

INTRODUCING AND TEACHING “*TUNJUK AJAR MELAYU*” AS A CORRUPTION PREVENTION STRATEGY

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ABSTRACT

*Corruption has damaged the life of nation and state. The government has established an agency called Corruption Eradication Commission (KPK). Various efforts have been made by KPK, in order to eradicate and prevent corruption. The efforts that can be filed to prevent corruption are by raising and socializing the noble values of local wisdom. In Riau, this noble value is known as “*Tunjuk Ajar Melayu*” (TAM). TAM is an oral literature of Malay, inherited from generation to generation as poetry, poem, gurindam, proverb, seloka, fairy tale, legend or folklore which contain the teaching of virtue for the sake of the value of human dignity and glory. The oral literature was recorded by Tenas Effendy, entitled «*Tunjuk Ajar Melayu*». In the book, it is mentioned the so called Malay principle «*Sifat Dua Puluh Lima*». These values are reinforced by the twenty-five «*Pantangan anak Melayu*». In one hand, the socialization of TAM can be done through formal education such as schools from primary level to university, government and private agencies. On the other hand, the non formal way as courses, training and upgrading would be helpful to reach the whole community. At the end, indicating and teaching TAM is expected to make the noble values of local wisdom come through into the hearts of Malay youth and to the people of Bumi Lancang Kuning, therefore the corruption will be prevented effectively, since it is considered as taboo and prohibition of Malay youth.*

A. INTRODUCTION

What Bang Napi said in one of the national private television stations is right: “Crime happens not only because there is an intention, but also because there is a chance, so please keep on alert!”

When there is intention only but no chance, crime will not happen. On the contrary, when there is a chance although no intention, crime is likely to happen. Moreover, when there is an intention and supported by a chance, crime will surely happen.

One of the most disturbing crimes that threaten the state and nation's sustainability is corruption. This type of crime is so dangerous that there is a country that imposes death sentence to corruptors.

In Indonesia criminal act of corruption has occurred in almost all lines, such as government agencies, private sector, state institutions, and others. Corruption is mostly committed by state officials, people's representatives, Civil Servants, State Civil Apparatus, government counterparts, and others.

There are two efforts to be done to handle the case of corruption: prevention and eradication. The target of eradication effort is the corruptors. This effort has been followed up by the government by establishing the Corruption Eradication Commission (KPK) based on the Law of the Republic of Indonesia Number 30 Year 2002. Meanwhile, the target for prevention effort is all levels of society, whether or not having a position; both adults and students. Unfortunately, this prevention effort does not seem to be maximized.

In the 80s, corruption prevention efforts were proclaimed by the President through Presidential Instruction No. 15/1983 on guidelines for the implementation of supervision; and Presidential Instruction No. 1/1999 on guidelines for inherent supervision. It was even so excited that the inherent supervision was finally spoofed into “angel's supervision”. But as time goes by, the echo of inherent supervision effort has lost swallowed by the earth. In fact, the supervision was so inherent that ultimately giving birth to a criminal act of corruption in congregation or involving many people.

One effort worth trying in order to prevent the occurrence of corruption is by raising the noble values of local wisdom. In Indonesian, there are many ethnic groups, each of which has their own noble values, especially those related to taboos and prohibitions. It would be very appropriate if corrupt behavior is positioned as taboo and prohibited behavior.

Riau, with its Malay culture, has the noble values of local wisdom in the form of *Tunjuk Ajar Melayu*. *Tunjuk Ajar Melayu* is any kind of advice, instruction, mandate, teaching, and role model that are beneficial to human life in the broadest sense. [1] *Tunjuk Ajar* consists of advice, poem, and rhyme that introduce and teach the community about noble values, goodness, courtesy, manners and attitude to stay away from taboos and prohibitions. Currently, *Tunjuk Ajar Melayu* is stored neatly in books in the libraries and in the memory of the wise elders only. The noble values contained in the *Tunjuk Ajar Melayu* Malay have not been absorbed by society at large. With regard to the corruption prevention effort, the noble values contained in *Tunjuk Ajar Melayu* will greatly help awaken the public to stay away from corrupt behavior.

Based on the description above, this paper aims to find out the best format as an effort to prevent corruption by giving understanding of the noble values of local wisdom, especially in Riau, in the form of advice, instruction, mandate, guidance and teaching derived from *Tunjuk Ajar Melayu* that have been inherent in Riau society.

B. LITERATURE REVIEW AND DISCUSSION

Socialization of “*Tunjuk Ajar Melayu*”

As mentioned above, *Tunjuk Ajar Melayu* is any kind of advice, instruction, mandate, teaching, and role model that are beneficial to human life in the broadest sense. According to the Malay wise elders, *Tajuk Ajar Melayu* is all the advice, the mandate, the role

model, and the counsel that brings man to the straight path that is blessed by God, which means saving man in the life of this world and in the life of the Hereafter.

Tunjuk Ajar can also be understood through the following expression:[2]

*yang disebut tunjuk ajar,
petuah membawa berkah
amanah membawa tuah
(tunjuk ajar means advice that brings
blessings, mandate that brings luck)*

*yang disebut tunjuk ajar,
tunjuk menjadi telaga budi
ajar menjadi suluh hati
(tunjuk ajar means conveying good
characters)*

*yang disebut tunjuk ajar,
menunjuk kepada yang elok
mengajar kepada yang benar
(tunjuk ajar means teaching the good
and right)*

*yang disebut tunjuk ajar,
mencelikkan mata
menyaringkan telinga
membersihkan hati
menyempurnakan budi
membaiki pekerti
(tunjuk ajar means perfecting vision,
hearing, heart, mind, and character)*

Tunjuk ajar, existing in the memory of wise elders, was collected by a Riau culturalist, H. Tenas Effendy [3] in a book, entitled “*Tunjuk Ajar Melayu – Butir-butir Budaya Melayu Riau*”. *Tunjuk Ajar Melayu* has also come into one of the cultural heritages of Riau Province in the session of the determination of Indonesian Non-Objects Cultural Heritage (WBTB). [4] According to Fakhrunnas MA Jabbar, a young culturalist from Riau, the existence of the book written by Tenas Effendy can be used as a basic reference in understanding and

developing the teachings of Malay characters. [5]

As expressed by H.Muslim Afandi, as the promofendus in the Doctoral Session of Muhammadiyah University, Yogyakarta in the Graduate Amphitheater, *Tunjuk Ajar Melayu* with Tenas Effendy style contains 25 main thoughts or called “*Pakaian Dua Puluh Lima*”. Of these 25 thoughts, each point contains the values that can be used during the guidance of spiritual counseling to the students. [6]

According to Tenas Effendy (2004), the values of Malay principles are summarized in “*Pakaian Dua Puluh Lima*» (twenty-five positive character traits). These values have been pervasive and rooted to the nature of Malay society and result in perfect Malay youth, both outward and inner. These positive character traits are: [7]

1. *Sifat tahu asal mula jadi, tahu berpegang pada Yang Satu* (knowing the origin, believing in the One, and only God)
2. *Sifat tahu membalas budi* (knowing how to repay the favor)
3. *Sifat hidup bertenggan, mati berpegangan* (upholding togetherness and respect)
4. *Sifat tahukan bodoh diri* (aware of his/her own weaknesses and shortcomings)
5. *Sifat tahu diri* (fully aware of the essence of life in the world, and the existence of life in the afterlife)
6. *Sifat hidup memegang amanah* (trustworthy)
7. *Sifat benang arang* (honest)
8. *Sifat tahan menentang matahari* (being resistant to temptation)

9. *Sifat tahu menyimak, pandai menyimpai* (wise and sensible)
10. *Sifat menang dalam kalah* (looking at things with a clear conscience)
11. *Sifat tahan berkering, mau berbasah* (willing to work hard)
12. *Sifat tahu unjuk dengan beri, tahu hidup bertenggan* (upholding tolerance and respect)
13. *Sifat timbang dengan sukat* (fair and right)
14. *Sifat tahukan malu* (knowing the sense of shame)
15. *Sifat berpada-pada* (doing something adequately not excessive)
16. *Sifat ingat dengan minat* (remember with his/her interest and purpose in life)
17. *Sifat hemat dan cermat* (thrifty and accurate)
18. *Sifat tahu harta mempunyai, tahu pinjam memulangkan* (knowing that every property belongs to someone, and each borrowed must be returned)
19. *Sifat tahu hidup meninggalkan, tahu mati mewariskan* (knowing life and death, knowing that every death will inherit something)
20. *Sifat lasak mengekas, tekun mengais* (persistent)
21. *Sifat menggulat air setimba* (smart at managing time for goodness)
22. *Sifat merendah menjunjung tuah* (humble)
23. *Sifat lapang terbuka tangan* (helpful and generous)

24. *Sifat berbaik sangka* (positive thinking)
25. *Sifat yang Pucuk* (having leadership spirit)

These pure and noble values are reinforced by the prohibition values, or better known for Riau community as “*Pantangan Anak Melayu*” (prohibitions for Malay Youth), which also consist of twenty-five prohibitions. Therefore, these values are also known as “*Pantangan yang dua puluh lima*” (twenty-five prohibitions), such as:

1. *Membelakangi syarak* (ignoring Islamic laws)
2. *Durhaka kepada orang tua* (insubordinate and churlish toward the parents)
3. *Membuang adat tembaga* (forgetting the customs)
4. *Bermanja-manja* (spoiled)
5. *Mengada-ada* (pretending)
6. *Berlengah-lengah* (dawdle)
7. *Besar kepala* (vainglorious)
8. *Buta mata atau mata kayu* (illiterate)
9. *Bercawat ekor* (avoiding or going away due to feeling ashamed)
10. *Makan menghabiskan* (wasteful)
11. *Bercabang lidah* (cannot be trusted)
12. *Jilat menjilat* (being flatterer)
13. *Meminta-minta* (begging)
14. *Menjilat ludah* (being shameless)
15. *Membuang petuah* (ignoring good advice)
16. *Bermegah-megah* (Luxurious lifestyle)

17. *Membabi buta (acting without careful consideration of the possible consequences)*
18. *Lupakan hutang (forgetting the debt)*
19. *Berburuk sangka (negative thinking)*
20. *Muka tebal atau tebal muka (having no sense of shame)*
21. *Mencampakkan beban di bahu (running away from responsibilities)*
22. *Mengoyak baju di badan (heartbroken)*
23. *Menggunting dalam lipatan (being a traitor)*
24. *Menjala angin (doing something in vain)*
25. *Kerja tak menyudah (working continuously)*

The Malay values described above show the pure and steady identity of Malay people. This identity makes the Malay people able to face any challenge and possibilities.

In the Malay tradition, the teachings of noble character are communicated through oral literature from generation to generation in the form of rhymes, poems, gurindam, proverbs, seloka, tales, legends, saga or folklore. This tradition lasted for a long time until finally came the literacy or written tradition. All the teachings of virtue that govern the life and social intercourse procedures of the Malay people are called *Tunjuk Ajar*; *Pantang Larang*.

The introduction and teachings of *Tunjuk Ajar Melayu* need to be re-activated to continue the Malay traditional and cultural values to the new generation. *Tunjuk Ajar Melayu* must be inherited to the next generation from now on, and it should be made a massive movement involving the government, traditional leaders, religious leaders, young generation and the whole people. Moreover, the teachings of these

Malay characters are in line with the cultural aspects of Riau Vision 2020 to make Riau Province as the Center of Malay Culture in Southeast Asia in a religious atmosphere [8].

The problem of inheritance of the *Tunjuk Ajar Melayu* has become the concern of the culturalist Fakhrunnas MA Jabbar. He thinks that the efforts to inherit these values and teachings should have been included in the affairs and responsibilities of institutions that deal with the development and fostering of cultures, such as the Department of Tourism and Culture which is now changing to the Department of Education and Culture. In addition, the supporting institutions, such as Riau Malay Customary Institutions (LAM), Riau Arts Council and other institutions, should have concern and initiative to implement this program.

The culturalists' concerns are very reasonable, considering the Vision of Riau 2020 which will make Riau Province as Malay Culture Center in Southeast Asia in a religious atmosphere. But the efforts to achieve such a vision have not been significant. Moreover, we have only less than three years from now on. Malaysia will not but has even already achieved such a vision. At Malaya University of Malaysia, there is a faculty-level academy devoted specifically to Malay Studies, that is, *Akademi Pengajian Melayu (APM)*. The Academy has been established since 1990 with the mission of “to be the center of Malay Studies in the dissemination and enrichment of the science of inquiry, documentation, publication, and other academic activities and specifically lays the contribution of Islam as an important principle in order to contribute to the state and prosperity of the universe.” [9] Judging from its mission, Malaysia has first been the Malay Cultural Center in Southeast Asia, and Tenna Effendy, as a Malay culturalist, is given a special space at the academy.

If the Vision of Riau 2020 aims to make Riau Province become the Malay

Cultural Center in Southeast Asia in a religious atmosphere, the efforts to socialize Malay culture, including the *Tunjuk Ajar Melayu*, must be programmed and planned well with clear target. These efforts, as proposed by Fakhrunnas MA Jabbar, should be done through formal channels, ranging from basic education to universities by providing *Tunjuk Ajar Melayu* courses presented in the package of local content. Meanwhile, through informal channels, courses and seminar related to *Tunjuk Ajar Melayu* should be held in government and private offices, so that the noble values contained in it can be communicated to all levels of society. By introducing and teaching the *Tunjuk Ajar Melayu*, the noble values of local wisdom will be pervasive and deeply rooted in the hearts of the Riau Malay society who live on *Lncang Kuning* Earth, so that one day it is expected to produce perfect society, physically and mentally, as aspired .

Still associated with the Vision of Riau 2020, there should be a clear effort to achieve the target. For example, in the near future there should be a faculty-level institute at one of the universities in Riau that specifically examines Malay culture or *tamaddun*. The academic-Malay study followed by research, publishing, and documentation will give hope for the achievement of Riau Vision 2020. There should be political will from the related parties, such as the Local Government as the holder of authority, the Office of Education and Culture, the Higher Education, and the Riau Malay Customary Institution (LAM). As the first step, it is necessary to cooperate with *Akademi Pengajian Melayu* (APM) of Malaya Univerity, Malaysia that has first identified itself as the country of Melay.

***Tunjuk Ajar Melayu* as a Corruption Prevention Strategy**

Criminal acts of corruption begin with the existence of intentions and chances. There is intention but no chance, corruption will not

happen. There is a chance but no intention, corruption is possible to happen. There is intention and there is also a chance, corruption will surely happen. The role of *Tunjuk Ajar Melayu*, local wisdom from Riau, as part of the corruption prevention strategy by way of regulating the intention, is to introduce and teach the *Tunjuk Ajar Melayu* which is loaded with moral values. When a person's intentions or patterns of thought have been formed through the “therapy” of *Tunjuk Ajar Melayu*, the lust for corruption can be controlled and prevented. The effort to be taken, as mentioned above, is to socialize local wisdom of *Tunjuk Ajar Melayu* to all levels of society. This effort will greatly help provide understanding and awareness that corruption is a very bad behavior and contrary to the noble values of Malay culture that can be seen in the wise advice of the *Tunjuk Ajar Melayu*.

As an illustration, here are some traits that can make people aware of not doing corruption:

1. *Knowing the origin, believing in the One, and only God.* This nature will alert a person not to commit corruption because he realizes that his every action and behavior is always monitored by the One, Allah SWT, and that will be accountable later in on the Day of Resurrection.
2. *Trustworthy.* Corrupt behavior commonly happens to someone who has authority. If he understands this trait, he will guard and hold firmly the trust entrusted to him and will have no any intention in his heart to corrupt.
3. *Being resistant to temptation.* Corrupt behavior sometimes happens because there is an influence or pressure from other party or system that requires him to get involved. Being resistant to temptation means having confidence to say no to corruption and other bad deeds

4. *Having a sense of shame.* Corruption is a disgraceful and shameful act. When a person know the shame, he will think a thousand times to commit corrupt, because such a shameful deed is not only borne alone but also by the child, his wife and his extended family, and even his grandchildren.
5. Knowing that every property belongs to someone, and knowing that when he borrows, he must return. Every property belongs to someone. Corrupt behavior means taking the property of others, and if he does not return it, he will be indebted to the world and the hereafter. If a person has an awareness that the property is not his right, he will certainly stay away from corrupt behavior.

In addition to the above-mentioned positive traits as parts of “*Pakaian Anak Melayu*”, there are also “*Pantangan Anak Melayu*” or prohibitions that should be avoided:

1. Ignoring Islamic values. Malay and Islam are like two sides of the coin. Malay people will uphold Malayness values and Islamic values. This means that turning away from syariah as a rule of life is very taboo for Malay people because turning away from syariah also means eliminating the identity of Malay people.
2. *Luxurious lifestyle.* A luxurious lifestyle is taboo and prohibition for Malay people, especially with the wealth obtained in an illegal way, because luxurious lifestyle will cause someone to commit a criminal act of corruption.
3. Forgetting the debt. Forgetting debt is an attitude or behavior that is very hated by Malay people and it is considered taboo and prohibition. Because in Malay custom based on Islam, the debt must be paid. If one remembers that debt must

be paid, he will not commit corruption, because corruption means taking the right of others, and it must be paid.

4. Having no sense of shame. This is a bad trait. This trait is taboo and prohibition for Malay people. Malay people will not commit corruption because corruption is a shameful act. The corrupt behavior will only be committed by the people who have no shame.
5. Being a traitor. This trait is taboo and prohibition for Malay people. Corruptor can be seen as a traitor, the traitor of the nation, because he has stolen the state finances.

Five of the twenty-five traits owned by Malay people and five of the twenty-five prohibitions avoided by Malay people as mentioned above indicate the nobleness of the *Tunjuk Ajar Melayu* as local wisdom from Riau. Therefore, when this local wisdom is socialized and popularized to all people, it will greatly assist corruption prevention and eradication efforts. It means that the *Tunjuk Ajar Melayu* should be introduced and taught intensely to the Malay people.

C. CLOSING

Tunjuk Ajar Melayu is the noble values of local wisdom from Riau that introduce and teach Riau Malay youth through oral literature passed down from generation to generation. *Tunjuk Ajar Melayu* is presented in the form of advice, guidance, mandate, instruction, and role model that are beneficial to human life in the broadest sense which includes values of goodness and manners, including avoiding taboos and prohibition. In the past the *Tunjuk Ajar Melayu* established the nobility of Malay youth with high morale and dignity. Along with the emergence of written literature, *Tunjuk Ajar Melayu* which was previously stored in the memory of wise elders could finally be

collected by Culturalist Tenas Effendy in the form of book.

In line with the efforts to eradicate and prevent corruption, the local wisdom in the form of *Tunjuk Ajar Melayu* will be very helpful to provide understanding and awareness to all levels of society that corruption is a very unkind behavior and contrary to the noble values of Malay culture that can be seen in the *Tunjuk Ajar Melayu*. Any effort made to elevate and pass the noble values of local wisdom to young generation will be very meaningful in shaping trustworthy and dignified personality of the generation. This means that corrupt behavior can, directly or indirectly, be prevented and minimized, hopefully!

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