

The Noble Values of Riau Tunjuk Ajar Melayu and Their Implications for Multicultural Counseling

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Abstract

Multicultural Counseling is a counseling concept which accommodates cultural differences so that the counseling process can be accepted by counselees. This study attempted to describe the noble values in the Riau Tunjuk Ajar Melayu and their implications for multicultural counseling services. It used a qualitative method with the design of narrative ethnography, while the fordata collection, documentations and interviews were conducted. In addition, the ethnographic phenomena were further revealed using a content analysis, including: description, analysis, and interpretation. Findings showed that the noble values of Riau Tunjuk Ajar Melayu reflected the attitudes of openness and pluralism acceptance practiced by the Melayu society in Riau. Meanwhile, the values also portrayed the practice of multicultural values in the way they present a mentally healthy human figure who is humble, trustworthy, self-aware, confident, and having a sense of shame. Again, the values are universal and can be applied not only by counselors in multicultural counseling services, but also counselees to become good individuals according to the culture of the Riau Malay society.

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INTRODUCTION

Counseling is an interaction between individuals which involves culture in it. The culture itself refers to physical works, such as ideas and actions. Therefore, counselors need to be sensitive and responsive to cultural diversity of themselves and clients. In its practice, a counseling profession basically is rooted in advice, in other words, ways to direct one's confusion to be away from what someone is suffering from. (Johnson, 2021)

Multiculturalism is an acknowledgment of cultural pluralism which needs to be maintained as a treasure trove of human cultural wealth. Due to recognition, the diverse cultures live side by side in harmony and tolerance. In Indonesia, a multicultural perspective in counseling is something that must be realized because Indonesian society is a multicultural society. (Wibowo, 2018)

Multicultural counseling can refer to the spirit of *Bhinneka Tunggal Ika* or unity in diversity with the basis of similarities in diversity and on the values contained in the real Indonesian culture in realizing a harmonious life in pluralistic conditions and as an acknowledgment that Indonesia is a large and rich country with character values that have been built from generation to generation (Suryadi & Zulfa, 2021) (Fitriyah et al., 2022). One prominent issue in this counseling is different cultural backgrounds, so some bias must be anticipated to run the counseling effectively. Counselors' awareness and adaptations must be there to provide more effective responses, not to mention cultural sensitivity can later make counselors understand and help clients. (Iswari, 2017)

Malay is a culture which honors politeness, as one of its commendable identities. That is why it is instilled since early stage of life so that in the future they can be polite, virtuous, noble, beautiful outwardly and kind in the future (Marlina, 2020).

Malay society inherits integrity (honesty, consistency, and courage) through its customs, namely teaching and socializing to the next

generation within daily speech and behavior in family, society, and organization. All these values are historically written in *Tunjuk Ajar Melayu* (Mahfayeri & Zainuri, 2017).

As one of Malay life perspectives, *Tunjuk Ajar Melayu* has potential to be developed as an approach in a local wisdom-based multicultural counseling services since its noble values have been long known as a method to shape Malay youth to have good personality in its society. It is supported by a study of Nazhifah and Darwadi (2021), namely the Al-Quran-based Malay teaching teaches a person to be a problem solver, not a problem maker and provides comfort to others. Then Alber (2017) mentions *Tunjuk Ajar* in *Syair Melayu* by Tenas Effendy contains several values related to character education which if implemented properly will have a contribution and role in the formation of the nation's character. Nurfaizal (2018) in his study considers *Tunjuk Ajar Melayu* to be very helpful in providing understanding and awareness to all levels of society, especially the youth, about the noble values of Malay culture and will be very meaningful in shaping the personality of a generation to be trustworthy and dignified. Moreover, several relevant studies related to the values of local wisdom-based counseling have been conducted, including Huda et al. (2019), Gumilang (2016), Mulawarman et al. (2021), and Hidayatullah (2022)

Regarding the previous explanation, the present study strived for describing the noble values in *Tunjuk Ajar Melayu* relevant to multicultural counseling and analyzing the possible implications of *Tunjuk Ajar Melayu* for multicultural counseling.

METHODS

In this study, the primary data were the book of *Tunjuk Ajar Melayu* by Tenas Effendi, while the secondary data were sourced from books, journals, articles, and writings related to *Tunjuk Ajar Melayu* by Tenas Effendy and *Riau Malay Culture*. Other data collection techniques were done using unstructured interviews with *Riau Malay* traditional leaders as well as

academics and counseling practitioners who understand the concepts of Riau Tunjuk Ajar Melayu. These aimed at supporting data from documentations and literature reviews.

A qualitative method with the design of narrative ethnography was used to provide comprehensive perspective about the multicultural counseling values contained in Riau Tunjuk Ajar Melayu.

The content analysis technique to analyze the problems to solve was an ethnographic content analysis model which includes: description, analysis and interpretation.

RESULTS AND DISCUSSION

This section presents the values of multicultural counseling in the Riau Tunjuk Ajar Melayu.

The Overview of Riau Tunjuk Ajar Melayu

Tunjuk Ajar Melayu is a compilation of noble values from the Riau Malay culture which has existed for a long time and become a way of life for the Riau Malay people. It contains various noble values that can be used as

guidelines and provision for life which is full of noble values of Islamic religion and culture. These values, when internalized and practiced earnestly, will become one's "Malay identity". By adhering to this "identity", every human being will be a "person" who is commendable, reliable, countable, skilled, wise, knowledgeable, broad-minded, virtuous, has dignity worth, and luck, who will bringing physical and spiritual well-being in the life of a household, community, nation and state (Effendy, 2013).

This book was written by the late Datuk Tenas Effendy. It contains expressions of wisdom and Malay proverbs originating from the past Malay sages, especially his own parents, H. Tengku Said Muhammad Al-Jufri and his family, and some of them were composed by Tenas Effendy himself (H. Putera, 2020).

The Essence of Tunjuk Ajar Melayu in Multicultural Counseling

The noble values of the Riau Tunjuk Ajar Melayu are not only applicable to Malay people, but also people from various ethnic identities in Riau Province. It can happen because the Malay culture is not exclusive, as stated in Table 1.

Table 1. Malay Culture Identity in Riau Tunjuk Ajar Melayu

Original	Translation
"Sudah menjadi sifat Melayu	It was Malay culture.
Hidup rukun berbilang suku	To live harmoniously
Sama senegeri berpadu satu	To unite
Tolong menolong bantu membantu	To help
Seiya sekata ke hilir ke hulu"	In one vision

Of the above teaching, the culture of multicultural counseling is in line with the noble values contained in the Riau Tunjuk Ajar Melayu. Here, it is known Riau Malay community has long known a pluralistic social system.

Malay people are known to be friendly, helpful, kind-minded, and persistent in holding on to the kinship named as "blood ties" or "family ties". The elders say that the life of the

Malays is "the life of a big family", meaning that they adhere to kinship and have the principle that fellow human beings are family.

The realization of the kinship system was realized in their disclosure and "friendliness" with whoever the comers are. This attitude gave birth to a pluralistic Malay society with a pluralistic culture, as in an expression on Table 2.

Table 2 Friendliness in Riau Tunjuk Ajar Melayu

Original	Translation
adat hidup berkaum bangsa, tenggang menenggang rasa merasa berbaik tidak memilih bangsa bersaudara tidak memilih rupa berkawan tidak memilih harta bersahabat tidak memilih kuasa adat hidup bermasyarakat, berbaik-baik jauh dan dekat sebarang runding dengan mufakat sebarang kerja dengan sepakat	The rules of life, tolerance of what others feel no favoritism of nations consider no look consider no wealth consider no power in making friends the rules of a social life, always make good interactions do amicable settlement trust at work

It is clear that regarding the above excerpt, pluralism has become the ancestral heritage of Malay society, and this pluralism is inseparable from Malay civilization that has long existed. Of this concept, the Malay culture-related multicultural counseling is supposed to be able to accommodate pluralism and diversity of the cultural identity that has long existed in the midst of Riau people.

The Purpose of Multicultural Counseling in Malay Teaching

Quoting a statement from Tohirin, multicultural counseling functions as a means of understanding different cultures. It can also function as a medium of appreciation between one's own culture and the others.

“When someone views another culture as bad, he can be said to have an unhealthy mentality, and vice versa. At the same time, a person who is mentally unhealthy is the one who is unable to appreciate their own culture,

and this attitude somehow causes inferiority in his own culture.”

According to Elmustian, the implementation of multicultural counseling using Malay culture aims at establishing strong Malay characters to an individuals, namely obeying the existing customs and Islamic sharia provisions although the counselors are not from the same culture.

“Tunjuk Ajar Melayu originates from Malay culture. Malays are people who deliberately "weaken" themselves. They are, in principle, humble. Humble people are mentally healthy, while arrogant people are mentally unhealthy. In addition, people who do not follow the rules of Shari'a and customs in the Malay area are people who are not mentally healthy." Table 3 shows implied that the Malay culture-related multicultural counseling considered the needs of clients, and in return, the clients must be wise in participating in the counseling services so that they can get the benefits.

Table 3. Clients Needs in Riau Tunjuk Ajar Melayu

Original	Translation
Sayang ke anak jangan membinasakan Kasih ke anak jangan merusakkan Memanjakan anak jangan berlebihan Sayangi anak menurut patutnya Kasihi anak menurut layaknya Manjakan anak menurut haknya	Take care of your children, but do not be too much Love to children, but do not be too much Spoil your children, but do not be too much Take care of your children accordingly Love your children tenderly Spoil your children with the basis of their rights

What must be considered before counseling in accordance with Malay teaching providing services to counselees is a counselor must first reflect the expected multicultural

Table 4. Counselour Awareness in Riau Tunjuk Ajar Melayu

Original	Translation
sebelum anak ditunjukajari, baikkan dulu akhlak sendiri sebelum anak ditunjuk ajar, diri sendiri bendaklah benar sebelum anak diberi petuah, baikkan diri elokkan tingkah sebelum memberi petuah amanat, diri sendiri elokkan tabiat	Before teaching your children improve their morals before teaching your children, improve yourself before advising your children, better your behavior before trusting your children, better your characters

The above expression showed that it is not good to do multicultural counseling if a counselor does not improve himself and shows a good image as an ideal counselor in providing multicultural counseling to counselees.

The Nature of Mentally Healthy Personal According to Riau Tunjuk Ajar Melayu

Riau Tunjuk Ajar Melayu views that multicultural counseling should aim to present beautiful attitudes and beliefs in accordance with Malay identity. These attitudes and characters

are in accordance with Malay identity, namely humility, trustworthiness, self-knowledge, self-confidence, and shame.

Trustworthiness or amanah is one of the characters of a mentally healthy human being in the Riau Tunjuk Ajar Melayu. If someone does not have awareness of the trust that he has, he is tantamount to eliminating the self-esteem or marwah he has as a human being. Table 5 shows that the Malay people consider amanah as something that must be tightly hold because amanah is related to one's self-esteem.

Table 5. Trustworthiness in Riau Tunjuk Ajar Melayu

Original	Translation
"Apa tanda Melayu bermaruah Hidup matinya memegang amanah Menunaikan janji tahan dilapah" Taat setia memegang sumpah "Apabila hidup hendak terbilang Petuah dijunjung amanah dipegang Adil dan benar dijadikan tiang Janji ditunai sumpah disandang"	What is the sign of Malay self-esteem? Trust is the only thing that matters in one's life Fulfilling the promise" Faithfully keeping the oath "If life is meant to count Respect any advice, and hold the trust Just and right are the pillar The promise is fulfilled the oath is taken"

Self-knowledge is highly respected in Riau Malay culture and discussed in the Riau Tunjuk Ajar Melayu. A person strengths and weaknesses must be able to situate according to the conditions around him, to whom he deals,

with whom he communicates and with whom he builds relationships. Table 6 shows excerpt that someone who knows himself is someone who is able to know his strengths and weaknesses.

Table 6. Self-Knowledge in Riau Tunjuk Ajar Melayu

Original	Translation
"Tahu diri dengan perinya	" Properly place yourself in the right situation.
Tahu duduk dengan tegaknya	Know the action.
Tahu susun dengan etaknya	Know the organization.
Tahu alur dengan patutnya"	Know the system"
"Tahu salah dengan silinya	"Know the ups and downs.
Tahu lebih dengan kurangnya	Know the positive and negative.
Tahu unjuk dengan beri	Know when to give and take.
Tahu menenggang perasaan orang"	Know how to respect others' feelings.

Confidence is one of the characters of mental health described in the Riau Tunjuk Ajar Melayu. Someone who has a confident character will be able to believe in his abilities. However,

it is not for acting arbitrarily towards others, rather than to respect the people around him. It is expressed in the following excerpt in Table 7:

Table 7. Confidence in Malay Tunjuk Ajar

Original	Translation
"Adat orang percaya diri	"a confident person
Jangan sombong dan bongkak hati	Is not arrogant.
Menghormati orang ia teliti	Respects others
Memuliakan orang ia taati"	Praise others"
"Adat orang percaya diri	"a confident person
Percaya tidak membuta tuli	Will not act carelessly.
Percaya tidak berbesar diri	Will not be vainglorious.
Percaya dengan berhati nurani"	Will follow his heart

Embarrassment is one of the characters of mental health in the view of Malay culture. A mentally healthy person in Malay society always pays attention to embarrassment, so that he behaves normally as a reasonable and civilized

human being. Table 8 shows expressions of teaching and learning below give meaning to the importance of embarrassment as an indicator of a mentally healthy human being.

Table 8. Embarrassment in Riau Tunjuk Ajar Melayu

Original	Translation
"Apa tanda Melayu terbilang	" Malays are
Malu membuka aib orang	Embarrassed of bringing other disgrace
Malu melanggar pantang larang"	Embarrassed of violating rules."
"Malu bercakap tidak beradab	"Embarrassed of speaking uncivilized
Malu berbual tidak berakal	Embarrassed of senseless bragging
Malu berjalan lendan melendan	Embarrassed of swagging
Malu melanggang mematah pinggang"	Embarrassed of walking ostentatiously."
"Malu mengoyak baju di badan	"Embarrassed of ripping off clothes
Malu makan menghabiskan	Embarrassed of eating too much
Malu minum mengeringkan	Embarrassed of drinking too much
Malu duduk menghinakan	Shame to drink dry

Malu tegak menistakan"	Embarrassed of being rude Embarrassed of insulting"
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The Implications of Riau Tunjuk Ajar Melayu for Multicultural Counseling

Multicultural counseling reveals human identity as a cultured being, so every form of counseling or therapy is basically multicultural. The Riau Tunjuk Ajar Melayu as one of the cultural heritages of the Riau Malay culture contains noble values arranged in the form of expressions which are not only addressed for the Malay community.

The people of Riau Province consist of various ethnicities, races, religions and cultural backgrounds. Even though the general customs

which have been existing in Riau province are Malay customs, various ethnicities and backgrounds live in harmony and peace in Riau province with Malay customs and culture which have stucked and unified of the people living in Riau province.

In the view of Tunjuk Ajar Melayu, multicultural counseling must be done fairly, regardless of the identity of a client, and the counselor must be able to be wise in providing multicultural counseling, as in the expression on Table 9.

Table 9. Fairly Counseling in Riau Tunjuk Ajar Melayu

Original	Translation
Adat Melayu tegas mengingatkan	Malay customs firmly remind
Adil dan benar harus ditegakkan	Fair and right must be upheld
Mana yang menyalah kita hilangkan	Part with the wrong
Mana yang baik kita kembangkan	Develop good deeds
Adat Melayu memberi amaran	Malay customs warn
Adil dan benar seiring jalan	To be fair and true
Sama berat dalam timbangan	Equality in scale
Sama panjang dalam ukuran	Equality in proportions
Adil menimbang samalah berat	Fair weighing
Adil menghukum menurut adat	Fair punishment
Adil berlaba sama mendapat	Fair profit sharing
Adil merugi sama disukat	Fair although it causes loss

Another principle than justice highly upheld by the Riau Malay community, multicultural counseling in the view of Tunjuk Ajar Melayu should consider an attitude of tolerance because not all clients come from the

same cultural identity as the counselor, so tolerance is needed so that the counselor and counselee are able to create a relationship and be mutually positive in counseling. It is stated in the following excerpt in Table 10.

Table 10. Tolerance Between Counselor and Counselee Riau Tunjuk Ajar Melayu

Original	Translation
"Adat hidup orang berbangsa	"The custom of citizen
Berdada lapang bertimbang rasa	Clearing the air
"Adat hidup orang pilihan	"The custom of special person
Bertimbang rasa dalam pergaulan"	Be considerate in society"
"Adat hidup Melayu jati	"The custom of Malay natives
Bertimbang rasa berlapang hati"	Be considerate and relieved"

"Adat hidup Melayu terbilang
Hidupnya tahu tenggang menenggang"

"The custom of noble Malay
Life tolerably"

The above excerpt indicated that the counseling done in the midst of Malay culture must consider the attitude of tolerance between the counselor and the counselee.

Petrus (2021) states that the counseling approach used in Indonesia must include the uniqueness and cultural strengths of the Indonesian people. In addition, Widaningtyas & Sutanti (2022) mention the concept of multicultural counseling is not only for large post-conflict contexts, but is also relevant to be used as a model of social education in the context of minor conflicts in everyday life in a pluralistic society. The Riau Tunjuk Ajar Melayu has the opportunity to be developed and applied as a multicultural counseling model. It is because it has noble values oriented towards the development and improvement of one's character in order to become a good human being who understands himself and is useful in society.

CONCLUSION

With regard to the previous discussion, it can be concluded that Tunjuk Ajar Melayu of Riau contains noble cultural values which not only talk over the proper multicultural counselor and expected counselees, but also guidelines on the implementation of multicultural counseling to provide sustainable effects. Moreover, school counselors can develop a culture-friendly multicultural counseling model with the basis of Riau culture to be implemented widely.

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