

**INDRASAKTI**

*Indrasakti*

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# INDRASAKTI

## **Indrasakti the Powerful King of Alai**

Long ago, on the eastern coasts stood many small kingdoms. One of them was Pagurawan Kingdom. This kingdom was quite prosperous. Pagurawan Kingdom was based at Bandar Khalifah, an area now located in Batubara Regency, bordering Serdang Bedagai Regency of North Sumatra. The king had a very beautiful queen named Queen Putri Halimah.

The king and queen were blessed with two beautiful daughters named Princess Khalsum and Princess Laila, and a handsome and gallant son named Indrasakti. As the only son, Indrasakti became his father's hope for the future of the Kingdom. He was treated specially by the people in the kingdom. The privilege is well-reflected in the expression describing the treatment he received: "As if being blown by an angel's son, as if being led by a nymph's daughter." His birth was greatly celebrated because the king was pleased with the birth of his son.

At the time of the coronation ceremony, the *marhaban*<sup>1</sup> group read the poems of praise and advice for the baby. Before chanting

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<sup>1</sup> Literally means "welcome"; In Malay traditions, a *marhaban* group refers to a traditional music group, typically consisting of men only, that performs songs in Islamic traditional ceremonies of welcoming someone

the poems, this *marhaban* group first presented the songs of *marhaban* and *barjanzi*<sup>2</sup>.

They sang the songs while standing up in a circle. During the singing, Queen Putri Halimah, accompanied by the king, carried Prince Indrasakti around to every member of the *marhaban* group. While circling the *marhaban* group, there were two *dayangs*<sup>3</sup> who were each assigned to carry a tray containing a pair of scissors and another tray carrying a carved young coconut shell to store the hair of the prince cut by the members of the *marhaban*. Inside the young coconut shell was water sprinkled with rose petals.

Every member of the *marhaban* group that was approached by the king and queen ought to cut a little hair of the prince, and then put it into the young coconut shell.

After all members of the *marhaban* group got their turn, the royal midwife was appointed to clean up the remaining hair of the prince.

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or something. In this case, the group is welcoming the son of the king and queen.

<sup>2</sup> A prayer, praise, and story of the Prophet Muhammad sung with certain rhythms and tone, commonly sung during such traditional ceremonies as the birth, circumcision, marriage, and commemoration of the Prophet's birth, etc.

<sup>3</sup> A *dayang* means a palace maid

Once he had had his hair cut, Prince Indrasakti was cleaned and given new clothes. Afterwards, the king and the queen sat by the prince's cradle, with the prince in the king's arms. They then proceeded with the ceremony of *tepung tawar*<sup>4</sup>, attended and joined by the relatives, royal authorities, and other invited guests. Meanwhile, the *marhaban* group continued singing *barjanzi*, still in their standing position.

The *marhaban* group finished singing *barjanzi*, as the ceremony of *tepung tawar* ended. The procession was followed up with the official coronation accompanied by prayer readings by the *ustaz*<sup>5</sup> of the kingdom. Finished with the coronation and the prayer, the prince was then put into a swinging cradle after getting breastfed by the queen beforehand. Once the prince began to drowse during the breastfeeding, he was put into the cradle. The prince's cradle was made of rattan and decorated with various colorful ornaments.

Once the prince was in the cradle, the *marhaban* group resumed their standing position and some of them held the cradle and rocked it slowly. It was at this time that poems were sung in turns

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<sup>4</sup> A traditional ceremony of Malay cultural heritage commonly performed as a form of gratitude to God, such as for being granted a child, getting married, occupying a new house, and other similar occasions. The name of the ceremony is taken from one of the ingredients in the ceremony, that is *tepung tawar*, which literally means plain flour. The flour consists of several types of flour with some herbs and flowers.

<sup>5</sup> An Arabic honorific title for a male teacher

by the *marhaban* group. The first and second lines of the poems were sung solo, but for the third and fourth lines, all members of the *marhaban* group sang together. In fact, sometimes the invited guests and family members joined the singing. The poems sung were as follows.

With *bismillah*<sup>6</sup> we start

Followed by *Alhamdulillah*<sup>7</sup> *shalawat*<sup>8</sup> to the Prophet

With the fate destined by Allah *urobbi*<sup>9</sup>

The long-awaited day has finally arrived

*Bismillah* is first and foremost

God has both form and attributes

God's form includes the attribute of *sama*<sup>10</sup>

*Qidam* and *baqa*<sup>11</sup> are among the attributes to his name

Once the seed of your father's mercy descended

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<sup>6</sup> Arabic phrase meaning "In the name of God", commonly recited by Muslims before starting any activity

<sup>7</sup> Arabic phrase meaning "All praise to God"

<sup>8</sup> Arabic phrase meaning "greetings"

<sup>9</sup> Arabic phrase meaning "Allah my God"

<sup>10</sup> God's essential attribute, meaning "hearing"

<sup>11</sup> God's essential attributes meaning "The first without any preceding" and "eternal", respectively

Into your mother's womb

A forty-day *nattefah*<sup>12</sup> you are called

Here begins your mother's abstinence

Arriving at the eightieth day

*Alkah*<sup>13</sup> you are called

And at the one-hundred and twentieth day

*Alkohol*<sup>14</sup> you are called

Four months old you are now my lord

A leg and a hand have started to form

Suffice it with the physical forms

Your soul is yet to be blown into your body

When the right time has come

The soul is united with the body

In the body where the soul resides

Passion and lust already thrive

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<sup>12</sup> A Malay term used to refer to a forty-day old fetus

<sup>13</sup> A Malay term used to refer to an eighty-day old fetus

<sup>14</sup> A Malay term used to refer to a one-hundred-and-twenty-day old fetus

Nine months conceived by your mother  
No rice and water did she have  
So much pain it was to conceive you  
Sometimes as if the soul was ripped from the body  
When you fell to the floor  
The midwife immediately reached down  
Once you were bathed and dressed  
Your mother was left frail and tired  
Dressed up, *azan*<sup>15</sup> or *ikomati*<sup>16</sup> was then recited  
Prayers were recited pleading for your safety  
Remember the message of the Prophet Muhammad  
To practice the Sharia while living in the world  
A child that has been longed for  
Now we have him with us  
The child is now given a name

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<sup>15</sup> Islamic call to prayer

<sup>16</sup> Final call to prayer

In his cradle together we swing him

Gold and silver we swing

The child is put in the cradle

The cradle's handles we hold

Gold and silver we sing

Cheer up my lord

Don't be afraid inside the cradle

We have all been summoned

By your father and mother asking us to swing you

We have all been summoned

By your mother and father, my lord

We were served with food and drink

As a form of gratitude to God the Almighty

Gratitude to Allah *Taala*<sup>17</sup>

For having blessed us with *intan gemala*<sup>18</sup>

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<sup>17</sup> Almighty God

The alms are also paid  
With whatever is at hands  
Summoned were all kin  
And all friends and relatives  
All the neighbors and close friends  
All have come safe and sound  
Far and near they all came  
Big and small, male and female  
Half of them came here walking  
Half of them walked under the cloud  
Remember we came with the pounding music  
Visiting you from downstream and upstream  
To swing you to and fro  
As your mother and father desired so  
If long is your age

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<sup>18</sup> A kind of gemstone that is very beautiful and shiny and is believed to be magical

Pay back their services to you  
O my son, think about it  
How happy your father and mother will be  
Oh dear child do not argue against your parents  
Your mother took care of you painstakingly  
From left to right her body was wet  
Full with your urine and vomit  
To the father and mother please listen  
Your son is swung and serenaded  
Together we pray for him  
May God grant His blessing  
Oh my son, once you become a nobleman  
Your mother's teaching is not to be refuted  
Protect it from storm and typhoons  
In fear of getting infected by evil disease  
With the curtain set, ants scattered away  
Light is installed in the mosquito net

Prayers are sprayed and smeared  
Asking for protection from the devil and ghosts  
When lightning and storm come  
The potion is burned and smeared on your body  
Inside the heart there is much fear  
In case you will be awoken from your sleep  
And a child when he is really young  
Always following his mother and father around  
Until the coming of age  
Seven years old he is now  
Seven years old is the age  
Ripe to be a young nobleman  
This is the time the child becomes a jewel  
To the father and mother, my lord  
When your age reaches  
Exactly ten years old  
That is when you become a friend

Or an opponent or an enemy  
Thus our son we report to you  
Your father and mother asked for you to think about it  
Search for knowledge, never hesitate  
That will protect you and give you a lesson  
Taken care of by your father and mother  
Until you are at a ripe age  
To be sent downstream and upstream to seek knowledge  
Because of your mother's strong intentions  
Once you complete your study  
How pleased your mother will be  
Never will she let you go  
Until you start studying the books  
Once you are good at reading books  
With its *jawi*<sup>19</sup> and Arabic languages  
Only then your mother can be rest assured

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<sup>19</sup> A language

Food and drink can she enjoy now  
The holy book of Quran is read by a *qori*<sup>20</sup>  
To hajj you are also asked to go  
To step your foot on the sacred ground  
To get rid of any evil deed  
If bright your mind is indeed  
Teach the knowledge of our religion  
If knowledge have we not  
Leave it to the pious priests  
That is how to make a child knowledgeable  
Good and evil are clearly there  
For that reason  
Be good in anything you do  
If a child is a sign of happiness  
Wherever he is the message is heeded  
No matter poor or rich one is

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<sup>20</sup> Quran reciter

Once ill the medicine is only as much as they can afford

Once you are grown up

Your mother's teaching is to be heeded

Your father's words are to be heeded

Those are the correct ones

Your father's teaching is to be followed

For you to digest

To take with you when searching for knowledge

To easily get what you desire

If you ask and you get what you want

Blessed you are in the world and the Hereafter

Friends and relatives are all gathered

Those who were far are now getting closer

If you get faithful science

And you believe

In the afterlife of the glorious land

You will be sitting in the lap of *aulia*<sup>21</sup>

If you gain potent knowledge

You have to practice it with a vengeance

Closed will the seven doors of hell be

Bright is the way as if alighted by torches

If you are skillful in reciting Quran

It is then that you can be happy

By god you are blessed

The highest place in heaven you will surely get

If the child is not taught that way

Surely he will not understand

He will turn blind and deaf

Good and evil he cannot distinguish

If a child lacks appropriate lessons

*Halal* and *haram*<sup>22</sup> will not be heeded

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<sup>21</sup> A saint, holy man

<sup>22</sup> Lawful and unlawful

It is wrong to be uninformed  
The child will eventually turn into an enemy  
For a child to argue against his parents is natural  
Do not take it to heart, mother and father  
Because if we do not teach the child  
In the world and the afterlife, we will be in loss  
A great loss it will be really  
From a very young age we have taken care of him  
Some of our wealth has been spent on him  
But once he is grown up he turns into an enemy  
In the world it has already been that painful  
In the Hereafter doom is awaiting too  
The lesson given is not heeded  
The child is left at his own will  
Really the mother and father are in great loss  
For not teaching their child  
Therefore, do not ignore the importance of teaching

Strive for your child's education  
With the right lessons  
Good will be his attitude and behavior  
Number one will the child be  
In the world and the Hereafter may he be your savior  
When you have such a child  
It feels like an illness turning into medicine  
Thus my master is a parable  
May you understand to reach *makrifat*<sup>23</sup>  
If the child does not realize  
His mother's *nazar*<sup>24</sup>, his mother will be left frowning  
You certainly do not want her to die in shock, don't you?  
In the Quran it is already warned  
O my son please remember  
Do not follow the devil's footsteps

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<sup>23</sup> The highest advancement in the Hereafter

<sup>24</sup> A promise (to oneself) to do something if the intention is achieved

Do instead pious deeds

Stay away from vice

O my brilliant young son

The hell is unbearably hot

The heat touches the flesh down to the bone

Cries and tears are heard again and again

O dear mother o dear father

That is the advice from all of us

Please accept it, do not ignore it

Then your desires will be easily realized

O my son in the swing

We warn you so please remember

Ingrain it in your mind

Dissolve it in your heart

We swung you a lot

For you to sleep more soundly

For you to ingrain the advice in your brain

Once you walk on this Earth, do not abandon it

O clever young man

Our message you have to remember

You put it into your heart

Do not take it carelessly

O brilliant young man

Pray you for night and day

Never abandon your worship

For it is huge sin

O Allah *malaikul ufrah*

Raise this child with blessing

Day and night may he become even more blessed

Until he finally becomes virtuous

Thus your heart is now determined

We swing you again with more *nazam*<sup>25</sup> recited

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<sup>25</sup> Poems of Persian origin, consisting of twelve lines, two-by-two or four-by-four rhymes, containing the story of a faithful palace servant

Please keep your heart determined

So that your mother will not be restless

O the young man in our swing

You are the one we pray for

For a short life to be made long

For *halal* sustenance to be bountiful

Oh Allah *malikul robbi*<sup>26</sup>

Bestow him with prosperity every single day

Bless him with a healthy body and a bright heart

May his sustenance be bountiful

O Allah *malikul zabar*<sup>27</sup>

May this child grow up fast

Keep him away from hell

May he gain the greatest good in the world and the Hereafter

Oh Allah *malikul robbi*

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<sup>26</sup> The King, the Lord

<sup>27</sup> The King, the Powerful

Set this child's heart with determination

Bless him with high dignity

Place him in a better place in the Hereafter

O Allah *malikul rahman*<sup>28</sup>

Strengthen this child's faith

Strengthen his worships

Keep him away from Satan and the devil

O Allah *malikul manan*<sup>29</sup>

Please hear our prayers

Throughout the day and night and time

Keep us away from calamity and slander

O Allah *kholikul bakhri*<sup>30</sup>

Give us your guidance

Make us faithful and obedient

Bless our lives in the world and the Hereafter

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<sup>28</sup> The King, the Merciful

<sup>29</sup> The King, the Compassionate

<sup>30</sup> The Creator, the Maker of Order

O my son, go sleep quickly  
Grow up hurry so that you can be famous  
If you do not sleep my child  
Your father and mother will have to entertain you  
Oh son please remember  
Repay your mother's services  
And the services of your father  
And also those of your friends and relatives  
So that the message is easily understood  
Swinging the child with more *nazam* recited  
The *nazam* begins with *bismillah*  
And is ended with *Alhamdulillah*  
The swinging has finally ended  
Dear friends and relatives  
And we ask you to pray  
That the wise child will calm down  
We have finished singing

We ask for blessing and safety  
The verses we sing not to be taken for granted  
These verses are a lifelong reminder for the child  
Counsel now ends speech also ends  
This is Fatimah's verses with her regards  
For any mistake in the speech  
Please do not take it to heart  
The verses I read have reached the end  
This is what can only be gained  
Whether it is right or wrong  
I really cannot tell  
A vigilant village and glorious hometown  
There, home will always be  
With the help of the One Almighty God  
The verses end with peace and prosperity

*Makdum*<sup>31</sup> is said to be a real name

Writing a verse he is still not used to

Sitting at home is what he can do

Because thy servant is already old

If there is a broken needle

Do not store it in a crate

If there is a hurtful word

Do not keep it in your heart

In the coronation ceremony of the prince, a variety of food was also served for the guests who attended the palace's hall. Various traditional dishes were available, such as *pacis*, *kara*, *tengguli durian*, *dadar ketayap*, *gaduh galuh*, *talam ubi*, *paria*, *bubur pedas*, and other dishes. The people crowded the square to celebrate the king's happiness and enjoy the variety of food provided by the kingdom.

Under the leadership of the king, Pagurawan Kingdom was quite prosperous. The king was quite wise and just in his leadership that all his people loved him.

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<sup>31</sup> Master

As a Malay, the king firmly upheld the principle of the Malays, namely *berturai*, *bergagan*, and *bersyahadat*. *Berturai* means having good manners, both in words and deeds and adhering to the customs and rules, as well as respecting the guests. This concept is embodied in the Malay expression: “Habits suggest origin, language suggests nationality. Obey the advice, be faithful to oaths. Die to keep promises, be impoverished for being generous. Live with character, die in good deeds. When our palms do not suffice, *nyiru*<sup>32</sup> we hold up (desiring to get as much as possible; having a big heart).

When sharpening the skin of areca nut, prepare the stick and discard the *miang*<sup>33</sup>. When picking people from far away, prepare the rice along with the dishes. Once a flood occurs, the edges change (a proverb, meaning that once a ruler is replaced, new rules are established).”

*Bergagan* means having the courage and ability to face challenges, self-esteem, and expertise. This advice is contained in the proverb, “Once drunk with areca, rather than to the mouth, let it go to the heart. Once you have advanced to the arena, better to die than retreat. Starting from the upstream, it should end downstream. What characterizes a Malay man is that he dies in the middle of the arena, he sleeps on the peak of the waves, he

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<sup>32</sup> A kind of houseware, with a round shape, made of woven bamboo, commonly used to winnow rice and the like

<sup>33</sup> Fine hairs found on plants, such as bamboos

eats on a long cliff, his strides hit the Earth, his swing crushed the bushes down, his tears fly into the sky, his sobs are swallowed up by the earth, he is a stranger to tears and submission.”

*Bersahadat* means Malay people are truly Malay if they have declared the shahada, which is to accept that Allah is God and Muhammad is the Prophet.

In the concept of Malay, a person must behave this way: “Rely on one, hold on to the One. What is the point of concocting tannic, if not done down to the trunk, what is the point of having a lot of knowledge, if it is not put into practice. A Jambi child is winnowing, o the child left her bun behind; many incantations and prayers are recited, but only Allah can answer the prayers.”

In his leadership, the king remembered the message his father gave him when he was still young. “If you want to know a true leader, look at him when he is leading the country: Ruling in the path of Allah, ruling with advice and trust, not ruling arbitrarily, not ruling by making things up, reigning gracefully, ruling with his mind, ruling with a sweet face, ruling with a soft tongue, ruling with justice, being in power but not virulent, being strong but not destructive, being great but not taking others for granted, being high without lowering others, being rich but not despising others.”

The Kingdom of Pagurawan under the king's leadership was very prosperous, bustling with trade activities, and rich in natural resources. No wonder many other kingdoms were jealous of this kingdom. The jealousy of other kingdoms finally took away the happiness of the king and his people.

On the coastal areas stood many small countries that were adjacent to each other. However, due to the greed and jealousy of the kings, the neighboring kingdoms were often involved in wars. The kings tried to expand their territory by conquering their neighboring kingdoms. One of the belligerent kingdoms was the Kingdom of Inderapura. The King of Inderapura who resided in Inderapura at one time suddenly attacked Pagurawan Kingdom and tortured the people of Pagurawan Country who tried to fight against the invasion of King Indrapura's troops.

When the war was raging, King Pagurawan managed to hide his sons and daughters, and returned to fight again against King Inderapura. However, his strength was no match to his enemy's. The Kingdom of Pagurawan was defeated by the forces of King Inderapura. King Pagurawan and the Queen were taken hostage and both were taken to Inderapura Kingdom as prisoners.

Since the attack by King Inderapura, the family of King Pagurawan went helter-skelter.

Their children who were hidden from the enemy got scattered in their escape. The *dayangs* and the guards were lost without any trace. Some were killed in the battle.

A few days after the war, when it was discovered that her parents had been taken hostage by King Inderapura, Princess Khalsum as the eldest child felt it was her duty to save her parents. She set out searching for her parents. After walking by herself for a couple of days, she finally reached the Kingdom of Gambus.

Reaching the territory of Gambus Kingdom, Princess Khalsum was confused of where to go next. She had no relatives and acquaintances in the area. However, since God still protected her, in her confusion she met an old woman.

“O my young lady, where are you going to go to?” the old woman greeted Princess Khalsum.

Nervously, Princess Khalsum replied, “I don’t know, *Nek*<sup>34</sup>. I don’t know where to go; I have no relatives to turn to. I only follow the direction of the wind and my swing, *Nek!*”

Hearing and seeing the confusion of Princess Khalsum, finally the old woman pitied her and invited the princess to her house.

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<sup>34</sup> A shortened form of *nenek*, meaning grandmother, and also an address for a female elderly

“If you don’t mind, *Cucunda*<sup>35</sup>. Come stay in my shack!” she offered while pointing to a house not far from where they met. Princess Khalsum was speechless; she was truly grateful for the offer. She simply nodded in agreement to stay at the old woman’s house.

Finally, Princess Khalsum was accommodated and adopted by the old woman who was a widow that went by the name Kasihan.

One day, the King of Gambus went around his territory to check the well-being of his people. Suddenly he saw Princess Khalsum and was immediately captivated by her. In his heart, the king said, “I have never seen a woman as beautiful as this princess. Surely this woman is not from this village.” Returning from his activity of overseeing the condition of his people, King Gambus called a guard and told him to investigate the woman he had seen that afternoon.

The next day, the guard immediately investigated the woman the king referred to. After being investigated by the king’s guard, the identity of the woman who had captivated King Gambus was finally revealed. Long story short, King Gambus proposed to the princess. Their wedding was celebrated massively. All the people were invited. Indeed, King Gambus lived alone without a queen by his side. His wife had died several years ago.

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<sup>35</sup> An address for someone who is much younger than the addresser or is at the same age as the addresser’s grandchildren

Meanwhile, as Princess Khalsum still had not returned from her quest to search for their parents, Princess Laila could no longer stand waiting for her sister by herself. She then set out to find her family. After a few days of walking by herself, she finally arrived in the Kingdom of Gambus.

Her fate was the same as her older sister's. She went to an unfamiliar place, without any clear destination. However, because of her strong intention to save her parents, Allah always protected her.

On her way, Princess Laila met a married couple who were looking for logs. Seeing a young woman walking alone with a confused look on her face in the forest, the couple talked to her, "O *Ananda*<sup>36</sup>, where are you going in this forest? Is there anyone accompanying you?"

After hearing the Princess' story of the misery that had befallen her family, the couple took Princess Laila to their home. Coincidentally, the couple had not been blessed with a child. Princess Laila was then adopted by the poor couple.

One day, with God's will, Princess Khalsum who had become the wife of King Gambus saw Princess Laila. She immediately

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<sup>36</sup> An address for a younger man or woman deemed to be of the age equal to the addresser's child

recognized that the girl was her sister because the necklace hanging on her neck was the same as that of Princess Laila.

“O *Adinda*<sup>37</sup>, what is your name, and where are you from?” asked Princess Khalsum. Hearing the greeting, Princess Laila looked at the person who greeted her. How surprised she was when she saw the person. However, Princess Laila was still not convinced that the person was her older sister. Moreover, the woman who greeted her was the king’s wife.

“Pardon, my Queen. Thy servant’s name is Laila, from Pagurawan!” Hearing the answer, Princess Khalsum looked closely at Laila. She was also still not sure that it was her younger sister. However, when the tip of her eyes caught the necklace worn by Laila, she became convinced that this girl was her younger sister. Princess Khalsum immediately hugged her younger sister. They cried on each other’s shoulders, releasing their longing for not seeing each other for a long time.

After the meeting, it was agreed they would search for their younger brother, Indrasakti. Eventually, Queen and King Gambus went to Pagurawan. However, Indrasakti was already leaving his country.

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<sup>37</sup> An address for a person believed by the addresser to be of the same age as his or her brother or sister

In his wandering, Indrasakti walked in to the jungle and ended up at the house of Nenek Maimunah. He told her of his origins and how he finally got there. Hearing the story, Nenek Maimunah adopted him and revealed to him that Princess Laila had been kidnapped by King Simalungun.

Actually, King Simalungun came to the land of King Gambus to propose to Princess Syarifah. However, at that moment King Gambus was in Pagurawan with the queen, looking for Indrasakti. Therefore, the four ministers responsible for the kingdom could not accept the proposal. King Simalungun became angry and wrapped in wrath. Then, the four ministers of Gambus Kingdom were taken prisoners and Princess Laila was taken by King Simalungun to his home country.

Meanwhile, in his adventure, Indrasakti acquired supernatural powers and learned various languages from Nenek Shaidah. After that, he went to look for her older sister who was abducted by King Simalungun. In the middle of the journey, Indrasakti had the opportunity to acquire some knowledge from Tuan<sup>38</sup> Syeh Zein.

Subsequently, Indrasakti returned to Pagurawan and was taken as a brother by a poor boy, named Sulaiman. They both went to the palace of King Pagurawan. At that time, King Simalungun came to attack Pagurawan Country, and a long, terrible battle between

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<sup>38</sup> Equivalent to Mister

the two sides ensued. At midnight, when the battle momentarily stopped because of exhaustion and drowsiness, Indrasakti entered King Simalungun's headquarters and demonstrated his magic. The people of Simalungun were frightened. That same night they rushed towards their home.

When morning approached, King Gambus was astonished to find that his enemy had run away. King Gambus was then determined to hunt King Simalungun down. Indrasakti was aware that King Gambus would not be able to fight against King Simalungun. Therefore, in order to prevent King Gambus from doing so, Indrasakti released King Gambus's horses from their cage. Then, Indrasakti who could transform himself into a supernatural being and a *garuda*<sup>39</sup> went by himself to the land of Simalungun to save his older sister, Princess Laila. When he reached Simalungun, he cast a spell to the people of Simalungun, so that the people could not see him. Next, he brought back the chest used to capture Princess Laila to Pagurawan. Arriving at Pagurawan, no one was able to move, let alone open the chest.

Seeing the chest containing Princess Laila had been stolen, King Simalungun again attacked Pagurawan Kingdom. At that time, King Gambus was still in Pagurawan and again he went face to face with King Simalungun. Indrasakti then appeared before King

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<sup>39</sup> A symbolic eagle believed by some religions in some Asian regions to be the king of birds with strong power

Simalungun. The chest containing Princess Laila was lifted and opened so Princess Laila could be free. Seeing Princess Laila coming out of the chest, King Simalungun apologized and explained that he did not know the one whom he kidnapped was not Princess Syarifah, but Princess Laila. Finally, King Simalungun made peace with Indrasakti. Indrasakti returned to his original form and introduced himself. King Gambus was later crowned King of Pagurawan, while an old commander was appointed as a substitute in his native country, Gambus Kingdom.

Princess Laila grew into a beautiful woman. Many princes came to ask her to be their wife. However, she did not want to get married before reuniting with her parents. Indrasakti then went on a meditation and pleaded to his teachers, Nenek Shyaidah and Tuan Syeh Zein, to teach him new knowledge and rules to assist him in looking for his parents. After forty days of *tirakat*<sup>40</sup> in the forest, the guardian of Inderapura, Datuk Zainuddin, came before him.

He meant to take Indrasakti to Inderapura to meet his parents. At that time, Indrasakti also learned new knowledge from Datuk Zainuddin.

Indrasakti then fought against King Inderapura and defeated him. However, eventually they became brothers. After that, Indrasakti

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<sup>40</sup> Retreating into a solitary place, usually to meditate

brought his parents back to Pagurawan. Finally, the whole families were reunited. King Pagurawan appeared again in front of his people. He then appointed King Gambus as his successor to the royal throne and gave King Gambus various counsels about the government. Pagurawan Country became increasingly populous and prosperous.

One time, came King Kualuh of Kualuh Kingdom to propose to Princess Laila. After the ministers of both parties negotiated, they accepted the proposal, and the wedding party soon took place. A year later, King Kualuh excused himself from Pagurawan.

King Pagurawan then gave various pieces of advice to his son-in-law about human noble virtues and the traditions of ruling a country. Meanwhile, Queen Halimah gave advice to Princess Laila as the wife of King Kualuh in the form of *pantun*<sup>41</sup>.

To be a wife because of custom

Its fortune and misfortune depends on nature

Good luck brings benefits

Bad luck brings misery

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<sup>41</sup> Traditional Indonesian poetry genre with even number of lines (mostly four) and certain number of syllables on each line; the first two lines serve as a kind of prelude and the last two lines contain the message

To be a wife is a mandate

Strong in faith and obedient in worship

To the family love is poured out

The husband is praised the child is nurtured

To be a wife makes a woman beautiful

Noble is her character pretty is her face

Working diligently with no time to sit

To nurture the family she is willing to work hard

To be a wife is an ideal

Noble mind and faithful heart she has

Sweet and elegant behavior

With a soft tongue she politely speaks

To be a wife is to be rich

Rich in mind or wealth

Good fate good temper she has

Bad fate only invites calamity

To be a wife is to be diligent

Working hard and seriously  
To nurture the family she is willing to sweat  
Taken as a wife a secure life is guaranteed  
Perfect is her body and soul  
Perfect is her sense and her mind  
Perfect is her faith and piety  
Taken as a wife perfect is her life  
To be a wife brings good luck  
Sincere heart sweet praises  
The husband is upheld the child is taken care of  
Working hard never arguing  
Working hard never arguing  
Enduring the pain and willing to live a hard life  
Given trials she remains steadfast  
Taken as a wife her life is *sakinah*<sup>42</sup>  
To be a wife means she understands

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<sup>42</sup> Peace, serenity

Her heart is graceful her knowledge deep

Diligent in work not wanting to stay still

People praise her inside and out

To the husband she is devoted

To the children she is full of affection

To the relatives she is merciful

To best friends she is exemplary

To be a wife means she is worthy

Her temper is sweet her tongue is soft

To instructions and teachings she complies

Taken as a wife good luck is welcoming her

To be a wife means to have noble character

Her faith is firm her dignity is high

Faithful and loyal she is to her husband

Taken as a wife till death do them apart

To be a wife is to be exemplary

To have good behavior perfect faith

Live as a family with full affection

Taken as a wife she is blessed by God

King Kualuh left the Kingdom with Princess Laila, accompanied by Indrasakti. When they reached Kualuh, they were hailed by the people, and the mother of the king held a homecoming celebration for seven days and seven nights.

A few years later, Indrasakti left Kualuh Kingdom with his ministers and the old commander to go to Sialang Sea while broadening his knowledge. The first area they visited was very beautiful and prosperous, thanks to the leader's wisdom, who ruled according to the customs and with just. On the contrary, the second area they visited was poor and chaotic, being ruled by the greedy and despotic King Panjang.

Indrasakti then fought against the king and succeeded in conquering him. The old minister who took the journey with him was appointed and officiated as the new ruler in the area. Meanwhile, Indrasakti resumed his journey.

He arrived at the land of King Cermin. At that time, many princes from other countries came to woo the daughter of King Cermin named Princess Sri Delima. Seven princes were already rejected so far. Because their proposals were rejected, they intended to take revenge and kill King Cermin. Indrasakti then helped King

Cermin and managed to defeat the seven princes and sent them home to their respective countries.

After Indrasakti defeated the seven princes, King Cermin wished to arrange Princess Sri Delima to marry Indrasakti. However, at that time Indrasakti was not ready to marry Princess Sri Delima and chose to continue the journey. On the way, Indrasakti encountered a huge ship in the Melaka Strait, ruled by a despotic king named King Garang. King Garang imposed his will on every ship passing in the Melaka Strait. Before continuing the journey, Indrasakti first crushed the forces of King Garang, so that Melaka Straits became safe and free from pirates.

A few years later, Indrasakti turned into a man of knowledge and experience. In his journey, he reached the land of King Percut. At that time, the country of King Percut was attacked by King Kampai who wanted to marry a princess named Princess Halimah Pinang, but his proposal was rejected. Indrasakti challenged King Kampai and defeated him after a seven-day and seven-night battle. To repay the service of Indrasakti, King Percut then adopted him as his son.

Indrasakti continued his sailing and reached a very beautiful and lush place, called Alai (what is today Kuala Tanjung, the location of the aluminum factory, PT Inalum). He then named other places around the area as a sign of the opening of a new country. The

areas went by the names of Sono, Dusun Lalang, Sungai Padang, Tasak, Tanjung Kopi, Sungai Rindam, and Pandau.

Indrasakti who was already bestowed with great knowledge did not feel satisfied yet. Finally, he came to the land of the Bunian (spirits invisible to the laymen; only the highly learned men could see them) and stayed with them for a long time. He became acquainted with all kinds of supernatural beings and was taken as a brother by King Bunian. They exchanged knowledge and supernatural powers. After several years in Bunian country, Indrasakti returned to Sono and held an opening ceremony for the new country. The old commander was asked to build a settlement in the area, while he himself returned to Sialang Sea and Pagurawan.

On the way home, King Indrasakti remembered about Princess Halimah Pinang, the beautiful daughter of King Percut. Several stanzas of *pantun* flashed through her mind, showing his longing to Princess Halimah Pinang.

Playing the kite at night

Making the broken string invisible

Night and day haunting the mind

Princess Halimah the idol of my heart

Is this what is called *randu*<sup>43</sup> tree  
Planted in a line in the upstream  
Is this what missing someone feels  
It's like being pierced by a sharp knife  
*Randu* in nature is indeed *randu*  
It is neither a marble nor a stone  
Day and night I keep missing you  
Let's hope we both can be one  
Never play rolling a dice  
Or you will get misfortune  
No longer able to bear the longing  
Here I come for you my dear

That was the raging love that Indrasakti felt as he headed to the country of Percut. He hoped to meet Princess Halimah Pinang. He desired to woo the princess. Finally, he arrived at the land of King Percut and was greeted by the king and chiefs of the kingdom.

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<sup>43</sup> Known alternatively as Kapok tree, silk-cotton tree, white silk cotton tree

“O our mighty commander, our brother King Indrasakti, I am very glad to have you in my country!” greeted King Percut with joy. The meeting proceeded to the honorary reception ceremony by the king as was the local custom: “If not because he is poor, will not *tempua*<sup>44</sup> nest low, if I may ask you a question, what is it that brings you to our country?”

“We are very glad and happy if you will be willing to stay for a while in this country, or even to settle here, *Ananda*,” said Raja Percut, “The country and people throughout Percut receive the arrival of you here with joy, *Ananda*!”

Feeling shy, Indrasakti immediately answered the king’s question. “Pardon me, Your Excellency, forgive me if I am wrong, forgive me for my impudence!” Indrasakti said respectfully.

With an authoritative smile and fatherly attitude, the king replied, “My son Indrasakti, you have been part of our family, so there is nothing to forgive; in fact, we are the ones who are most indebted to you, *Ananda*!”

“All right, Your Honor. Like the leaves of lote tree and areca-palm, planted by people close to the reef, the intention of your son coming to this country is actually to propose to Princess Halimah. That is if Your Majesty and *Adinda* Halimah are willing

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<sup>44</sup> A type of bird that is really good at weaving its nest

to or if there has been no other bee landing on the flower, sucking the honey of the beautiful lady!”

Hearing these words and requests of Indrasakti, everyone present at the welcoming ceremony looked at each other with fear. They were well aware that Princess Halimah Pinang had already been married. They were afraid that the magnificent Indrasakti would be angry and start a battle.

The Majesty approached Indrasakti while holding his shoulder, “My son, since the incident of the former King Kampai who wanted to forcefully marry Halimah and finally *Ananda* came to helped us, in fact, I was very eager to match you with my daughter. Even Putri Halimah herself was very fond of you, Prince Indrasakti!” The King explained in stutter and with his head hanging for a moment, and then continued:

“For years my daughter was longing for you, *Ananda*. She had hoped that you would come to woo her. Sometimes in her sleep, she mentioned your name, *Ananda*. For days she continued watching the sea, hoping there would be a ship that anchored and brought you here, *Ananda*. She once fell ill because of her great longing for you, *Ananda*. However, not a single piece of news did she get, so we finally arranged her marriage with someone else. Please forgive me!”

Indrasakti was stunned. He tried to hold back his tears from falling on to his cheeks. There was a sense of sadness and regret in his heart. Because of him, Princess Halimah Pinang had suffered.

Indrasakti then approached the king, while saying, “No, it was not your fault, Your Majesty, but it was all my fault. I was the one who failed to keep in touch with *Adinda* Princess Halimah. But believe me, even though I cannot be your son-in-law, we will remain brothers.

Are not things such as sustenance, the meeting with someone, finding a soul mate, and death all determined by God? I sincerely accept this fact and pray that *Adinda* Princess Halimah’s husband is a good person who can protect her!” Finally they hugged each other. Everyone present at the welcoming ceremony was amazed and proud of Indrasakti’s noble attitude.

Actually, inside his heart, there was a sense of disappointment and sadness. To express his sadness, Indrasakti recited a series of *pantun* for himself:

Shadows hit the baking pan

The pan fell onto the charcoal

Day and night you I love

my dear lady is taken by another man

Skinny body like a skeleton

Trying to eat a bowl of rice

How very unfortunate my fate is

I cannot woo my lovely lady

*Mangga gedong mangga kueni*<sup>45</sup>

Plucked by the palace ladies

What has become my fate

My idol is lost my memory is gone

Going to Arabia riding a camel

Passing a path without a swamp

It is fine to have my heart broken

Than to have my life taken

Nevertheless, Indrasakti was aware of and remembered the counsel of his teachers, “When your heart is broken, do not grieve and do not mope, this world is fleeting, so is your sadness. Broken hearts make cuts. Let the wound be kept there. So you will always remember it. So that you know you are strong and unbreakable. Breaking up is painful. But you do not have to

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<sup>45</sup> Certain types of mangoes

scream in pain. If the world is ephemeral, to be patient is more important.”

After a few days staying in the country of Percut, Indrasakti also had the chance to meet Princess Halimah Pinang’s husband and gave him advice and counsel to take care of Princess Halimah properly.

Indrasakti also met the love of his heart, the one who could never be his.

“Although we are not fated to be together, please take me as your brother, *Adinda*. We are brother and sister just as the Majesty has taken me as his son,” said Indrasakti as he was leaving the Kingdom of Percut.

Actually, Indrasakti continued his adventure with a broken heart. He set out for Cermin Kingdom. In this country, a few years ago he once helped the kingdom from the attack of the princes whose proposals to marry the princess were rejected by the princess herself. Thanks to Indrasakti's help, the seven princes could accept their defeat and returned to their own country.

Even then, Indrasakti knew that Princess Sri Delima was very fond of him, but at that time he still wanted to search for more knowledge. Indrasakti gave no hope to the princess.

On his way to the land of Cermin, Indrasakti tried again and again to heal his broken heart. He wanted to have a change in his heart. He secretly hoped that Princess Sri Delima had not been arranged to marry another man, so he could woo the princess. However, if that was the case, like what happened to Princess Halimah Pinang, he would also resign to this fate, although in his heart he did not want to experience the same rejection for the second time.

Falling in love is fine,

Because love is a blessing,

Falling in love the feeling blooms,

Never getting afraid to fall and get broken-hearted.

Then in Indrasakti's mind he remembered the *pantun* given by his quite romantic friends. He wanted to memorize the *pantun* to recite it when he met Princess Sri Delima later:

Out of thousands of banyan trees

only one *randu* tree there is

when the night feels really cold

just the face of *adinda* I am longing for

Memorizing the rhyme, Indrasakti smiled to himself. In his mind, he continued hoping that Princess Sri Delima had not been

married to anyone. In every opportunity, Indrasakti also prayed that if indeed his soul mate was Princess Sri Delima, then he asked God to unite them.

After passing several countries, finally Indrasakti arrived at Cermin Kingdom. His arrival was greeted loudly by the king and all the royal authorities. It was exactly the same as when Indrasakti reached the Kingdom of Percut. His many services to Cermin Kingdom had earned him a special attention from the king and his people. His arrival was hailed with joy by the people.

Upon arriving at the palace, the queen and her *dayang* greeted him happily. From behind the door of the room, a lady was peeping, with a heart pounding with excitement. This lady was none other than Princess Sri Delima. The coming of Indrasakti to this palace had been so long awaited for. Almost every time, she prayed, hoping that Prince Indrasakti would come to her country to woo her. Although no news of him was ever heard, she was sure that if Prince Indrasakti was her soul mate, surely God would bring them back together.

Actually she really wanted to join in welcoming the arrival of Prince Indrasakti, but according to the customs and tradition, it was not appropriate for a single woman to welcome the arrival of a bachelor. The princess was obedient to the customs of her country, although in her heart she wanted to rush to meet the idol of her heart that she had long missed.

Princess Sri Delima was so beautiful that people described her with the following praise:

“Her face is too pretty,  
tapered eyebrows tailing the eyes,  
baby hairs lined up beautifully,  
tapered at ends broken and welling,  
eyelashes long touching the forehead,  
sweet lips with a brush of lime,  
the lips are red as a pomegranate,  
storing a smile containing honey,  
the face is as bright as the full moon,  
white teeth lined up straight,  
as white as the glowing white romance,  
the nose is sharp as if holding a flower,  
fine fingers dainty and pretty,  
sleek like a milled light,  
the neck is long like an ivory drawn,

eating betel nuts her lips shining,  
swallowing betel nut's juice her eyes sparkling,  
seen from the outside,  
eyes as sharp as the eastern star,  
glancing flirtatiously comforting the heart,  
sleek cheeks looking very pretty,  
lean waist an inch to the left,  
long hair hung loose,  
a hair bun hanging like a comb of bananas,  
small ears with beautiful and fine shapes,  
a lean body perfect for a cloth to hang,  
heels and calves round and beautiful,  
making a beautiful lady more beautiful,  
making a workman more diligent,  
like two people on a wedding,  
dressed in a flowing netted robe,

studded with great *cencawi*<sup>46</sup>,  
wearing an inherited ring from one generation to another,  
its rays glowing brightly,  
wearing gold plate once in a month,  
the jewelry on the forehead is a *kati*<sup>47</sup> of gold,  
glowing the lights of the sapphires,  
gold bangles on each hand,  
wearing a long gown like lightning in Taming,  
studded with *cencawi* from Damit,  
wearing *pending*<sup>48</sup> nine spins long,  
ten with its frills,  
seven diamonds on the reef,  
the cloth on the breast a thousand shades of orange,  
in line with the *pancabicara*<sup>49</sup>,

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<sup>46</sup> A kind of bird found in Indonesian forests

<sup>47</sup> A measurement equivalent to 6¼ ounces

<sup>48</sup> A chest or belt buckle made of gold plated silver

with *subang*<sup>50</sup> made of pearls from Bayu bay.”

After spending the night in Cermin Kingdom, the next day after dinner with the royal family, Indrasakti expressed his intention of coming to Cermin Kingdom. Actually, right as he first set his foot in the kingdom, he had wanted to deliver his intention right away. However, he was afraid an incident like the one in the Kingdom of Percut got repeated. Therefore, he investigated in advance whether Princess Sri Delima was married or had been wooed by other men. Once convinced that Princess Sri Delima was not yet married and no one was wooing her, he finally conveyed his intention at dinner.

“Please forgive me, your Majesty and my Lady! If I may ask, is Princess Sri Delima already taken?” Indrasakti asked timidly.

“Of course she has been taken, *Ananda*, in fact since long time ago, by me and the queen!” replied the Majesty jokingly. At first Indrasakti was shocked, but after hearing the king’s words completely, he finally smiled sheepishly, and then bravely continued his words.

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<sup>49</sup> A kind of jewelry of the ancient kingdom shaped like five fingers made of gold, worn by members of the kingdom when they are crowned, married, and so on

<sup>50</sup> Earrings, usually of round and flat shapes, made of gold and other precious metals

“If the King and the Queen and also *Adinda* Princess Sri Delima do not mind, I want to ask Princess Sri Delima to become my wife!”

Hearing the words of Indrasakti, the Majesty and the queen were very happy, especially Princess Sri Delima who joined the banquet. Her face beamed at Indrasakti’s words.

Both parents glanced at their beloved daughter, who looked down shyly. That reaction was to be understood by both parents as a sign that their daughter accepted Indrasakti’s proposal.

“The queen and I are very pleased to receive your proposal, *Ananda* Indrasakti, but I need to I ask the person herself. Is she willing to accept your proposal?” Then the king looked at his daughter, and said, “What do you think, my darling? Would you accept the proposal of Indrasakti?”

Princess Sri Delima did not reply; instead, she pinched the King and with a smile and joyful heart, she nodded in agreement.

“*Alhamdulillah!*” exclaimed those present in unison.

At that time, the Kualuh country was being attacked by King Besar Hidung<sup>51</sup> who was about to demand a retaliation for the death of his brother, King Panjang Hidung<sup>52</sup>. King Besar Hidung

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<sup>51</sup> Literally means the king with a great nose

<sup>52</sup> Literally means the king with a long nose

managed to defeat King Kualuh easily, and he was about to kidnap Princess Laila. Through his magical power, Indrasakti found about the incident in that country and immediately went to Kualuh. He flew there after transforming into a *garuda* to help his sister. Finally, he could defeat King Besar Hidung.

His sister, Princess Laila, already had a son, who was named Kelana Jaya by Indrasakti. Later, Indrasakti went to Pagurawan with Princess Laila and her son. Finally, the three siblings and their parents, King Pagurawan, were reunited.

After some time, Indrasakti then went to the land of King Cermin to marry Princess Sri Delima whom he had previously proposed to. Prior to his arrival at the country of King Cermin, Indrasakti first took Princess Laila to her husband's kingdom. Before leaving, their mother, Princess Halimah, gave some advice to her daughter about how a good wife should behave. Indrasakti and Princess Laila arrived at Kualuh.

Three months later, their parents, King Pagurawan and Queen Putri Halimah, along with Princess Khalsum and King Gambus also came. For the first time, they met the mother of King Kualuh. Some time later, they set off again to the land of King Cermin riding seven ships to attend the wedding party of Indrasakti and Princess Sri Delima. After the ministers of Pagurawan Kingdom and Cermin Kingdom had a long conference, finally the day of the wedding party was set.

On the day of the wedding, a party was held festively. Indrasakti also invited all his teachers, Raja Percut, Putri Halimah Pinang and her husband, and other kings to his wedding party.

At the wedding party, Prince Indrasakti and Princess Sri Delima sat on the throne. Various performances were staged. People's festivities were held in the palace square, and all the people happily participated to enliven the party. The party was held for seven days and seven nights. Praises for the beauty of the bride and bridegroom were showered by those who came.

*kandis*<sup>53</sup> acid and starfruit acid

needed to cook *gulai*<sup>54</sup> *sembilang*<sup>55</sup>

pretty couple sat side by side

like the moon fenced by the stars

Subsequently, a cleric of Cermin Kingdom led a prayer for the bride and the bridegroom. The prayers were arranged in the form of a beautiful poem,

“O Allah the One God

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<sup>53</sup> A kind of fruit, yellow in color, sour in taste, commonly used as a cooking spice to substitute lime

<sup>54</sup> Traditional Malay soup made mainly of coconut milk, turmeric and special spices, commonly cooked with meat or fish

<sup>55</sup> A kind of catfish

Prophet Muhammad his messenger of course

mercy and intercession is poured anytime

long live the bride and the bridegroom

O Allah, the Compassionate God

set our heart strengthen our faith

keep our body safe and sound

strengthen the faith of the bride and the bridegroom

O Allah, the Compassionate God

Prophet Muhammad the last prophet

mercy and intercession throughout the times

may be poured out to the wise bride and her bridegroom

O Allah, the Powerful God

O Prophet Muhammad our lord

Bless the bride and bridegroom with peace

from the world to the Hereafter

O Allah *malikhul rabbi*

set the hearts of the bride and the bridegroom

we ask for your grace and high dignity  
in the Hereafter may they be praiseworthy  
O Allah *malikhul rahman*  
strengthen the faith of the bride and the bridegroom  
strengthen as well their worship  
Satan and demons please keep them away  
Oh brilliant young bride and bridegroom  
we pray for you night and day  
never abandon your worship  
the sin of which is really great”

In the midst of the wedding celebration, came Datuk Jembalang Api, along with three companions and his army to demand revenge for the deaths of his two disciples, King Hidung Besar and King Hidung Panjang, whom Indrasakti had conquered. The three companions fought with three *datuk*<sup>56</sup> from Indrasakti’s side, while Indrasakti himself fought with Datuk Jembalang Api. The battle was so fierce, and it took place in the sky, so it could not be seen by ordinary people. Finally, Datuk Jembalang Api was defeated by Indrasakti. Indrasakti then made peace with his

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<sup>56</sup> A Malay term for grandfather and/or a much older man

newly defeated enemy. At that time, Indrasakti was praised by his teachers for reaching the highest level of knowledge.

A few months later, King Pagurawan and his family returned to Kualuh and Pagurawan, respectively. When they separated, each of the family members gave advice and counsel on marriage and child education to Indrasakti and his wife. On that occasion, the father of Indrasakti also advised him with *pantun* to be a trustful leader.

Be hard-hearted soft-tongued

Speak full of wisdom and counsel

Work diligently towards the beneficial

Associate yourself with those who bring blessing

Clean your heart, clear your mind

Build fellowship with anyone

Uphold the right, do not easily get swayed

Carry out the tasks tirelessly

Be willing to take the trouble to gain happiness

Be willing to hear people's advice

Be willing to live in hardship

Be willing to die to uphold the law

ObeY the command and order

ObeY the consensus from deliberation

Obediently maintain dignity and honor

Obediently protect the country and its people

Be faithful and pious to God

Be true to the promises and oaths

Faithfully hold the advice and mandate

Faithfully obey the commandments and prohibitions

Hold strongly the mandate of the people

The Hereafter world is ready and awaiting

Though as fine as a thread

Explain for what anything is spent

Bear the burden pay the debt

Cover disgrace turn your face

Redeem pledges fulfil promises

Hold the mandate in life and death

After giving advice on a trustworthy leader, Indrasakti's father also conveyed advice on a just leader.

Talk honestly speak truthfully

Never act harshly

Be friendly to people, small and big

Know how to weigh be wise in measuring

If you want to choose a cloth

Choose one that is chess-printed

If you want to choose a leader

Choose one with honesty

Act fairly and weigh justly

Be truthful in front of people and behind them

Never choose to discriminate people

Stand firmly on the law

The first test of a future candidate

Comes from within the family and relatives

Once passed keep playing

When you fail, dig your hole

Leading people means ready to suffer

It's not a professional or specialist field

Do not hope or plead for it

Or make it a business field

What's got to the stomach should not be deflated

What's got into the eye should not be squinted

Towards self or even beggars

Be fair in weighing and deciding

“My son, remember a leader is the one who takes precedence by one step and heightens himself by the height of a tree branch, as if being a tree in the middle of the field, those who are far away can see, those near can meet, its lush leaves are for shelter, its strong branch is for people to depend, its sturdy trunk is for people to lean, sitting cross-legged.”

After the marriage, Indrasakti and his wife moved to Alai which had become a bustling and prosperous country. In Alai, Indrasakti was crowned and appointed king. During his leadership, the

country grew in prosperity and peace. His people were safe, harmonious, and peaceful; there were no more threats. The kingdom of Alai lived side by side with other kingdoms, such as Inderapura, Pagurawan, Gambus and it became part of Limalaras Kingdom. Besides that, the kingdom received support from various kingdoms it once assisted, such as Percut Kingdom, Cermin Kingdom, Kualuh Kingdom, as well as some other kingdoms that it had conquered and now led by people directly appointed by Indrasakti.

Alai Kingdom was directly opposite the Straits of Melaka, which were the straits most crowded with traders. To provide security for the people and traders who came to their country through Melaka Straits, Indrasakti then navigated the Straits of Melaka to quell the rogues and pirates.

Indrasakti also built diplomatic relations with the kingdoms on the Malay Peninsula, such as Negeri Melayu, Negeri Pahang, Negeri Selangor, and Negeri Sembilan. All these kingdoms reigned around the Straits of Melaka.

Indrasakti continued to reign in Alai with Queen Sri Delima. They lived a life full of mutual love and compassion. Queen Sri Delima was very close to the people, so the people of Alai country were very dear to her. The beauty and hospitality of Queen Sri Delima, who exuded an aura of affection to all her people, is well reflected in the following *pantun*:

It's not the point that makes the ink,

but it's the ink that makes the point.

it's not pretty face that makes one fall in love,

but it's love that makes one become pretty.

This is the end of story according to the storyteller. Unfortunately, it is said that King Indrasakti and Queen Sri Delima were not blessed with any descendants. Nevertheless, they lived a happy life as married couple until death took them apart.