

## GURINDAM DUA BELAS : MEANS OF COMMUNICATION FOR THE MALAY COMMUNITY IN THE COLONIAL ERA AND ITS RELEVANCE FOR GENERATION Z IN THE MILLENNIAL ERA

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### ABSTRACT

*This article aims to examine in depth Gurindam Dua Belas as a means of community communication during the colonial period and its relevance for Generation Z in the millennial era. Gurindam Dua Belas is one of Raja Ali Haji's monumental works that transcends the limits of time. During the colonial period, this work functioned as a medium of mass communication to maintain the moral integrity and religious identity of the people living under the pressure of foreign hegemony. The research method used is qualitative with content analysis in processing primary data and secondary data. The approach is through literature studies because the data used is a collection of literature. The results of the study show that Gurindam Dua Belas is one of the means of communication of the Malay community in the past which is loaded with meaningful content. As a work written during the colonial period, Gurindam Dua Belas was created as an anti-colonial resistance because Raja Ali Haji was a scholar, culturalist, historian, and writer through his many works. The content of the meaning of Gurindam Dua Belas is very relevant for the benefit of generation Z today because it is loaded with content that is in accordance with today's social phenomenon. It can even be used as a filter against the phenomenon of hoaxes and moral decadence on social media.*

**Keywords:** *Gurindam Dua Belas, communication, colonial, relevance of benefits, generation Z*

### ABSTRAK

*Artikel ini bertujuan untuk mengkaji secara mendalam tentang Gurindam Dua Belas sebagai sarana komunikasi masyarakat pada masa kolonial dan relevansi manfaatnya bagi generasi Z di era milenial. Gurindam Dua Belas merupakan salah satu karya Raja Ali Haji yang monumental sehingga melampaui batas zaman. Pada masa kolonial, karya ini berfungsi sebagai media komunikasi massa untuk menjaga integritas moral dan identitas religius masyarakat yang*



*hidup di bawah tekanan hegemoni asing. Metode penelitian yang digunakan adalah kualitatif dengan content analysis dalam mengolah data primer dan data sekundernya. Pendekatan melalui studi literatur karena data yang digunakan merupakan koleksi pustaka. Hasil penelitian menunjukkan bahwa Gurindam Dua Belas adalah salah satu sarana komunikasi masyarakat Melayu masa lalu yang sarat dengan kandungan isi yang bermakna. Sebagai karya yang ditulis pada masa penjajahan, Gurindam Dua Belas tercipta dapat dimaknai sebagai perlawanan anti colonial karena Raja Ali Haji merupakan seorang ulama, budayawan, sejarawan, sastrawan melalui banyak karyanya. Kandungan makna Gurindam Dua Belas sangat memiliki relevansi manfaat bagi generasi Z sekarang karena sarat dengan kandungan isi yang bersesuaian dengan fenomena sosial sekarang. Bahkan dapat dijadikan filter terhadap fenomena hoaks dan dekadensi moral di media sosial.*

**Kata Kunci:** *Gurindam Dua Belas, komunikasi, colonial, relevansi manfaat, generasi Z*

## **A. INTRODUCTION**

Gurindam Dua Belas is one of the classic Malay literary texts that contains moral teachings that are comprehensive, systematic and very relevant to the life of the Malay people. The Gurindam Dua Belas in 12 chapters, each containing advice related to morals, social relationships, manners, family, leadership, responsibility, communication and self-control. As a cultural heritage, Malay culture is one of the main pillars of the archipelago's identity which has made a great contribution to the language and thought of the Indonesian nation.

Thus, appreciating cultural heritage as a local wisdom and tradition such as Gurindam Dua Belas is not only an effort to understand and appreciate Malay cultural heritage, but also an important step in building awareness of the nation's cultural identity and a sense of pride in the heritage of ancestors who are rich in the values of past people's lives (Muhamad Jihad Abdullah, 2019).

Gurindam Dua Belas was composed or written by Raja Ali Haji on Penyengat Island in 1847. At that time Raja Ali Haji had taken an important



and strategic role in life in the Riau-Lingga Kingdom. This means that the emergence of this work is not a coincidence but as an intelligent response to the social and political turmoil that hit the Riau-Lingga Kingdom at that time due to the increasing Dutch colonial intervention (Alimuddin Hassan Pallawa, 2020:275). Because in the 19th century, the Malay society faced not only physical threats, but also threats to moral foundations and religious identity. Colonialism brought with it Western culture which was often contrary to Islamic values that had been ingrained in Malay customs. In the historical context, Gurindam Dua Belas can be seen as a non-verbal communication tool.

Raja Ali Haji, as an intellectual and scholar, realized that to defend the nation's sovereignty, a society with strong inner integrity is needed (Drafting Team, 2004:11). This Gurindam functions as a guideline for life that touches on various aspects ranging from theology, social ethics, leadership to parenting of children in the family. Through word strings, these moral messages are easy to memorize and spread by word of mouth, making them a very effective means of mass communication in the past when access to print media was still limited for indigenous peoples.

However, the challenge of preserving these values changes drastically as the world enters the millennial era and faces the dominance of Generation Z. Generation Z grows up in an instantaneous digital ecosystem, where geographical and cultural boundaries seem to be lost by the flow of global information. Even in the midst of easy access to information, there is a degradation of communication ethics. The phenomenon of *cyberbullying*, the spread of fake news (*hoaxes*) and the loss of manners in interacting in the digital space are serious threats to the resilience of the nation's character. Local wisdom, which used to be the compass of life, is now often considered as a past that is no longer relevant or too old-fashioned to be followed by a generation that is obsessed with



modernity. However, according to Dahrani and Ellya Roza (2024:958), Gurindam Dua Belas still has high relevance in shaping the character and personality of the younger generation in the contemporary era. As Abdul Malik (2015:97) argues that the teachings contained in the Gurindam Dua Belas are knowledge of interaction between people to others such as teachers to their students accompanied by providing good examples in behavior and attitudes in daily life.

Thus, if there is a gap between the classical values in Gurindam Dua Belas and the social behavior of generation Z, then a bridge of in-depth analysis is needed as a solution. The main problem facing us today is how to transform messages written on ancient paper into algorithms of value in the daily lives of young people. It is important to understand that the Twelve Commandments are not just a beautiful rhyme, but a universal ethical system that is able to cross time limits. If in the colonial era he was able to maintain the dignity of the community from the bad influence of the colonizers, then in this millennial era, Gurindam Dua Belas should be able to become a filter against information pollution and digital moral decadence.

Therefore, according to Mulyadi (2018:258) in the context of modern education like today, integrity and honesty are very important values in shaping the morals and character of generation Z. Teachers who have high integrity will be able to be role models for their students who are classified as generation Z, so that they will also be encouraged to develop honest and responsible attitudes in daily life.

This article will further examine how the communication mechanism of Gurindam Dua Belas worked during the colonial period and dissect the relevance of its facial content in answering social problems faced by generation Z. Using the lens of intertextuality and cultural sociology, this article seeks to prove that the values contained in Gurindam Dua Belas have



enormous functional benefits for the formation of the character of today's generation. This means that the integration between local wisdom and digital literacy is expected to be a solution to the identity crisis experienced by the Malay community in particular and the Indonesian nation in general in the face of the unstoppable flow of globalization.

Based on observations of previous studies that have been carried out by scientists, several writings related to Gurindam Dua Belas were found, including an article by M. Zulfadhil in the *Geram Journal* (Student Active Movement) in 2021 discussing Gurindam Dua Belas works by Raja Ali Haji which were analyzed and reviewed in syntactic aspects. Then Muhammad Ade Sevtian (2019), Lisken Sirait (2015), Chortriasih Arifanny (2007) and Mulyadi (2001) wrote a thesis on Gurindam Dua Belas in their respective universities. Meanwhile, Abdul Malik et al (2012) on the Interpretation and Explanation of Gurindam Dua Belas Raja Ali Haji which is a research activity at the Riau Islands Cultural Office. In 2007 Muhammad Hatta from the University of Riau wrote a thesis entitled Messages of Sufism in Gurindam Dua Belas by Raja Ali Haji. Likewise, the researchers Al Azhar (2004) and Ismail Hamid, (1982) discussed the content of moral values and character education in Gurindam Dua Belas

## **B. METHODS**

This article was written based on the results of research that uses a qualitative approach with the library *research* method by directing content *analysis*. Mestika Zed (2008:45) defines the literature study method as a series of research activities that are carried out by utilizing literature sources to obtain data and then processing research materials until research results are obtained. Meanwhile, Amir Hamzah (2020:7) interprets that literature research is synonymous with an event, whether in the form of an act or writing that is researched to obtain the right facts by finding the origin and cause of the cause. Meanwhile, Mirzaqon T and



Budi Purwoko (2017:20) argue that literature study is a study used in collecting information and data through literature. According to Arikunto (2018), literature review includes the processing of research materials by reading and recording and collecting information from various sources.

The approach taken in this study is a qualitative approach that pays attention to natural data, involves a large number of relevant social phenomena and maintains values to study an object without any hypothesis assessment. This means that qualitative research is also guided by a paradigm (*pluralistic*) because it can provide a chain of *evidence* needed to increase the internal *validity* and external *validity* of the data collected. The expected results of the research are not generalizations based on quantitative measures but the meaning of the observed phenomena (Creswell, 2014:37 and Arikunto, 2018).

The qualitative approach was chosen because this study seeks to understand the meaning, function and relevance of Gurindam Dua Belas in a social and cultural context. Furthermore, Sugiyono (2021:11) explained that qualitative research is research that intends to understand the phenomenon of what the research subject experiences holistically and by means of descriptions in the form of words and language, in a special scientific context and by utilizing various scientific methods (Bungin, 2021:5). It means that qualitative is a research approach whose data is presented orally rather than through statistical tests in the data analysis. A series of actions related to reading and recording the necessary data, processing research materials and collecting data from libraries are methods of literature study with a qualitative approach. Therefore, a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors (Moeleong, 2017:23).



Data collection consists of two groups, namely the collection of primary data in the form of the transliteration manuscript of Gurindam Dua Belas by Raja Ali Haji and historical literature regarding the sociopolitical conditions of the Riau-Lingga Sultanate during the colonial period of the 19th century. Then secondary data collection in the form of journal articles, books, and research reports related to the characteristics of generation Z's social behavior and the impact of information technology on communication ethics.

Next, data analysis was carried out which led to *content analysis*. The collected data is then analyzed using hermeneutic interpretation techniques to understand the philosophical meaning behind the gurindam verses and how these meanings can be transformed into the contemporary context. The validity of the data is guaranteed through triangulation of sources, namely by comparing various interpretations of Malay cultural experts and educational sociologists. *Content analysis* is carried out with six stages of work, namely (1) processing and preparing data by sorting and compiling data; (2) read all the data; (3) coding all data by collecting pieces of text; (4) describe the *setting*, people, categories and themes to be analyzed; (5) description; (6) interpretation (Creswell, 2024:263 and Bungin, 2022:247). The analysis process is focused on three dimensions, namely (1) the historical dimension (past function); (2) textual dimension (value analysis), and (3) applicative dimension (future relevance). With this method, it is hoped that the research can present a complete and objective picture of the resilience of local values in the midst of modernity.

## **C. RESULTS AND DISCUSSION**

### **1. The Affair of Gurindam Dua Belas by Raja Ali Haji**

Gurindam Dua Belas is a monumental work of Raja Ali Haji in the Malay realm and is one of the classic Malay literary works that has deep



values about life and education (Dahrani and Ellya Roza, 2024:958). Raja Ali Haji was born in December 1808 AD on Penyengat Island, his father was Raja Ahmad (1778-1878 AD) and his mother was Encik Hamidah binti Panglima Guerra Malik Selangor. His full name is Raja Ali Haji bin Raja Ahmad Haji bin Raja Haji Fisabilillah. Of all the works of Raja Ali Haji, Gurindam Dua Belas is a work that is difficult to compare. The priority of this work is not only for the beauty of the poem and the choice of words in artistic form, but even more so for its inner beauty, namely the content of its messages that are very deep, clear with a pure ray of clarity (Alimuddin Hassan Pallawa, 2015:244). Gurindam Dua Belas was written and completed by Raja Ali Hajii on Penyengat Island, Riau Islands Province on 23 Rajab 1264 H or coinciding with 1847 AD when Raja Ali Haji was 38 years old.

Gurindam comes from the Sanskrit word "karindam" which means parable. Gurindam is a type of traditional Malay poetry that is formed from two stanzas or stanzas in the form of clauses that form whole sentences that are connected to each other. In contrast to poetry and rhymes where gurindam each article or stanza only consists of 2 lines. Both lines end with the same rhyme or the same sound. If the first clause or line, which is a prerequisite or cue, is then supplemented by the answer to the second clause, then these lines form a complete and continuous idea, meaning and message between the first line and the next. The first line is the foundation and the second line is a consequence for the statement in the first line. The number of words in one line varies between 2 to 6 words in one line (Ani Rakhmawati & Yant Mujiyanto, 2016:5)

According to Matheson quoted by Ellya Roza (2018:130) throughout the 19th century, there have been 24 Riau Lingga writers. They write from various aspects such as law, literature, history, and

religion. How rampant the writing tradition was as an intellectual activity at that time so it is not too exaggerated if the 19th century is said to be the glorious era of Riau in the writing tradition. This situation was influenced by the arrival of Muslim scholars and scholars from all over the archipelago and even from the Middle East.

When the power of the Riau-Lingga government was carried out by Daeng Marewah, the influence of the Bugis was even greater in the Riau-Lingga Kingdom. Since then, the sultan has only been a symbol. In this case, Sultan Sulaiman was well aware of the pressure coming from the Bugis people so he asked for help from the Dutch to expel the Bugis. As a result of Dutch intervention, the dispute between Sultan Sulaiman and the Bugis people lasted a long time and the dispute ended after a peace was held between Sultan Sulaiman and the Bugis on December 1, 1759 where the position of the Bugis was recognized again as the Yang Dipertuan Muda (Alimuddin Hasan Palawa, 2020:11).

Raja Ali Haji is a descendant of Opu Daeng Rilaka a Bugis nobleman who has five sons, namely Opu Daeng Marewah, Opu Daeng Parani, Opu Daeng Menambun, Opu Daeng Celak (Daeng Palai), Opu Daeng Kamasi. Around 1681 Opu Daeng Rilaka and his children and followers left Sulawesi and then migrated and settled in Malaya (Khalif Muammar A. Harris, 2016:19 and Joginder Singh Jessy, 1986:66)

Then the Malay Kingdom of Riau always changed its name according to the location of the sultan's palace when leading his kingdom. This kingdom was once named (1) the Kingdom of Johor-Riau; (2) Johor-Riau-Pahang Government. After 1824 it was named (3) the Kingdom of Riau (without Johor and Pahang); (4) the Kingdom of Lingga-Riau; (5) Riau-Lingga Kingdom; (6) even named the Kingdom of Riau (Yunus, 2002:8). However, officially Riau Lingga was used as the name of the

kingdom, after the kingdom separated from the kingdoms of Johor and Pahang in 1824 (Marks, 1959).

It should be understood that Gurindam Dua Belas is not only limited to old poems, but in it there is Malay instruction that contains life values for the Malay community. The content of the values in Gurindam Dua Belas consists of life advice, including daily activities, family, religion, work, manners, and others. The life of the Malay community has been imbued by Gurindam Dua Belas both in traditional activities, customs, holiday commemoration ceremonies and other activities that have become the identity of Malay culture. The masterpiece has been used as a guideline for the Malay community (Adinda Intan Mulya Prayetno et al, 2024:310). On several occasions or events, the expressions of gurindam are accompanied by singing and rhythm that is pitched.

## **2. Gurindam Dua Belas as a Means of Communication**

Communication is the main activity in the daily life of the community. Communication activities that occur in social interaction consist of four aspects, namely speaking, listening, writing and reading. The term communication comes from the Latin *word communicatus* which means "to share" or "to be a common property". Practically speaking, communication is the delivery of messages in the form of ideas, thoughts or information through writing, oral, or media. In online KBBI, the definition of communication is the sending and receiving of information, news or messages carried out by two or more people so that the intention or message can be understood.

There are many opinions of experts on the meaning of communication, including the opinion of Deddy Mulyana (2005) who states that communication is the process of sharing meaning through verbal and nonverbal behavior. Then Onong Uchjana Effendy (2003)



explained that communication is the process of conveying messages by a person to others to inform or change attitudes, opinions, or behaviors. Furthermore, communication also has a theory that includes various perspectives used to understand the phenomenon of communication in social life (Poppy Ruliana and Puji Lestari, 2019). From these various understandings, it can be emphasized that communication is not just a message delivery but also a process in an effort to build meaning, influence behavior and create social relationships.

It needs to be understood that humans use spoken language and written language to interact. Similarly, a person who lives in A region claims that they need to communicate with each other in order to establish relationships or interactions from one group to another. (Sulaiman Ahmad, 2023:89). Written language is a means of communication that can be used between generations and between areas or regions because the communication is written physically.

Based on the data analysis carried out on primary data and secondary data, it was found that Gurindam Dua Belas functioned as a means of communication for the Malay community in the colonial era which contained various meanings in various forms including moral communication, social communication and cultural communication.

First, Gurindam Dua Belas as a moral communication means that during the colonial period, the Malay community was under colonial rule from various European nations. The Malay community faced centuries of colonial rule. The Malay community is facing changes that can threaten traditional values. Living in the hands of the colonizers was very unfortunate. It was during this time that Raja Ali Haji composed or wrote Gurindam to convey advice to the community related to religion, ethics and behavior in life. For example, in the first chapter, Raja Ali Haji emphasized that religion is the basis of life. This message shows that the

Malay community must not lose its grip in the midst of colonial pressure. Religious values are used as a bulwark to face change.

Moral communication in Gurindam Dua Belas is carried out through simple, concise and memorable language. The form of cause and effect makes each message have persuasive power (Sulaiman Ahmad, 2023). When Raja Ali Haji wrote that people who guard their tongues will avoid the disasters listed in article 3, then Raja Ali Haji was actually teaching communication ethics to the public. Because during the colonial period, maintaining words and speech was very important because misspeech or misspeech could cause conflicts or problems with the authorities. Therefore, Gurindam Dua Belas serves as a guideline to regulate community behavior.

Second, Gurindam Dua Belas as a social communication. This means that the Malay society in the colonial era was still very dependent on strong social relations. Families, traditional leaders and religious leaders are the center of people's lives. This is very much in line with the Twelve Commandments which teach the importance of respecting parents, maintaining relationships with peers and choosing good leaders. This advice suggests that social relationships should be built on honesty and responsibility. In addition, it can also be seen in the discussion about leaders because during the colonial period the Malay community experienced a leadership crisis due to colonial intervention. Therefore, Gurindam Twelve is a means of social communication to remind the public about the criteria for ideal leaders. This means that the content of gurindam also shapes people's views on the life of the nation and state to the maximum.

Third, Gurindam Dua Belas functions as a cultural communication. In Malay society, culture is inherited through oral traditions. Gurindam is recited in traditional events, taught in homes and

memorized by the younger generation. Through this process, cultural values continue to live from one generation to the next. According to Rina Devianty (2017), Gurindam Dua Belas is a tool to maintain Malay identity in the midst of foreign cultural influences. In the colonial era, the function of gurindam as cultural communication was very important because colonialism not only tried to control the territory, but also influenced the culture of the community.

Furthermore, cultural communication in Gurindam Dua Belas can be seen from the use of the beautiful and meaningful Malay language. Raja Ali Haji did not only write advice, but also showed that the Malay language has the ability to become a language of science, education and culture (Putri, Ayuni et al, 2022). This is very important because during the colonial period, the Malay language began to deal with foreign languages. With all his intellectual contributions in the field of literature and language, Raja Ali Haji was crowned a National Hero in 2004.

### **3. Gurindam Dua Belas as an Anti-Colonial Communication Media**

Gurindam Dua Belas is an old poem that comes from a manuscript. Raja Ali Haji. Through his work, the public knows him as a writer and national hero who was born on Penyengat Island, Riau Islands. Gurindam Dua Belas has become a source of pride for the Malay community and a marker of the glory of national literary works that show the power of righteous creativity (Adinda Intan Mulya Prayetno et al, 2024:309).

During colonial times, culture was often the last bulwark of defense when military power was no longer adequate. Raja Ali Haji understood that Dutch colonialism not only brought economic exploitation, but also brought a shift in value orientation. According to Muhammad Ade Sevtian (2019), King Ali Haji's attitude of hating and



opposing the Netherlands shows that King Ali Haji loves freedom and wants an independent country.

Gurindam Dua Belas is present as a persuasive and educational mass communication instrument. Each verse is designed to strengthen the Islamic faith as a distinguishing identity from the colonizers. The communication that is built is communication based on metaphysical examples and threats such as sin and merit. For example, the first clause, emphasizes monotheism which is the main foundation. Because without strong monotheism, society will be easily swayed by external influences. Here, Gurindam Dua Belas serves as a 'social glue' that unites the Malay community in a common moral frequency.

#### **4. The Content of Gurindam Dua Belas and Its Application to Generation Z**

History records that Penyengat Island became a center of Malay intellectuality that was highly regarded. King Ali Haji through his work taught that language shows the nation. This means that the dignity of a society is largely determined by how they communicate. In colonial situations, this is very crucial to prevent adverse cultural assimilation.

Therefore, Gurindam became the most effective public education medium of its time. Although the fields of economics, politics, military and trade have experienced declines and setbacks, in the fields of intellectualism and culture continue to develop (Abdul Malik et al., 2012). This is marked by the tradition of writing and writing among the palace is growing so that the challenges of the times that occur in society can be overcome (Helmiati and Alimuddin, 2007:23). The birth of writers in the palace environment has a positive impact on the developing community. This extended family has composed various forms of writing in Malay literature such as poetry, gurindam, hikayat and so on (Ellya Roza, 2018:130).



The content of the meaning in the first, second and third chapters of the Gurindam Dua Belas emphasizes the recognition of God, the obligation to carry out the pillars of Islam and the control of the five senses. In the context of generation Z, the existence of this article is very relevant to the search for their identity because without spiritual guidance, youth are easily trapped in existential crises and digital materialism. Likewise, in terms of the obligation to carry out the pillars of Islam, it symbolizes a form of self-discipline for generation Z. Meanwhile, the most crucial thing for the millennial era is about controlling the five senses (Putri Ayuni et al, 2022). Maintaining hearing from untrue news is directly correlated with literacy in filtering hoax news. If generation Z is able to apply this third article, then the quality of their mental health will improve significantly.

The content of the fourth and fifth articles alludes to the importance of maintaining oral and social interaction. In today's digital era, everything is democratic and eternal, for example, misspeaking on social media can lead to social exclusion (cancel culture) or even legal entanglement of the ITE Law. Related to Gurindam Dua Belas teaches that before speaking, one must weigh the benefits and harms. This is a form of emotional intelligence that is often absent in anonymous digital interactions. Generation Z who often comment impulsively in the comment column need to relearn the local wisdom of past communities such as Gurindam Dua Belas to maintain social harmony.

Furthermore, the eighth to tenth articles contain meanings about the relationship between parents, children and manners and the environment (Ani Rakhmawati and Yant Mujiyanto, 2016). This is very much in line with the present. Family resilience in the digital age is often caused by a lack of face-to-face communication because each family member is busy with their own gadgets. Therefore, Gurindam Dua Belas



reminds the role of children to be filial and the role of parents to educate with religious values. Its relevance for generation Z is the importance of respecting the authority of parents and teachers as a source of manual wisdom in the midst of the flood of foreign information that comes every time. Without proper guidance, young people will lose their moral direction.

### **5. The Relevance of the Benefits of Gurindam Dua Belas for Generation Z in the Millennial Era**

Gurindam Dua Belas, which has become an icon for the Tanjung Pinang Malay ethnic community, provides an understanding of real examples in the application of the attitude of globalization. That is where we must be able to act locally by utilizing inherited ancestral knowledge, and must also be able to think globally and be future-oriented. In this case, the application of the values contained in the content of Gurindam Twelve must be preserved as character learning based on local wisdom (Lisken Sirait, 2018:447). Based on the analysis carried out on the items of Gurindam Dua Belas, it shows that the benefits of Gurindam Dua Belas are still very relevant for generation Z in the millennial era. This relevance can be seen in several aspects.

First, Gurindam Dua Belas is relevant as a guideline for digital communication ethics. Generation Z lives in a social media environment that allows everyone to speak freely. However, this freedom is often abused. There were many hate speeches, slander, bullying, and disrespectful comments. In this condition, the advice of the Twelve Apostles regarding guarding the verbal has a very important meaning. The message can be applied in the digital world by thinking before writing, respecting others, and avoiding the dissemination of information that is not clear.



Second, Gurindam Dua Belas is relevant as a means of character education. Generation Z faces challenges in the form of individualism, instant lifestyles, and dependence on technology. As a result, some of the younger generation have difficulty building discipline, responsibility, and empathy. The values in the Twelve Commandments can help overcome these problems. Advice on respecting parents, studying diligently, being honest, and choosing good friends can be the foundation of character education. If taught from an early age, Gurindam Dua Belas can help form a generation that is more ethical and personality.

Third, Gurindam Dua Belas is relevant as a means of cultural preservation. Many members of generation Z are more familiar with foreign cultures than their own. They are familiar with movies, music and languages from abroad, but lack understanding of the local cultural heritage. This can lead to a loss of cultural identity. Because of this, Gurindam Dua Belas can be a medium to reintroduce Malay culture to the younger generation. The content of gurindam can be taught at school, used as learning materials or packaged in an attractive digital form.

The millennial era is the era of digital media that plays a big role in the lives of generation Z. Therefore, the revitalization of Gurindam Dua Belas needs to be carried out through media that is in accordance with the character of the younger generation. For example, each article can be turned into a short video on social media. Gurindam sentences can be combined with illustrations, animations or modern music so that they are easier to accept. In addition, gurindam can be incorporated into podcasts, digital comics, or educational games. In this way, cultural heritage is no longer considered ancient, but becomes part of everyday life.

In addition, the use of Gurindam Dua Belas for generation Z can also be done through formal education. Teachers and lecturers not only



explain the content of gurindam as old poems, but also relate them to real problems faced by the younger generation. For example, the article on maintaining oral language can be linked to social media etiquette. The article on choosing friends can be linked to promiscuity and environmental influences. Meanwhile, the article on leadership can be used to build awareness about the importance of integrity. Thus it can be said that the Gurindam Dua Belas never loses the relevance of its benefits.

During the colonial era, Gurindam Dua Belas functioned as a means of communication to maintain the morals, identity and solidarity of the Malay community. Meanwhile, in the millennial era, Gurindam Dua Belas is still useful as a guideline for ethics, character education and cultural preservation for generation Z. The difference only lies in the medium of delivery which in the past was delivered orally in suraus, houses and customary assemblies, but now it can be conveyed through digital media. Thus, Gurindam Dua Belas shows that traditional literary works have the ability to transcend the boundaries of time. The values contained in it are universal so that they can still be used to answer the problems of modern society. Generation Z needs moral guidelines that are not patronizing, but close to their experiences. Gurindam Dua Belas is able to meet these needs because it is conveyed through short, beautiful and meaningful language.

On the other hand, the relevance of the benefits of Gurindam Dua Belas to generation Z lies in the aspect of controlling the five senses. The generation that interacts with gadget screens every day is very vulnerable to the temptation of the eyes and ears. Raja Ali Haji in his early verses emphasized the importance of keeping his sight and hearing away from things that are not useful. If this principle is applied in the use of social media, then many horizontal conflicts can be avoided



#### D. CONCLUSION

At the end of this discussion, it can be concluded that Gurindam Dua Belas is not just a cultural heritage of the past, but can be a sustainable guide and can also be a guideline for the sustainability of Malay culture in particular and Indonesia in general. The function of Gurindam Dua Belas as a means of communication during the colonial period has succeeded in maintaining the dignity and identity of the Indonesian nation. For generation Z, this work offers solutions to various social criminalizations in the millennial era, ranging from self-control on social media to strengthening communication ethics. Therefore, the revitalization of Gurindam Dua Belas in the learning process and daily life is a strategic step to create a generation that is not only technologically intelligent, but also noble in ethics.

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