

Unveiling the Profound Significance of Gurindam XII in the Quest for the Meaning of Life

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ABSTRACT

Abstract: Every culture possesses distinct rules and values that evolve and are collectively embraced by its people. The Malay community is no exception, as they adhere to a set of shared values, one of which is Gurindam XII. In alignment with this, Gurindam XII encompasses a wide array of values, particularly emphasizing the significance of life. The concept of life's meaningfulness among the Malay people pertains to their pursuit of self-discovery and personal growth, aiming to optimize the development of a purposeful existence. The purpose of this study is to present a categorized set of indicators derived from Gurindam XII that contribute to the understanding of life's meaning, thereby laying the groundwork for future researchers to investigate the meaning of life within the Malay society. The qualitative method employed in this research is a literature study. In conclusion, the values encapsulated in Gurindam XII are profound and comprehensive, necessitating a meticulous analysis to achieve the desired alignment. By the grace of Allah, this research has successfully formulated the core essence of Gurindam XII within the framework of the Meaning of Life component.

INTRODUCTION

Gurindam XII, composed of 12 chapters or 86 verses (Zaitun et al., 2018), exemplifies the essence of contemplation and religious knowledge in the context of Islam. This renowned poetic work, known for its brevity and thought-provoking nature, embodies the religious, intellectual, and moral character of the Melayu community (Abdullah et al., 2017). Drawing inspiration from the Qur'an and hadith, Gurindam XII conveys implicit yet profound messages that necessitate accurate interpretation (Kurmalasari, 2015). A central theme of Gurindam XII revolves around the cultivation of virtuous qualities, serving as a guiding principle in the quest for the meaning of life within the Melayu community (Zaitun et al., 2018). Classified as "Syi'r Al-Irsyadi" or didactic poetry, this work imparts life advice encompassing worship, the responsibilities of kings, obligations between parents and children, character development, social interactions, and serves as a foundational source for the Melayu people in understanding the meaning of life, second only to the Qur'an and Sunnah (Rahayu & Christin, 2018). The significance of Gurindam XII lies in its ongoing study and teaching, as it possesses inherent meaning and purpose meticulously crafted by its author, Raja Ali Haji. This deliberate construction ensures that the conveyed messages are comprehended accurately and effectively.

The first and second chapters of Gurindam XII provide guidance on religious matters, emphasizing the importance of faith. The third chapter delves into the realm of manners, advising restraint in speech and moderation in consumption. Chapter four addresses the cultivation of noble character, originating from one's heart and mind. Education and the cultivation of relationships with knowledgeable individuals are expounded upon in the fifth chapter. The sixth chapter delves into the significance of companionship, urging individuals to seek virtuous friends and genuine mentors who can guide them towards ethical conduct. Chapter seven offers valuable advice to parents, highlighting the crucial role they play in nurturing their children's character from a young age. Negating blind trust in untrustworthy individuals and avoiding prejudice are the focal points of chapter eight. Chapter nine deals with moral interactions between individuals, including gender dynamics and the pursuit of education, emphasizing self-control and devotion to strengthen one's faith. The tenth chapter underscores the religious and ethical obligations of children to respect and honor their parents. Chapter eleven provides guidance to leaders, urging them to avoid dishonorable acts, fulfill their responsibilities towards their subordinates, and uphold trust. The final chapter, twelve, offers religious advice, serving as a reminder for individuals to contemplate their mortality and the existence beyond death (Nurmawati et al., 2020; Sirait, 2018; Windiatmoko, 2016). In essence, Gurindam XII offers profound insights into the meaning of life through its religious and moral teachings. It stands as a testament to the wisdom of Raja Ali Haji and continues to captivate scholars and enthusiasts, inspiring ongoing exploration and dissemination of its valuable lessons.

The findings of the study conducted by Zaitun et al. (2018) assert that the utilization of Gurindam XII serves as a catalyst for fostering innovative, religious, interactive, and engaging learning experiences. The ultimate objective is to cultivate individuals who embody exemplary character across all facets of life. Consequently, it becomes imperative to meticulously examine the intrinsic value of life encapsulated within Gurindam XII, ensuring its correct interpretation.

The fulfillment of personal meaning in life can be regarded as a contribution to hope and optimism, notwithstanding the adversities one may face. The concept of meaning can be defined as "the presence...a sense that individuals can comprehend or find order and coherence in their existence" (Bhattacharya, 2011). Previous research has defined life's meaning in terms of coherence, understanding of life and the world, and having a sense of purpose (Dezutter et al., 2014; Ho et al., 2010). Operationally, meaning comprises four pivotal components: purpose, understanding, responsible action, and enjoyment or evaluation. These components are essential for a meaningful life, and their functionality relies on four key psychological processes: motivation (goals), cognitive processes (understanding), social and moral dimensions (responsibility), and affective aspects (enjoyment or evaluation) (Steger et al., 2006; Wong, 2013). Lambert et al. (2010) define meaning as having a sense of direction, order, and purpose in one's existence, alongside a clear personal identity and heightened social awareness.

The pursuit of life's meaning is an individual and personal journey of self-discovery, as it cannot be bestowed by others but must be actively sought (Andriyanti et al., 2017). Those who have discovered the meaning of life possess the ability to interpret their purpose and act in accordance with it within this world (Ginting et al., 2019). The existence of life's meaning is intricately connected to one's self-perception and cultural influences (N. Hidayah et al., 2018). Empirical studies (Dezutter et al., 2014) have demonstrated that higher levels of meaning in life are correlated with increased positive emotions, vitality, self-esteem, reduced depressive symptoms, and lower health risk behaviors. The fulfillment of life's meaning necessitates adherence to certain essential elements, allowing individuals to utilize their unique abilities while recognizing the commonalities in the pursuit of meaning.

According to Frankl (1985) and Psarra & Kleftaras (2013), individuals can find meaning in three ways: 1) through experiential values, by deriving satisfaction from life experiences (e.g., enjoying music, appreciating nature, or forming relationships); 2) through creative values, by creating and contributing to life (e.g., building a house or upholding beliefs); and 3) through attitudinal values, by making free choices when confronted with inevitable suffering or uncontrollable circumstances. In accordance with Gurindam XII, cultural values within society significantly influence behavior (Ghoni & Bodroastuti, 2012), cognitive processes (Ira Setiawan, 2008), and problem-solving perspectives. Cultural heritage is directly perpetuated by succeeding generations (Syarifuddin & Nurlatipah, 2015). Furthermore, the formation of life's meaning is strongly influenced by the prevailing culture within a community (Sh, 2014a). Research has demonstrated the influence of cultural values on the development of life's meaning (Kiang & Fuligni, 2010). Chinese culture, for instance, constitutes the foundation for the Chinese community's perception of life's meaning, shaping their worldview (Zhang et al., 2016).

The study conducted by Rehayati and Farihan (2017) reveals that Gurindam XII holds significant psychological significance among the Malay community in Riau-Lingga, thereby establishing itself as an emblematic identity for Riau Malay and Riau Islands. Consequently, the philosophical values embedded in Gurindam XII form the fundamental basis for the meaning of life within Malay society, thus serving as the cornerstone for the formation and realization of the cultural values inherent in Gurindam XII. Abdullah et al.'s study (2017) demonstrates that Gurindam XII, as a concise yet profound literary masterpiece, stands as a testament to the unwavering efforts of Raja Ali Haji, an esteemed intellectual figure within the Malay community. Raja Ali Haji's aim was to elevate and civilize the nation through his writings, thus contributing to the rich tapestry of the nation's cultural heritage. Moreover, Malik's research (2015) titled "Nilai-Nilai Budi Pekerti Dalam Karya Raja Ali Haji" confirms that Gurindam XII encompasses numerous values, such as religious devotion, honesty, tolerance, discipline, hard work, creativity, democracy, patriotism, appreciation for achievements, and social concern. Notably, these values, including the character-building aspect, serve as a guiding reference for individuals in their daily lives, particularly in fostering a morally upright and promising younger generation within the Malay community. Aligned with previous research, the present study focuses on elucidating and categorizing the values embedded in Gurindam XII within the framework of the components of the meaning of life, as outlined by Frankl (1985). By undertaking this endeavor, we aim to facilitate the harmonious integration and practical utilization of Gurindam XII based on the specific requirements for fulfilling the meaning of life. According to Wong (1989), an individual who attains ego-integrity is characterized by a balanced investment in self and others. Such individuals transition from a preoccupation with material possessions to an engagement with meaningful ideas, ultimately leading purposeful lives. In light of this, the objective of this Gurindam writing is to serve as a guiding principle for the nation, enabling individuals to navigate the righteous path in accordance with religious demands and the Melayu customs aligned with Sharia rules (Nurfadilah, 2018a).

The primary goal of this study is to optimize the exploration of the meaning of life within the Malay community. To accomplish this, the research is designed to provide a comprehensive framework that empowers the Malay community to easily incorporate the values inherent in Gurindam XII and leverage the wisdom of the Riau Malay and Riau Archipelago communities in their quest for a purposeful existence.

METHOD

This literature review aims to establish the relationship between variables while accounting for variations from multiple sources (Tjahjono, 2018). The review encompasses a theoretical analysis of literature, including books, articles, documents, notes, research reports, and other relevant sources with clear references (Rayat, 2019). Additionally, an integrative literature review approach is adopted, focusing on the key ideas and findings from cited articles to synthesize a summary of research trends and accomplishments (Abdi Mirzaqon & Budi Purwoko, 2017; Aminati & Purwoko, 2013; Azizah, 2017; Khatibah, 2011; Natonis, 2019; Sari, 2020). The purpose of this literature review, as referenced in Rayat (2019), is twofold. Firstly, it aims to determine the anticipated contributions of the proposed research, highlighting and justifying the intended impacts of the study. Secondly, it serves to lay the groundwork for the research, providing the essential foundation upon which the study will be built. To facilitate this process, the stages of literature research involve following specific steps, as outlined by Abdi Mirzaqon and Budi Purwoko (2017), Azizah (2017), and Sari (2020).

The data sources utilized were primarily secondary in nature, consisting of documents such as articles, research reports, theses, and dissertations published by other researchers (M. T. A. Hidayah & Kurniawan, 2018). The research focuses on two main topics: 1) Gurindam XII, and 2) the Meaning of Life. Various techniques were employed for data collection, including the examination of books, articles, research reports, records, and scientifically valid sources pertaining to the chosen topics. The research instruments utilized in this study comprised a checklist for classifying research materials, a schema or map for organizing the writing, and a specific format for research notes (Abdi Mirzaqon & Budi Purwoko, 2017; Azizah, 2017). Regarding data analysis, the Content Analysis method was employed, allowing for the generation of valid inferences that could be examined in context. Rigorous scrutiny was applied during the review process to prevent and address any potential misinformation, involving cross-referencing between different sources and revisiting the literature while paying attention to relevant notes (Abdi Mirzaqon & Budi Purwoko, 2017; Azizah, 2017; Sari, 2020).

FINDINGS

The characteristics of Gurindam, as extensively described in prior scholarly works (Harliyana, 2018; Windiatmoko, 2016), are outlined below. Firstly, each stanza of Gurindam XII consists of precisely two lines. Secondly, the syllable count in each line varies, typically ranging between 10 and 14. Thirdly, the poem often possesses a discernible rhythm. Fourthly, there exists a profound interconnection between the first and second lines, resembling compound sentences that frequently establish a cause and effect relationship. Finally, the predominant theme of Gurindam XII pertains to conveying advice and stating universal truths.

The profound meaning inherent in Gurindam XII necessitates careful interpretation and introspection to effectively communicate its underlying message. Numerous scholarly articles have expounded upon the contents of Gurindam XII, including works by Bachdim (2005), Sirait (2018), Amin (2012), and Melati (2014).

Table 1. Chapters and Verses in Gurindam XII

First Chapter (P.1)	Second Chapter (P.2)
<i>Barang siapa tiada memegang agama Sekali-kali tiada boleh dibilangkan nama.</i>	<i>Barang siapa mengenal yang tersebut, tahulah ia makna takut.</i>
<i>Barang siapa mengenal yang empat, maka ia itulah orang yang ma'rifat.</i>	<i>Barang siapa meninggalkan sembahyang, beperti rumah tiada bertian.</i>
<i>Barang siapa mengenal Allah, Suruh dan tegahnya tiada ia menyalah.</i>	<i>Barang siapa meninggalkan puasa, tidaklah mendapat dua tamasya.</i>
<i>Barang siapa mengenal diri, maka telah mengenal akan Tuhan yang bahari.</i>	<i>Barang siapa meninggalkan zakat, tiadalah hartanya boleh berkat.</i>
<i>Barang siapa mengenal dunia, tabulah ia barang yang terpedaya.</i>	<i>Barang siapa meninggalkan haji, tiadalah ia menyempurnakan janji.</i>

*Barang siapa mengenal akhirat,
tabulah ia dunia mudarat.*

Third Chapter (P.3)	Fourth Chapter (P.4)
<i>Apa bila terpelihara mata, Sedikitlah cita-cita.</i>	<i>Hati kerajaan dalam tubuh, jikalau zalim segala anggota pun roboh.</i>
<i>Apabila terpelihara kuping, khabar yang jahat tiadalah damping.</i>	<i>Apabila dengki sudah bertanah, Datanglah daripadanya beberapa anak panah.</i>
<i>Apabila terpelihara lidah, niscaya dapat dari padanya faedah.</i>	<i>Mengumpat dan memuji bendaklah piker, di situlah banyak orang yang tergelincir.</i>
<i>Bersungguh-sungguh engkau memelihara tangan, Daripada segala berat dan ringan</i>	<i>Pekerjaan marah jangan dibela, nanti hilang akal dikepala.</i>
<i>Apabila perut terlan penuh, Keluirlah fi-il yang tiada senonoh.</i>	<i>Jika sedikitpun berbuat bohong, boleh diumpamakan mulutnya pekong.</i>
<i>Anggota tangan bendaklah ingat, disitulah banyak orang yang hilang semangat.</i>	<i>Tiada orang yang amat celaka, aib dirinya tiada ia sangka.</i>
<i>Hendaklah pelihara kaki, dari pada berjalan yang membawa rugi.</i>	<i>Bakbil jangan diberi singgah, Itupun perampok yang amat gagah.</i>
	<i>Barang siapa yang sudah besar janganlah kelakuannya membuat kasar.</i>
	<i>Barang siapa perkataan kotor, Mulutnya itu umpama kotor.</i>
	<i>Dimata tabu salah diri, jika tidak orang lain yang berperi.</i>
	<i>Pekerjaan takabur jangan diperih Sebelum mati didapat juga sepih.</i>
Fifth Chapter (P.5)	Sixth Chapter (P.6)
<i>Jika hendak mengenal orang berbangsa, lihat kepada budi dan bahasa.</i>	<i>Carilah olehmu akan sahabat, yang boleh dijadikan obat.</i>
<i>Jika hendak mengenal orang yang berbahagia, Sangat memeliharakan yang sia-sia.</i>	<i>Carilah olehmu akan guru, Yang boleh tabukan tiap seteru.</i>
<i>Jika hendak mengenal orang mulia, lihatlah kepada kelakuan dia.</i>	<i>Carilah olehmu akan isteri, yang boleh menyerahkan diri.</i>
<i>Jika hendak mengenal orang yang berilmu, Bertanya dan belajar tiadalah jemu.</i>	<i>Carilah olehmu akan kawan, pilih segala orang yang setiaman.</i>
<i>Jika hendak mengenal orang yang berakal, di dalam dunia mengambil bekal.</i>	<i>Carilah olehmu akan abdi, yang ada baik sedikit budi.</i>
<i>Jika hendak mengenal orang yang baik perangai, lihat pada ketika bercampur pada orang yang ramai.</i>	
Seventh Chapter (P.7)	Eighth Chapter (P.8)
<i>Apabila banyak berkata-kata, Di situlah jalan masuk dusta.</i>	<i>Barang siapa kebiatan akan dirinya, Apalagi kepada lainnya.</i>
<i>Apabila banyak berlebih-lebih suka, itulah tanda hampir duka.</i>	<i>Kepada dirinya ia aniaya, orang itu jangan engkau percara.</i>
<i>Apabila kita kurang siasat,</i>	<i>Lidah yang suka membenarkan dirinya,</i>

<i>itulah tanda pekerjaan bendak sesat.</i>	<i>daripada yang lain dapat kesalahannya.</i>
<i>Apabila anak tidak dilatih, jika besar bapaknya letih.</i>	<i>Daripada memuji diri hendaklah sabar, biar pada orang datangnya kebar.</i>
<i>Apabila banyak mencela orang, itulah tanda dirinya kurang.</i>	<i>Orang yang suka menampakan jasa, Setengah daripada syirik mengaku kuasa.</i>
<i>Apabila orang yang banyak tidur, sia-sia sahajalah umur.</i>	<i>Kejahatan diri sembunyikan, kebaikan diri diamkan.</i>
<i>Apabila mendengar akan kabar, menerima itu hendaklah sabar.</i>	<i>Keaiban orang jangan dibuka, Keaiban diri hendaklah sangka.</i>
<i>Apabila mendengar akan aduan, membicarakannya hendaklah cemburuan.</i>	
<i>Apabila perkataan yang lemah lembut, lekas segala orang mengikut.</i>	
<i>Apabila perkataan yang amat kasar, lekaslah orang sekalian gusar.</i>	
<i>Apabila pekerjaan yang amat benar, tidaklah boleh orang berbuat onar.</i>	
<u>Ninth Chapter (P.9)</u>	<u>Tenth Chapter (P.10)</u>
<i>Tabu pekerjaan tak baik, tetapi dikerjakan.</i>	<i>Dengan bapak jangan durhaka, supaya Allah tidak murka.</i>
<i>Kejahatan seorang perempuan tua, Itulah iblis punya punggawa.</i>	<i>Dengan ibu hendaklah hormat, supaya badan dapat selamat.</i>
<i>Kepada segala hamba-hamba jara, di situlah saitan tempatnya manja.</i>	<i>Dengan anak janganlah lalai, supaya dapat naik ketengah badai.</i>
<i>Kebanyakan orang yang muda-muda, di situlah tempatnya syaitan tempatnya berkuda.</i>	<i>Dengan isteri dan gundik janganlah alpa, supaya kemaluan jangan menyerpa.</i>
<i>Perkumpulan laki-laki dengan perempuan, di situlah punya jamuan.</i>	<i>Dengan kawan hendaklah adil, supaya tangan jadi kapil.</i>
<i>Adapun orang tua yang bemat, syaitan tak suka membuat sahabat.</i>	
<i>Jika orang muda kuat berguru, gurindam dengan syaitan jadi berseteru.</i>	
<u>Chapter Kesebelas (P.11)</u>	<u>Chapter Kedua Belas (P.12)</u>
<i>Hendaklah berjasa, kepada yang berbangsa.</i>	<i>Raja musakat dengan menteri, seperti kebun berpagar duri.</i>
<i>Hendaklah jadi kepala, buanglah perangai yang cela.</i>	<i>Betul hati kepada raja, tanda jadi sembarang kerja.</i>
<i>Hendaklah memegang amanat, Buanglah khianat.</i>	<i>Hukum adil atas rakyat, Tanda raja boleh inayat.</i>
<i>Hendaklah marah, dabulukan bujah.</i>	<i>Kasihkan orang yang berilmu, Tanda rahmat atas dirimu.</i>
<i>Hendaklah dimulai, Jangan memulai.</i>	<i>Hormat akan orang yang pandai, Tanda mengenal kasa dan candai.</i>
<i>Hendaklah ramai, murahkan perangai.</i>	<i>Ingat dirinya mati, Itulah asal berbuat bukti.</i>
	<i>Akhirat itu telalu nyata,</i>

Gurindam XII encompasses a set of profound values that guide individuals towards a meaningful existence. These values can be categorized as follows: (a) Chapter I and II expound upon religious devotion, providing guidance on how humans should worship their Creator, (b) Chapter III addresses etiquette, emphasizing the importance of refraining from superfluous speech and adopting moderation in food consumption, (c) Chapter IV emphasizes the cultivation of noble character, which emanates from both the heart (conscience) and the mind, (d) Chapter V underscores the significance of education and fostering connections with knowledgeable individuals, (e) Chapter VI advocates for the importance of associations, encouraging individuals to seek virtuous companions and seek guidance from a true mentor who imparts wisdom regarding moral discernment, (f) Chapter VII advises parents to instill moral values and character development in their children from a young age, recognizing that neglecting this responsibility may lead to future burdensome consequences for parents, (g) Chapter VIII cautions against placing trust in ignorant individuals and avoiding prejudice towards others, (h) Chapter IX offers advice on moral conduct between genders and the realm of education, emphasizing self-control in interpersonal relationships and unwavering commitment to religious worship to fortify one's faith, (i) Chapter X stresses the filial duty of children to respect and honor their parents, (j) Chapter XI provides guidance for leaders to uphold integrity, fulfill their obligations towards subordinates, and refrain from acts of betrayal, and finally, (k) Chapter XII (concluding passage) imparts religious advice to consistently remember the inevitability of death and the eternal life hereafter (Nurfadilah, 2018b; Suhardi, 2017). Although the above overview provides a global understanding of the values encapsulated in Gurindam XII, a more comprehensive exploration is required to ensure the proper internalization of these values.

Life Meaning Components

Exploring the Meaning of Life and Developing a Life Philosophy are Vital Concerns that Undergo Significant Maturation during Adolescence, a Period Marked by Identity and Role Confusion (Ho et al., 2010). Three Categories of Life's Meaning can be Identified: (1) Creative Values encompass the individual's ownership of values manifested through activities involving innovation, discovery, and the creation of novel contributions to society. This may be exemplified by achievements in organizational settings, work endeavors, leadership roles, and committee participation. (2) Experiential Values denote the values individuals encounter while engaging in and deriving pleasure from various life experiences. These may include the appreciation of affection or the significance of genuine friendships within social organizations. (3) Attitudinal Values represent the responses and attitudes individuals adopt in the face of their destinies or challenging circumstances. For instance, students' reactions towards academic failures, setbacks in non-academic achievements, or their struggles to attain independence serve as manifestations of attitudinal values (Ginting et al., 2019; Hanafi et al., 2018 C.E.; Ernawati, 2014).

The Incorporation of Gurindam XII within the Meaning of Life

In this study, we explore the process of internalizing Article Gurindam XII and its implications for the fundamental understanding of the meaning of life. By integrating Gurindam XII into the conceptual framework of life's purpose and significance, we aim to shed light on the intricate relationship between this literary piece and the broader existential inquiries that surround the quest for meaning.

The abstract nature of the value inherent in Gurindam XII poses challenges in expressing it concretely, as its content leans more towards the formulated. To comprehend its true meaning, a thorough reading and consultation of books, particularly those interpreted by Malay cultural experts, is essential, with specific emphasis on Gurindam XII (Azmi & Zainal, 2016). Research conducted by Putera and Ilyas (2020) reveals three predominant factors that contribute to the dominance of divine educational values in Gurindam XII by

Raja Ali Haji, namely sociological, religious, and intellectual backgrounds. Gurindam XII stands as a literary piece that can be retrospectively applied to the behavioral patterns of individuals in contemporary society (Rozak, 2017).

A successful internalization of the values encapsulated in Gurindam XII into the authentic and comprehensive components of life necessitates a well-defined process. Firstly, it entails deciphering and distilling the essence of Gurindam, followed by aligning its meaning with the components of life. This process necessitates reliable sources of reference, such as books or articles authored by experts well-versed in the intricacies of Gurindam XII, to ensure accurate interpretation and prioritization of the inherent values. Although the process of uncovering the meaning of one's life may differ, scholars uniformly acknowledge its significance (Steger et al., 2006). Empirical research conducted by Kim et al. (2014) and O'Connor and Chamberlain (1996) elucidate the facts pertaining to the meaning in life, highlighting individuals' inclination to perceive their lives as meaningful and their motivation to restore meaning in the face of threats.

While individuals may vary in what they consider meaningful in life, previous research has identified several key sources (Macdonald et al., 2014). These include meeting basic needs such as food, shelter, and security; engaging in recreational or hobby activities; pursuing creative endeavors; fostering personal relationships with family and friends; achieving personal milestones in education or career; experiencing personal growth and acquiring wisdom or maturity; engaging in social and political activism, such as peace movements or environmental campaigns; practicing altruism; embracing eternal values and ideals such as truth, goodness, beauty, and justice; adhering to traditions and culture, including one's ethnocultural heritage or affiliations; leaving a lasting legacy for posterity; and engaging in religious practices. The subsequent sections will provide a detailed exposition on how the values embodied in Gurindam XII can be integrated into the components of meaning in life.

Table 2. The Incorporation of Gurindam XII within the Meaning of Life

The Essence of Gurindam XII Meanings	The Meaning of Life Component
<p>(P.1) equire every individual who is a Muslim especially Melayu people to know who the creator is and why he was created? And what's in the world. As well as carrying out Islamic Sharia with a breath by what was taught by the Prophet Muhammad Salaulahuwaalaihivassalam and that was cured by the companions. If it is run well, God willing, every individual will be good and become a person who is eager to run a life and is creative and visionary because he will get help from the All-knowing Rabb.</p>	
<p>(P.2) Encouraging individuals to carry out the rules of Islam correctly and seriously this is an obligation that every Muslim and Muslim depends on. If carried out properly and let go because of God then God will facilitate our journey in the World before heading to eternal life.</p>	<i>Creative values</i>
<p>(P.7) Thinking about all the actions and actions that are carried out means that the individual becomes a meticulous person in dealing with life by planning everything from work, friendship, family, and education matters. And avoid things that can harm him both from the front and back. Finally, ask God for help so that all that is planned can be done well and get the blessing of Allah the All-Knowing.</p>	
<p>(P.12) Humans are sent as leaders on earth and each individual becomes a leader in their respective families. Therefore we must agree to refer to the rules of religion and the most knowledgeable of the rules of religion is the ulama who go straight. Then ask for advice from the scholars/ustadz to make our lives straight and get a blessing from God. And we can complete our tasks in the world well.</p>	
<p>(P.3) As soon as an individual is required to keep the deposit given by God, especially to protect all members of the body without exception, from the loss or sin that will destroy the culprit. Many benefits and benefits are obtained if a person can control himself well is like going to get the value of self-love, keep people from behaviors that harm their future, keep away from heart disease and birth, and get experiences that can be set as examples for themselves and others.</p>	<i>Experientia values</i>

The Essence of Gurindam XII Meanings	The Meaning of Life Component
<p>(P.5) Someone trying to pay attention to the goodness of others and observe the benchmarks of goodness are the rules of Islamic religion something is considered good if it is following Islamic religious rules and is considered bad if the Islamic teachings. The goal is for individuals to become successful individuals in navigating life in the world. The best example is the Prophet Muhammad Salaulahuwaalaihivassalam because the purchase is a child of Adam whom all perfection gathered in him, both from the words, deeds, relationships with his wife with children and with his friends and with the wider community. If you want to succeed, then we should follow in his footsteps without adding and subtracting whatever he has inherited.</p>	
<p>(P.8) Wise a person can be seen from what he did to what has been entrusted to him in the form of objects or something that he had from birth. Especially in the individual becomes his holiness of all forms of destructive immorality that leads to destruction. Let the individual take good care of himself because this is one of the rewards and observances of what God has given us and we can take many benefits and lessons from him.</p>	
<p>(P.10) The individual should maintain his relationship with the family, especially to the father, mother, wife, and children. If the parents' families are the best if they bless us, then calm down our lives and be generous because of the obligation of a child to be devoted to both parents as long as it does not contradict Islamic law. If carried out, the experience that will be obtained in the process of life will become easier and more meaningful with the permission of Allah, the Most Gracious.</p>	
<p>(P.4) Someone tries to maintain the purity of the heart so that his soul becomes good. Much damage is caused if diseases such as envy, jealousy, high emotion, and lying all of which will cause permanent damage to the heart of each person if they do not repent to Allah the Most Merciful. Many good responses can be raised from the benefits of individuals becoming hearts such as being a calm individual, like the goodness of others, easy to pray for others, like to help and become more grateful individuals.</p>	
<p>(P.6) A person is asked to seek out and associate with people who are good in words, behavior, and relationship with God. If someone maintains his relationship with God then God willing is the right person. Like looking for friends, friends, leaders, and looking for a wife is recommended to put the elements of religion first. If this is fulfilled, a person will get peace in hanging out and making friends and many will take good temperaments such as being devout in worship, good words, low self-esteem, not arrogant, generous, and easy to help a friend if he has difficulties.</p>	<i>Attitudinal values</i>
<p>(P.9) Someone is asked to improve their quality in the form of, diligently inquiring religious knowledge, saving money in spending wealth, and avoiding associations of men and women because this is detrimental to both. Many take actions that make it easy to improve the quality of self, both directly come, participate, and even in long-distance by utilizing the technology that is currently developing.</p>	
<p>(P.11) Should maintain self-authority and maintain behavioral responses and words towards other people, if this is applied there will be appreciation and respect from the community. As well as making us more meaningful in understanding ourselves, in line with this, it</p>	

The Essence of Gurindam XII Meanings	The Meaning of Life Component
will be easy to see the extent to which we become good according to Islamic law.	

In order to facilitate a comprehensive comprehension of the assimilation process regarding the values embedded within Gurindam XII, the internalization of life's fundamental aspects can be delineated as follows:

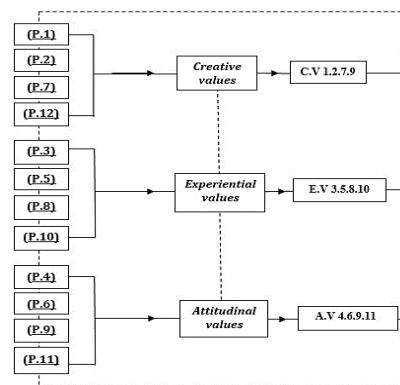


Figure 1. Patterns of Meaning of Life Formation Based on Gurindam XII

Research findings (Sh, 2014b) suggest that the meaningfulness of life is influenced by both past experiences and the cultural milieu of the Melayu community. The Melayu culture, which includes the utilization of Gurindam XII, plays a significant role in shaping their understanding of the meaning of life. It is worth noting that Melayu individuals inherently possess a set of meaningful values, deeply rooted in the teachings of the Qur'an and Sunnah, thus necessitating compliance with Islamic law. Componentially, the twelve Gurindam embody the core elements of Frankl's concept of life purpose. However, the primary challenge lies in the internalization of these values by individuals and their subsequent application in everyday life.

CONCLUSION

In general, the values encompassed within Gurindam XII possess a comprehensive scope that necessitates thoroughness and profound interpretation in order to encapsulate the essence inherent in each article. This particular study aims to distill the essence of each article into the concept of the meaning of life, with subsequent internalization of the findings, which are then articulated through the extensive range of values embodied in Gurindam XII. This initial process provides valuable insight into the longstanding engagement of the Malay people with Gurindam, aligning with their ongoing endeavor to construct the meaning of life based on the values enshrined within Gurindam XII. By establishing this foundational framework, we aim to facilitate the mapping of indicators pertaining to the meaning of life within Malay society. Furthermore, within a broader discourse, we propose that future researchers undertake investigations to gauge the extent to which the appreciation of life among the Malay community aligns with the values propagated in Gurindam XII.

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