

Treasures of *Tunjuk Ajar* in Malay Poetry

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Abstract. The research goal is to clarify the ideas of *Tunjuk Ajar* as they relate to Malay poetry. Malay poetry is rife with exquisite, courteous language, to boot wisdom and instruction that is crucial for Indonesia's youth. A number of gathered books pertaining to Malay poetry served as the research's data source. The research data consists of terms or phrases in Malay poetry verses. By employing the content analysis technique, the study conducted is a descriptive study. The study's findings demonstrate how *Tunjuk Ajar Malayu* ideas are found in a wide range of Malay poetry verses, touching on topics such as relationships with one's fellow humans, the environment, and the creator (God).

Keywords: *Tunjuk Ajar Malayu*, Malay Poetry, Traditional Literary.

1 Introduction

The Malay people are rich in traditional literature that has been produced in a variety of forms, including poetry, *Gurindam*, and *pantun*, in addition to their language, which is the origin and ancestor of Indonesian. Poetry is one genre of Malay literature that has drawn the interest of scholars. Poetry derives its etymology from Arabic, namely from the word *syi'ir*, also known as *su'ur*, which signifies feeling [1]. This poem is among the numerous ancient poetry. In Malay literature, poetry alludes to broad meanings. Poetry has changed over time to become uniquely Malay and has stopped referring to the literary history of poetry in Arab nations [2]. Poetry has a wide range of topics, considerably resembling the meaningful stories that are directly relevant to everyday life [3]. Several professional viewpoints inferred that poetry is a type of ancient Arabic literature. However, the poetry that is today acknowledged is usually modified and more Malay [4], [5]. In Riau, the poets have attempted to modernize textual and contextual rhythms of Malay poetry [6].

Poetry is one of the literary forms of Malay literature that is currently beginning to disappear, as [7] indicates. Poetry is now very little and has lost most of its appeal. Learning Malay poetry does not give the impression to excite or attract the younger generation of Malays. It is prominent that as more and more Malay seniors pass away, the number of elders who are knowledgeable with Malay poetry is declining. Therefore, poetry is frequently competed in many events based on Malay cultural traditions in an effort to preserve the wealth of Malay literature, one of which is poetry. In a roundabout way, the competition hopes to save poetry for

future generations, preventing it from being lost to time or being extinct. Poetry is significant in Malay culture [8] and is a means of communicating ideas [4]. More research on Malay poetry is required in light of this tendency. It is anticipated that this will serve as an attempt to educate and create awareness among the younger generation of the lessons and messages concealed in every line of Malay poetry.

Studying Malay poetry allows one to concentrate on several topics, one of which is the *Tunjuk Ajar* feature that is present in it. Advice, instruction, and role models from *Tunjuk Ajar Melayu* help people win Allah's approval [9]. Delivered in lovely language, *Tunjuk Ajar Melayu* offers guidance and instruction through rhymes, gurindam, and poetry [2]. The phrase "Tunjuk Ajar Melayu" has its origins in Malay literature and refers to a collection of guidelines, instructions, mandates, teachings, and role models intended to help Malay people live moral lives and receive blessings from Allah SWT, the Almighty God. Noble ideals that are consistent with Islamic law, Malay customs, and social conventions are often the focus of Malay education. By adopting the great principles and morals of Muhammad SAW, the messenger of Islam, the Malay teaching paradigm cultivates good character. Thus, this instructional manual is a great formulation. The benefits of teaching and learning extend beyond reading material, exquisite writing, classic texts, Malay rituals, and habits; they also include a manual for structuring one's own life, family, community, and even the state [10]. The Malay people use poetry as one of the many methods they teach others in order to produce fortunate, moral, clever, and admirable people [9]. In order to verify this, scholars examined a number of Malay poetry, paying particular attention to the *Tunjuk Ajar Melayu* treasures that were found inside.

Numerous investigations that are pertinent to this research on Malay poetry have been conducted by [4], [8], [11], [12] while studies about *Tunjuk Ajar Melayu* have been conducted by [13]–[19]. To the best of the researchers' knowledge, no prior research of a comparable nature that concentrates on teaching and learning in multiple Malay poems at once has been discovered, hence this study must be conducted. Additionally, the aim of this study is to clarify and elucidate the pedagogical ideas found in Malay poetry.

2 Research Methods

A method is an approach used, carried out, or implemented in order to solve an issue [20]. This study employs a descriptive methodology with a focus on content analysis. A method for methodically analyzing different kinds of texts is content analysis, which covers not only the text's content but also its themes and concepts [21]. Document approaches are also used in this study. The purpose of the document technique is to ensure that researchers collect the required data through documentation (recording data from many sources). This study uses Malay poetry from a variety of books published by [3], [9], [22]–[24] as its data source. Thus, the terms and phrases found in Malay poetry verses that the researchers gathered using reading procedures make up the research data. Researchers concentrate on the data reduction, data presentation, and conclusion-making or data verification in accordance with the data collecting methodology, which is the analysis model put forward by [25].

3 Result and Discussion

A method of education and instruction known as *Tunjuk Ajar Melayu* helps Malays live their lives in harmony with nature, other people, and their Creator, Allah SWT (Lord). The teaching points give a graphic picture of the Malay people's nature. A significant source for this inquiry is the Malay poetry, which likewise collects similar ideas. It can be observed in greater detail in the data analysis as follows.

3.1 Advice to Do Good to Other

- 1) *Ke ibu bapa janganlah kasar*
Bersopan santun serta bersabar
Petuah diingat amanah didengar
Bila melawan dosanya besar [3]

Don't be rude to your parents
Be polite and patient
Advice, remember, trust, be heard
When you fight, your sin is big

- 2) *Wahai ananda tambatan jiwa*
Jauhkan olehmu sifat aniaya
Berbaik-baik sesama manusia
Supaya kelak tidak cedera [9]

O Ananda of souls
Keep away from you the nature of persecution
Be kind to fellow humans
So that you don't get injured in the future

- 3) *Kebanyakan Melayu hidup menenggang*
Tahu menjaga perasaan orang
Belum bertindak banyak menimbang
Supaya jangan menganiaya orang [26]

Most Malays live a lonely life
Know how to take care of people's feelings
Haven't done much considering yet
So that you do not persecute people

Allah Subhanahu wa Taala (God) commands all people, including Malays, to treat others well. The Koran has numerous surahs and passages that exhort people to treat others well. Surah Al Isra verse 7 is one such verse that says, "If you do good, (it means) you have done for yourself." It is consistent with the Islamic beliefs of the Malay people. That is also the belief held by the Malay people, who believe that when they conduct good things towards others, Allah would reward them.

With reference to data (1), the poem's instructional guidelines—namely, the advice to treat parents well—are highly apparent. Allah SWT has created a responsibility to treat one's mother and father (parents) well. The poem advises Malay people to act morally in every line by remembering their parents' positive teachings and being kind, courteous, patient, and non-aggressive. Additionally, Data (2) seems to imply that Malay people, particularly the younger generation, are capable of acting or doing good deeds for others, as seen by their avoidance of persecution. The meaning of the terms *jauhi*, *elakkan*, *hindari*, dan *hindarkan* (avoid, evade, avoid, and keep away) is the same. It indicates that Malay people have received warnings or a reminder not to engage in activities that could endanger other people, such as acts of violence. However, Malays are urged *berbaik-baik sesama manusia* (to be kind to one another and to do good deeds for others).

The tenet of data (3) is *tenggang-menenggang* (tolerance), as evidenced by the fact *kebanyakan Melayu hidup menenggang* (that the majority of Malays lead tolerant lives). The statement *kebanyakan Melayu* (most Malays) can be likened to *sebagian besar Melayu, pada umumnya orang Melayu* (most Malays, as most Malays) are used to living in harmony with one another or with themselves. There has long been a lengthy history of Malay attitudes and beliefs on tolerance. It is done in order to go about daily life in the home, community, and state. Malay people are believed to be not just tolerant but also sensitive to the feelings of others, as seen *tahu menjaga perasaan orang* (by their understanding of this). It implies that Malay people have to exercise caution in whatever they say, do, and say to avoid offending and hurting the sentiments of others. The research work Devotion to Parents in Hadith Sayings by [27] contains a number of earlier studies on doing good. Additionally, it was conducted by [28] under the heading Al-Quran and Doing Good (Thematic Study of the Term "Al-Bir") and [29] under the very brief entitled Doing Good.

3.2 Recommendations for Maintaining the Natural Environment

- 4) *Adat Melayu sudah menetapkan*
Wajib menjaga alam lingkungan
Merusak memunah jadi pantangan
Supaya sejahtera di hari kemudian [3]

Malay customs have been established
Must protect the natural environment
Destruction and destruction is a taboo
So that you will be prosperous in the future

- 5) *Orang tua-tua memberi petuah
Hutan dan tanah adalah marwah
Di dalamnya berhimpun makhluk Allah
Semuanya boleh membawa faedah* [3]

The elders give advice
Forests and land are sacred
In it are gathered God's creatures
Everything can bring benefits

- 6) *Laut dan sungai juga demikian
Manfaatnya banyak karunia Tuhan
Bila dijaga serta dipelihara
Ke anak cucu beroleh keberkahan* [3]

Seas and rivers are the same
There are many benefits from God's grace
If looked after and maintained
For posterity to receive blessings

The environment and people constitute an integral whole. The Malay people endeavor to protect and preserve the sustainability and balance of their natural environment because they recognize the intimate connection between human life and the natural world. Malay poetry is widely used in instructional presentations that center on suggestions and calls to preserve and safeguard the natural environment. As mentioned in the obligation to conserve the natural environment, data (4) demonstrates that Malay people are bound by their customs to *wajib menjaga alam lingkungan* (constantly preserve or defend their natural environment). As stated in *memunah* (damaging) and *memusnahkan* (damaging the environment) is taboo, Malays are not allowed *merusak memunah jadi pantangan* (to cause harm, much less destroy or damage the natural world in which they reside).

Malays who are older in age constantly tell their kids or the next generation to consider the future, which includes how we utilize and abuse the environment. Additional counsel was also given, as data (5) shows. Land and forests are elements of the natural world that require preservation to prevent harm and eventual extinction. The traditional Malay people are highly devoted to their natural surroundings, as [9] said. They are primarily farmers and fisherman. Malay poetry highlights the value of land and forests, but it also highlights the advantages of rivers and oceans, as demonstrated in (6), and the need to preserve them. Considering how much the Malay people actually need it—especially since the majority of them depend on the sea and rivers for their livelihood—this advice is not overly harsh.

Given that the younger generation will be the nation's successor and predicted to be better equipped to conserve and safeguard the environment, it is necessary that they receive sound counsel. The importance of preserving the natural environment has been the subject of several studies, whether they are concerned with land, rivers, forests, seas, or environmental character education. A study by [30] that examined the use of local wisdom narrative in environmental campaigns provides evidence for this. Under the heading Local Wisdom in Maintaining Environmental Conservation in the Rawa Lake Nature Reserve (CARD), [31] conducted an additional study. Additionally, it was completed by [32], who brought attention to the community's environmental care activities in Sukadaya Village, Subang Regency. Additionally, concerning Character Education for Preserving Cleanliness and Protecting the Environment in Schools, which was done by [33].

3.4 Advice to Fear Allah (God Almighty)

- 7) *Wahai segala orang Melayu*
Di dalam Islam hidup matimu
Kepada Allah segala sembahmu
Memuja memuji sepanjang waktu [3]

O all Malays
In Islam you live and die
To Allah all your worship
Adore praise all the time

- 8) *Alhamdulillah puji yang sedia*
Bagi Allah Tuhan Yang Mulia
Berkat Muhammad sayyidu l-anbiya
Jangan bernama yang sia-sia [22]

Alhamdulillah, praise those who are ready
To Allah, the Glorious Lord
Thanks to Muhammad sayyidu l-anbiya
Don't be named in vain

- 9) *Memuji Allah sudahlah tentu*
Salawatkan Nabi Alahi Salatu
Duduk mengarang dagang piatu
Gundah gulane bukan suatu [23]

Praising Allah is of course,
Salawat Nabi Alahi Salatu
Sit down to make up an orphan trade
Sadness is not a thing

- 10) *Hendaklah kita berbanyak syukur*
Kepada Tuhan azizul gafur
Melepaskan daripada bala dan kufur
Kepada kemuliaan izzat dan falhur [24]

Let us be grateful
To Allah Azizul Gafur
Release from evil and kufur
To the glory of izzat and falhur

Islam and Malays go hand in hand. Various teaching instructions that comprise Islamic teachings and advice to be faithful to Allah SWT depict the lives of Muslims and Malays. This is not surprising because, as the following description of Malay customs suggests, Malay customs are linked with Islam [34].

adat bersendi syarak, syarak bersendi kitabullah
adat ialah syarak semata
adat semata Quran dan sunnah

adat sebenar adat ialah kitabullah dan sunnah Nabi
syarak mengata, adat memakai
ya kata syarak, benar kata adat
adat tumbuh dari syarak, syarak tumbuh dari kitabullah
berdiri adat karena syarak

tradition is joint with sharia, sharia is joint with the Book of Allah
tradition is just a sharia
tradition is solely from the Koran and the Sunnah
the true tradition is the Book of Allah and the Sunnah of the Prophet
sharia says, tradition uses
the word sharia is true, the word tradition is correct
tradition grows from sharia, sharia grows from the Book of Allah
tradition stands because of sharia

Every line in the poem's stanza demonstrates the lessons that are implied in line (7), which are highly evident. The phrase *di dalam Islam* (in Islam) and *hidup dan matimu* (your life and death) emphasizes to Malays that living a life outside of Islam is forbidden and that dying (or going away) is a requirement of becoming a Muslim. Thus, in a roundabout way, this message serves as a manual for Malays in obeying Allah's commands. Apart from that, Malay people are clearly guided by the lessons included in the phrase *kepada Allah* (to Allah) and *segala sembahmu* (all your worship) to bend down, submit, and obey Allah alone—not anybody else. Furthermore, the lessons conveyed in the phrases *memuja memuji* (praise, praise), and *sepanjang waktu* (all the time) are nothing more than Malay people's duty to constantly recall (mention) Allah in all aspects of their everyday life, including prayer, dhikr, and other acts that deepen their relationship with the Creator.

In addition to teaching about love for the Prophet Muhammad SAW, Data (8) and (9) also teach about devotion to Allah SWT through the recitation of salawat. As seen in (8), *alhamdulillah puji yang sedia, bagi Allah Tuhan Yang Mulia, berkat Muhammad sayyidul-anbiya* (praise Allah of course, salawat Nabi Alahi Salatu), and in (9) *memuji Allah sudahlah tentu, salawatkan Nabi Alahi salatu* (thank God, praise is ready, to Allah the Exalted Lord, blessing Muhammad sayyidul-anbiya). The underlying message of every verse, aside from the advice to obey all of Allah SWT's instructions. It is also advised that Malay people always give thanks to Allah SWT and honor the Prophet Muhammad SAW. Moreover, it is advised in (10) that Malay people express their thankfulness to Allah SWT more as seen in *hendaklah kita berbanyak syukur, kepada Tuhan azizul gafur* (let us express our gratitude to God, Azizul Gafur).

Several other academics have also discussed devotion to Allah SWT. One such researcher is [35] whose paper is titled The Concept of Tauhid Education Value (*Aqidah*) in National Education System Perspective. Furthermore, as [36] highlighted when discussing Islam, faith, and piety (Dilthey's Hermeneutical Analysis of Fazlur Rahman's Thought). Additionally, [37]

conducted a study on Devotion Education in the Al-Quran. Last but not least, [38] published Gratitude in the Qur'anic Perspective.

4 Conclusion

One type of traditional literary wealth that belongs to the Malay people is poetry. However, the younger generation is beginning to turn away from poetry. That is among the key motivations behind the conduct of this investigation. In addition, the wealth of knowledge and wisdom it contains must be shared to increase public awareness of Malay poetry and provide access to its educational resources. The research findings indicate that Malay poetry is a rich source of diverse teachings that can greatly benefit the younger generation, particularly the Malay community, in navigating life's challenges. These lessons are particularly relevant when it comes to fostering positive relationships with fellow humans, the environment, and Allah SWT.

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