

## Values of Prophetic Communication in Syair Gurindam Dua Belas

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### ABSTRACT

Poetry is old literature whose message can still be relevant today. This research explores the value of prophetic communication which is a derivative of Kuntowijoyo's Prophetic Social Sciences in poetry entitled Gurindam Dua Belas which contains twelve articles with different themes by Raja Ali Haji who comes from Penyengat Island, Riau Islands Province. This poetry is researched because of its timeless nature. The semiotic principles studied in this paper are the principles of signified, signifier, iconic, and arbitrator which will also be explained in terms of the value of prophetic communication. The value elements of prophetic communication are humanization (amar ma'ruf) which is related to humanizing humans, liberation (nahi munkar) which is related to preventing evil and liberation, and transcendence (tu'minuna billah) which is faith in Allah who returns everything to the Qur'an, 'an and As-Sunnah. Although it does not explicitly mention the verses and surahs in the Koran. In total there are eight articles that fall into the Prophetic Communication category in this poem. Many of the poetry's values contain humanization from a societal perspective, followed by liberation and transcendence.

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## **INTRODUCTION**

The evolution of da'wah media, especially in Indonesia, has seen significant advancements, creating numerous platforms for media preaching. This progress has made it easier for people to access and obtain information, allowing society to remain educated and spread Islamic teachings quickly and easily. Da'wah can now be conducted in various ways, including through written words and other media, tailored to the social conditions of the community. For example, among the Malay people who favor poetic songs, incorporating Islamic communication and da'wah values into the lyrics is an effective strategy. The choice of diction and words that resonate with the audience's hearts determines the success of the preacher in conveying their message.

Islamic communication science, though rarely discussed in much literature, is integral to Islamic Broadcasting Communication, which is closely linked to da'wah. This study program should introduce students to Prophetic Communication, a crucial aspect of Islamic communication focusing on humanization, liberation, and transcendence. Raja Ali Haji, a notable Malay writer from Penyengat Island, utilized written works like "Gurindam Dua Belas" to embed Islamic values into Malay literature, making it a means of da'wah. Despite its historical context, there has been limited in-depth study on the value of Islamic Communication, particularly Prophetic Communication, in "Gurindam Dua Belas." This research aims to explore how these values remain relevant today, using Ferdinand de Saussure's semiotic text study method to analyze the relationship between the text and its cultural context.

## **LITERATURE REVIEW**

The development of da'wah media in the world, especially in Indonesia, has experienced lots of progress. This development has created many new platforms for the media preaching. This can make it easier for people to access and obtain it information. With this progress, society can remain educated and able spread the teachings of Islam quickly and easily. In this case, da'wah can be done carried out in various ways, namely da'wah through written words and other media. The choice of da'wah media also depends on the social conditions of the community.

In the case of the Malay people who prefer poetry songs, then step A good thing is to include the values of Islamic communication and da'wah in the lyrics of the poetry what you want to sing. Selection of diction and words that are connected so that they are close with the reader's heart being the benchmark for the success of the preacher in winning hearts and convey the contents of his preaching message. A person's ability to use the language is poured into the text and then sung and made it into Culture will greatly influence the values of preaching that he will in still.

Islamic communication science is rarely discussed in much literature. Islamic Communication Science is not discussed in general books within the scope of the Science book Communication. If there is only one or two pieces of literature that discuss science Islamic Communication. However, in terms of the

number of adherents, there are very many followers of Islam large compared to other religions.

Islamic communication is closely related to theocratic communication. Communication Theocracy is communication that adheres to divine values. Islamic Communication slightly different from human communication. Normal human communication discusses processes, models, influence of messages, news, press, information channels, and journalism regulated in the Criminal Code (Book II and Book III), the Press Law, the Film Law and the Broadcasting Law. Islamic communication takes a philosophical background, namely (Al-Qur'an and AS-Sunnah), commands and prohibitions and Islamic Communication Ethics apply until the afterlife. One part of Islamic communication is Prophetic Communication.

Islamic Broadcasting Communication is one of the closely related Study Programs with preaching. The Islamic Communication and Broadcasting study program should be introduce Islamic communication and one of them is Prophetic Communication to students. Because Prophetic Communication is part of Islamic communication concentrates on discussing humanization, liberation and transcendence. So that The author feels it is necessary to discuss Prophetic Communication in this research.

Da'wah is not only conveyed verbally but also in writing. Da'wah that uses writing containing words that contain values Islam. One of the written works that breathes Islamic preaching is the works writings from Raja Ali Haji, he is a writer who is very closely related to Malay society. Raja Ali Haji is a consistent writer from Penyengat Island works with Islamic breath. Raja Ali Haji, who in his poetry often relate it to religious, community and social norms. One of his literary works What's interesting is Gurindam Dua Belas.

Syair Gurindam Dua Belas is an old Malay literary work that is full of poetry Islamic values. This poem also became a means of da'wah to in still the values of Islamic teachings by Raja Ali Haji because this poem is very closely related to the norms of Islam. existing in society. This work communicates in a very intimate way with the surrounding community, namely by using Malay songs. To date Gurindam Dua Belas's poetry is still sung and exists on Penyengat Island and used as one of the main tourist attractions in the Riau Islands.

However, there has been no in-depth study regarding the value of Islamic Communication in particular Prophetic Communication in the poem Gurindam Dua Belas. Prophetic communication refers on prophetic social science which was initiated by Kuntowijoyo which also discusses transcendence, liberation and humanization in communication. Regarding how to value prophetic communication which is included in the current popular Islamic communication with which was built by previous writers to communicate literature in preaching and religion, especially in the poetry of Gurindam Dua Belas, which is still relevant and which is not faded when associated with today's times. And there has been no in-depth study literary works created by predecessors are still relevant for use as propaganda media today.

Therefore, the author wants to utilize the poetry of Gurindam Dua Belas from Raja Ali Haji who is also a Malay poet who comes from the island Penyengat is now part of the Riau Islands Province which has legendary. Therefore, the author made the poem Gurindam Dua Belas Works of the King Ali Haji is the object of research. Supported by his poetry which is very close with the Malay community and is a typical Malay characteristic Islam in various fields of society as well as to examine its relationship with the value of prophetic communication which changes the text into context in terms of culture and also applied in the form of advice contained therein with using Ferdinand de Saussure's semiotic text study method.

Ferdinand de Saussure's choice of semiotic tradition is also closely related to semiotic studies that are bound by time, namely Ferdinand de Saussure's semiotics closely related to the principle (1) Language is a social fact. (2) As a fact social, language is latent, language is not surface symptoms but rather as rules that determine surface symptoms, called *sengai langue* This langue is manifested as *parole*, namely the act of speaking or individual speech. (3) Language is a system or structure of signs. Therefore, language has units that are stratified, starting from phonemes, morphemes, sentences, and discourse. (4) The elements in each level are mutual intertwined in a certain way which is called a paradigmatic relationship and syntagmatic. (5) Relations or relationships between elements and levels are what actually building a language. Relationships determine the value, meaning, meaning of every element in the overall language building. (6) To obtain knowledge of language, the principles of which have been mentioned above, language can be studied through a synchronous approach, namely the study of limiting language language phenomena at one particular time, not reviewing language in development over time (diachronic).

## **METHODOLOGY**

This research uses a qualitative approach using Ferdinand de Saussure's semiotic analysis approach. This aims to search the meaning of words and sentences, as well as certain meanings presented in a work using a semiotic approach.

This research takes three concepts, namely the value of prophetic communication, Gurindam Twelve and the semiotics of Ferdinand de Saussure. Operationalization of the concept in Prophetic communication includes humanization values (*amar ma'ruf*) related to humanizing humans, liberation (*nahi munkar*) which is related to liberating from ignorance, disparity, preventing from destructive vices, transcendence (*tu'minuna billahi*) which is related to remembering the creator and things related to increasing the dimension of faith. Meanwhile, it is related to Ferdinand's semiotics de Saussure related to language includes the principle of the signified and signifier, freedom (*arbitrator*) and reason/not freedom (*iconic*).

This research is a library research that takes poetry textbooks Gurindam Twelve for analysis. The object of this research is Gurindam Twelve by Raja Ali Haji. Meanwhile, the subject of this research is article poetry from

Gurindam Dua Belas which contains twelve articles containing the meaning of communication prophetic which is divided into three sub-values.

This research uses data collection from textbook sources containing the Gurindam Dua Belas text, equivalent book references, literature catalogs, and bibliographies. Meanwhile, the credibility of the research is tested by the accuracy of the objects and results in operationalizing the concept. Researchers conducted research focusing on the Gurindam Dua Belas article which has prophetic communication value, namely value. The researcher then groups articles that contain elements of prophetic communication value and then explains them through Ferdinand de Saussure's semiotic analysis which contains the principles of signifier and signified in tabular form, then classifies sentences or stanzas that contain reasoned/not independent meaning (iconic), and freedom (arbitrator). Then it is explained with information related to the nisi of the gurindam. So that the results of the analysis can show the relationship between Gurindam Dua Belas and the values contained in the elements of prophetic communication.

## RESEARCH RESULT

Prophetic communication has the same range of values as Social Sciences The prophetic idea was initiated by Kuntowijoyo in many literatures. Value coverage contained in this includes the value of transcendence (*tu'minuna billah*) which discusses regarding the principles of divinity and life that can transcend, liberation (*nahi munkar*) discusses freedom, humanization (*amar ma'ruf*) which includes humanize humans. These three values will serve as guidelines for researchers to be able to describe and linked to the articles in Gurindam Dua Belas.

### 1. Transcendence (*Tu'minuna Billah*)

Transcendental in literary works refers to the interpretation and understanding of books holy over that something happened in the field. Understanding the interpretation of the book sacred is taken as a transcendental epistemology because the holy book is guidance that can transcend its time. Even though he has entered old age The Holy Bible is still used as a guide and direction for the lives of believers. Besides that The holy book is a revelation sent down by the Most Eternal. Gurindam is another way to communicate something in form work. Including the values of the elements of prophetic communication. In this case ie transcendence value. Based on the above reinforcement via GDB, the value obtained is dominantly contains the meaning of transcendence contained in several articles that will be described

This first Gurindam article discusses divine principles. The entire content of the first chapter of Gurindam contains the subject of divinity usually known as monotheism. The first article contains conditions and consequences humans live when they do not know God. This is shown through the stanza "Whoever knows Allah, commands him and will not do anything wrong." is a marker that shows the attitude of arbitrator (freedom) of meaning directly to show the intention that humans can believe in Allah SWT.

The Gurindam Twelve contained in the article above also broadcasts good messages regarding divine principles. Humans were created into this world in a state of nature and have God. This shows that every human being born into the world is already a Muslim. This was narrated by the Prophet in the hadith:

*"Every child is born in a state of nature, then it is the mother and father (who will play a role) in changing the child into a Jew, or Christian, or Magian..."* (HR. Bukhari).

## 2. Liberation (*Nahi Munkar*)

Liberation means liberation, liberating humans in the social sphere. Kuntowijoyo called liberation a language that shows evil and evil. This liberation and liberation, if related to religion, is something that frees people from destructive things and crimes, eradicates gambling, eradicates corruption and other crimes. However, in the language of science, nahi munkar means liberation from poverty, oppression or ignorance. Allah SWT. said that each of us is the best people born for fellow human beings to prevent evil. Just like the basis of the Qur'an regarding prophetism in the words of Allah SWT:

*"You are the best people born to humans, enjoining what is right, and forbidding what is wrong, and believing in Allah."* (QS. Ali-Imran: 110)

Freedom cannot be defined simply. One freedom will not interfere with another freedom. Islam is a religion that upholds the value of freedom. This is in line with the vision and mission brought by the Prophet Muhammad SAW. The Prophet brought his people from ignorance to a civilization full of knowledge. This is the same as if the da'wah message through poetry is given with humanist content. The humanist element is detected through the words contained in the interpreted poetry.

## 3. Humanization (*Amar Ma'ruf*)

Humanization can be interpreted in other words as humanizing humans. The position of humans in the world is equal and equal. Humanization does not stand and side with a group of people or groups of people who are minorities and the majority. The attitude of humanization is demonstrated by equality and equality between humans, ensuring that all humans are the same creatures before God. Therefore, the meaning of humanization in Gurindam Dua Belas is related to humanity and concern for fellow humans. Gurindam is more about the treatment of one human being with another human being in various groups and statuses.

## CONCLUSIONS AND RECOMMENDATIONS

Based on the results of research through literature study, semiotic analysis carried out by researchers by looking at the prophetic communication value of the Gurindam Dua Belas poetry, it can be concluded that the meaning is not free or indirect (iconic), free/direct (arbitrary), signifier, signified (signified). Not all articles in Gurindam twelve can be categorized as elements of prophetic communication value. The articles included in the value of prophetic communication include the first chapter, the second chapter, the fifth chapter, the eighth chapter, the ninth chapter, the sixth chapter, the eleventh

chapter, the twelfth chapter. Meanwhile, the other four articles do not contain the value of prophetic communication elements. A total of eight articles in the GDB were examined using Ferdinand de Saussure's semiotics, so the results were obtained regarding the meaning of direct (arbitrary) and indirect (iconic) signs, namely the first article only adheres to the arbitrary principle, the second article only adheres to the arbitrary principle, the fifth article adheres to the arbitrary principle with one stanza "learning never gets bored", the eighth article adheres to the iconic and arbitrator principle, the ninth article, the first line of each line adheres to the arbitrator principle and the second line of each stanza contains the iconic principle, the sixth article adheres to the arbitrator principle, the eleventh article adheres to the iconic and arbitrator principle, and the twelfth article adheres to the iconic and arbitrary principles. Prophetic communication which can be taken from the transcendence value (tu'minunabillah) is contained in the first and/second articles, the liberation value (nahi munkar) is contained in the fifth gurindam article, the eighth article, and the ninth article and the humanization value (amar ma'ruf) namely the article sixth, eleventh, and twelfth chapters.

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