



## Criteria for Ideal Leaders in the Texts of *Hikayat Raja dan Sultan*: Intertextuality Study Julia Kristeva

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### ABSTRACT

Intertextuality is often interpreted as an attempt to compare two texts that are perceived as overlapping. In fact, the main purpose of intertextuality is to find the ideologemes contained within a text. Kristeva explains that ideologemes appear in the form of citation and narration, so that each text always contains ideologies that interact with other texts. Citation is interpreted as a dialogue between texts while narration is interpreted as the author's narrative. This study uses a digital text entitled *Hikayat Raja dan Sultan* as the main object. The digital manuscript of *Hikayat Raja dan Sultan* is stored in the British Library with the call code EAP352/5/7. It is known that the text was written in the 17th century and has a total of 134 pages. The language used is Malay with Arabic quotations taken from the Qur'an. The research method in this study uses philological research methods, considering the main object is a manuscript. After editing, the text is examined using Julia Kristeva's intertextuality approach, in accordance with the problems found. The purpose of this research is to find the ideologemes of the *Hikayat Raja dan Sultan* manuscript. The results show that the ideologemes in the text are visible from the transformation process of the *Tajussalatin* text. This transformation process is visible from the quite significant difference in genre, the *Tajussalatin* text belongs to the literary genre of books, while the *Hikayat Raja dan Sultan* text belongs to the sufism genre. Furthermore, the ideologemes observed indicate the legitimacy of the *Tajussalatin* text among the contemporaneous treasures of Classical Malay manuscripts.

*Keywords: ideal leaders, texts of hikayat, raja dan sultan, intertextuality study*

## Kriteria Pemimpin Ideal dalam Teks Hikayat Raja dan Sultan: Studi Intertekstualitas Julia Kristeva

### ABSTRAK

Intertekstualitas sering diartikan sebagai upaya membandingkan dua teks yang dianggap saling tumpang tindih. Padahal, tujuan utama intertekstualitas adalah untuk menemukan ideologem yang terkandung dalam sebuah teks. Kristeva menjelaskan bahwa ideologem muncul dalam bentuk sitasi dan narasi, sehingga setiap teks selalu mengandung ideologi yang berinteraksi dengan teks lain. Sitasi diartikan sebagai dialog antar teks sedangkan narasi diartikan sebagai narasi penulis. Penelitian ini menggunakan teks digital berjudul Hikayat Raja dan Sultan sebagai objek utama. Manuskrip digital Hikayat Raja dan Sultan tersimpan di British Library dengan kode panggil EAP352/5/7. Diketahui bahwa teks tersebut ditulis pada abad ke-17 dan memiliki total 134 halaman. Bahasa yang digunakan adalah Melayu dengan kutipan Arab yang diambil dari Al-Qur'an. Metode penelitian dalam penelitian ini menggunakan metode penelitian filologi, dengan mempertimbangkan objek utama adalah sebuah manuskrip. Setelah diedit, teks tersebut diperiksa menggunakan pendekatan intertekstualitas Julia Kristeva, sesuai dengan permasalahan yang ditemukan. Tujuan penelitian ini adalah untuk menemukan ideologem dalam manuskrip Hikayat Raja dan Sultan. Hasil penelitian menunjukkan bahwa ideologem dalam teks tersebut terlihat dari proses transformasi teks Tajussalatin. Proses transformasi ini terlihat dari perbedaan genre yang cukup signifikan, teks Tajussalatin termasuk dalam genre sastra buku, sedangkan teks Hikayat Raja dan Sultan termasuk dalam genre sufisme. Lebih lanjut, ideologem yang diamati menunjukkan legitimasi teks Tajussalatin di antara harta karun manuskrip Melayu Klasik kontemporer.

*Kata kunci: pemimpin ideal, teks hikayat, raja dan sultan, studi intertekstualita*

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## INTRODUCTION

In Malay culture, the position of a leader is seen as a balancing force between the social constructs of society and the spirituality within it. Not merely a symbol of political power, a leader is often given the title *Zillullah fi al-Alam*, or the shadow of God in the world (Akbar, 2026). Through this title, it is hoped that a king or leader will reflect God's attributes, especially justice, so that every decision made carries a moral and spiritual weight that transcends mere worldly governance. Leadership traits in past Malay culture are richly captured in classical texts that served not only as literary works but also as practical guides shaping the values, conduct, and responsibilities expected of those in power. In Classical Malay literary texts, ideal leadership traits are closely associated with divine attributes, wherein a ruler is expected to embody qualities such as wisdom, compassion, fairness, and unwavering integrity in all aspects of governance. Policies adopted by Malay rulers are deeply rooted in religious paradigms that emphasize spirituality, morality, and cultural values, reflecting a worldview in which political authority and divine mandate are inseparable and mutually reinforcing. Leadership in the classical Malay tradition is therefore oriented toward service to the people, a careful balance between the obligations of this world and the afterlife, and a form of courage that is always accompanied by wisdom, humility, and a profound sense of accountability before God and community alike.

One manuscript that discusses leadership traits in ancient Malay culture is the *Taj al-Salatin* manuscript. *Taj al-Salatin*, or Crown of Kings, is the first Malay text to discuss politics. The author was Bukhari Al-Jauhari in 1603 AD. The aim of writing this text was to serve as a guide for Malay kings and community leaders in running the government organizations and institutions they led. This text is divided into twenty-four chapters, including: 1) Procedures for humans to know themselves in order to know the origins of their

events and the purpose of God creating humans; 2) Discussion about knowing God as the creator, where humans come from and where humans are going; 3) Discussion of the meaning of life in the world. A living human being is compared to a traveler who stops for a while in a foreign land; 4) Discussion reveals the end of all life in the world; 5) Discuss the meaning of fairness and justice, the signs of greatness and glory of a king, power and sovereignty in the country he leads; 6) Discuss methods of implementing justice in government; 7) discussing the character of just kings, the necessity of associating with scholars, intellectuals, experts in wisdom and wise people; 8) talking about a pagan but just king like King Nusyirwan; 9) states the kings who are tyrannical; 10) discusses the ministers and advisors of the king; 11) discusses the duties of the royal secretary and writers in general; 12) discusses the duties of an envoy; 13) discusses the condition of palace employees; 14) discusses ways to educate children; 15) discusses ways to save state finances; 16) discusses the position of reason; 17) discusses the science of *qifayah* and premonition; 19) discusses the science of *qifayah* and premonition; 20) discusses the relationship between Muslim people and their Muslim king; 21) discusses non-Muslim people and their relationship with the Muslim king; 22) discusses the importance of generosity and generosity; 23) discusses how to keep and obey promises; 24) states the end of this book (Hussain, 1966). At the end, the text is added with a call to the kings to read this book, especially after dawn when the mind is calm and quiet (Zulyeno, 2020). This appeal explains that the *Taj al-Salatin* is on a par with the Qur'an. Furthermore, Bukhari Al-Jauhari urged kings to remember and revere this book like a pearl and jewel in their hearts.

In accordance with its title which means Crown of Kings, *Taj al-Salatin* in the world of Classical Malay literature, is included in the texts with the highest appreciation for world philologists. This book is the main reference on



Malay politics in a certain era. Western philologists, Wrendly, van Eysinga, and Valentijn highly appreciate this text. Even Roorda, one of the western scholars stated that the meaning of “Mahkota Raja” might mean “Crown of all Malay texts”. In line with what van Eysinga said, he revealed that the text is not only a crown for kings but also a crown for all Malay texts (Dipodjojo 1986, in Halim & Rahim, 2021). Another manuscript that discusses the criteria for ideal leaders is a manuscript entitled *Hikayat Raja dan Sultan*. This manuscript is a digital manuscript collection of the British Library with the call code EAP352/5/7 which is accessed online through the site <https://eap.bl.uk/archive-file/EAP352-5-7>. Through manuscript identification, it is known that the text was created in the 17th century. The text was written by a Sheikh who came from a surau in the Taram area, West Sumatra. The languages used are Malay and Arabic, the Arabic used is quotations of verses from the Qur’an. The number of pages is 134 with 35 lines per page. This text is a Sufi text. Sufism is considered one of the important spiritual dimensions in Islam. Sufism texts are often used to enrich knowledge or understanding of the relationship between humans and their creator. Sufism provides guidance to achieve inner peace by teaching the importance of self-control, purification of the soul, and the search for a deeper meaning in life. Thus, Sufism is not only part of Islamic history, but also remains relevant in facing today’s social and cultural dynamics (Mustaqin et al., 2024). The texts within the manuscripts include: 1) Islamic teachings, 2) various human characteristics according to Islamic teachings, 3) the benefits of various plants, 4) stories about sultans in Islamic history, 5) the science of dignity, 6) the science of leadership, etc.

The problem in this research stems from the similarity of topics found in two different manuscripts, namely leadership in Malay culture. Therefore, the problems identified are appropriate for analysis using the concept of intertextuality.

Intertextuality is often interpreted as a relationship between two texts that influence each other. However, intertextuality does not actually discuss the text that influences and the text that is influenced. Intertextuality was first introduced by Julia Kristeva, a Belgian thinker. She stated that authors do not create their works independently, but rather from existing texts. The concept of intertextuality requires that a text be understood not as a stand-alone system, but as a trace of a different, existing system. Intertextuality is defined as a summary of knowledge that enables a text to have meaning. When one text is transformed into another text, a new text appears, this is what is called intertextuality (Jabrohim & Wulandari, 2001).

The meaning of a text can be obtained through a comprehensive reading, without separating oneself from its historical, social, and cultural context. Therefore, every text created has a historical relationship with contemporary, preceding, or previous texts (Asteka, 2017). Furthermore, Kristeva emphasizes the importance of the potential dynamics within a text, and the text itself has heterogeneous combinations with other texts. This means that a text is a permutation of texts, intertextual within a particular text, where “several” utterances are taken from texts that intersect and neutralize each other, so that their intertextual position symbolizes the existing configuration of words and utterances and becomes a “double-voiced” text (Firdausyah, 2021).

The intertextuality introduced by Kristeva aims to understand the ideologemes contained within literary works. Kristeva views a text as a semiotic practice, whose patterns are unified from several readable utterances. Ideologemes are interpreted as understanding the transformation of utterances/expressions (the text cannot be further reduced/reduced) within the text. Furthermore, Kristeva explains that an ideologeme is a cross between the arrangement of texts conveyed through speech, so that the speech is assimilated

into its own space (interior text) and refers to the space of the outer text (exterior text) (Nasri, 2017). In practice, each text never stands alone as a closed and independent entity, but is always connected to other texts that precede it, whether consciously or unconsciously by the author. This relationship between texts then gives rise to what Kristeva calls intertextual space, namely a space where meaning is never single and fixed, but always moves, shifts, and negotiates with meanings derived from other texts. This process of negotiating meaning works through three main mechanisms, namely opposition, transposition, and transformation, each of which describes how a text absorbs, processes, and transforms elements from other texts into something new while still carrying ideological traces of the original text. Therefore, reading a text within the framework of Kristeva's intertextuality means reading not only the text itself, but also the entire network of texts that surround it, because the true meaning of a text can only be fully understood when seen in relation to other texts that shape and form its background.

There are several studies that discuss the description of the ideal criteria for a leader in the manuscript, including: 1) Research conducted by Abdul Hadi in 2010 which stated that *Tajussalatin* was used as a guideline for Malay kings and community leaders to run the system of government institutions. One of the ideal criteria mentioned in the text is that a king should be able to be just. The nature of justice is considered a noble thing in religion, because justice is part of religion, the power of the ruler, which in it guarantees the welfare of individuals and society. Furthermore, it is also stated that the glory of a leader who has this just nature is promised to be placed on a pulpit made of pearl in the afterlife. Another ideal criterion that a leader should have is that a leader should be knowledgeable about religion (Hadi, 2010). Religious knowledge is needed in running a government system. Not only for a king or leader, but also required for those closest to the king, ministers, hulubalang, friends,

etc. Not only is it required to be religiously savvy, but also basic knowledge that can help the king in distinguishing between good and bad. In addition, the people closest to the king have quite a large influence in the continuity of government activities being carried out. Ministers are the people closest to the king who have a role in providing considerations for policies that will be taken by a king or leader, 2) research conducted by Neneng Maelasari in 2018. In addition to expressing justice as one of the criteria for an ideal king in *Tajussalatin*. Justice is defined as someone who seeks knowledge, pays attention to the conditions and circumstances of his people, does good, etc. he also added several other texts that also discuss leadership texts in the manuscript, namely, *Il Principe* (Italy) by Machiavelli and *Artha Castra* (India) by Kautilya (Maelasari, 2018).

During the Sriwijaya government, there were also ideal criteria that a leader should have (Alnoza, 2020). In several inscriptions left over from the Srivijaya Kingdom, the concept of the ideal leader is dominated by Buddhist teachings, especially the Vajrayana school. The ideal criteria are described as a perfect human being, male, with diplomatic and generous skills. Furthermore, an ideal leader should be able to carry out eight life practices or *Astrabrata*. This way of life indicates that there are gods united in the body of the future king, so that he is considered to have absolute power. Gods Indra, Yama, Surya, Candra, Anila (Wayu), Kuwera, Waruna, and Agni. The concept of *Cakravartin* also refers to the figure of a king who "has the heart of a lion and roars like a lion's roar", so that a king is someone who is able to maintain prosperity and act fairly. The five authority of a king according to the *Jataka* book, 1) *vasa* (strong and influential), 2) *adhipacca* (superpower), 3) *anubhava* (firm in power), 4) *siri* (glory), and 5) *issariya* (fear of subordinates). In Javanese culture, in the *Kakawin Ramayana* text and several inscriptions, there is the term *Astrabrata*, or eight ways of life. *Astrabrata* is a guideline for life written in the *Kakawin*



*Ramayana* and several inscriptions. The contents of the *Astrabrata* teachings include; 1) Maintaining welfare and customs; 2) punishing criminals; 3) persuading the people to become followers who are keen to work, but the results are not for the king; 4) making the whole community happy; 5) spying on the people; 6) enjoying food and drink; 7) binding the whole community; and 8) satisfying all opponents. It is further explained that this *Astrabrata* is also a symbolic reflection of the eight characters in life, namely earth, fire, water, wind, sun, moon, stars, and sky (As'Ad et al., 2011). However, the criteria for an ideal leader in the Javanese-Balinese Kingdom region are actually different from the criteria for a leader in the Ancient Sundanese Kingdom region (Novarina et al., 2020). These eight ways of life then become a demand for a leader to have the nature of *ambek adil paramarta*, which means the nature of justice and equality without favoritism. Furthermore, these eight guidelines also contain the meaning and teachings of *mikul dhuwur mendhem jero*, which serves as a leadership value in Javanese culture, enabling the upholding and responsibility for the continuity of the good values inherited from ancestors.

The criteria for an ideal leader in the Ancient Sundanese kingdom did not practice *Astrabrata*. This was due to the Ancient Sundanese belief that placed the gods of Hinduism and Buddhism below their local deities. In addition to *Astrabrata*, the Ancient Javanese kingdom also held a supernatural belief, as expressed by Schrike (1957). Schrike uses the term *royal kasèktèn*, or *magic power*, which is indicated by the presence of charisma derived from supernatural powers. Furthermore, Schrike provides an example using the leadership figure of Ken Arok, who was born with light. This supernatural power is then considered the charisma of a leader.

Based on the discussion above, it can be explained that the purpose of this study is to determine the content of the *Hikayat Raja dan Sultan* text. In addition, using Julia Kristeva's intertextuality study approach, the ideologemes

between two manuscripts of different genres can be identified. In addition, through this study, the form and meaning of the ideologemes can be identified. The benefit of this study is to determine the content of the *Hikayat Raja dan Sultan* text. After conducting the study using Julia Kristeva's intertextuality approach, this study can contribute in the form of developing intertextuality and ideologemes studies in the context of classical Malay literary texts. Academically, this study is an important reference for comparative literature and philology studies, and can be used as a reference for other researchers who want to examine ideologemes in the classical Malay literary treasure.

## METHOD

This research uses a manuscript as its object of study. Research using manuscripts involves two important considerations: manuscript selection and manuscript editing (Sudibyo, 2015). This research used the single manuscript edition research method to determine the manuscript. The single manuscript edition method is used when only one manuscript is available. A critical edition is used. A critical edition, also known as a regular or standard edition, is the process of publishing a manuscript by correcting minor errors and irregularities, while the spelling is adjusted to comply with applicable regulations (Sangidu, 2016). Changes only include standardization of spelling in several areas, such as capitalization of character names, place names, the use of God's name, and the use of quotation marks for direct speech in the manuscript. The *HRS* manuscript, code EAP 352, was used as the sole study manuscript in this study, therefore, the stemma codicum method could not be applied in this study. The stages of philological research in this study are outlined below:

1. Determining the object of study, namely selecting an appropriate manuscript for study. At this stage, the researcher identified manuscripts by consulting the online catalog at <http://eap.bl.uk/>. The manuscript selection

process was determined by examining the number of pages and the condition of the manuscripts, making them suitable for research.

2. Manuscript inventory, which involves gathering information on the existence of manuscripts containing texts with the same title. The inventory was conducted using both digital and written manuscript catalogs. After determining the manuscripts to be edited, the next step was to locate the manuscripts by searching at the Taram mosque (surau) in Payakumbuh, West Sumatra. This search involved two sources: the surau caretaker and the manuscript owner.
3. Transcription, editing, and translation. This stage was conducted to determine the content of the manuscripts, while translation was performed when the texts were in the original language.

After identifying the manuscripts' contents, the next research stage was to conduct a content analysis using secondary data taken from the *Tajussalatin* text. The descriptive analysis process involved describing the concept of the ideal leader as outlined in the *HRS* text and comparing it with the concept of the ideal leader as outlined in *Tajussalatin*. The comparison was conducted by examining the similarities and differences between the two concepts. The results of this comparison are conclusions regarding the concept of the ideal leader in Malay manuscripts<sup>(19)</sup>.

## RESULT

Intertextual research aims to identify ideologemes within a text. Ideologemes are defined as components or fragments of other texts visible within a text. These fragments cannot be separated and must be viewed as a unified whole. The ideologemes of a text can be viewed through three processes: opposition, transposition, and transformation. Opposition is something

contradictory, irreconcilable, and absolute between two competing, never harmonious, and irreconcilable groups. Transposition is the movement of a text from one or more sign systems to another, accompanied by a new pronunciation. Transformation, on the other hand, is a change from one text to another (Kristeva, 1980).

Ideologemes in the *Hikayat Raja dan Sultan* text emerge in discussions about the criteria for ideal leadership. The text begins with an order to leaders to carry out the commands contained in the *Tajussalatin* manuscript.

“Fasal yang kedua puluh empat di dalam kitab *Tajussalatin* peri menyatakan kesudahan segala kitab ini. Ketahui olehmu bahwa menjadi yang fakir lagi hina menyudahkan kitabnya dengan empat pesan akan empat kaum. (*Hikayat Raja dan Sultan*: 52).”

The quote above is an excerpt from the *Hikayat Raja dan Sultan* (The Tale of Kings and Sultans). The command to read and implement the contents of *Tajussalatin* illustrates the text's role in the lives of Malay society at that time. *Tajussalatin* is considered a key political text in classical Malay literature, particularly concerning the attitudes and steps to becoming a good leader. The first piece of advice conveyed is the recommendation to read *Tajussalatin*. *Tajussalatin*'s legitimacy among classical Malay texts is clearly evident in this quote. True to its meaning, *Tajussalatin* is interpreted as the crown of all kings. It is not only a headdress (placed in the highest place), but also a supreme text intended for all leaders.

“Fasal yang kedua puluh empat pada menyatakan peri kesudahan kitab ini yang maha mulia. Ketahui olehmu bahawa Bukhari itu yang fakir menyudahkan kitab ini dengan empat pesan akan empat kaum itu (*Tajussalatin*: 227).”



There are four main messages conveyed in this quote, namely; 1) all kings or leaders (believers) must have a just and virtuous nature. Fairness is defined as an attitude or action that is impartial, impartial and adheres to the truth. In a social, legal and moral context, fairness is giving rights to each person according to their respective portions; 2) the same attitude or character must also be possessed by the people closest to the king, such as ministers, commanders and servants of the king; 3) advice to all people to adhere firmly to Islamic teachings; 4) advice to all humans to follow and carry out the sayings in this book (*Tajussalatin*). Apart from giving an appeal to carry out the commandments of the Islamic religion, there is also an order to avoid reading the text of *Hikayat Inderaputera*.

"From the start, whoever has a son or a daughter for him, then let his child not be given the company of someone who is ignorant of his fa'il. And games and those who gamble or gamble and play tambourines and songs and do not read tales that are of no benefit <because> in these tales there are also the most customs that bring harm. And you don't have to write about the tales. You will surely perish in this world and in the afterlife for real reasons His lie is a story with a tambourine. So this story is very popular in the Malay country and it is the words that are just lies and fabrications that make all his sins as clearly stated and should not be placed in his house any more than those who read him and confirm his lies That.

So let it be a child His grandchildren were all ordered to read books that came out of the stories of the Prophet Shalallahu'alaihiwassalam and the hadiths of all the prophets and stories of the messengers and the stories of all the scholars who agreed on the evidence of the Koran and the hadiths of all the Prophets Alaihiassalam too. In fact, reading this book and all the books written by all the scholars are news from the Qur'an and the hadith of the prophet too, such as Bustanussalatin

and Shifatussalatin and Nasihat al-muluk and Ilmu al-muluk. Apart from that, from all the books made by all the scholars that he issued from the Qur'an and hadith terms, the Prophet Sallallahu'alaihiwassalam was required to read him and listen to all his stories and obey all his teachings. Then he will receive the reward and the benefits of it (Hikayat Raja and Sultan: 105-106)."

The prohibition on reading the Hikayat Inderaputera text is stated in the text of the Hikayat Raja and Sultan. In the treasures of classical Malay manuscripts, the position of the Hikayat Inderaputera text is included in a text that not only shows the imagination of Malay literature but also depicts transitional texts from various cultures, namely, India, Islam and the Archipelago. This text is very popular and widespread in several countries including Malaysia, the Netherlands, Indonesia, etc. The prohibition for the Malay community to read Hikayat Inderaputera is emphasized by the existence of a similar prohibition in another text, namely the Sirat al-mustakim text. This negative stigma can be seen from the ability to act using the Hikayat Indraputra and Hikayat Sri Rama texts. Based on the quote above, a person who is unclean must clean the part that is unclean using water or stones or other rough holy objects. Istinjak is interpreted as the act of cleaning the anus or genitals (for defecating or urinating) using water, stones or hard earth, and is obligatory. Even the Hikayat Indraputra and Hikayat Sri Rama are placed on a par with the Torah and the Gospel which are permitted to be used as a medium for purification from impurities.

"From the start, whoever has a son or daughter, he should never give his child to be friends with people who are ignorant and gamblers or gamblers and those who gamble, and do not read stories that are of no benefit, because in those stories there are also lies that mostly bring harm and there is no need to write down the stories. You will surely

perish in this world and the hereafter, because it is clear that lies are stories with [re]bana That.

So this saga is very famous in Malay land because it is very popular to tell lies, because there are those who carry out the sin as it is actually stated and it does not have to be placed in the house of the story. Anyone who reads him or listens to him is a disbeliever, like the Javanese Hikayat Indraputra, who is more likely to be a fool and less intelligent than anyone who reads him and who confirms his lies.

So let his children and grandchildren all be told to read the books that came out of the hadith of the Prophet Salla 'lallahu 'alaihi wa ssalam and the hadith of all the prophets are narrated from the messenger, and the stories of all the scholars who agree with the propositions of the Qur'an and the hadith of all the prophets 'alaihi 's-salam are also true, and reading this book, and all the books written by all the scholars are narrated from the Koran and the prophet, such as Bustan as-Salatin and the nature of as-Salatin and Nasihat al-Muluk and the Nature of al-Muluk; and apart from that, apart from all the books written by all the scholars who issued the terms Koran and hadith, which must also be read and listened to all the stories and followed by all the teachers, then there will be rewards and benefits (Mulyadi, 1980: 96-197)."

The Tajussalatin text fragment above is not the result of Khalid Hussain's editing, but rather a translated text organized by Sri Wulan Rujjati Mulyadi who conducted research on the *Hikayat Indraputra* manuscript to complete her doctoral studies at the School of Oriental and African Studies in 1980. The *Tajussalatin* manuscript used for her research is a manuscript from the Leiden library collection numbered Cod. Or. 3234. The quote confirms that the Tajussalatin text is the main text used as a guideline for governing the Malay nation. Therefore, it can be concluded that the *Tajussalatin* book had a strong influence on the lives of Malay society at that time, especially since the majority of Malay society is Muslim.

## DISCUSSION

Intertextual research on the Hikayat Raja dan Sultan text reveals the presence of a strong ideology through its connection with the Tajussalatin text as a primary reference in classical Malay leadership governance. The emergence of this ideology is inseparable from the Malay leadership tradition that has long been built on a value system sourced from Islamic teachings and customs, as studied by Elmustian and Fadila (2025) who emphasized that the construction of identity and power in traditional Malay leadership always relies on the legitimacy of authoritative texts recognized by the community. The command in the Hikayat Raja dan Sultan to read and implement the contents of Tajussalatin proves that the text functions as a central ideology that structures the discourse of classical Malay leadership as a whole. This is reinforced by the findings of Roza, Tazkiyah, and Pama (2022) who in their study of Malay Nusantara leadership stated that classical Malay texts function as normative mirrors that guide leaders in exercising power with dignity and justice. The intertextuality process that occurs in this text works through three main mechanisms: opposition, transposition, and transformation, each of which forms its own layer of ideological meaning in the construction of Malay leadership discourse. Zain (2013) in his study of the development of Islamic-Malay leadership theory also emphasized that the Malay intellectual tradition is very strong in building a leadership system based on religious texts as an undeniable source of legitimacy of power. Thus, the presence of Tajussalatin in the Hikayat Raja dan Sultan is not just an ordinary textual reference, but rather an acknowledgment of the hierarchy of political knowledge that has been deeply rooted in Malay-Islamic civilization for centuries.

The leadership ideology contained in the Hikayat Raja and Sultan reflects the ideal construction of a leader which is built on the foundation of Islamic values as formulated in Tajussalatin through its four main messages which



include the justice of the king, the character of the dignitaries, obedience to Islam, and obedience to the contents of the book. Sayuti and Omar (2017) in their study of the text *Sulalatus Salatin* found that the leadership values of the leaders of the Melaka Malay empire were highly emphasized on the aspects of justice, wisdom and courage as the three main pillars that supported the legitimacy of a Malay leader's power. These findings are in line with the contents of *Tajussalatin* which places justice and virtuous qualities as absolute criteria that must be possessed by a king and the dignitaries around him. Beden (2019) in his analysis of classical Malay leadership prose emphasized that the principle of leadership by example is a core value that is consistently present in classical Malay texts, where a leader is not only required to rule wisely but must also be a real example for his people in everyday life. The ideal construction of a leader in the *Hikayat Raja dan Sultan* also encompasses a wider leadership circle, namely the ministers, commanders, and servants of the king, all of whom are expected to possess character and integrity equal to their leader. Rosli, Hamzah, and Mohd (2021) in their study of the positive emotions of Malay leaders in traditional texts found that classical Malay texts consistently portray the ideal leader as someone who is able to manage his emotions well, is gentle with the people, and always prioritizes deliberation in every decision-making. Thus, the leadership ideology in the *Hikayat Raja dan Sultan* is the result of a process of transposition from a universal Islamic value system into a particular Malay cultural value system, resulting in the construction of a distinctive, comprehensive, and Malay-Muslim leader identity rooted in a rich intellectual tradition. The oppositional aspect as an ideological process in the *Hikayat Raja dan Sultan* is most clearly seen in the prohibition on reading the *Hikayat Inderaputera* which is sharply contrasted with the recommendation to read *Tajussalatin* and other Islamic-themed texts such as *Bustanussalatin*,

*Shifatussalatin*, *Nasih al-Muluk*, and *Sifat al-Muluk*. This prohibition creates a clear textual dichotomy between texts that are "beneficial" and sourced from the Qur'an and Hadith and texts that are considered "lies" and give "harm," a discursive strategy that reflects the grand project of Islamization in the Malay literary tradition. Elmustian and Fadila (2025) emphasize that the construction of Malay identity always moves in two opposing poles, namely between what is considered legitimate and what is considered deviant, and this opposition mechanism is the main tool in maintaining the purity of Malay-Islamic identity. Zain (2013) in his study also showed that the stigmatization of pre-Islamic texts was an integral part of the ideological project of forming Islamic-Malay leadership that required a strict separation between traditions considered Islamic and traditions deemed contrary to Islamic values. Roza, Tazkiyah, and Pama (2022) further revealed that Malay Nusantara leadership was historically constructed through a strict selection process of cultural and textual references, in which texts deemed incompatible with Islamic values were systematically removed from the public sphere of Malay society. A similar prohibition in the *Sirat al-Mustakim* text that places the *Hikayat Indraputra* on a par with the Torah and the Gospel as a medium of *istinja'* further deepened this stigmatization, making it not simply a prohibited text but a symbol of a threat to the purity of faith, as analyzed by Beden (2019) in the context of the principle of Malay leadership that requires leaders to be the moral and spiritual guardians of their communities. Thus, the transformation process at work in the *Hikayat Raja dan Sultan* is not only textual but also ideological and political, that is, actively reshaping the Malay cultural landscape towards a more exclusive and Islamic-oriented identity, a project that involves all elements of Malay leadership as depicted collectively in all classical Malay political texts.

## CONCLUSION

Based on the discussion that has been outlined, the ideology of the intertextual relationship between the texts of the Hikayat Raja and Sultan with Tajussalatin is seen most dominantly through the process of transformation, namely the change in form from one text to another where the text is treated as the author's reading which is then inserted into the new text he wrote, so that what was originally chronological changes into contemporary. The transformation that occurs between the two texts is specifically in the form of a change from a historical text to a Sufism text, a significant shift in genre but still maintains the core values of Islamic-Malay leadership in it. Tajussalatin as a hypogram text is included in the genre of book literature that contains advice and moral teachings that function as a guide to life and a reflection for kings to lead justly and wisely. In the book literature genre, leadership values are conveyed directly and systematically, structured in the form of normative messages aimed at rulers as a practical guide in running the wheels of government. Meanwhile, the Hikayat Raja dan Sultan, a Sufi text, reworks these values within a far more spiritual and spiritual framework, with its discussion tending toward Sufi studies, the relationship between man and God, and the path to spiritual perfection. This shift in genre from literary texts to Sufism reflects a shift in orientation that is not only textual but also reflects the development of Malay intellectual thought, which increasingly explores the spiritual dimension in understanding the concept of ideal leadership. Thus, this transformation process demonstrates how a writer is able to take the core ideas of an earlier text and then revive them in a different context and genre without betraying the original spirit embodied in his hypogram.

Through the ideologemes evident in the intertextual relationship between these two texts, it is clear that Tajussalatin's legitimacy remains quite strong over contemporary Malay texts, even

establishing itself as a reference text whose authority is unquestioned within the classical Malay intellectual tradition. The strong legitimacy of Tajussalatin is reflected in the way the Hikayat Raja dan Sultan treats the text not merely as a source of quotations, but as the highest moral authority that must be obeyed by all levels of society, from kings and nobles to the common people. The meaning of Tajussalatin as the crown of all kings applies not only symbolically, but also textually, namely as a text that is placed at the highest position in the hierarchy of Malay political and moral knowledge. Its strong position shows that Tajussalatin has transcended its function as an ordinary text and has become a kind of intellectual canon that serves as a benchmark for other Malay texts that came after it. This further emphasizes that in the classical Malay tradition, a text is not only judged by the beauty of its language, but also by the extent to which it is able to represent and strengthen the Islamic values that are the foundation of the identity of Malay civilization. This long and enduring legitimacy across generations makes Tajussalatin a clear proof of how strong the intertextual tradition is in Malay literature, where an authoritative text will continue to live, be referred to, and transformed by texts that are born after it as a form of respect and continuity of the rich and meaningful Malay-Islamic intellectual tradition.

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