

Representation of Religious Values in Gurindam Twelve and Their Relevances with Modern Era

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ABSTRACT

This study uses Roland Barthes' semiotic analysis to examine the meaning of the advice contained in Gurindam Twelve chapter 3 by Raja Ali Haji. This study uses a qualitative research method with an interpretive approach. This research is classified as interpretive research because it relies on interpreting texts associated with ideological, moral, cultural, and spiritual values. The researcher aims to analyze the meaning of the advice in Gurindam Twelve chapter 3 in its semiotic aspect and relate the relevance of the importance of the advice in Gurindam conveyed to today's society. From the study results, it can be concluded that in Article 3 Gurindam Twelve, the meaning of the denotation is the cause and effect of protecting human organs to avoid harmful and useless things. Guarding human organs, but in its meaning, it is not merely teaching organs. From the interpretation of these organs, it means a habit, nature, work which, when we do not take care of it, will cause harm to ourselves and even to others. The myth in chapter 3, Gurindam Twelve 3, contains self-control advice for the reader. In addition, the Twelve Gurindam Article 3 contains Islamic religious values in terms of morals and etiquette. This is evidenced by the verses of the Qur'an and hadiths that are relevant to the meaning contained in this Gurindam Twelve Aat 3 advice. In addition, the advice in article 3 of the Gurindam Twelve is relevant to be a life guide for today's society.

1. Introduction

Literature is a work of art that is given an aesthetic effect in its content. Literature is considered a medium of communication that plays an essential role in helping deliver messages—especially conveying a moral message to the community. One of the classic literary works that have many messages for the people is Gurindam. Gurindam, which is still developing in society today, is Gurindam 12. Gurindam Dua Belas is an old literary work with similarities with poetry and is widely found in Malay literature in Indonesia. Gurindam Twelve was written by Raja Ali Haji on Penyengat Island, Riau, on 23 Rajab 1263 Hijriah or 1847 AD when he was 38 years old. This work consists of 12 chapters, is categorized as didactic poetry (*Syi'ir al irsyad*) because it contains advice and instructions towards a satisfying life to Allah. In addition, there are also basic lessons in Sufism about knowing the "four," namely sharia, tradition, nature, and makrifat (Sugiarto, 2015: 72).

Gurindam Twelve is significant to modern society as religious advice and a way of life wrapped attractively in aesthetic poetry and sentences. In this research, the researcher takes article 3 of the Gurindam Twelve to analyze the meaning and ideology in article 3 of the Gurindam Twelve. In this Gurindam Twelve Article 3, there is advice on living and controlling self-relevant to today's society's problems. In today's modern era, technological advances make us humans lose control of ourselves. Current technological advances range from images, videos, and visuals ranging from helpful information to useless information. From this, Indonesian netizens often cannot stand their self-control, ranging from spreading hoaxes, commenting on everything they do not understand to listening to various garbage information that leads us to fall into useless things.

Old literary works, especially Gurindam, can help spread religious advice and life guidelines to the community. However, the problem is that in the current era, people are not familiar with old literary works and have difficulty understanding the meaning contained in these literary works. This is because old literary works use complicated language and still use specific regional languages so that only those of that area understand it. According to Yus Rusyana (in Damayanti, 2017), problems recognize and appreciate these literary works. These works are not appreciated by the community, even by the local community. The works use old language, which comes from the past, making it difficult to understand them. Thus, to understand the meaning of the old Malay literature, namely Gurindam Dua Belas chapter 3, the researcher examines it through Roland Barthes' semiotic theory, which understands meaning through denotation, connotation, and myth.

In semiotics, communication problems often occur due to differences in meaning in a message influenced by semiotic codes and understanding of these signs. Etymologically, semiotics comes from the Greek word *semion*, which means sign. According to Wibowo (2013: 7), the sign itself is defined as something – which, based on previously established social conventions – can be considered to represent something else. For example, the word "rain" indicates a weather condition or mood.

The most identical semiotic figure in the world of semiotics is Roland Barthes. He was a French philosopher, literary critic, structuralist, and semiologist. This semiotician developed the study of Ferdinand de Saussure, which has structuralism in-text semiotics. In Barthes' semiotics, he put forward the concept of denotation and connotation as the key in his analysis.

Wibowo (2013: 21) reveals through this model Barthes that the significance of the first stage is the relationship between the signifier (expression) and the Signified (content) in a sign to external reality. This is what Barthes calls denotation, which is the most tangible meaning of the sign. Meanwhile, connotation has a subjective meaning or at least intersubjective. In other words, denotation is what the sign depicts on an object, while the meaning of connotation is how to describe it.

In the second stage of significance related to the content, signs work through myths. Myth is where the form is created ideology. Myths arise from assumptions of rough observations. Myths in semiotics are less deep meaning processes. Myth is only an interpretation of the meaning of what appears. According to Budiman, 2001:28 in Rusmana, 2014:206 (Quoted in Septiana, 2019:7), In Barthes' view, myth is not an unreasonable or unspeakable reality, but a communication system or message that functions to express and provide justification for values, dominant in a certain period.

From the background described above, this study aims to analyze the meaning of the advice in Gurindam Twelve chapter 3 in its semiotic aspect and relate the relevance of the importance of the advice in the Gurindam delivered to today's society. The urgency of this research is expected to increase the repertoire of linguistics in lectures, and for the modern era, people are expected to understand the meaning of advice in Raja Ali Haji's Gurindam Dua Belas.

2. Research Methods

This study uses a qualitative research method with an interpretive approach. According to Sugiyono (in Aritonang & Doho, 2019: 88), qualitative research methods are research methods based on the philosophy of postpositivism, used to examine the condition of natural objects (as opposed to experiments) where the researcher is the key instrument, sampling sources The data was carried out purposively and snowball, the data collection technique was triangulation (combined), the data analysis was inductive/qualitative, and the results of qualitative research emphasized meaning rather than generalization.

According to Gunawan (in Aritonang & Doho, 2019:88), the interpretive approach is an internal analysis that determines the social basis and meaning. Interpretive is not an autonomous work and is not determined by a specific extraordinary human power. In interpretive can use the help of others as well as written information.

This study is grouped in interpretive research because it relies on interpreting texts that can be associated with ideological, moral, cultural, and spiritual values. In this research, the researcher takes the object of Gurindam Twelve chapter 3 by Raja Ali Haji, which will be analyzed to interpret its meaning through Roland Barthes' semiotics and its relevance to today's life.

3. Results and Discussions

Article 3 Paragraph 1

*Apabila terpelihara mata,
Sedikitlah cita-cita*
If you keep your eyes open,
A little dream

Denotation: In the KBBI, being maintained means being awake or well-groomed; in the following word, "eyes" literally means the sense of sight. When combined, the phrase "maintained by the eye" is formed, which means a well-maintained sense of sight. In line 2, there is the word "aspirations," which, according to the KBBI, has the meaning of desire (will) that is always in mind or means

a perfect goal (to be achieved or implemented). In the denotative meaning in article 3, paragraph 1, there is a sentence Meaningful cause and effect if the vision is well maintained, there will be fewer desires or goals.

Connotation: Taking care of the eyes referred to in line 1, paragraph 1 is a matter of maintaining one's eyesight. The view, in this case, means worldly desires, such as looking at the opposite sex who is not a mukhrim. So "a few dreams" ideals mean a passionate desire caused by a view. This is a cause and effect of the process of forming our desires. From our point of view, it will be stored in the subconscious, giving rise to desire or lust from the results of that view. The desire for desire is like having a woman after looking at a beautiful and seductive woman. The meaning of little desire in Gurindam is not to mean little desire but to control harmful desires.

Myth: In Gurindam Twelve article 3 paragraph 1, there is a message of adab in Islam that holding back the views contained in the rule of law in the Qur'an is the commandment of Gad al-Basar (restraining views) which he wants to convey to his readers. Gad al-Basar (holding one's gaze) is found in Surah An-Nur verses 30-31. The order is addressed to the believers. Allah commands men and women who believe in lowering or turning their eyes away from the forbidden things (whether it is the gaze of men to women or vice versa) to guard against the desire to do things that are forbidden.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَرَادَ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

Meaning: "Say to the believing men: 'Let them hold their gaze, and guard their private parts.' that is purer for them, verily Allah is Knowing of what they do." "Say to the believing women: 'Let them hold their gaze and guard their private parts, and let them not reveal their adornments, except what is (usually) appears from it ...'" (Surat an-Nuur: 30-31).

In addition, the Prophet SAW considered wild views and led to the opposite sex as an act of adultery. He said:

العينان تزنيان وزناهما النظر

"Two eyes can commit adultery, and adultery is seeing." (H: Al-Bukhari)

This message is relevant for advice today. Although this Gurindam was created in 1847 AD, this message is significant for reminding today's society. Technology is increasingly advanced in today's modern era, especially in delivering information, entertainment, and other things. In social media, for example, in addition to showing valuable things, not a few also show harmful things, such as videos of seductive women broadcast on social media. So it is essential to maintain the views of the community today in order to avoid something harmful.

Article 3 Paragraph 2

*Apabila terpelihara kuping,
Kabar yang jahat tiada damping
When guarded ears,
Bad news does not accompany*

Denotation: "Kuping" in KBBI (Indonesian Language Big Dictionary) is the ear which means the organ of hearing, "damping" in KBBI means close or accompany. The denotative meaning can be drawn; the bad news is not close if the ears are protected. In verse 2, there is a cause and effect of guarding hearing so that bad news is not close to us

Connotation: In the connotation, "kuping" means ear, a source of information, or a place to accommodate the information. In the Gurindam, there is a message that is brought to protect our hearing so that as a result in line 2, "Evil news is not accompanied," which means that news that does not bring benefits, even bad news. In this case, there is a message to be selective in receiving information, not to be unanimously accepted.

In the message he brings, there is a danger that bad news is close to us, namely from bad news and even hoaxes that will cause slander to create an atmosphere of contention. This message also alludes to eavesdropping behavior that is always eager to know other people's business. Furthermore, the meaning of article 3, paragraph 2 is a message so that humans filter helpful information and ignore lousy information.

Myth: In article 3, paragraph 2, Gurindam Twelve conveys a good character: guarding our hearing for bad things, reminding us to be critical in receiving information, and preventing us from eavesdropping. In article 3, paragraph 2, there is the concept of tabayun. The word tabayyun is Arabic derived from the root word tabayyana - yatabayyanu - tabayyunan. It means seeking clarity on the nature of facts and information or the truth of facts and information carefully, thoroughly, and carefully to clear the situation Siregar, (2017: 111).

Islam requires clarification of the message that teaches us to avoid misunderstanding. Because there are so many slanders that appear in the confusion of information.

This is confirmed in Surah Al Hujurat [49]: 6, which reads;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نُدِمِينَ

Meaning: "O you who believe, if a wicked person comes to you with news, then scrutinize it so that you do not inflict a disaster on a people without knowing the situation that causes you to regret what you did." (Surat al-Hujarat [49]: 6)

This is also found in the hadith of Bukhari, narrated by Ibn Abbas RA, the Prophet SAW said:

وَمَنْ اسْتَمَعَ إِلَىٰ حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَتَرَوْنَ مِنْهُ صَبَّ فِي أُذُنِهِ الْأَنْكُ يَوْمَ الْقِيَامَةِ

Whoever eavesdrops on the conversation of a people while they hate it or flee from it (so that no one else may hear it), the hot tin will be poured into his ear on the Day of Resurrection. [H: Bukhari]

The advice conveyed is essential for the modern era where humans need to be careful in receiving information. Advances in technology and information make information quickly spread so that it is easy to access. Various kinds of information are presented in social media ranging from valid to waste information such as gossip and hoaxes. The need for today's society in maintaining their hearing to filter out information that is not useful.

Article 3 Paragraph 3

*Apabila terpelihara lidah,
Niscaya dapat daripadanya faedah*
If the tongue is preserved,
Surely take benefit from it

Denotation: "Lidah" or tongue in KBBI has the meaning of a body part in the mouth that can move quickly. The function is to lick, taste, and say words in the denotation, meaning tongue can be interpreted as words. In the KBBI, the meaning of "Niscaya" is certainty or surely. In article 3, paragraph 3, it can be concluded that the denotative meaning is the cause of keeping the words, and the consequences will benefit.

Connotation: In its connotative meaning, "tongue" means speech. In article 3, paragraph 3, we humans have a message to keep our words in control of what to say and what not to say. So, that bad speeches do not come out of our mouths. "Surely you can benefit from it" in its connotation meaning, it means getting benefits from keeping the saying. These benefits mean avoiding verbal warnings of danger, such as lying, which is a significant sin because it violates faith. Bullying, which is prohibited by religion, and spreading slander, which is an act that Allah forbids.

Myth: Article 3, paragraph 3 contains religious teachings, etiquette, guarding the mouth. In the Islamic perspective, the adab of maintaining the oral is called Hifdzul oral, the importance of keeping the oral to stay on the right path according to Islamic law.

In HR. Imam Bukhari Rasulullah SAW said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ حَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day, then let him say good or remain silent" (H: Bukhari).

Imam Ash-Shafi'i explained the meaning of the hadith above is, "If you want to say then think first if what appears is good then say the word, but if what appears is terrible or even you are in doubt then hold yourself back (from saying the word).

Regarding guarding, the tongue also appears in the QS. Qaaf verse 18

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Meaning: There is not a word that he utters but is by his side the guardian angel who is always ready (to take notes).

Even in today's life, we often hear the terms "silence is gold" and "your mouth is your tiger" the message has the same meaning about guarding speech or speech. Gurindam is very important to convey in the modern era, where commenting on something is easy to access by surfing on social media. We need to be careful in saying certain things so as not to cause slander, or the term often used today is a hoax to avoid divisions and conflicts between humans.

Article 3 Paragraph 4 (Gurindam Twelve)

*Bersungguh-sungguh engkau memelihara tangan,
Dari pada segala berat dan ringan*

Wholehearted take care of your hands
From all that is heavy and light

Denotation: In KBBI, the meaning of "tangan" is a limb from the elbow to the tip of the finger. It also has a meaning from the wrist to the tip of the finger or means power, influence, government. The hand itself functions to grip so that the movements are carried out appropriately, and this organ functions as a touch or palpation. From our hands, we do many activities for work. In line 1, it means to keep hands in the sense of working activities.

"Dari pada segala berat dan ringan" literally heavy and light means a measure of the burden of an object or difficulty or ease of an ability. In array 2, it describes a burden rather than an activity or work. In article 3, paragraph 4, denotation means to keep hands to do heavy or light work.

Connotation: In its connotation, meaning "hand" means the activity or work that is carried out. Wholehearted taking care of hands means seriousness in maintaining our activities. "Instead of all heavy and light" means the burden of the activity or work that we live. In the whole verse 4, there is a message for us humans to do activities, whether they are heavy or light activities, but run them with benefits. Do not let us waste time with our activities that are not useful. Maintaining here means our caution in carrying out activities to avoid a life that is not useful.

Myth: Article 3, paragraph 4 conveys a message to readers to carry out practical activities to avoid wasting time. Verse 4 also contains Islamic teachings which advocate for everything based on benefits.

According to the hasan hadith narrated by Imam at-Tirmidhi, which reads:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَنْفَعُهُ». حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

Abu Hurairah radhiyallahu 'anhu said Rasulullah sallallahu 'alaihi wa sallam said, "One of the signs of a person's Islamic goodness: if he leaves things that do not benefit him." (Hadith Hasan, narrated by at-Tirmidhi no. 2318 and others)

The advice in verse 4 is essential to convey to today's society, where many activities do not bring benefits, such as hanging out, gossiping, and playing excessively, considered fun and slang. So many forget to do beneficial activities, such as discussing knowledge, studying, and reading the Qur'an.

Article 3 Paragraph 5 (Gurindam Twelve)

*Apabila perut terlalu penuh,
Keluirlah fi'il yang tiada senonoh*
If the stomach is too full,
Come out indecent fi'il

Denotation: The denotative meaning of "perut terlalu penuh" means full. Meanwhile, Fi'il in KBBI has the meaning of action. The word "senonoh" in KBBI means proper or polite. In a literal sense, in its designation, article 3 paragraph 5 in the denotation means, if someone is too full, then it appears that the act is not polite.

Connotation: In line 1 verse 5, "If the stomach is too full," the connotation meaning that the stomach is too full shows an attitude of greed. Greed here means not only about food but everything regardless of whether it is lawful or unlawful. In line 2, paragraph 5, "Out of indecent fi'il" in the connotation meaning it means a result of that greed, where this greed impacts bad traits and actions in our lives. The impact of greed impacts oneself and others, such as poverty and misery for taking rights that do not belong to them.

Myth: In article 3, paragraph 5, there is advice to avoid the nature of greed, where a cause and effect is made of the nature of greed. In Gurindam Twelve article 3 paragraph 5, this is in line with Q.S. Al Baqarah [2]: 172 namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ

"O you who believe, eat of the good sustenance. We have given you and be grateful to Allah if it is truly Him you worship."

Regarding the disadvantage of this greed, in the hadith At-Thabrani

The Prophet sallallahu 'alaihi wa sallam said:

كل لحم نبت من سحت فالنار أولى به

"Every flesh that grows from something that is haram then hell is more right for him." (H: Tabrani).

The message in article 3, paragraph 5 is essential to society to avoid being greedy and taking lawful or unlawful things. From the past until now, an example of a prominent case of greed in Indonesia is corruption. The perpetrators of corruption take rights that do not belong to them and cause people's poverty and misery.

Article 3 Paragraph 6 (Gurindam Twelve)

*Anggota tengah hendaklah ingat,
Di situlah banyak orang yang hilang semangat*
Middle members should remember,
That is where many people lose their spirits

Denotation: In the anatomy of the human body, the heart is located in the middle part of the human body, in the phrase "middle part" means heart. In KBBI, the heart means a reddish-colored body organ in the upper right part of the abdominal cavity. The point is to take the essence of food in the blood and produce bile or human nature.

In KBBI, the meaning of "spirit" is to have the meaning of the spirit of life that animates all creatures or the entire inner life of humans. In verse 6, in its denotative meaning, we remember our hearts to keep them clean to avoid losing our spirits.

Connotation: The connotation "Middle members must remember" means to remember in terms of the faith that lies in our hearts—a primary source in running our lives as Muslims. In line 2 verse 6, "That is where many people lose their spirits," means "lost enthusiasm" is a person's despair in carrying out his life. It can be concluded that verse 6 means a reminder message to the reader always to have faith and remember Allah in the heart to avoid despair in life.

Myth: In article 3, paragraph 6, there is advice to remind the reader always to remember his god and hold fast to his faith to avoid feeling lost or hopeless in living life. This advice is attached to the teachings of the Islamic religion always to remember Allah SWT.

This is supported in the Qur'an Surah al-Baqarah: 152:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Meaning: "Therefore, remember Me, I will remember (also) you, and be grateful to Me, and do not deny (favours) Me."

Therefore, taking care of the heart will always remind us to Allah SWT will avoid feelings of despair to avoid bad things in life because if the heart is damaged, the whole life will be damaged.

This is reinforced by HR. Bukhari no. 52 and Muslim no. 1599. From An Nu'man bin Basyir radhiyallahu 'anhuma, the Prophet sallallaahu 'alaihi wa sallam said,

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ . أَلَا وَهِيَ الْقَلْبُ

"Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart (heart)".

The advice contained in article 3, paragraph 6 is crucial as a reminder for humans in this era to guard their hearts and always have faith and remember Allah in order to avoid despair, such as the many cases of despair in poverty so that they do persugihan to become rich and avoid the bad qualities.

Article 3 Paragraph 7 (Gurindam Twelve)

*Hendaklah pelihara kaki,
Daripada berjalan yang membawa rugi.*
Take care of your feet,
Instead of walking, that brings loss.

Denotation: Feet in KBBI means limbs that support the body and are used for walking. The word "berjalan" in KBBI means stepping forward or moving forward from a point. The word "loss" in the KBBI means not getting benefits (benefits) or something less good (unprofitable); harm. From the literal meaning of these signs, it can be concluded in Article 3 paragraph 7 that the denotative meaning is the obligation to keep the feet benefiting every step.

Connotative: "Take care of the feet" is the connotative meaning of the process of taking steps forward. Therefore, in line 1 verse 7, it means maintaining or being selective and critical in making decisions. "Instead of walking that brings loss" in its connotative meaning, walking is interpreted as a next step or can be said to be a decision. The meaning of line 2 means something terrible decision. In article 3, paragraph 7, the connotation meaning means a piece of advice for the reader to be careful or careful in every step of making a decision or avoiding a hasty attitude. So as not to fall into a loss and wasteful decision.

Myth: In article 3, paragraph 7, there is advice to the reader to maintain or be selective and critical in every step in making decisions to avoid being hasty, which results in wrong steps or losing decisions. Haste is a behavior that is forbidden in religion. The hasty nature is the demand of lust. It can even be said to be the hasty nature of the devil.

As written in the rules of fiqh:

من استعجل شيئاً قبل أوانه عوقب بحرمانه

"Whoever is in a hurry to get something that is his right in a way that is forbidden or not prescribed, then he is punished by not getting what he wants, in return for what he did."

The advice in verse 7 is critical to convey to society today. As a reminder to be selective and critical in making decisions to avoid something that is a loss. The many choices of life colors offered through social media so that we are often tempted to take the steps offered. We need to be careful to choose a decision or the next step to be taken.

4. Conclusion

Gurindam Dua Belas by Raja Ali Haji is categorized as didactic poetry (Syi'ir al irsyad) because it contains advice and instructions for a satisfying life to Allah. Gurindam Twelve is significant to be disseminated to modern society as religious advice and a way of life. The researcher uses chapter 3 of the Gurindam Twelve by Raja Ali Haji to analyze its semiotic aspects to get the meaning contained in Article 3 of the Gurindam Twelve. Based on the results of the semiotic analysis of article 3 Gurindam Twelve, the results obtained are:

1. The meaning of denotation in the Twelve Gurindam Article 3 is a cause and effect order. It is taking care of body organs, such as guarding the eyes, which means maintaining sight. Taking care of the ears means maintaining hearing. Guarding the tongue means paying attention and managing the words spoken correctly and adequately. Guarding the hands means guarding the hands to doing heavy or light work. Taking care of the stomach means keeping it from getting too full. Guarding the heart means keeping the heart clean which means keeping the spirit of the spirit to stay istiqomah. Taking care of the feet means that the step must be ensured that it does not lead to loss and damage. These conditions will avoid wrong and useless things such as harmful desires, awful news, disrespectful behavior, loss of enthusiasm, and loss of taking steps.
2. The connotative meaning in Article 3 of the Twelve Gurindam explains the advice on self-control which has a cause and effect from protecting human organs, but in its meaning, it does not merely protect body organs from the interpretation of body organs. It means habits, traits, work, such as defending one's point of view. To avoid worldly desires. It is keeping hearing to avoid slanderous news and avoiding the habit of eavesdropping and hearing something that is not necessary. Keeping speech to avoid verbal dangers such as lying is also not good. Keeping our activities from doing useless things and preventing us from being greedy will be detrimental to us and others. Always keep our faith and remember Allah SWT so as not to despair. Lastly, it is crucial always to be careful to decide to avoid a wrong move.
3. The myth in Gurindam Twelve chapter 3 contains self-control advice for its readers. In addition, Article 3 of the Twelve Gurindam contains Islamic religious values in terms of morals and manners. This is evidenced by the verses of the Qur'an and hadiths that are relevant to the meaning contained in this Gurindam Twelve Aat 3 advice. In addition, the advice in article 3 of the Twelve Gurindams is relevant to be used as a guide for people's lives today.

It is advisable to be literate of old literary works such as Gurindam Dua Belas by Raja Ali Haji because the meaning of the advice inside contains religious values and teachings of life. Old literary works that contain values and teachings of life are always relevant to Islamic teachings and are always valuable and relevant to be used as a basis and a reference in thinking and acting.

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