

Reconstructing the Prohibition of Committing Violence, Revenge, Envy, Betrayal and Zalim in Malay Expressions

RoZIAH¹, Juli Yani², Diyah Ayu Rizqiani³, Hermaliza⁴, and Tri Yuliawan⁵

{roziah@edu.uir.ac.id¹, yanijuli90@gmail.com², diyah@edu.uir.ac.id³, hermaliza@edu.uir.ac.id⁴, triyuliawan.uir@edu.uir.ac.id⁵}

^{1,3,4,5}Riau Islamic University, ²Al Washliyah University Labuhan Batu

Abstract. Customs prohibit Malay from committing acts of persecution, revenge, envy, betrayal and injustice. This prohibition is shown in *Tunjuk Ajar Melayu* by Tenas Effendy. Wisdom in choosing words and playing with language sounds so that the prohibition against committing disgraceful acts in traditional Malay expressions can be reconstructed. Descriptive qualitative studies use stylistic, hermeneutics and semiotic approaches because the study focuses on language, the author's style, meaning and symbols related to the prohibition. Data is read, recorded, interpreted and coded and calculated via the *AnCont application*, then analyzed, verified and validated. The results of the study are, unjustly strips Malays away from Muslims, persecutes the world and the hereafter is miserable, jealousy makes people hate, betrayal of God curses them, and spiteful revenge makes people go astray. This reconstruction of taboo and prohibition needs to see its relevance to generation Z, as they are the heirs who must maintain Malay customs amidst rapid technological progress which must be burdened by the progress of the times at the same time. Apart from that, it is proof of the truth of the motto ' *No Malays will disappear on earth* '.

Keywords: Betrayal, Envy, Persecution, Revenge, Injustice

1. Introduction

Malay ethnic group is identical with Islamic religion. Muslim is prohibited from doing and committing harmful behaviors and treachery, and other bad habits [1] . Malay ethnic who are synonymous with Islam are not allowed to commit disgraceful acts such as abuse, revenge, envy, betrayal and injustice. This action arises from feelings of displeasure and unfriendliness towards other people. If this feeling is allowed to grow and develop in the human heart, it will give rise to hostility, disputes, fights and even murder [2] . Malay noble values show openness and acceptance of pluralism [3] . This means that the Malay ethnic group is an ethnic group who is very open to immigrants, they accept anyone who comes to their area. They even prepare a place to stay for their guests. Malay is not seen from the descent and place of origin alone. A person can be called a Malay because they belong to Malay ethnicity. Apart from that, Malay can also be attached to those who are fluent speaking Malay. Also, Malay tradition and adhere closely to the Islamic religion. B other geese who came a long time ago and settled in the Malay area are seen as Malays if they fulfill these requirements. It would be very unfortunate if other nations had proliferated in the Malay region but were unable to invest and make themselves Malay. if he is Muslim, uses Malay language and Malay customs. Apart from that, the large area covered by Malays in Indonesia provides a lot of space for the Malay ethnic community to live side by side with other tribes in Indonesia [4] .

Positive and negative consequences arise as the results of the openness of the Malay ethnic group towards immigrants, because not all immigrants are polite, but there are also those whose morals are doubtful. This is proven by the large number of ethnic Malays who are exposed to various crimes, for example, abuse, fights, threats, murder, theft, sexual abuse, rape, sodomy/pedophilia), abortion and others. Apart from that, there are many educated people in Malay lands who plunder and persecute their people by committing corruption, collusion and nepotism. The most dangerous thing is international drug trafficking which often occurs because the Malay area borders directly on the waters of Malaysia and Singapore. The Riau Province National Narcotics Agency (BNNP Riau) together with the Regency/City National Narcotics Agency (BNNK) succeeded in uncovering 1,910 cases in Riau throughout 2022.

The high number of crimes shows that Malay ethnic group experience a decline in terms of behavior or terminology. The decline of national character is one of the major problems facing the nation [5]. The temporary suspicion is that ethnic Malays or people who live in Malay areas have not been introduced to Malay customs. The fading inheritance of teachings is currently a real problem in Malay culture [6], so that the teachings of goodness in the teachings of the Malay ethnic Amanah have not yet become ingrained in them. Or it could be that they already know but don't want to heed any more of the good suggestions contained in it. For this reason, the prohibition against committing abuse, revenge, envy, betrayal and injustice as stated in Malay expressions needs to be reconstructed and internalized in the academic environment and wider society.

Malay culture in *Tunjuk Ajar Melayu (TAM)* is very interesting to explore [7]. The values contained in TAM can be used as a source of inspiration and can be internalized in the learning process. Tenas Effendy TAM was used as the study data source. These phenomenal works have been extensively researched by previous reviewers. Previous studies conducted were TAM in long songs [8]; Parental Responsibility for Early Childhood in TAM [9] and several other studies. The study of prohibited acts in Malay life compared to Islamic teachings has not yet been thoroughly discussed. It is hoped that this study can be taught and disseminated to the heirs of Malay civilization in the future, apart from that it will become a massive movement involving the government, traditional leaders, religious leaders, the younger generation and all people in order to reduce and reduce crime in the Malay region.

2. Methodology

This study employs descriptive qualitative. The data source in this study is the work of Tenas Effendy in 2015. Hermeneutic techniques, namely reading, note-taking and concluding techniques, are needed to collect data. Analysis in qualitative studies of language and literature begins with the process of determining data. The first step in the stylistic approach is to determine the unit of analysis, for example sounds, words, phrases, sentences, stanzas, and so on. The analytical steps carried out in this study are those used to analyze this research data, namely reading the *TAM data* carefully while looking for writings related to the prohibition of abuse, revenge, envy, betrayal and injustice. The data that has been collected is then classified and processed using the theories listed in the theoretical framework of this research. Next, the data is presented along with the analysis in subsections. The validity of the data goes through a verification and validation process from experts in the field of Malay literature and language. Alquran and hadith are used as a basic basis to strengthen the results of the analysis through advice from religious experts. This proves that the Malay ethnic group adheres to Islam. It can be diagnosed that traditional Malay poetry is in line with Alquran and Hadith. The final step in this study is to draw conclusions from the results of the analysis in the form of a paper, then publish it.

3. Discussion

3.1 If you do wrong, the world will suffer in the afterlife

(01) siapa suka berbuat aniaya,
dunia akhirat akan merana[12].

TAM contains tips and advice that provide guidance and examples as well as teaching for Malay people throughout the world [10]. TAM is also rich in human values based on goodness and truth. If these values are absorbed and lived by the Malay community, they become their inherent self-identity [11]. According to Data 01, ethnic Malays are also not allowed to commit violence. Those who commit wrongdoing will suffer in this world and the hereafter. As people who have faith, they will do good to everyone. He makes friends with his fellow creatures and helps them first. He keeps away disputes, he forbids persecution, he avoids envy, and he forbids revenge. Doing harm not only harms yourself, but also other people and even the environment. TAM prohibits ethnic Malays from committing acts of violence such as destroying nature. TAM offers valuable insights with its deep knowledge of nature and environmental conservation [13]

3.2 Revenge Makes Malays Go Astray

(02) etnik Melayu tidak pendendam
seusai marah kebencian padam
sermusuh tidak sampai bermalam
berseteru tidak membawa karam [12]

The pain in a person's heart creates a feeling of revenge in him. Revenge also arises as a result of someone's dissatisfaction with something. People who hold grudges usually keep hostility in their hearts because they were unable to retaliate at the time the incident occurred. They are only able to avoid it but still look for opportunities to retaliate at another time. They still try to vent it in any way they can. Revenge is something that is prohibited in Malay ethnic life. It is explained in Data 02 that "Ethnic Malays are not vengeful, after anger the hatred dies out. Enemies don't last the night, fighting doesn't lead to shipwreck. Ethnic Malays who receive bad treatment will immediately come clean. If his heart is hurt, he tries to express it so that the person who hurts him feels and knows it. There are also those who express their anger with the aim of deterring the perpetrator and not doing it again. After telling and getting angry, there was no hatred in their hearts. They forgive with full sincerity and sincerity so that there will be no prolonged hostility and feud between them.

(03) jika hati suka mendendam
lama-lama menjadi penyakit
jika mengerti ajaran Islam
kemana pergi takkan terhimpit [12]

Ethnic Malays think that people who understand the Sunnah of the Prophet will not want to hold grudges because revenge is a disease of the heart that must be eliminated. Rasulullah SAW. said in a hadith narrated by Bukhari and Muslim which means "The person whom Allah hates most is the person

who holds a grudge." Revenge that resides in the heart for a long time will cause liver disease as explained in Data 03. The heart becomes restless and unhappy. His heart becomes easily angry and hates other people. His heart will always feel disappointed. In order to avoid these diseases, they must not carry grudges in their hearts until they die. Ethnic Malays must be aware that revenge is a passion that is not used properly and is not in accordance with what has been established by Islamic teachings. Keeping themselves away from revenge can enter them into God's heaven. This opinion is in line with the word of Allah in the Alquran, surah Al-Hijr verse 47, which means "And We will remove all feelings of resentment that are in their hearts, while they feel like they are brothers sitting face to face on the couches."

3.3 Acting Envy Breeds Hate

(04) wahai anada ingatlah budi.
Jauhkan sifat iri dan dengki
Supaya hidupmu diberkahi Ilahi[12]

Malay ethnic group are prohibited from having jealousy. Envy is an attitude of dissatisfaction with seeing other people more successful and happier than themselves. Envious people will try to take away that person's success, happiness and enjoyment in various ways. He tries to find the person's weakness and brings him down with slander and some of it. Those who have a jealous nature are very dangerous to the lives of others. People like that will not be liked by other people. Apart from keeping away envy, ethnic Malays must distance themselves from envy. Envy is a despicable trait. People who are jealous are usually not happy with the success, favors, fortune and success that other people have achieved. The prohibition against envy is in line with the word of Allah in the Alquran surah An-Nisa verse 32 which means " And do not be jealous of the gifts that Allah has bestowed on some of you over others. (Because) for men there is a part of what they earn, and for women (too) there is a portion of what they earn. Ask Allah for some of His bounty. Indeed, Allah knows all things." A strong and uncontrollable desire to obtain something that someone else has can drive someone to commit a violation. They try to compete with success, favors, fortune and success in various ways. They do not hesitate to go to sorcerers, shamans and smart people who can bring down their rivals.

3.4 Committing treachery God curses

(05) siapa suka berbuat khianat
Orang Benci Tuhan pun melaknat

TAM has human values that can be used as guidance and support in behavior [11] . One of the human values in TAM is the prohibition against betrayal. Betrayal is when the words are not in accordance with the actions or cannot maintain the trust [14] . Those who betray show the characteristics of hypocrites and will be their path to hell [14] . Betrayal is an attitude of denying and being irresponsible or being absent from the mandate that has been entrusted to him. Those who betray are usually accompanied by lies or deceit by making promises as characteristics of hypocrites, which is why it is prohibited in Malay customs. Those who commit betrayal will be hated by other people and God will curse (05). Those who betray will be hated by those around them and will most likely not be trusted again to take on any responsibilities in the future. Apart from that, they will also be cursed by God. Those who are cursed by God will not receive pleasure and blessings from Allah. Avoiding betrayal can bring goodness to oneself and others. Those who distance themselves from betrayal will live a life of poverty.

Malay ethnic groups are advised to avoid treasonous acts. This prohibition is in line with Allah's word in Alquran, Surah Al-Anfal verse 27, which means "O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know" The way to avoid this action is by drawing closer to Allah. Apart from that, they should follow the instructions of the Alquran as a guide to their life in order to achieve happiness in this world and the hereafter [14]. Betrayal is classified as the actions of hypocrites [15]. This is explained in the hadith narrated by Abu Daud which means "Fulfill your trust to those who trust you, and do not betray those who betray you."

3.5 Doing injustice to Malays from Muslims

(07) biarlah orang mengaku alim
alim itu banyak syaratnya
besarlah malang orang yang zalim
zalim itu banyak mudaratnya [12]

Zalim is a word that comes from Arabic which means ruthless, cruel, not merciful [16], placing something not in its proper place such as adding, subtracting, moving out of time and moving out of place [17] and actions that exceed the limits and out of the corridor of truth contained in the Islamic religion. Customs prohibit Malay ethnic group from acting arbitrarily, plundering, coercing, hurting and causing trouble to others (zalim). A person who is tyrannical means oppressing, persecuting, and acting arbitrarily [16]. Actions whose intention is to gain large profits by tyrannizing other people are classified as contrary to Islamic jurisprudence [18]. Unjust acts contain many disadvantages and cause losses to certain parties. Embedded in Data (07) is the large loss received by unjust people. Zalim is an act that is hated by God because it can harm other people [19].

(06) siaapa suka berbuat zalim
tanggal lah dia dari muslim [12]

Unjust people usually do things that are outside the teachings of Islam. They do not hesitate to use other people's property as they wish without permission, even though they have no right to that thing. Those who are unjust do not hesitate to hurt and destroy other people through lies and slander. Zalim means being unfair in deciding cases, being partial in actions, taking people's rights beyond their limits or giving away rights [20]. Examples of zaim acts are shirk, big sins and small sins. Shirk is the greatest injustice of a servant against his Lord. This statement is in line with the words of Allah in the Alquran surah Luqman verse 13 which means "Indeed, shirk is the greatest injustice." Malay ethnic group are prohibited from associating partners with God by equating God's power with the power of his creatures. Those who commit this dishonorable act will not receive the intercession of His Lord. This is in line with the word of Allah in the Alquran surah Ghafir verse 18 which means "The wrongdoers do not have a single loyal friend and do not (also) have an intercessor whose intercession is accepted." Ethnic Malays who commit injustice (associate partners with God) will have their Muslim title removed.

Malay ethnic group are also not allowed to do injustice to the other God's creatures. They are not permitted to do injustice to someone's soul by committing acts that exceed the limits such as killing, torturing, injuring their soul and body. They are also not permitted to commit injustice against the honor of themselves and others, such as committing adultery. They are also not allowed to do injustice to property, such as not wanting to pay zakat, obtaining property through haram means, and

doing something that is forbidden to other people's property. This prohibition against committing injustice is related to their belief in the word of Allah in the Alquran surah Al Hajj verse 45 which means "How many cities have We destroyed, whose inhabitants were in a state of injustice, then (the walls of) those cities collapsed and covered the roofs?" roofs and (how many) abandoned wells and high palaces." They must be afraid of being cursed by God if they do wrongdoing as explained by the word of Allah in the Alquran surah Hud verse 18 which means "Remember, the curse of Allah (falls) on those who do wrong." Unjust people will also be placed in hell in the afterlife. This statement is in the word of Allah in the Alquran surah Saba verse 40 which means "And We say to the wrongdoers: "Taste for you the punishment of hell which you previously denied."

4. Conclusion

Acts of abuse, revenge, envy, betrayal and injustice not only harm other people, but also harm yourself. They will not be liked by others. They will not make loyal friends. The biggest loss they get is the loss of their inner Malay identity. Those who like to commit these disgraceful acts are indirectly leaving their Malay ethnic identity. Another loss that people who commit this dishonorable act will experience is that they will not benefit from anything in the afterlife. Malay ethnic group must try to increase their respective faiths. Only with strong faith can they subdue their lustful desires to have something that other people have, such as glory, intelligence, good name, rank and position, as well as in the form of abundant possessions and wealth. They must be patient and must not entertain dreams that make them jealous of the gifts that Allah has bestowed on others. Persecution, revenge, envy, betrayal and injustice are diseases that must be avoided by ethnic Malays. One way to do this is to remember God's power and draw closer to Him. Ethnic Malays must increase their dhikr so that their hearts are always clean. One of the virtues of remembrance is that it is a medicine and also a therapy for heart diseases such as envy and jealousy [21] . Apart from that, ethnic Malays must make *mujahadah*. *Mujahadah* is fighting, being serious, fighting against lust [22] . Apart from being patient, they are advised to worship and pray to Allah sincerely so that He will grant you some of His abundant gifts. They must believe that Allah knows everything, including what is hidden in their hearts. Allah is also the Most Gracious and Merciful who will grant the wishes and prayers of his servants.

References

- [1] IA Helmarini, "Examining Multi Level Marketing (MLM) Entrepreneurship Training Material for Leahea Products: Soap and Serum for Health and Beauty of Skin and Face," *J. Econ. Edu* , vol. 2 (2), no. fhea: Soap and Serum for Health and Beauty of Skin and Face, pp. 68–78, 2022, [Online]. Available: <http://jurnal.umb.ac.id/index.php/eoedu/article/view/2913/1650>
- [2] Melianna Sari, "MAHMUDAH IMPERIAL AND MAZMUMAH IMPROVEMENT," *Thesis* , 2022, [Online]. Available: https://mynida.stainidaeladabi.ac.id/asset/file_percepat/a1665-akhlak-mahmudah-dan-akhlak-mazmumah.pdf
- [3] W. Restiafandi, ME Wibowo, and A. Awalya, "The Noble Values of Riau Tunjuk Ajar Melayu and Their Implications for Multicultural Counseling," vol. 12, no. 1, pp. 88–96, 2023.
- [4] a V Utami and a Alfarabi, "Ethnic Malay Communication towards Immigrants in Bengkulu City," *J. Intercult. ...* , vol. 1, no. 1, pp. 1–10, 2022, [Online]. Available: <https://journal.rc-communication.com/index.php/JICS/article/view/1%0Ahttps://journal.rc-communication.com/index.php/JICS/article/download/1/13>

- [5] PS Pernantah, M. Rizka, B. Ibrahim, and A. Syafiq, "Integration of Bengkalis Malay Bara'an Tradition Values as a Source of Character Strengthening in Social Studies Learning," *Indonesia. J. Soc. Sci. Educ.* , vol. 3, no. 2, p. 175, 2022, doi: 10.29300/ijssse.v3i2.5939.
- [6] N. Aini, Eddy Noviana, and O. Kurniaman, "Development of Teaching Materials Based on Malay Teaching in Elementary Schools," *J. Ilm. Aquinas* , vol. 05, no. 1, pp. 56–68, 2022.
- [7] D. Astuti, A. Maulana, BS Bakhri, and MF Ramli, "The Correlation of Islamic Principles in Economy and Tunjuk Ajar Malay Culture," *J. Lekt. Religion* , vol. 20, no. 1, pp. 259–288, 2022, doi: 10.31291/jlka.v20.i1.1038.
- [8] E. Erni and RH Ulya, "The Softskill and Hardskill forms of Tunjuk Ajar Melayu in Nyanyi Panjang Bujang Si UU Palalawan Society of Riau Province," *AL-ISHLAH J. Educator* . , vol. 13, no. 3, pp. 1688–1695, 2021, doi: 10.35445/alishlah.v13i3.995.
- [9] I. Bangsawan, Ridwan, and Y. Oktarina, "Parents' Responsibilities for Early Childhood in the Malay Teaching Performance by Tenas Efendy," *KINDERGARTEN J. Islam. Early Childhood. Educ.* , vol. 4, no. 2, pp. 235–244, 2021, [Online]. Available: <http://dx.doi.org/10.24014/kjiece.v4i2.13284>
- [10] R. Naratiba, S. Suroyo, and R. Fatmasari, "Locality in Learning Riau Malay Culture in Elementary Schools," *Sosioedukasi* , vol. 10, no. 2, pp. 208–216, 2021.
- [11] A. Asnawi, I. Zulaeha, T. Supriyanto, HB Mardikantoro, S. Wahyuni, and F. Etfita, "Critical Reading of Tunjuk Ajar Melayu Texts Regarding Humanist Literacy as Conservation Teaching Materials Language Learning in the Millennial Era," *J. Education J. Has. Researcher. and Kaji. Bibliography in Bid. Education, Teaching and Learning* , vol. 8, no. 3, p. 629, 2022, doi: 10.33394/jk.v8i3.5368.
- [12] T. Effendy, *Tjuk Ajar Melayu* . Pekanbaru: Riau Provincial Government Education and Culture Service & Tenas Effendy Foundation, 2015.
- [13] E. Noviana *et al.* , "Understanding 'Tunjuk Ajar Melayu Riau': Integrating local knowledge into environmental conservation and disaster education," *Heliyon* , vol. 9, no. 9, p. e19989, 2023, doi: 10.1016/j.heliyon.2023.e19989.
- [14] T. Andika, M. Taquyuddin, and I. Admizal, "Trust and Betrayal in the Alquran According to Quraish Shihab," *Al-Tadabbur J. Science of the Alquran and Tafsir* , vol. 5, no. 02, pp. 177–206, 2020, [Online]. Available: <http://jurnal.staialhidayahbogor.ac.id/index.php/alt/article/view/926>
- [15] S. Maimori, R., Rusydi, AM, & Herawati, "Values of Anti-Corruption Education from the Al-Quran and Hadith Tahdzib Al-Akhlaq Perspective," *J. Educator. Islam.* , vol. 5(2), pp. 73–83, 2022.
- [16] Ardiansyah, "The Character of a Zalim Leader: In the Explanation of the Prophet's Hadith," *Edukais J. Pemikir. Islam.* , vol. 7(1), pp. 1–18, 2023, [Online]. Available: <https://ejournal.unibo.ac.id/index.php/edukais/article/view/126/489>
- [17] MR Umam, T. Musthofa, and DW Sari, "The Concept of Zalim in the Al-Qu'ran Review of Tan Malaka's Thought," *J. Stud. Al-Alquran* , vol. 19, no. 1, pp. 79–96, 2023, doi: 10.21009/jsq.019.1.05.
- [18] N. Anika, NI Chairunnisa, and AW Saputro, "Potential Monopoly Practices in Indonesian Sharia Bank Mergers Review of Islamic Economic Law and the Law Prohibiting Monopolies," *J. Huk.*

Lex Gen. , vol. 2, no. 2, pp. 174–194, 2021.

- [19] Radhie Munadi, “Zalim Leaders in the Hadith View; A Critical Study of Hadith on the History of Ahmad bin Hambal,” *J. Ushuluddin* , vol. 24, no. 2, pp. 163–172, 2022, [Online]. Available: <https://journal3.uin-alauddin.ac.id/index.php/alfikr/article/view/31144>
- [20] A. Syhabudin, "Justice and Injustice in the Al-Quran Perspective," 2022.
- [21] Maturidi and Maemunah, "Dhikr as Therapy for Liver Disease from an Islamic Guidance and Counseling Perspective," *J. at-taujih* , vol. 3, no. 1, pp. 74–85, 2020.
- [22] Muhrin, “Morals towards Oneself,” *Tarb. Islam. J. Ilm. Educator. Islamic Religion* , vol. 10, pp. 1–7, 2020, [Online]. Available: <https://jurnal.uin-antasari.ac.id/index.php/tiftk/article/view/3768>