

## The Analysis of Language Style of Gurindam Dua Belas Written by Raja Ali Haji

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**How to cite this article (in APA style).** Zulfadhli, M., & Lakawa, A.R. (2022). The analysis of language style of gurindam dua belas written by raja ali haji. *Jurnal Pendidikan Bahasa dan Sastra*, 22(1), 105-117, doi: [https://doi.org/10.17509/bs\\_jpbsp.v22i1.47657](https://doi.org/10.17509/bs_jpbsp.v22i1.47657)

**History of article.** Received (January 2021); Revised (March 2021); Published (April 2021)

**Abstract.** This research emphasizes on the importance of exploring the language style of Raja Ali Haji's *Gurindam Dua Belas* which is implicitly conveyed through diction, parallelism, and figure of speech. This study conducted qualitatively focusing on descriptive analysis in which data was taken from the book of Raja Ali Haji's *Gurindam Dua Belas*. The book consists of 12-Articles published in collaboration between the City Government of Tanjungpinang and The Foundation of Panggung Melayu. This is a documentation study by using triangulation technique of analysis covering data reduction, data presentation, and data conclusion. The results show that there are 66 specific dictions and 17 general dictions found in the book. In addition, the analysis of language style is also related to parallelism in which intermittent parallelism has differences in its location which can be found in 11 out of 12 Articles of Raja Ali Haji's *Gurindam Dua Belas*. Whereas, rarely used parallelism, the repetition of syllables or phrases at the same positions is only found in 1 out of 12 Articles. Finally, the analysis of language style is correlated to the largest figures of speech which is 44 metaphorical figures, while the smallest is 5 *sinekdoke* figures. In conclusion, language style is an effective means of providing teaching guidance by showing the beauty of literary works. This signifies the importance of language styles as a means of expressing messages depicted from Raja Ali Haji's *Gurindam Dua Belas*.

**Keywords:** Language style; gurindam dua belas; raja ali haji

### Analisis Gaya Bahasa Gurindam Dua Belas Karya Raja Ali Haji

**Abstrak.** Penelitian ini dilatarbelakangi oleh pentingnya menggali gaya bahasa dalam *Gurindam Dua Belas* karya Raja Ali Haji yang disampaikan secara tersirat yang meliputi diksi, paralelisme, dan majas. Penelitian ini dilakukan secara kualitatif dengan fokus pada analisis deskriptif dimana data diambil dari Teks Gurindam Dua Belas karya Raja Ali Haji. Teks tersebut terdiri atas dua belas pasal yang diterbitkan atas kerjasama Pemerintah Kota Tanjungpinang dan Yayasan Panggung Melayu. Penelitian ini menggunakan teknik pengumpulan data melalui studi dokumentasi dengan menggunakan teknik analisis triangulasi yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa diksi yang ditemukan dalam *Gurindam Dua Belas* adalah diksi khusus berjumlah 66 buah sedangkan diksi yang terkecil digunakan, yaitu diksi umum berjumlah umum berjumlah 17 buah. Selain itu, analisis gaya bahasa berkaitan pula dengan paralelisme yang paling banyak ditemukan adalah paralelisme berselang memiliki perbedaan pada letaknya yang terdapat dalam 11 Pasal dari 12 Pasal *Gurindam Dua Belas* karya Raja Ali Haji, sedangkan paralelisme yang jarang digunakan, yakni perulangan suku kata atau frasa yang sama pada posisi yang sama terdapat dalam 1 Pasal dari 12 Pasal *Gurindam Dua Belas* karya Raja Ali Haji. Terakhir, analisis gaya bahasa berkaitan dengan majas yang terbesar digunakan dalam *Gurindam Dua Belas* karya Raja Ali Haji adalah majas metafora berjumlah 44 buah, sedangkan majas terkecil digunakan adalah majas sinekdoke berjumlah 5 buah. Berdasarkan penelaahan tersebut, penulis memberikan gambaran bahwa gaya bahasa merupakan sarana efektif dalam memberikan tunjuk ajar dan keindahan karya sastra. Hal ini menandakan pentingnya gaya bahasa dalam pengungkapan pesan yang terkandung dalam *Gurindam Dua Belas* karya Raja Ali Haji.

**Kata kunci:** Gaya bahasa; gurindam dua belas; raja ali haji

## INTRODUCTION

*Gurindam* is a renowned old literature in the 19<sup>th</sup> century, a literary work consisting of two lines, that has a cause-effect relationship and encompasses message, advice, counsel, and guidance to be used as guidelines for human life. The term *gurindam* comes from Tamil language (Indian), namely *kirindam* which means first, proverbs, or parables. *Gurindam* is an old literature consisting of two lines of causal relationship. Apart from that, *gurindam* is also contained teaching, advice, or guidance that was well-developed in the Malay palace environment (Emzir & Rohman, 2016). *Gurindam* is a bound poem in the form of two double lines. The ending rhyme is the same, namely a/a. The first line is recognized as the cause while the second line as the effect (Masri et al., 2006). *Gurindam* is a type of 'Sha'er Melarat' that contains good thoughts and positive values (Za'aba, 1965).

One of the famous writers is Raja Ali Haji whose work is *Gurindam Dua Belas*. Raja Ali Haji has succeeded in creating the *gurindam* genre as a separate form of poetry on the same level as Hamzah al-Fansuri's work in introducing the poetry genre in the Malay poetry tradition (Kratz, 2001). According to the results of the research by Windiatmoko showed that *Gurindam Dua Belas* contain the values of character education, namely honesty, love of reading, and social care (Windiatmoko, 2016). Other results from the research of Budiman, *Gurindam Dua Belas* is a guide to the life of the Malay community that contains values, one of which is the value of anti-corruption education (Budiman, 2017). Based on the many values contained in *Gurindam Dua Belas*, it is important to examine its contents in depth.

The authorship of the first Malay writer, Raja Ali Haji has opened the history of Malay literature (Maier, 2001). Raja Ali Haji was a Malay who was productive in writing, which was different from the writer at that time because he was

really good at presenting moral messages in Islamic ethics (Suwardi, 2008). Based on his work, Indonesian government through the Presidential Decree of the Republic of Indonesia No. 089/TK/2004 appointed that Raja Ali Haji as the National Hero in the Indonesian language through the masterpiece of *Gurindam Dua Belas*. Through the poem *Gurindam Dua Belas*, Raja Ali Haji intends to provide lessons related to values, norms, and ethics that have coherence through teaching religion, education, politics, philosophy, and law (Sirait, 2018).

*Gurindam Dua Belas*, for the People of Riau Islands, is a pride and proof of the glory of national literature as well as a marker of the wealth of literary in the ancient times. *Gurindam Dua Belas* is a phenomenal masterpiece of the Malay community as well as a point of departure in the history of literature within the archipelago. Traditional Malay poetry such as pantun, syair, and *gurindam* is a reflection of the values and thoughts of the traditional Malay community whose thoughts are not only useful for their time but are also relevant for every (Omar & Janoory, 2017). *Gurindam Dua Belas* is full of Islamic educational values and ethical moral messages in people's lives, therefore Junus explained that *Gurindam Dua Belas* is not only of high literary and poetic value, but this work can also be classified as syiar (Sujarwanto, 2002).

However, along with the times, the lack of interest in studying historical relics, especially in the world of literature, is the biggest reason for the disappearance of noble values from literary works (Supriyadi et al., 2020). Considering that currently the city of Tanjungpinang is one of the gateways for foreign tourists, it is very easy to be entered by the influence of the progress of the times or globalization. So that *Gurindam* can still exist and being one of the icons of ethnic Malays, it is best to carry out various revitalizations by the local government (Sirait, 2018). To maintain the value of *Gurindam Dua Belas*,

it is necessary to conduct an in depth study of its contents. This is done in order to strengthen the contents of the gurindam and the values contained.

There are many aspects that can be explored through Raja Ali Haji's *Gurindam Dua Belas*, such as syntax, teaching, character value, rhythmic rhymes, language style, and so on. This is showed by some previous research about *Gurindam Dua Belas*. A research about syntax of *Gurindam Dua Belas* has been done by Zulfadhli that showed based on the analysis of the syntactic form, it is identified that each article has a different sentence structure (Zulfadhli et al., 2021). Kumalasari & Hamdan has focused on the research about character value that showed the contents of *Gurindam Dua Belas* have a lot of character values or character building (Kurmalasari & Hamdan, 2015). Farisi has been done a research about the existence of sound in Raja Ali Haji's Poems that showed viewed from various angles, Raja Ali Haji is a poet who maintains writing patterns related to the selection of diction, style, and rhyme patterns which in this case the researcher calls pronunciation (Farisi, 2020).

Another aspect that can be explored in *Gurindam Dua Belas* is language style. Language style is a way of expressing thoughts through language that represents the author's identity (Keraf, 2010). A research from Najah, et.al about language style in literature work of poetry showed that through analysis of language style, a literature work can be explored about the value by analyzing the characteristics consisted of diction, parallelism, and figure of speech (Najah et al., 2021). Research about language style of literature work has been done by some researchers (Hasanah et al., 2019; Najah et al., 2021). However, research about language style especially in *Gurindam Dua Belas* is still limited. Based on previous research, the articles that have been published or written by other authors discuss more about sentence structure, values, and rhyming patterns, while what the current

author offers examines language style more fully and specifically, how to connect diction, parallelism. and figure of speech as a unified study of language style. However, language styles are the focus of analysis in this study that was taken from the book of Raja Ali Haji's *Gurindam Dua Belas*.

Language styles are found in many literary works, especially in classical Malay literature (Fauzi, 2014). Contemporary and classical literature both have a style of language, the reason to focus on Malay literature is the researcher want to more emphasis on classical literature as a preservation and revitalization of a literary work so that it is not timeless. If, further examined, language style provides its own characteristics into a literary work. Language styles shows how literary writers express and present their ideas. The appearance or expression of ideas through literary works is manifested in the form of language style. Each author in the literary work will show the use of language with its own characteristics and patterns that distinguish it from other (Triani et al., 2019). Thus, language style becomes an interesting area to be investigated. The previous research from Aritonang, et.al about language style analysis in classical literature of Syair Sidang Fakir Empunya showed that there are four language styles, namely hyperbole, simile, personification and metaphor so that readers can understand and think about the messages or advice made by the poet (Aritonang et al., 2020). Through analyzing language style, a style and a message from the author can be seen and explored as well as in Raja Ali Haji's *Gurindam Dua Belas*.

Language style is closely related to the power of words and the beauty of literary work. Language style is used in this study to beautify and compare some aspects with others in literary works (Laila, 2016). In this case, the meaning of to beautify literary work focus on the effect of language style that is contained in *Gurindam Dua Belas*. Further, language style is a part of diction which is adapted

to certain situations (Purwati et al., 2018). Furthermore, in the process of analyzing language style, denoting to Luxemburg who specifies that language style of poetry is closely related to the way of expression of how the author conveys the message to the readers (Luxemburg, 1989). Referring to Luxemburg's statement, the most important part in the analysis is shown through the organization of language material, the function of language, words, expressions, and their combinations in the text.

There are three aspects used in analyzing language style, i.e., diction, parallelism, and figure of speech. Diction is the same as word choice. A poet in expressing ideas, ideas, thoughts to literary connoisseurs through the selection of the right words, so that the message the poet wants to convey can be achieved. Berfield states that diction is the words chosen to generate aesthetic imagination, hence the name poetic diction (Pradopo, 2010). Parallelism is a style of language that seeks to achieve parallels in the use of the same words or phrases in the same grammatical form (Keraf, 2010). Parallelism accompanied by repetition of the same sentence, phrase or grammatical construction (Luxemburg, 1989). Through these two expert opinions, it is associated with Badrun's opinion stating that parallelism is classified into structural parallelism, parallelism with the repetition of the same word or phrase in certain positions, and intermittent parallelism (Badrun, 2003). Figure of speech as a media poetry that makes poetry beautiful, interesting, and imaginative (Pradopo, 2010). By analyzing diction, parallelism, and figure of speech, it can be seen what style of language style in *Gurindam Dua Belas* written by Raja Ali Haji. So, this study aims to describe language style in terms of diction, parallelism, and figure of speech that can be found in *Gurindam Dua Belas* written by Raja Ali Haji.

## METHODS

This qualitative research with a descriptive analysis method. According to (Moleong, 2014), the descriptive method is applied because the data to be collected and analysed are in the form of words, they are not in the form of numbers. In addition, descriptive analysis allows researchers to express views, make conclusions, and direct problems based on the results taken through word analysis. Therefore, the descriptive method is used to describe facts which are followed by the process of analysis. The descriptive analysis method is used to describe the language style which includes diction, parallelism, and the figure of speech from *Gurindam Dua Belas* by Raja Ali Haji.

Data collection techniques used in this study is documentation techniques in which the data taken from text documentation of *Gurindam Dua Belas* by Raja Ali Haji. The obtained data from the text was used as material for the analysis of language styles. After collecting the data, the analysis was conducted within three phases. i.e. data reduction, data presentation, and drawing conclusion and verification.

Data reduction was conducted by recording data sourced from *Gurindam Dua Belas* by Raja Ali Haji. The recording data consists of four steps. First, the documentation technique used written data sources in the form of the *Gurindam Dua Belas* text by Raja Ali Haji which consists of 12 articles published in collaboration with the Tanjungpinang City Government and Yayasan Panggung Melayu. Second, reading technique is a technique that is done by reading the text *Gurindam Dua Belas* by Raja Ali Haji. Third, the note-taking technique is a technique that is carried out by recording quotes indicated by style in the text of Raja Ali Haji's *Gurindam Dua Belas*. Fourth, The conclusion is to conclude the results of data analysis in the text of *Gurindam Dua Belas* by Raja Ali Haji.

Furthermore, data analysis was performed so that the description of the

language style was produced, i.e., diction, parallelism, and figure of speech from the text in *Gurindam Dua Belas* by Raja Ali Haji. In this research, the sample of some articles was presented to prove the diction, parallelism, and figure of speech that is used in *Gurindam Dua Belas*. The articles of *Gurindam Dua Belas* was translated by the researcher itself. The last phase was drawing overall conclusion based on the data obtained from the beginning until the end of the study.

## RESULTS AND DISCUSSION

In this part, three aspects of language styles from the text of Raja Ali Haji's *Gurindam Dua Belas* will be described sequentially, i.e., diction, parallelism, and figure of speech.

### A. Diction

Diction is a choice of words used to express ideas or thoughts of a poet. A poet in expressing ideas and thoughts to literary connoisseurs through the selection of the right words, so that the message the poet wants to convey can be achieved (Pradopo, 2010). Poets express all the heartfelt and mindful feelings through word choices called diction. Raja Ali Haji conveyed his ideas through the stanza of *Gurindam Dua Belas* by choosing words that conveyed philosophical meanings in his work. In a broad sense, philosophy is an activity that people undertake when they seek to understand fundamental truths about themselves, the world in which they live, and their relationship to the world and to one another (Pradopo, 2010). In this context, the words that conveyed philosophical meanings in *Gurindam Dua Belas* are the words that have values that reflects people's lives in accordance with the form of the word.

The words used in *Gurindam Dua Belas* by Raja Ali Haji articulates its denotative and connotative or figurative meanings which were taken from words commonly used by the Malay community. Denotative meaning is the meaning in the natural world explicitly. This natural

meaning is a meaning that is in accordance with what it is and is called conceptual meaning (Yunata, 2013). In contrast, connotative meaning can be said with additional meaning. Connotative diction is called additional meaning, because every word that contains connotations usually has a double meaning (Yunata, 2013). In this case a word can be interpreted in various meanings. In *Gurindam Dua Belas* by Raja Ali Haji, there are some words that have denotative meaning such as *agama* and *menteri*. While, some words that have connotative meaning such as *nama* and *ma'rifat*.

Based on the analysis, dictions from the text of *Gurindam Dua Belas* by Raja Ali Haji are mainly considered as general and specific. Specific diction is related to archaic form of Malay in the meaningful *gurindam* stanza. In *Gurindam Dua Belas*, all stanza have meaning. The meaningful *Gurindam* stanza is showed by the message conveyed in each stanza. *Gurindam* stanza also have some archaic words that have meaning in each word. In saga writing, the words used still contain archaic elements. Archaism or archaic are elements from the past that persist (Soekanto, 1985). Archaism is an unusual language element but is used for certain effects that sometimes appear in today's language (Kridalaksana, 2008). Archaic words are words that were commonly used in the past which had meanings or forms according to the context at the time and were rarely or never used in the present (Wulandari et al., 2020). The example of archaic words is *kapil*, *ketor*, and *temasa*. These words are originally from Malay language which have their own meaning. This indicates a strong Malay identity in expressing ideas, thoughts, messages, and advice from the poet in his work which has an implicit meaning to be perceived by the listeners/readers. Implicit means indirectly. In this case, the message that the author wants to convey is implicitly not explicit so that the reader is not

considered to be tutored from what he wants to convey.

Many previous studies have focused on connotative diction. As for the novelty of this research, the focus of the research is on analyzing denotative and archaic diction of *Gurindam Dua Belas*. Raja Ali Haji's skill in word choice is unquestionable. His services were great in Malay life, especially in choosing the right words as a medium for conveying the intentions contained in the *Gurindam* as a teacher and forming the character of the Malay community. The choice of words (diction) in Malay is the characteristic of Raja Ali Haji's *Gurindam Dua Belas* text. By analyzing the diction of *Gurindam Dua Belas*, the messages that are conveyed can be seen.

Each chapter in *Gurindam Dua Belas* has a unique diction. This uniqueness can be seen from the choice of words (diction) specifically reflecting the Malay identity. Malay identity in the form of words that use Malay vocabulary contains connotative meanings so that they reflect Malay identity. In this research, the diction analyzed is in the form of special diction. Special diction is a choice of words that contain implicit meaning.

The poet chose specific words or diction to be used in conveying the message from the text of *Gurindam Dua Belas*. The use of specific word choices is mostly used with the total of 66 units, while the choice of general words used the total of 17 pieces. The following is used as an example of the text analysis of *Gurindam Dua Belas* by Raja Ali Haji.

*Jika sedikit pun berbuat bohong  
Boleh diumpamakan mulutnya itu pekung*

If he slightly does a bit lie  
You could say that his mouth is hollow

In the 5<sup>th</sup> Stanza of Article 4 of *Gurindam Dua Belas* by Raja Ali Haji, there is a unique diction, namely: *pekung*, that carries an implicit message that the author wants to convey. Lexically, the word

*pekung* means large scabies or festering skin disease that causes a foul odour. If the person often lies, then his mouth is like a skin disease that smells bad so that other people are reluctant to approach him. Thus, the choice of word *pekung* has a philosophical value in his work. Based on the diction analysis, the available theory put forward by the experts is in accordance with the results of the diction analysis from the text of *Gurindam Dua Belas* by Raja Ali Haji.

In addition, specific diction is also found in the archaic form of Malay which is contained in *Gurindam* is 23 pieces, such as:

*tegahnya* (staunch), *bahari* (nautical), *temasa*, *damping*, *fiil*, *pekung* (hollow), *bakbil* (hunks), *ketor*, *berperi* (speak), *direpib* (whipped), *sepib* (white), *perangai* (temperament), *mencacat* (disabled), *gusar* (huff), *honar*, *cabari* (look for), *penggawa* (retainer), *jamuan* (banquet), *tengah balai* (middle hall), *kapil*, *hujjah* (evidence), *kasa* (gauze), and *cindai* (silk).

In this case, the role of 23 special dictions in the form of archaic as a messenger of the author to the community by using the Malay language to be attached to the culture of the Malay language. This indicates that a poet wants to get closer to the culture or identity of where he belongs. Tabel 1 below show the example of archaic words that get closer to the culture or identity of where Raja Ali Haji belongs.

Table 1. The Example of Archaic Words

No	Archaic Words	Meaning	The culture or identity of Malay
1	<i>Kapil</i> Dengan kawan bendaklah adil	The <i>kapil</i> script will be read <i>kepil</i> by the Malays.	The identity of the Malay community is grasped and united in deliberation.

	<i>Supaya tangannya jadi kapil</i>	<i>Kapil</i> means grasp, unite, unified.	The culture of the Malay community when faced with a problem is that the solution prioritizes the principle of deliberation and consensus.
2	<i>Ketor Barang siapa perkataan ketor Mulutnya itu umpama ketor</i>	Lexically, the word <b>ketor</b> means a container for throwing saliva	In Malay society, <b>ketor</b> is known as a container for throwing saliva. The culture formed is that the Malay community really avoids useless words.
3	<i>Temasa Barangsiapa meninggalkan puasa Tidaklah mendapat dua temasa</i>	The word <b>temasa</b> means travel, holiday, recreation, and tourism	In Malay society, the term ketor means travel, holidays, recreation, and tourism. Malays refer to a trip to a beautiful area with the word temasa. Then, in the context of this verse, fasting will get two tickets for a happy journey,

			namely the happiness of the world and the hereafter.
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Based on the result, it can be seen that Gurindam Dua Belas use of specific word choices which is mostly used with the total of 66 units, while the choice of general words used the total of 17 pieces. It means that in Gurindam Dua Belas use connotative dictions more than denotative dictions. This result in line with the result of research from Fatimah which explore about the diction of Malay literature Pantun Adat Perkawinan Melayu that showed the use of connotative dictions more than denotative dictions (Fatimah, 2015). In contrast, the results of Yunata's research which examines diction in the Malay literature of Syair Burung Pungguk, it shows that there are many connotative dictions and no denotative dictions which are used in that literary work (Yunata, 2013). It can be concluded that Raja Ali Haji in Gurindam Dua Belas use many conotative dictions to convey a message implicitly so that the reader tries to interpret the content of this literary work.

The figure of Raja Ali Haji is someone who is an expert in various fields, especially in the field of language. Based on the Presidential decree, Raja Ali Haji was awarding an honorary title as the Father of Malay Language which is also the root of Indonesian Language. This award proves the expertise of Raja Ali Haji in word choice. Raja Ali Haji is a writer and humanist who not only produced the work of Gurindam Dua Belas, but also he has other works, in which another work is in the form of writing two books in the field of Malay language which is also mixed with the field of education, namely Bustan al-Katibin (1850) and the Book of Knowledge of Languages (1858). Through his works, he made a major contribution to Malay literature.

Therefore, the legacy of Raja Ali Haji in the life of Malay people, especially

in choosing the right words as a medium in conveying meaning depicted in Gurindam has provided teaching guidance and fostered character building for Malay community. The formation of national character can be through the role of Malay teaching values in Raja Ali Haji's Gurindam Dua Belas. Selection of regional literature with consideration of language politeness in terms of choosing diction, flat and smooth rhythm in conveying advice, as well as expressing messages indirectly. The Malay choice of words (diction) represents the characteristics of text from *Gurindam Dua Belas* by Raja Ali Haji.

## B. Parallelism

Parallelism is a language style seeking to achieve parallels in the use of the same words or phrases based on the same grammatical form (Keraf, 2010). This is in line with Luxemburg's opinion, in which he asserts parallelism is accompanied by the repetition of the same sentence, phrase, or grammatical construction (Luxemburg, 1989). Parallelism aims to provide repeated affirmations to readers to understand literary works. Further, parallelism is classified into structural parallelism, intermittent parallelism, and repeating words/phrase parallelism (Badrun, 2003).

Parallelism can occur in the initial, middle, and end position of the stanza (Wahyuni & Harun, 2018). Parallelism is also included in the structure of a poetry (Faizun, 2020). Based on the analysis *Gurindam Dua Belas* written by Raja Ali Haji, there are two types of parallelism, namely, intermittent parallelism containing eleven articles and repetition parallelism containing the same syllables or phrases at the same position.

The parallelism found in *Gurindam Dua Belas* by Raja Ali Haji provides a means of emphasizing the meaning and effect of certain sentences. The emphasis of the effect on certain words aims to emphasize the meaning. Word emphasis also serves to emphasize to the reader to

follow the advice contained in *Gurindam Dua Belas*. Likewise, the use of parallelism adds distinctiveness and creates a beautiful sound that adds to the poetry of *Gurindam Dua Belas*.

Accordingly, there are two types of parallelism occurred in *Gurindam Dua Belas* written by Raja Ali Haji, i.e., intermittent parallelism and repetition parallelism of the same syllable or phrase at the same position. The intermittent parallelism can be seen from the following example:

*Pasal V*  
Article V

*Jika hendak mengenal orang berbangsa*  
*Libat kepada budi dan Babasa*  
If you want to know whether one has a nation  
Look at the mind and the language

*Jika hendak mengenal orang yang berbahagia*  
*Sangat memeliharakan yang sia-sia*  
If you want to know someone who is happy  
It is very nurturing the vain

*Jika hendak mengenal orang yang mulia*  
*Libatlah kepada kelakuan dia*  
If you want to know a noble person  
Look at his behaviour

*Jika hendak mengenal orang yang berilmu*  
*Bertanya dan belajar tiadalah jemu*  
If you want to know someone who is knowledgeable  
Asking questions and studying is not boring

*Jika hendak mengenal orang yang berakal*  
*Di dalam dunia mengambil bekal*  
If you want to know someone who has reason  
In the world take provision

*Jika hendak mengenal orang yang baik perangai*  
*Libat pada ketika bercampur dengan orang ramai*



If you want to know someone who has a good temperament  
Look at when he is mingling with the crowd

Article V of *Gurindam Dua Belas*, there is parallelism at the first stanza, the first line of the second stanza, the first line of the third stanza, the first line of the fourth stanza, the first line of the fifth stanza, and the first line of the sixth stanza, which is a repetition of a recognized stanza intermittently. It can be concluded that, intermitten parallelism is the dominant parallelism because it is found in every article of the verse in *Gurindam Dua Belas*.

Furthermore, repetition parallelism of the same syllable or phrase in the same position is the least found because it was in Article VIII (stanza 6 and 7). The details of Article VIII (stanza 6 and 7) as below.

*Kejahatan diri sembunyikan*

*Kebajikan diri diamkan*

*Keaiban orang jangan dibuka*

*Keaiban diri bendaklah sangka*

The parallelism of repetition is proven in stanza 6, line 1. There is the word of **diri** in line 1, while in line 2 there is the word of **diri** in the same position. The parallelism of repetition also is proven in stanza 7, line 1. There is a word of **keaiban** in line 1, while in line 2 there is a word of **keaiban** in the same position. Based on the two examples of stanzas above, there is parallelism with the type of parallelism with the repetition of the same syllables in the same position.

The use of intermittent parallelism indicates that the poet was willing to convey message explicitly and affirmatively. The affirmation of the message can be seen through the repeated words that are carried out continuously. Here the another example of the use of

intermittent parallelism in Gurindam Dua Belas.

Pasal VI

***Cahari olehmu akan sababat***

*Yang boleh dijadikan obat*

***Cahari olehmu akan guru***

*Yang boleh tabukan tiap seteru*

***Cahari olehmu akan isteri***

*Yang boleh menyerabkan diri*

***Cahari olehmu akan kawan***

*Pilih segala orang yang Setiawan*

***Cahari olehmu akan abdi***

*Yang ada baik sedikit budi*

Based on the example in article VI, it is found that the phrase **cahari olehmu** is used intermittently in the first line of each stanza. The repetition indicates that the poet wants the reader to seek information, knowledge in the form of friends, teachers, wives, friends, servants to exchange thoughts and ideas. The using of parallelism symbolizes uniqueness of *Gurindam Dua Belas* written by Raja Ali Haji in his work.

Based on the result, it can be concluded that Gurindam Dua Belas use intermitten parallelism and repetition parallelism of the same syllable or phrase at the same position. In addition, parallelism of intermitten parallelism is more than repetition parallelism of the same syllable or phrase at the same position. This result different from the result of research from Fatimah which explore about the diction of Malay literature Pantun Adat Perkawinan Melayu that showed In this literary work there is one type of paralism, namely paralism with the repetition of one or two words or

phrases in the same position (Fatimah, 2015).

### C. Figure of Speech

Figure of speech as a poetic medium enables poetry to be more beautiful, interesting, which depicts imaginative atmosphere of the surroundings (Pradopo, 2010). In line with the opinion, language styles are found in many literary works, especially in classical Malay literature (Fauzi, 2014). The essence of a literary work has a figurative meaning, where the meaning of the words present in the literary work is connotative or figurative which describes the implied message to be conveyed to the reader. Literary works and language style have a close relationship in reflecting this meaning.

Figure of speech serves to connect two domains of meaning and form new meanings (Luxemburg, 1989). In addition, figure of speech as a poetic medium that makes poetry beautiful, interesting, and depicts imaginatively (Pradopo, 2010). Therefore, the use of figure of speech in poetry depicts the use of figurative language (Hermawan et al., 2019).

The use of figure of speech in *Gurindam Dua Belas* written by Raja Ali has been analysed through Article 12 consisting of 83 stanzas in total. Figure of speech in *Gurindam Dua Belas* by Raja Ali Haji is found in (1) Metaphor, (2) Comparison (Simile), (3) *Sinekdoke*, yakni *pars pro toto* and *totem pro parte*, and (4) Irony. The discussion of the four figures of speech is elaborated through each article as follows.

*Dengan bapa jangan durhaka*  
*Supaya Allah tidak murka (Metafora)*  
With the father do not be disobedient  
So that God will not be angry (Metaphor)  
*Barang siapa mengenal diri*  
*Maka telah mengenal akan Tuhan yang bahri*  
*(Perbandingan)*  
Whoever knows himself  
Then he will know the Holy God  
(Comparison)  
*Hendaklah peliharakan kaki*

*Daripada berjalan yang membawa rugi (Ironi)*  
Let the feet be taken care of  
Instead of walking that bring loss (Irony)  
*Daripada memuji diri hendaklah sabar*  
*Biar daripada orang datangnya kebar*  
*(Sinekdoke pars pro toto)*  
Instead of praising oneself, just be patient  
So instead of people coming bring news

*(Sinekdoke pars pro toto)*  
*Orang yang suka menampakkan jasa*  
*Setengah daripada syirik mengaku kuasa*  
*(Sinekdoke totem pro parte)*  
Person who likes to show his service off  
Half of envious claims has power  
*(Sinekdoke totem pro parte)*

The study on figure of speech from the text in *Gurindam Dua Belas* by Raja Ali Haji demonstrates that there are various types of figure of speech, namely metaphorical figure, comparison (simile), *sinekdoke* irony, *pars pro toto*, and *totem pro parte*. From the four figures of speech, metaphorical figure becomes the most found and *sinekdoke* figure becomes the least found in *Gurindam Dua Belas*. The implicit meaning in *Gurindam Dua Belas* is illustrated by the use of types of figures of speech.

Based on the result, it can be concluded that *Gurindam Dua Belas* use metaphorical figures of speech. Metaphorical language is used as a comparative figure made to express meaning. This result is different from the result of Rahayu, et.al which analyzing the Malay literatur of Tunjuk Ajar Melayu that showed this literary work use simile figure of speech (Rahayu et al., 2020). In *Gurindam Dua Belas* written by Raja Ali Haji, the expression of meaning is carried out between lines to form a construction of meaning to fulfil the conditions of causal relationship.

The use of figure of speech in *Gurindam Dua Belas* by Raja Ali Haji indicates that a poet is an individual who understands how to express language indirectly and politely. This can be seen in the dominant used of figure of speech, in

this matter is the use of metaphorical figures.

The expression of meaning indirectly characterizes the mind and language of Malay community who emphasizes the use of polite language. Through politeness in language, people who are given advice or guidance will not feel offended by what is clearly uttered. Figurative language in the form of figure of speech is an effective medium in providing and educating others to understand the implicit meaning without being offended. This indicates the importance of language in the expression of meaning which is reflected in *Gurindam Dua Belas* written by Raja Ali Haji

## CONCLUSION

Based on the analysis of language style, among others, diction is the largest diction used in *Gurindam Dua Belas* by Raja Ali Haji, namely 66 special diction while the smallest is the general diction which is 17. The analysis of language style is also connected to parallelism, the most commonly found is that intermittent parallelism which has a difference in its location which is found in 11 out of 12 Articles of *Gurindam Dua Belas* by Raja Ali Haji. Whereas, the rarely used parallelism, i.e., the repetition of the same syllables or the same phrases in the same position is found in 1 out of 12 Articles from *Gurindam Dua Belas* karya Raja Ali Haji. Finally, the analysis of language style which is related to the largest figure of speech used in *Gurindam Dua Belas* by Raja Ali Haji is 44 metaphorical figures of speech. Whereas, the smallest figure of speech used is 5 *sinekdoke* figures. This results of the research indicates that *Gurindam Dua Belas* has own characteristics of Malay classical literature seen from the diction, parallelism, and figure of speech.

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