

**TUNJUK AJAR MELAYU IN FORM OF MORAL INTELLIGENCE  
VALUES FROM ORAL TRADITION  
NYANYI PANJANG BUJANG SI UNDANG**

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**ABSTRACT**

*This research is based on issues of tunjuk ajar inheritance that is no longer existed. The purpose of this study is to reveal and explain the points of the intelligence character in Nyanyi Panjang Bujang Si Undang Melayu Riau. This research is a content analysis research using qualitative descriptive methods. The method in analyzing the data in this research is carried out through three activities, namely: (1) data reduction, (2) data display, and (3) drawing conclusions. The results of this study are the intelligence character found in Nyanyi Panjang Bujang Si Undang includes behavioral indicators, such as: tunjuk ajar logical and analytical thinking, tunjuk ajar being able to find solutions, tunjuk ajar careful, tunjuk ajar far-sighted, and tunjuk ajar the priority to study. Nyanyi Panjang Bujang Si Undang has a position as a treasure of Petalangan Malay culture which contains moral education, life values, wise thoughts, all kinds of advices, instructions, advice, mandates, teachings, and role models that are beneficial to the life of the Petalangan community so that they can be used as a source of education.*

**keywords:** *tunjuk ajar, moral intelligence, oral tradition bujang si undang*

**PENDAHULUAN**

*Tunjuk Ajar* are all kinds of advices, directions, advice, trusts, teachings, and role models that are beneficial to human life in a broad sense (Effendy, 2004 p.7). *Tunjuk Ajar* or character education is a term used to describe teaching students about traits that are important for forming good character (Sanchez & Stewart, 2006). Character education is also described as "a deliberate effort to explore good qualities", thus character

education requires good planning (Prestwich, 2004 p.140). Teachers who wish to use character education often emphasize traits that can lead individuals to success in society such as trust, integrity, loyalty, honesty, justice, respect, ethics and society (Katilmis; Karatay, 2011; Sanchez & Stewart, 2006).

Some of the research results that have been carried out by previous researchers regarding oral tradition or literature. First, a study conducted by Dagnall, et al., Entitled Superstitious Belief–Negative and Positive Superstitions and Psychological Functioning. The results showed that the positive superstition belief item was stronger than the negative superstition in each measurement. Second, research conducted by Safei and Akbar Khodabakhshi in 2012 entitled A Study of Sociological Factors of Superstitions. The main findings in this study (racial group) are: women trust superstitious more than men. Ulya (2017) which states that "Context is an important aspect of superstition or prohibition expressions." The context in question is related to ethics, manners or what is known as donating two baleh, such as: sitting, standing, hanging out, dressing, asking, answering, saying, walking, walking, and working (Ulya, 2017). The conclusions of Ulya's research results show that the forms of prohibition of the Minangkabau community are based on violations of behavior that are adjusted to the context (Ulya, 2016; Ulya 2018).

Related to research on oral traditions in Riau, Yoonhee Kang (2005) has examined the oral traditions in Riau under the title Strands of Ancestral Words. Yoonhee Kang conducted an analysis of the ritual of buying medicine, Nyanyi took honey mooning, as well as mantras of mercy and compassion. This study is a dissertation writing assignment at

Yale University, USA. For the oral tradition of *Nyanyi Panjang*, a research was conducted by Shomary in (2004) entitled *Nyanyi Panjang Orang Petalangan, Pelalawan District: Analysis of Morphology of Stories and Thoughts*. This research is the task of completing the undergraduate program work paper at the University Kebangsaan Malaysia. Likewise, Herman Maskar has also conducted research on the oral tradition of *Nyanyi Panjang*.

Maskar (2009) is the most active researcher in collecting and studying the oral tradition of *Nyanyi Panjang* in Pelalawan. Some of the *Nyanyi Panjang* stories that he has collected and reviewed are: *Nyanyi Panjang Balam Ponganjuw: Analysis of the Life of the Petalangan Community in Pangkalan Kuras*, *Nyanyi Panjang Mogeek Bimbang*, *Nyanyi Panjang Sutan Pominggie: The Oral Tradition of the Riau Petalangan*, *Nyanyi Panjang Lanang Bisai; Gender Perspective Analysis*, *Nyanyi Panjang Bujang Tianang; A Study of Women's Image*, *Nyanyi Panjang Gando Bujang: A Study on the Identity Representation of the Petalangan Community*. All research conducted by Herman Maskar was funded and published by the Pelalawan Regency Arts Council. Then, research done by Erni (2018) showed that There are six forms mental revolution on the characters of educational value in *Nyanyian Panjang Bujang Si Undang* namely faith to God, honesty, intelligence, integrity, caring, and nationality.

There are many studies that have been conducted by researchers that focus on extracting character values in literary works. First, the research conducted by Wardani entitled *The Value of Character Education in the Novel Rindu Karangan Tere Liye: An Overview of Character*

Psychology in 2018. The results of Wardani's research show that the value of character education contained in the novel *Rindu* by Tere Liye is 132 data (80%) and for which there is no value for character education there are 33 data (20%). Furthermore, Mizkat in 2018 also conducted analytical content on the Characteristics of Characters in the Children's Short Story of *Rabbit Tooth and Braces* by Wahyu Indriyati. The results obtained are descriptions of character characteristics. This is expected to be useful in children's literature learning and also as a form of appreciation for literature published in the mass media of newspapers. From this discussion, it is obtained that the main character characteristics are classified into static and developing characters, while complementary characters are classified into flat and round characters. And through the characteristics of these characters, the author wants to convey the message to the reader that we should not be arrogant about what we already have.

The results of the research carried out by previous studies are more oriented to folklore research. The results of research that have been explored in the form of *Tunjuk Ajar* values contained in literature show that the tendency of researchers to find general educational values. However, in this study the researcher will conduct novelty which is special, namely the values of the character of intelligence that can be used as the development and basic content of the local wisdom curriculum of the Riau people, especially the Pelalawan area. The purpose of this study was to find and describe the values of Malay *Tunjuk Ajar* in the oral tradition of *Nyanyi Panjang* in the Petalangan community. The Malay's *Tunjuk Ajar* contains items of Malay culture such as: obedience to God Almighty, obedience to mother and father, obedience to leaders,

trustworthiness, justice and truth, the virtue of seeking knowledge, responsibility, cultivating virtue and repaying favors. These values need to be passed on to the future generations of the Malay community. One of the efforts to pass down the point of view of Malay teaching is through stories or *Nyanyi Panjang* stories. As a means of inheriting Malay's *Tunjuk Ajar*, the stories in the *Nyanyi Panjang* tradition should be full of these values.

There are several reasons that can be put forward why this research is important. First, one of the government programs is a mental revolution. This program is very important to be addressed wisely considering the condition of the Indonesian people which is being plagued by various conflicts that have significantly impacted on the fading of the identity of the nation's children. One of the efforts to instill nationalist values rooted in local wisdom is the empowerment of cultural products. One of the cultural products that can be empowered to instill the values of nationalism is the oral tradition of *Nyanyi Panjang* belonging to the Petalangan people, Pelalawan Regency, Riau Province. The actualized Malay *Tunjuk Ajar* values in the *Nyanyi Panjang* stories are intended to help people understand, realize, and experience values and be able to place them integrally in life.

Second, the oral tradition of *Nyanyi Panjang* is one of the cultural treasures of the region (local) which contains the noble values of Malay teaching that can be utilized in shaping the character of the nation. As one of the local cultural treasures, the oral tradition of *Nyanyi Panjang* contains local wisdom of the local community, which can be empowered to encourage the young generation so that they are not uprooted from their

traditional roots. Third, one of the philosophical foundations of curriculum development is rooted in local and national culture. The curriculum is rooted in local and national culture which means that the curriculum must provide opportunities for students to learn from local and national cultures about various important life values. The curriculum must also provide opportunities for students to participate in developing local and national cultural values into cultural values that are used in everyday life and become values that are further developed for life in the future.

Fourth, research on Riau Malay *Tunjuk Ajar* in the Oral Tradition of the Petalangan *Nyanyi Panjang* Orang Petalangan, Pelalawan Regency, Riau Province "is important to do because besides being useful as a reflection of thoughts, knowledge and hopes, it is also useful as a means of documentation, inventory, and means of exploring the cultural values of Malay *Tunjuk Ajar* and its distinctive function for the people who support it. Oral tradition can also be called a cultural manifestation of an area that shows the civilization of a group of people at one time. If efforts are not made to document matters relating to this oral tradition, the possibility of extinction will be even greater. For these reasons, the exploration of the point of view of Malay teaching contained in the oral tradition of the Petalangan *Nyanyi Panjang* people in Pelalawan Regency, Riau Province, needs to be raised "to the surface" through research, so that its meaning can be absorbed by the community. The exploration of values in the oral tradition also aims to show the public that folk prose stories do not merely contain fantasies or fairy tales that are only appropriate for children to

read, but folklore is a means of inheriting cultural values that need to be appreciated.

## METODOLOGI

Research on the disclosure of the *Tunjuk Ajar* value of Riau Malay in the NP text of the Petalangan people of Pelalawan Regency, Riau Province, is a type of content analysis research. Content analysis techniques in the field of literature can be in the form of efforts to understand literary works which include extrinsic elements such as moral messages, educational values, philosophical values, religious values, and others. The data in this study are in the form of words, phrases, clauses, sentences, whose interpretation is believed to contain the pointing values of Malay teaching. The data collection technique in this study takes place through several stages selectively through data reduction, namely summarizing, selecting the main things, focus on the important things, simplify, summarize, and transform raw data into research data. The steps to make an inventory of the best data in this study are as follows: (1) identifying the points of Malay *Tunjuk Ajar* contained therein; (2) data can be in the form of part of the text of the manuscript if it is related to its structure; (3) interpret the data to draw conclusions.

Furthermore, the analysis steps taken in this study are as follows: (1) identifying the possible motifs for the story to be abstracted which contain the values of Malay *Tunjuk Ajar*; (2) identifying texts and structures of oral literary works that contain Malay teaching point values; (3) interpret / interpret the values related to Malay teaching; (4) make an inventory of all structural analysis findings; (5) interpretation of research

findings; (6) Formulating implications and drawing conclusions; and (7) compiling research reports.

### HASIL PENELITIAN DAN PEMBAHASAN

The results showed that there was a load of intelligence *Tunjuk Ajar* in *Nyanyi Panjang* Bujang Si Undang. There are 5 sub-indicators, namely: logical/ analytical thinking, being able to find solutions, being careful, having farsighted views, and the virtues of studying. Exposure to the analysis of research data on behavioral indicators related to the *Tunjuk Ajar* of intelligence in *Nyanyi Panjang* Bujang Si Undang can be seen in full from the following analysis.

Much of the *Tunjuk Ajar* value of intelligence is reflected in the character of Bujang Si Undang. One of the behavioral indicators that illustrates the intelligence of the Bujang Si Undang character is directed *Tunjuk Ajar*, logical thinking, and analytical thinking. The quote above is an excerpt from the story when Bujang Si Undang returned from Johor to see the condition of his younger brother. However, when he arrived at Mak Inang's house he found his younger brother already dead. According to Mak Inang's confession, Kubin died of fever. However, with his intelligence, Bujang Si Undang dig up information to convince him about Mak Inang's confession. Si Undang continued to dig up information to determine the cause of her sister's death. This shows that he thinks purposefully, logically, and analytically to determine the cause of his younger sibling's death. The following strands reinforce Invite's intelligence in finding out the cause of Kubin's death: my younger brother lives here, now where is my younger brother, if he is far away please



show, if he is close please hug, if he is dead show the grave, if he is missing show the forest.

Si Kubin is a character who has ideal character. Even though he is still young, in some situations he is sometimes more mature than his brother Si Undang. One of the maturity of Kubin's character in *Nyanyi Panjang* Bujang Si Undang is the ability to find a solution if her brother is stuck. When a fight broke out between Bujang Si Undang and Datuk nan Barampek of them about the missing dondang, Buyung si Kubin appeared to provide a solution. He took over all the problems that occurred between Bujang si Undang and Datuk nan the four of them were willing to bear all the mistakes that had occurred between the two of them. Si Kubin's speech which stated "*Salah datuk Salah Datuk ambo meambik, Salah kak tuo ambo meambik .Kalau buuk ambo baiiki. Kalau canggung ambo apat-an. Kalau utang ambo baye*", had given way out of the fighting that had occurred.

Being careful is a laudable trait in the life of the Petalangan Malays. When Kubin died, Bujang Si Undang confirmed the death of her sister to Mak Inang. Thanks to Bujang Si Undang's carefulness, she did not believe that her younger sister had died from a long fever or stomachache, so she thought that someone had killed her sister. This is shown from the lines: *Di mano mangkuk peuwenyo, Di mano labu sulung aeinyo, Bolum ilang lagi Mak Inang, Pagi ko tadi kebuminyo, Kalau jaou tolong tunjuk-an, Kalau dokat mintak kakap-an, Kalau tak ado nan sado itu, Bukannyo mati adik ambo, Sakit moayu domam panjang*. These lines show a character's foresight in investigating the case of his sister's odd death.

## SIMPULAN

Based on the findings and analysis, it can be concluded that *Nyanyi Panjang Bujang Si Undang* has a Malay *Tunjuk Ajar* content that represents the ideal character of the Petalangan community. The *Tunjuk Ajar* of Malay contained in *Nyanyi Panjang Bujang Si Undang* is in the form of intelligence values, including: behavioral indicators, such as: directed, logical, and analytical thinking, being able to find solutions, being careful, having far-reaching views, and the virtues of studying. The dominant point of intelligence *Tunjuk Ajar* in *Nyanyi Panjang Bujang Si Undang* is illustrated in the indicators of directed, logical and analytical thinking behavior so that it shows how to teach humans not to be emotional and to keep thinking directed, logically, and analytically when they encounter a problem. *Nyanyi Panjang Bujang Si Undang* has a position as a treasure of Petalangan Malay culture which contains moral education, life values, wise thoughts, all kinds of advices, instructions, advice, mandates, teachings, and role models that are beneficial to the life of the Petalangan community so that they can be used as a source of education.

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