characterful persons, which will facilitate them to get along with each other inside and outside their homes, and to obtain blesses of the Almighty. This study confirms the study, which states that the activity of Islamic education is to raise and educate pupils to be human beings possessing values and holding noble morals which the Almighty blesses.

The parents play significantly dominant roles as giving real examples at home. As role models, they need the holy Koran as an undeniable guide to raise their children. The Messenger of the Almighty explained, “Watch your children and correct their etiquette,” (Narrated by Ibnu Majah). To correct their etiquette, the parents must know and understand which etiquette should be corrected. As described in Table 1, Raja Ali Haji derived and classified the etiquette into fourteen values based upon the teachings of Islam, which families are able to apply in their daily lives. They are (1) loving, (2) being equitable, (3) educating children, (4) discussion and consensus, (5) nurturing a happy family, (6) giving each other advice, (7) mutual help, (8) honesty (9) responsibility, (10) good leadership, (11) loyalty, (12) patience, (13) yielding, and (14) sharing each other’s trials and tribulations. After the classification, family members should run their roles very well and thoroughly. They ought to take precedence over obligations rather than rights. To embed those values, the parents’ obligations are to (1) accept their children as a God’s mandate, (2) give education, (3) love their children, (4) be generous to children, (5) not to discriminate against their children on any occasion, (6) to stay alert to bad influences, (7) not to blaspheme them, and (8) inculcate noble values in children’s inwardness (Marzuki, 2009). These parents’ roles are children’s rights, which they ought to obtain.

The parents' right is their children’s respect and showing them the values inside and outside their homes. In the teaching of Islam, respecting parents and doing what they say is necessary for the children. The Messenger of the Almighty said: “God’s passion lies in the passion of both parents and God’s wrath lies in the wrath of both parents,” (Narrated by Al-Tirmidhi). He also said: “Excluding my ummah people who do not respect the older people, do not show affection for the younger, and do not know the rights of pious among us” (Narrated by Ahmad and al-Thabarani). Both narrations bind the children toward their parents. The fourteen values as explicitly stated in the works of Raja Ali Haji are the ideal values or characters based upon the teachings of Islam as reflected on The Prophet Muhammad (peace be upon Him) as explicitly stated in the Clans, verse 21. The family values which Raja Ali Haji classified in his works refer to the teaching of Islam through the holy Koran. The Islamic family members are supposed to have all of the ideal values as The Prophet Muhammad had. If it is possible to have all of them, at least they can grow a part of them up in the family lives.

### ***Semiotic Sign Classes of Character Indices***

The traits, attitudes, and behaviours of mutual love among family members, which are narrated in Raja Ali Haji’s works, are embedded in every trait. They are pointed out through the father’s words, views, and loving gestures to their children (SAM, stanza 13) and the latter’s display of love to their father (SAM, stanza 36), as well as the dialogue between husband and wife (SAM, stanzas 453 and 455). Therefore, every family member must

possess a loving character as described in the stanzas. Traits, attitudes, and behaviours related to mutual love among family members belong to the semiotic sign class of rheumatic iconic qualisign.

Mutual love among family members also belongs to rheumatic indexical sinsign. The words, views, and hugs, of every character in SAM, can be seen, observed, and heard by others. Thus, quality is inherent in every character. So, mutual love among family members, which is called the character index, is classified as rheumatic indexical sinsign.

Raja Ali Haji's views on the importance of mutual love and caring among family members are derived from The Dunes, verse 15, and the Hadith as narrated by Bukhari and Muslim. This shows that the teachings and values of Islam were the main reference of Raja Ali Haji in producing his works. Because mutual love among family members is a noble act by virtue of the Islamic teachings, humanity quality becomes an index of a character. It also means that, semiotically, the quality is classified as a dicent indexical legisign.

In GDB, TAN, and SGMA, Raja Ali Haji describes the traits, attitudes, and behaviours of mutual love among family members as a character index by using the semiotic sign of the argument. Besides, through his works, he speaks directly to the readers using couplets, poetry, and narrative expressions. The character index of mutual love among family members proposed by Raja Ali Haji by using a semiotic sign belongs to four categories. They are (1) rheumatic iconic qualisign, (2) rheumatic indexical sinsign, (3) dicent indexical legisign, and (4) argument. The categories in Raja Ali Haji's works are associated with trait indices to the family as shown in Table 3.

**Table 3:** *The Relationship Between Character Indices and Pierce Semiotic Class*

No.	Indices	Semiotic Class			
		Class I	Class II	Class III	Class IV
1	2	3	4	5	6
1.	Loving	√	√	√	√
2.	Equitable	-	-	√	√
3.	Educating children	√	-	√	√
4.	Discussion and consensus	√	√	√	√
5.	Fostering a happy family	√	√	√	√
6.	Giving each other advice	√	√	√	√
7.	Mutual help	√	√	√	-
8.	Honesty	√	√	√	√
9.	Responsibility	√	√	√	√
10.	Good leader	√	√	√	-
11.	Loyalty	√	√	√	-

12.	Patience	√	√	√	√
13.	Yielding	√	√	√	√
14.	Sharing one another's trials and tribulations	√	√	√	-

**Notes:**

- Class I = rheumatic iconic qualisign
- Class II = rheumatic indexical sinsign
- Class III = dicent indexical legisign
- Class IV = argument

Table 3 shows that there are two character indices to the family in Raja Ali Haji's works which belong to two semiotic classes, namely dicent indexical legisign and argument. Those indices are helpful to educate children. However, minds, feelings, characters, manners, words, and deportments of a loving person are not portrayed here. Furthermore, the index of a good leader who displays loyalty to the family, and sharing one another's trials and tribulations use only three semiotics sign classes instead of an argument. This means Raja Ali Haji did not use his point of view to clarify those indices.

The other indices are presented using four semiotics classes. They are (a) rheumatic iconic qualisign, (b) rheumatic indexical sinsign, (c) dicent indexical legisign, and (d) argument. It indicates that Raja Ali Haji's descriptions are (1) involving one's minds, feelings, characters, manners, words, and or deportments possessing the trait, (2) in accordance with his belief, and (3) shows norms or rules underlying his belief, i.e. the teachings of Islam, and it is proven that all the character indices associate with the divine words in the Holy Qur'an and the Hadith of the Prophet Muhammad.

**Conclusion**

Raja Ali Haji describes 14 qualities in terms of human traits and characteristics in their relationship within the family: indices (1) loving, (2) being equitable, (3) educating children, (4) discussion and consensus, (5) nurturing a happy family, (6) giving each other advice, (7) mutual help, (8) honesty, (9) responsibility, (10) good leader, (11) loyalty, (12) patience, (13) yielding, and (14) sharing one another's trials and tribulations. All character indices are closely related to the teachings of Islam. In other words, those values can be referred to as the divine words of The Prophet Muhammad. The character indices in Raja Ali Haji's works comprise four semiotic classes, i.e. rheumatic iconic qualisign, rheumatic indexical sinsign, dicent indexical legisign, and argument. Therefore, whoever has or embodies the 14 character indices to the family is classified as a good man with sound morals.



These findings proved that Raja Ali Haji's literary works conceive trait values to the family, which is practiced in Malay-Islamic culture. Therefore, it is suggested (1) the teachings in Raja Ali Haji's works should be applied in order to nurture harmony within the family, (2) his works are also able to be used as teaching materials for character education building in informal, formal, or non-formal education, and (3) because the universal character values which Raja Ali Haji expressed are able to be used as a hint for a noble life.



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