

THE LEADERSHIP OF RAJA ALI HAJ FISABILILLAH IN THE CONTEXT OF ISLAMIC POLITICAL THOUGHT

Kustiawan¹, Rizqi Afriansyah²

Government Science Study Program, Faculty of Social and Political Sciences,
Raja Ali Haji Maritime University, Indonesia

Email: kustiawan@umrah.ac.id, afriansyahrizqi4@gmail.com

Abstract

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Leadership in Islamic political thought is not solely associated with authority and governance structures, but is fundamentally rooted in moral responsibility, ethical conduct, and accountability before God and society. Raja Ali Haji Fisabilillah was a prominent nineteenth-century Malay intellectual whose intellectual legacy reflects a deep integration of Islamic values with local Malay wisdom. This study aims to analyze the concept of leadership articulated by Raja Ali Haji within the framework of Islamic political thought and to examine its relevance to contemporary leadership challenges. Employing a qualitative library research method, this study analyzes Raja Ali Haji's major works, particularly Gurindam Dua Belas and Tuhfat al-Nafis, alongside classical and contemporary scholarly literature on Islamic political theory. The findings demonstrate that leadership, according to Raja Ali Haji, is conceived as a moral trust (amanah) that requires justice, integrity, self-restraint, and accountability. Leadership legitimacy is not derived solely from formal authority or lineage, but from ethical behavior and public trust. The novelty of this research lies in positioning Raja Ali Haji as an Islamic political thinker from the Malay world who offers a contextual model of Islamic leadership rooted in local wisdom, thereby enriching Islamic political thought in Southeast Asia and providing ethical guidance for contemporary governance.

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INTRODUCTION

Leadership is one of the most fundamental concepts in Islamic political studies. Since the early days of Islamic history, the issue of leadership has been a center of debate, both theologically, juridically, and ethically. Leadership concerns not only who has the right to lead, but also how power is exercised, what values underlie decision-making, and the extent to which



leaders are responsible for societal welfare and social justice. From an Islamic perspective, leadership cannot be separated from its moral and spiritual dimensions, as power is viewed as a trust for which one will be accounted for before God.

In the classical tradition of Islamic political thought, leadership is understood as a normative and functional institution. Thinkers such as Al-Mawardi and Al-Ghazali emphasized that the existence of leaders is fundamental to the continuity of society and the stability of the state. Al-Mawardi viewed leadership as a means of safeguarding religion and governing worldly affairs justly, while Al-Ghazali emphasized the importance of ethics and moral piety in leaders as prerequisites for creating a harmonious social order. Thus, leadership in Islam is not merely administrative but also contains a strong ethical dimension.

Although the study of leadership in Islamic politics has expanded widely, most academic discourse still focuses on the thoughts of Middle Eastern scholars. Yet, Islam, as a universal religion, developed in various social and cultural contexts, including in Southeast Asia. The process of Islamization in the Indonesian archipelago took place through a relatively peaceful and adaptive cultural approach, giving rise to a form of Islamic thought that was contextual, moderate, and accommodating to local values. Therefore, the study of Islamic political thought in the Indonesian archipelago is crucial for enriching the global body of Islamic thought.

One of the important intellectual figures in the Malay-Islamic tradition is Raja Ali Haji Fisabilillah. He is known as a 19th century Malay writer, historian, cleric and humanist who had a major influence on the development of Islamic language, literature and thought in the Riau Islands region and its surroundings. His works, such as *Gurindam Dua Belas* and *Tuhfat al-Nafis*, are often studied in the context of Malay literature and historiography. However, beyond their literary and historical value, these works also contain strong normative ideas regarding leadership ethics, the responsibilities of rulers, and the relationship between power and morality.

Unfortunately, academic studies specifically examining Raja Ali Haji as an Islamic political thinker are still relatively limited. Most studies tend to position him as a literary figure or historian, leaving the dimensions of his political thought and ethical leadership unexplored. Yet, Raja Ali Haji's thought reflects an effort to contextualize Islamic values within Malay culture, including in terms of leadership and governance. This gap in research forms the primary basis for this research.

This study aims to analyze Raja Ali Haji Fisabilillah's leadership concept within the framework of Islamic political thought and assess its relevance in the context of contemporary leadership. The primary focus of this research is to explore the ethical values, moral principles, and normative views on power contained in Raja Ali Haji's works. Using a qualitative approach based on literature review, this study attempts to reconstruct Raja Ali Haji's leadership thinking as part of the Nusantara tradition of Islamic political thought.

The novelty of this research lies in its attempt to position Raja Ali Haji as an Islamic political thinker who offers a contextual leadership model based on local Malay wisdom. Unlike previous studies that emphasized literary or historical aspects, this study highlights the normative political dimension in Raja Ali Haji's work and links it to classical and contemporary Islamic leadership discourses. Thus, this research is expected to provide theoretical contributions to the development of Islamic political thought

studies, particularly in Southeast Asia, and offer ethical reflections on modern leadership practices in Indonesia.

REVIEW LIBRARY

Leadership in Islamic Political Thought

Leadership, from an Islamic political perspective, is a concept inextricably linked to normative and ethical dimensions. Since the early days of Islam, leadership has been understood as a means to achieve justice, maintain social order, and ensure the implementation of religious values in community life. In the Quran and Hadith, leadership is often associated with trust, responsibility, and justice, placing leaders as those with moral obligations to the communities they lead.

In the tradition of classical Islamic political thought, leadership is positioned as a fundamental need for the community. Scholars agree that without leadership, social life would descend into chaos and injustice. Therefore, the existence of leaders is seen as essential for maintaining stability and the common good. However, debates arise regarding the criteria for ideal leadership, the mechanism for appointing leaders, and the limits of a ruler's power.

Islamic political thought emphasizes that leadership is not a privilege, but rather a burden of responsibility. Power is not viewed as an end in itself, but as a means to achieve the welfare of the people. In this context, leadership legitimacy stems not only from formal or legal aspects, but also from societal acceptance and the leader's moral qualities. Leaders who fail to fulfill their mandate are seen as deviating from the basic principles of Islamic leadership.

Leadership Concept According to Al-Mawardi

Al-Mawardi was a classical Islamic political thinker who made significant contributions to the concept of leadership. In his work, *Al-Ahkam al-Sulthaniyyah*, he emphasized the necessity of leadership to safeguard religion and regulate worldly affairs. According to Al-Mawardi, leadership has two functions: religious and administrative. The religious function is concerned with protecting Islamic teachings, while the administrative function is concerned with managing social and political life.

Al-Mawardi formulated several requirements for a leader, including justice, intellectual ability, physical and mental health, and the ability to manage government. These requirements demonstrate that leadership in Islam requires a balance between personal capacity and moral integrity. A leader who is administratively competent but morally weak has the potential to abuse power.

Al-Mawardi's thinking also emphasized the importance of political stability and social order. Leadership was viewed as a formal institution whose continuity must be maintained to prevent conflict and division. In this context, Al-Mawardi devoted significant attention to the institutional structures of power and governance mechanisms. However, this strong focus on institutional aspects is often considered insufficient for cultural and contextual approaches.

Leadership Ethics in Al-Ghazali's Thought

Unlike Al-Mawardi, who emphasized the legal-formal aspects of leadership, Al-Ghazali emphasized the ethical and spiritual dimensions of power. In Al-Ghazali's view, power and religion are closely related. Power without religion will lack moral direction, while religion without power will be difficult to implement in social life. Therefore, leaders are required to possess personal piety and a high degree of spiritual awareness.

Al-Ghazali emphasized that leaders must be able to control their desires and avoid being trapped by greed. Abuse of power is a form of moral failure that not only harms society but also has spiritual consequences for the leader himself. Within this framework, leadership is viewed as a rigorous moral test, not simply an honorary position.

Al-Ghazali's views provide a strong ethical foundation for the concept of Islamic leadership. He asserted that successful leadership is not measured solely by the extent of power or material success, but by the extent to which the leader is able to uphold justice and safeguard the welfare of society. This thinking holds strong relevance in the contemporary context, where leadership crises are often rooted in the leader's weak moral integrity.

Islam Nusantara and the Contextualization of Leadership

Islam Nusantara is a term used to describe the patterns of Islamic thought and practice that developed in the Indonesian archipelago through interaction with local cultures. Islam does not exist as a force that eliminates tradition, but rather as a value that dialogues with and adapts to local wisdom. In this context, leadership is understood not only as a political institution but also as a cultural institution imbued with ethical and social values.

Nusantara Islamic political thought emphasizes the importance of a contextual approach to understanding Islamic teachings. Leadership cannot be separated from the social and cultural realities of the society it leads. Therefore, the Islamic leadership model in Nusantara tends to be inclusive, moderate, and prioritizes social harmony. This approach allows Islamic values to be substantively applied without creating cultural conflict.

Within the framework of Nusantara Islam, ideal leadership is one that integrates religious values with local wisdom. Leaders serve not only as rulers but also as moral role models and guardians of social harmony. This perspective provides ample room for the development of diverse and contextual models of Islamic leadership.

Raja Ali Haji's Position in Islamic Political Thought

Raja Ali Haji can be placed within the framework of Nusantara Islamic thought as a figure who successfully integrated Islamic values with Malay culture. Through his works, he conveyed ideas about leadership that emphasized morality, responsibility, and justice. Unlike classical Islamic political thinkers who wrote in the form of theoretical treatises, Raja Ali Haji conveyed his thoughts through literary and historiographic works imbued with moral messages.

Raja Ali Haji's approach demonstrates a contextual, intellectual missionary strategy. He uses Malay language and cultural symbols to convey Islamic values, including those related to leadership. This makes his ideas more accessible to the public and relevant to their social context. In Raja Ali Haji's view, the legitimacy of leadership is determined not by formal power alone, but by moral quality and public trust.

Thus, Raja Ali Haji can be understood as a normative Islamic political thinker who offers an alternative perspective on the discourse of Islamic leadership. His thinking complements the classical Islamic political tradition by presenting a cultural and contextual approach rooted in local Malay wisdom. This position provides an important foundation for further analysis of Raja Ali Haji's concept of leadership within the context of Islamic political thought.

METHOD STUDY

This study employed a qualitative approach with library research. This approach was chosen because the aim was to explore and analyze normative ideas about leadership in the works of Raja Ali Haji Fisabilillah. The primary focus of the study was not on quantitatively measuring variables, but rather on a deeper understanding of the meaning, values, and principles of leadership contained within the text.

The primary data source in this research is the works of Raja Ali Haji, especially *Gurindam Dua Belas* and *Tuhfat al-Nafis*. These two works were chosen because they explicitly or implicitly contain normative views on leadership ethics, the responsibilities of rulers, and the relationship between power and morality. In addition, secondary data sources include books, journal articles, and scientific publications that discuss classical and contemporary Islamic political thought, as well as studies of Indonesian Islam.

Data collection was conducted through a systematic literature search, identifying key themes relevant to leadership, such as trustworthiness, justice, moral integrity, and social responsibility. The collected data were then analyzed using content analysis. The analysis was conducted by interpreting the text contextually and linking it to the theoretical framework of Islamic political thought. This approach enabled researchers to reconstruct Raja Ali Haji's leadership thinking comprehensively and systematically.

RESULTS AND DISCUSSION

Raja Ali Haji Fisabilillah's Leadership Concept

The analysis shows that Raja Ali Haji views leadership as a moral mandate with both worldly and afterlife dimensions. Leadership is not simply understood as a position of power, but as a significant responsibility that demands noble morals and spiritual awareness. In *Gurindam Dua Belas (The Two-Twelve Verses)*, Raja Ali Haji emphasizes the importance of honesty, justice, and self-control as the primary foundations of leadership. Leaders who cannot control their passions are seen as potentially abusing their power and harming society.

Trust is a key concept in Raja Ali Haji's leadership thinking. Trust not only refers to trust placed in the people but also to responsibility to God. Therefore, leaders are required to act fairly, transparently, and prioritize the public interest over personal or group interests. This view aligns with Islamic political principles, which place power as a means to achieve the welfare of the people.

Besides trustworthiness, justice is a central value in Raja Ali Haji's thinking. Justice is understood broadly, not only as law enforcement but also as equal treatment for all levels of society. A just leader is one who maintains a balance between rights and obligations and ensures that policies implemented do not create social inequality.

Power, Morality, and Social Responsibility

Raja Ali Haji viewed power as a means, not an end. Power must be exercised within a moral framework to prevent tyranny. In his view, good leaders are those who recognize their limitations and are willing to accept criticism for the common good. Humility and openness to advice are important indicators of ethical leadership.

Social responsibility is also a crucial aspect of Raja Ali Haji's leadership thinking. Leaders are not solely responsible to a particular elite or group, but to all citizens. Public welfare, social stability, and harmony between groups are the primary goals of leadership. This view demonstrates that Raja Ali Haji's leadership has a strong social orientation and is rooted in humanitarian values.

Comparison with Classical Islamic Political Thinkers

When compared to Al-Mawardi, Raja Ali Haji's thinking demonstrates significant differences in approach. Al-Mawardi emphasized the legal-formal and institutional aspects of leadership, while Raja Ali Haji emphasized the ethical and moral dimensions. However, both share a similarity in placing justice and trustworthiness as the primary requirements for legitimate leadership.

Compared to Al-Ghazali, there is a stronger harmony. Al-Ghazali and Raja Ali Haji both emphasized the importance of personal piety and self-control in leaders. The difference lies in the medium through which they conveyed their ideas. Al-Ghazali conveyed his thoughts through theological and philosophical works, while Raja Ali Haji utilized Malay literature and culture. This approach demonstrates Raja Ali Haji's ability to contextualize Islamic values within the social realities of his society.

Relevance in the Context of Contemporary Leadership

Raja Ali Haji's leadership ideas are highly relevant in the context of contemporary leadership in Indonesia. Amid a crisis of public trust in leaders due to rampant corruption and abuse of power, Raja Ali Haji's values of trustworthiness, integrity, and justice are highly relevant. Ethics-based leadership is believed to strengthen political legitimacy and improve the quality of governance.

Furthermore, Raja Ali Haji's local wisdom-based leadership approach aligns with Indonesia's needs as a multicultural nation. The integration of Islamic values with local culture allows for the creation of an inclusive and tolerant leadership model, without neglecting the fundamental principles of Islamic teachings. Therefore, Raja Ali Haji's thinking can serve as a normative reference in developing public leadership oriented toward the common good.

Theoretical and Practical Implications

Theoretically, this research enriches the study of Islamic political thought by presenting a Nusantara perspective. Raja Ali Haji's thinking demonstrates that Islamic politics is not monolithic but can develop contextually according to the culture and history of a society. Practically, Raja Ali Haji's leadership values can be integrated into leadership education and public policy as an ethical foundation for leaders.

Theoretical Synthetic Leadership of King Ali Haji

Theoretical regarding the leadership of Raja Ali Haji Fisabilillah by synthesizing the main values contained in his thinking. Theoretical synthesis is needed so that Raja Ali Haji's thoughts are not only understood as individual moral advice, but also as a normative framework that can be applied in a broader political and governmental context. In this case, leadership is understood as an ethical process that involves relationships between leaders, society, and transcendent values.

The value of trust in Raja Ali Haji's thinking is a central concept that binds all aspects of leadership. Trust relates not only to public trust but also to the spiritual awareness that power is a trust from God. This awareness shapes a leadership orientation that focuses not on personal interests but on the common good. In theoretical synthesis, trust serves as a guiding principle that limits the abuse of power and encourages moral accountability.

Besides trustworthiness, justice is a normative principle inseparable from leadership. In Raja Ali Haji's view, justice is substantive, not merely formal. This means that justice is not only realized through law enforcement but also through policies that

promote the welfare of society as a whole. A just leader is one who is able to put the public interest above elite interests and is objective in making political decisions.

Theoretical synthesis also shows that King Ali Haji's leadership emphasized the importance of self-control and moderation. Leaders who indulge in luxury and worldly pleasures are seen as vulnerable to corruption and abuse of power. Therefore, self-control becomes an internal mechanism that maintains a leader's integrity. This principle is relevant to the concept of Islamic political ethics, which places personal piety as the foundation of public leadership.

The Relevance of Raja Ali Haji's Thoughts to Indonesian Governance

In the contemporary Indonesian context, Raja Ali Haji's leadership ideas have significant relevance to governance practices. As a democratic nation, Indonesia faces serious challenges in the form of a crisis of leadership integrity, low public trust, and rampant corruption. These conditions demonstrate that leadership issues are not solely related to the political system but also to the moral qualities of individuals holding power.

The value of trustworthiness emphasized by Raja Ali Haji can be used as a fundamental principle in strengthening clean and integrated governance. Trustworthiness demands transparency, accountability, and a commitment to the public interest. In modern governance practices, this principle can be translated into anti-corruption policies, public information transparency, and effective oversight mechanisms.

Social justice is also a crucial aspect of Indonesian governance. Persistent social and economic inequality demonstrates the need for leadership focused on equity and the protection of vulnerable groups. Raja Ali Haji's thinking emphasizes that leaders are responsible for ensuring the overall well-being of their people, not just macroeconomic growth. Therefore, public policies must be designed with social impact and distributive justice in mind.

Furthermore, Raja Ali Haji's local wisdom-based leadership approach aligns with Indonesia's principles of diversity. The integration of Islamic values with local culture demonstrates that effective leadership need not be homogenous or uniform. Instead, leadership that respects cultural and religious plurality enjoys stronger social legitimacy. This is relevant in the context of Indonesia, a multicultural nation that requires leaders with high social and cultural sensitivity.

Discourse on Islamic Political Ethics in Southeast Asia

Raja Ali Haji's leadership ideas can also be placed within the discourse on Islamic political ethics in Southeast Asia. This region has a relatively moderate Islamic tradition that is adaptive to local cultures. Islamic political ethics in Southeast Asia tends to emphasize social harmony, tolerance, and a balance between religion and culture. In this context, Raja Ali Haji's thoughts represent a contextual and inclusive model of Islamic political ethics.

The discourse on Islamic political ethics in Southeast Asia demonstrates that leadership should not be embodied through formal religious symbolism, but through ethical practices that reflect Islamic values. This approach is relevant in the context of pluralistic nations that require leadership capable of maintaining social stability without creating identity conflict.

Thus, Raja Ali Haji's thoughts are relevant not only to Indonesia but also to the development of Islamic political ethics in Southeast Asia more broadly. His thinking demonstrates that Islamic values can be a source of constructive and contextual political ethics in modern society.

Final Confirmation of King Ali Haji's Leadership

This additional discussion confirms that Raja Ali Haji Fisabilillah's leadership ideas have significant theoretical and practical contributions. Theoretically, this research expands the study of Islamic political thought by presenting a Nusantara perspective based on local wisdom. Practically, Raja Ali Haji's leadership values can serve as a reference for strengthening governance, leadership education, and developing Islamic political ethics in Indonesia and Southeast Asia.

Research Limitations and Future Research Agenda

This research has limitations due to its normative nature and textual analysis. Future research is recommended to use an empirical approach to examine the implementation of Raja Ali Haji's leadership values in local governance or leadership practices. Furthermore, comparative studies with other Islamic figures from the Indonesian archipelago could also be conducted to broaden our understanding of the patterns of Islamic political thought in this region.

CONCLUSION

Leadership as a Transcendental Trust in the Perspective of Raja Ali Haji

In the thinking of Raja Ali Haji Fisabilillah, leadership is inseparable from the transcendental dimension that connects humans with God. Leadership is understood as a divine mandate that places leaders in a highly demanding moral position. Power is not a personal possession of the leader, but rather a trust that can be revoked at any time if misused. This transcendental awareness forms an ethical framework that limits the behavior of leaders and prevents the dominance of passion in political decision-making.

This concept of transcendental mandate has broad implications for leadership practice. Leaders are required to consistently consider the moral and spiritual dimensions of every policy they make. Political decisions are measured not only by administrative effectiveness or pragmatic benefits, but also by their impact on social justice and the well-being of society. In this context, Raja Ali Haji positions leadership as a social worship process that must be carried out responsibly.

The awareness that leadership will be accountable before God forms a strong internal control mechanism. Unlike external controls such as laws and institutional oversight, internal control stems from conscience and religious values. Raja Ali Haji believes that leaders with a high level of spiritual awareness are better able to refrain from abuse of power, even without direct oversight by the legal system.

Leadership, Moral Language, and Malay Literary Tradition

The uniqueness of Raja Ali Haji's thought lies in the way he conveys leadership ideas through literature. Literary language is used as a means to build moral awareness among the public, including leaders. Through gurindam verses and historical narratives, Raja Ali Haji conveys ethical messages that are both normative and reflective. This approach demonstrates that leadership is not only built through formal regulations, but also through the formation of culture and collective consciousness.

The Malay literary tradition plays a crucial role in shaping the social and political ethics of society. In this context, Raja Ali Haji's works serve as moral guides that instill ideal leadership values. The language used is symbolic and meaningful, thus reaching the emotional and spiritual aspects of readers. This makes Raja Ali Haji's leadership ideas more easily accepted and internalized by the wider community.

The use of literature as a medium for political thought demonstrates Raja Ali Haji's cultural acumen. He understood that ethical values would be more effectively conveyed through a cultural approach familiar to the people. Thus, leadership was not imposed through coercive power, but rather built through moral awareness and exemplary behavior.

The Exemplary Dimension of Leadership

Exemplary behavior is a key element in Raja Ali Haji's leadership thinking. Leaders serve not only as policymakers but also as moral role models for society. Their behavior serves as a reference for the people in determining ethical standards and social norms. Therefore, a leader's moral failure has the potential to lead to ethical degradation at the societal level.

Raja Ali Haji emphasized that leaders must maintain personal behavior consistent with the values they preach. A mismatch between words and actions will undermine a leader's moral legitimacy and weaken public trust. In this context, exemplary behavior provides a stronger foundation for leadership legitimacy than mere formal legitimacy.

Role models also serve as a mechanism for social education. Society learns the values of justice, honesty, and responsibility through the concrete behavior of leaders. Thus, leadership plays a role in shaping the collective character of the nation. This perspective is relevant to contemporary conditions, where leadership crises are often linked to the loss of moral role models in the public sphere.

Leadership and Public Welfare

According to Raja Ali Haji, the primary orientation of leadership is the public welfare. Power must be directed towards creating the common good, not towards enriching oneself or a particular group. This principle of public welfare requires leaders to possess social sensitivity and empathy for the people's plight. Public policies must be formulated based on the real needs of the community, not solely on short-term political interests.

Within the framework of public welfare, leaders are required to prioritize the interests of vulnerable and marginalized groups. Social justice is an indicator of leadership success, not just economic growth or political stability. Raja Ali Haji believes that leaders who ignore the suffering of the people have failed in their mandate.

The principle of public welfare is also closely related to the concept of social responsibility. Leaders must be willing to accept criticism and input from the public as part of the policy improvement process. Openness to criticism reflects humility and a commitment to the public interest. In the context of modern democracy, this principle is highly relevant for strengthening public participation in governance processes.

The Leadership of King Ali Haji in the Perspective of Contemporary Islamic Politics

In contemporary Islamic political discourse, Raja Ali Haji's thinking offers an alternative to the formalistic and legalistic approaches that often dominate debates about leadership. Rather than emphasizing symbols and power structures, Raja Ali Haji focuses on the ethical and moral substance of leadership. This approach aligns with contemporary efforts to develop a substantive and values-oriented Islamic politics.

Raja Ali Haji's thoughts are also relevant in the context of the modern, pluralistic nation-state. The leadership values he offers are universal and acceptable to various social groups. Honesty, justice, and social responsibility are values that transcend religious and cultural boundaries. Thus, Raja Ali Haji's thoughts can contribute to the development of inclusive and dialogical leadership ethics.

This study concludes that leadership, according to Raja Ali Haji Fisabilillah, is a moral mandate that demands justice, integrity, and social responsibility. His thinking reflects the integration of Islamic values with local Malay wisdom, making it relevant in the context of contemporary leadership. By positioning Raja Ali Haji as a political thinker of Nusantara Islam, this study provides a theoretical contribution to the development of a more contextual and inclusive study of Islamic political thought. Thus, this study is expected to serve as an initial reference for the development of Nusantara Islamic leadership studies and encourage further, more comprehensive and contextual research in the future.

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