

EDUCATIONAL VALUES IN *HIKAYAT HANG TUAH* MALAY FOLKTALE

Agik Nur Efendi

agiknur94@yahoo.com
Universitas Negeri Malang

M. Zainal Muttaqien

zainaldo@gmail.com
IAIN Surakarta

Abstract: Globalization era has affected in the changes of Indonesian people's values. The changes has gradually transformed norms in society. Therefore, it is urgent to educate character values to the new generations. It can—among others—be conducted by learning from *Hikayat Hang Tuah*, a classic Malay literary work which contains values relevant to both daily lives and character education. This article is aimed at describing some values included in *Hikayat Hang Tuah*. The character education contained by the story is considered having relevance to the program established by Ministry of Education and Culture nowadays. The findings show that *Hikayat Hang Tuah* loads different educational values ranging from the aspects of religion, nationalism, integrity, autonomy, to cooperation. Hopefully, this article can give contributions to the development of students' character education from *Hikayat Hang Tuah* story.

Keywords: education, values, character, Malay

INTRODUCTION

Indonesian people has numerous cultural heritages distributed over the local cultures across Nusantara (Indonesian archipelago). Some of the heritages are local literary works which describe the wisdom of past time lives. A group of people who is considered to have a treasure in the form of literary works is Malay society who inhabits a lot of Indonesian regions. They have a popular folktale entitled *Hikayat Hang Tuah*.

The creation of some Indonesian national literary works, including *Hikayat Hang Tuah* cannot be separated from religious influences. The arrival of Islamic faith at that time, particularly in Malay, and all regions of Nusantara in general, could give many contributions to the development of local cultures. Nearly all aspects of Nusantara culture have been mixed with Islamic elements in different nuances. Classic Malay literature works

before Islam entering Nusantara mostly came from India (Hindi and Buddhist stories). Some great works resulted from this influence are among others *Hikayat Sri Rama* and *Hikayat Sang Boma*.

Most of Nusantara literary works, including classic Malay, contain national identities representing their eras. According to Sudjiman (1984, 14) the old literary works inform the readers about traditions, beliefs, social state, individual personalities, individual relationships, and the applicable value systems in related society. The Indonesian national culture products in the past which are expressed in old literature can be read as a heritage in the forms of texts or manuscripts (Sudjiman 1984, 46).

A number of manuscripts on *Hang Tuah* have long been stored in different countries. According to Sutrisno (1983, 56-60), besides in Malaysia, most of the manuscripts can be found in Europe

and Indonesia. Aside from the ones in Kuala Lumpur, there are still twenty other manuscripts collected in different libraries in Leiden, Jakarta, Trengganu, London, Cambridge, and Manchester.

The story of Hang Tuah which was originally a manuscript in Malay language was then transformed into various works in different languages. The one who has successfully transformed Hang Tuah manuscript was Muhammad Haji Salleh. He has reconstructed Hikayat Hang Tuah into modern Malay language. For this achievement, he was then awarded State Author title in 1991. He also won South East Asian Author's Award in 1997. In 2008, he was granted State Academic Figure.

Hikayat Hang Tuah which is written by Muhammad Haji Salleh tells a struggle of a figure named Hang Tuah who was born in Lingga island of Riau archipelago. In the story, Hang Tuah is described as a figure who has a fighting spirit and loyalty as well as masters twelve different languages at a young age. The courage and loyalty of Hang Tuah have made him a figure loved by Sultan. It makes him to be an ambassador to represent his country for various affairs. At the end of the story, a provocation and betrayal occurs which resulted in an exile and even death penalty to Hang Tuah. In the meantime, he even comes into rivalry with his fellow Hang Jebat.

Hikayat Hang Tuah contains classic values that can be considered as guidelines for human lives in general. There have been positive responses toward the wisdom inserted in the story. Appreciating stories from Nusantara literature may potentially bring students to recognize their national identity. Aside from that, according to Kosasih (2013), appreciating classic literature can give various possibilities to human lives, from happiness, freedom, loyalty, pride up to weakness, defeat, despair, hatred,

and death. Classic literature teachings can support in development of students' personal qualities, including emotional, intellectual, social, and moral values.

The advancement of era which moves to globalization has triggered a number of changes. Globalization has made information exchanges and shares flow rapidly causing the same fast cultural changes. According to Sayuti (in Sunaryadi 2013), one effect that arises from globalization process is the presence of different values coming from foreign countries (Western) which influences the life and culture of a nation. These values are not always suitable to the local wisdom. They may even contrast with the existing values in the society. Another crucial effect, the characters and values of national identity might disappear and even be forgotten. It also applies to Indonesian nation.

Regarding those matters, character building and development need to be taken as a priority in various ways. One thing that we can do is by digging up noble values of national culture, either from literary works or performance arts and other things which contain moral teachings as the character builders.

Literature subject is one of appropriate media for developing students' characters. In literature, there are elements of culture, history, and even ideology in addition to emotional, intellectual, social, and moral aspects. So far, these elements are parts of personal development studies. Literature can help build students' character through the touching plots, appropriate dictions, and powerful conflicts which blow up the amazing and heroic themes. By classic literature, students can get awareness without having been strictly forced or taught.

Indonesian government, by Ministry of Education and Culture, has formulated the course of literature teaching policy. It has been clearly stated in Permendiknas No. 22 Th. 2006 with the title *Content Standard*

for *Elementary and Secondary Education Units*. In the document, the purposes of literature teachings are described for giving the students' competences in (1) enjoying and using literary works for enhancing their views, (2) smoothing manners, and (3) improving skills and knowledge in using language, and (4) appreciating as well as developing Indonesian literature as a cultural and intellectual variety of Indonesian people.

Literature studies provide a potential opportunity for developing character education besides aesthetical experiences which is classified as a sort of calm thoughts by Wellek and Warren (1989, 35). The importance of (classic) literature teachings is to build students' honorable morality (Mustika, 2011, 57). However, the teachings of classic literature will always face a problem of outdated language. This can be a dominant factor of lacking interests toward classic literature among students. Many of Indonesian classic literary works are written in Old Malay language. In order to make them familiar to the students, the working languages of the classic literary works need to be adapted into the language suitable to the level of students' comprehension (Kosasih, 2013, 227).

The literary activities at schools have to develop students' logic, affective, social, religious, and sense-related competences. Out of the learning purposes, literary works themselves have actually provided opportunities to develop above-mentioned competences. Therefore, if it is carried out properly, literary teaching can give opportunities to develop those competences, even more than other subjects do.

RESEARCH METHOD

This research applied descriptive qualitative approach which aimed at describing the values included in a Malay folktale entitled *Hikayat Hang Tuah* from the core of character

education perspective projected by Indonesian government.

The data source of this research was *Hikayat Hang Tuah* book which was written by Muhammad Haji Salleh and published by PT Ufuk Publishing House in 2013. As qualitative research, the data in this case were in the forms of sentences and paragraphs which indicate the core of national character education values. All data were collected in two ways, that is by intensive reading toward two different texts and note-taking.

The technique for analyzing the data applied in this research was descriptive analysis. Ratna (2010, 53) states that descriptive analysis method is carried out by describing facts resulting from the process of analysis. The steps were taken by analyzing the values existing within the story and relating them with the research purposes which have formerly been determined. According to the category, the process of data analysis was done inductively.

VALUES IN *HIKAYAT HANG TUAH*

Hikayat Hang Tuah is a classic literary work that emerged at the glorious age of the traditional Malay society. The story of Hang Tuah has inspired the thought of anyone who has read it. Within the story, there are lots of messages and ideas to consider, including nationalism aspects. It tells the life of a person named Hang Tuah who was born in Riau archipelago.

It is told that Hang Tuah with his companions, namely Hang Jebat, Hang Kasturi, and Hang Lekir sail on a little boat going to the north of Singapore. On their journey, they are chased by pirates. However, by using a brilliant strategy, they can defeat the pirates. Incidentally, the news of their bravery is heard by Sultan who is then appoints them four palace guardians. Hang Tuah is described as a man who masters twelve different languages. Therefore, he becomes Sultan's favourite ambassador and is consequently sent to

Majapahit kingdom in order to guard Sultan's marriage to Galuh Candra Kirana, the daughter of Batara. Hang Tuah is facing a very hard voyage as he is challenged by Mahapatih Gajah Mada, the king of Majapahit deputy.

Hikayat Hang Tuah story has been written and translated into different languages. Muhammad Haji Salleh is the one who transformed it into modern Malay. He is included into poets whose works have been translated into English and Malay and was awarded State Author in 1991. He also won SEA Author Award in 1997. In 2008, he was established as State Academic Figure. Through his classic work, *Hikayat Hang Tuah*, Saleh introduces different values which are relevant to human lives and education development.

According to Kartodirdjo (1989, 1-7), historical awareness of people is very important for national culture education. In this context, historical awareness is not only an extension of knowledge but also a direction toward cultural values appreciation which is relevant to the attempt of developing the culture itself. Historical awareness in the context of national culture education can be achieved by generating awareness that a nation is a social unit established from a historical process which, at the end, integrates smaller communities into a bigger entity called 'nation'.

The materials on *hikayat* have been included into *Bahasa Indonesia* (Indonesian Language) subject of 2013 Curriculum Revised Edition, for students of class X of SMA/SMK/MA (high school). There are four basic competences related to *hikayat*. Each is (3.7) identifying values and contents of folktales (*hikayat*) either spoken or written; (3.8) comparing the values and language elements between folktales and short stories; (4.7) retelling the contents of folktales which have been listened and read; and (4.8) developing folktales into short stories by focusing on the contents and values. Thus, Basic

Competence 3.7 is relevant to this study.

In order to understand the values and contents of *Hikayat Hang Tuah*, we can relate it with the core of education established by the government. Character as the core of education can be divided into (1) religious values, including beliefs, obedience, cleanliness, tolerance, and environmental care; (2) nationalism values, including love of country, spirit of nationalism, and respecting diversity; (3) integrity values, including honesty, exemplary, politeness, and loving the truth; (4) autonomous values, including work hard, creativity, disciplinary, courage, and willingness to learn; (5) mutual cooperative values, including cooperation, solidarity, helping each other, and brotherhood. Those values are illustrated in the *Diagram*.

Generally, classic literature teachings are beneficial toward students' characters. All student will grow to be individuals who possess genuine and noble national identities completed with self-esteem. By having broad viewpoints and pride on their own genuine national values, students will gradually have strong personalities with high motivation and tough self-controls. They may also face and overcome their life problems wisely and properly.

Religious Values

Religiousness tends to look at the aspects deep in the heart, vibrations of personal feelings, and personal attitudes which remain mysteries for others. Thus, these religious attitudes refer to the personality of an individual related to his/her Creator, to behave like God's intention (Lathief 2008, 175). Principally, religious manner is a devotion to God with a belief that humans depend on God and cannot be safe by their own power. Therefore, humans must devote themselves to God (Mustopo 2000, 31).

From the explanation, it can be concluded that religious values are religious views or feelings which focus more on human existence rather than religions which are limited to teachings and linkages. Religious aspects in *Hikayat Hang Tuah* are all things related to beliefs or faiths, religious activities, and the principles of human interactions. The values of beliefs and obedience in *Hikayat Hang Tuah* can be seen in the following excerpt:

within human beings that God’s permit is more important compared to others.

Besides the concept, hygienity or cleanliness is also an essential value in religious aspect. It becomes a dimension to notice as the popular saying ‘cleanliness is an element of faith’. Therefore, keeping our environments from waste is something important. The lesson to keep clean can be found in the following excerpt:

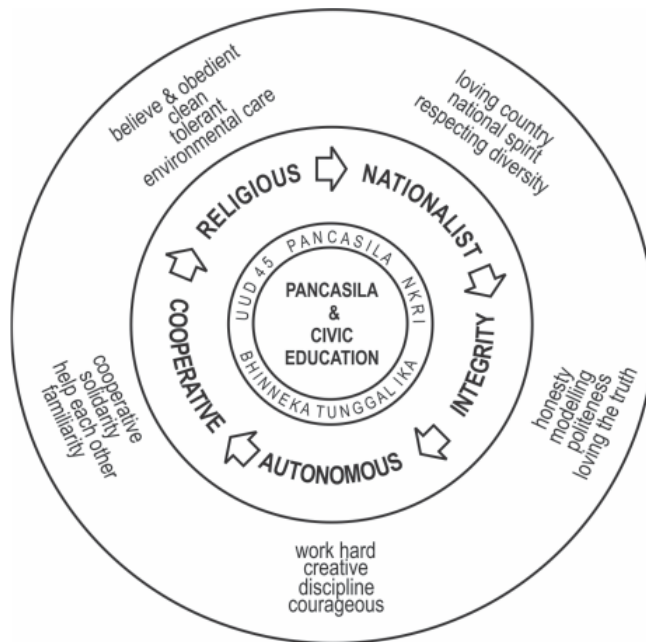


Diagram: Characters as the core of education

Tun Tuah bowed, “If God permitted, and with the Prophet’s blessing as well as Your Majesty’s command and the authority of Datuk himself, we’ll be back safely after completing our duty.” (Salleh 2013, 230-231)

The utterance shows that Hang Tuah as a king’s servant believes that all human deeds depend on God’s intention. For Hang Tuah, even though he has willingness if God does not permit, the goal will not be achieved. The concept of believing and obeying is not only delivered verbally but it must also be deeply comprehended and there must be a belief toward God’s power. Therefore, the concept of believing and obeying can be seen as a representation

In a good day, The Treasurer, *Tumenggung*, and all the princes either old or young worked together to clean the islands. They stayed there and were busy to finish their jobs. Meanwhile, King and Queen of Malay sailed to Bintan.

In few days, the islands had already been clean from trees and brushes. The Treasurer had built a fort surrounding all the islands. (Salleh 2013,151)

In this case, the concept of cleanliness is shown when the King would like to build a new palace. All the kingdom servants are ordered to clean the islands. The cleaning activity is focused on the disturbing parts such as bushes and weeds. The reason is when bushes are growing around the new

palace, they will disturb the surrounding and the palace will not be interesting. Therefore, the concept of cleanliness will always be the principle to make things beautiful and comfortable to see.

Religious values are related with human beings as well. It is in the form of tolerance between individuals. According to Anshori (2010, 152), tolerance is an attitude and action of appreciating the differences in religions, tribes, ethnics, opinions, attitudes as well as actions of other people. Tolerance can also be understood as a feeling and attitude of respecting and honoring each other by keeping to uphold the spirit of unity and brotherhood in order to create peaceful, secure, and happy life. The existence of tolerance will make people appreciate, protect, and respect others' faiths and cultures patiently and intentionally.

The values of tolerance can also be found in *Hikayat Hang Tuah*. An example of tolerance is shown by the King who would listen to others' opinions as well as forgive others' faults. It can be seen in the quote below:

Tun Tuah answered, "Allright, Your Majesty, Your servant begs your generosity and kindness. Your Majesty sees Your servant has been suffering from the punishment. If he doesn't go fishing, he'll be starved. In this situation, he'd better go to Negeri Keling because the merchant really wants to take him there"

After listening to Hang Tuah information, the King agreed the proposal. "If it is so, I have no objection. But, please ask the Treasurer's opinion first." (Salleh 2013, 197)

Tolerance has become something essential in human interactions. The concept of tolerance will be difficult to implement if one of the parties has no humbleness and acceptance. The concept of tolerance also exist in *Hikayat Hang Tuah*. The quote above indicates that the King has a high

appreciation toward tolerance values. Hang Tuah tries to convey his opinion and ask the King to forgive his younger brother who has been accused to be fault. However, by the King's authority, Hang Tuah's brother is then completely forgiven. The concept of mutual lives and accepting each other is something important in this case.

Nationalism Values

Nationalism can be defined as a sentiment of loyalty or belonging from a person to his/her own country or nation (Smith, 2000). Nationalism has different meanings depending on the viewpoints and interests from one to others. The element of nationalism is the one that has become a foundation of solidarity ties which unite citizens at the level of state or nation.

Indonesian people need the spirit of nationalism with an expectation to bring this nation toward a better direction and not to be strongly influenced by foreign cultures which may degrade the nation. The spirit of nationalism should therefore be able to grow up the sense of loving country in society whenever people belong to. Therefore, the arising problems do not function as things that separate. Instead, they become the ones that unite the nation (Suprpto 2003, 86).

According to Imarah (1998, 281), loving country or nationalism is the nature of human beings and it is equal to their lives. Similarly, losing respect to country means death. The construct of loving country values can be seen in *Hikayat Hang Tuah*. It is shown by the Merchant figure along with his ministers when they fight against their enemies who threaten the kingdom independence. The vision of loving country is represented by the following quote:

The Merchant did not waste his time any more. He commanded forty ministers to prepare themselves for a battle and load their weapons with gun

powder since on the ship there were only eight cannons. (Salleh 2013, 209)

The excerpt shows that the Merchant with his ministers has a high spirit of nationalism. Their bravery in defending the independence has become the essential element to go to war. The feelings of love to the country dwell within the personalities of the figures. The feelings come from togetherness in life. It makes them look as one when they are moving to defend their territory from enemies' threats. In order to keep the independence of and their love to the country, people must have the spirit of defending the integration of territory. An example of the spirit of nationalism is shown in the following excerpt:

They told their adventure in facing the enemies to the man and his ship crews. After hearing Hang Tuah story, The Singaporean leader felt very proud of them. Then he asked to them, "Now, where will you go, young men?"

If Your Majesty would be merciful to us, we want to go back to Bintan because three ships are still wandering. They want to know what we have done to the ten pirates we have just arrested." (Salleh 2013, 89)

The spirit of nationalism is demonstrated by Hang Tuah figure and his companions. When sailing on sea, they get attacks from pirates. However, Hang Tuah and his companions are able to defend themselves and even defeat the pirates. The pirates are actually the enemies who threaten territorial independence and robbers of treasure. The spirit of Hang Tuah and his companions has become a value full of bravery in fighting against the enemies.

In order to keep brotherhood and togetherness of a nation, there must be a spirit of pluralism. In the process of weaving differences, it takes tolerance between people. The concept of antidiscrimination in society includes ignoring the differences in ranks, positions, races, religions and so on among people. The concept of plurality

or multiculturalism can also be found in the following quote:

The Merchant gave respect and gifts to the King who has accepted them friendly. The Merchant could see the characteristics and charisma of the King when he was sitting down on his throne and welcoming the visitors with all his ministers, commanders, and people, either rich or poor and big or small. (Salleh 2013, 187)

The various constructions of a territory, country, or kingdom appear in the quote. A kingdom consists of different works and ranks from the lowest to the highest. The existence of castes in a kingdom does not reduce its prestige. Even, these differences show the richness and plurality of a kingdom. The pluralism concept can be seen when there is a welcoming ceremony to a visitor from another place. In the ceremony, the highest kingdom officials to the poorest people will gather inside the palace. The gathering of these different social strata indicates that differences do not cause problems. Instead, they show the existence of plurality.

Integrity Values

One of the main purposes of education is to build up honesty because honesty is a capital for living together and a key for success. From honesty, we can learn, understand, and comprehend balance and harmony. According to Suparmini and Nursaban (2012), the values of honesty is based on religious values and moral ethic values which are generally applicable. In educational context, honesty values are taught to produce human resources which uphold the values.

The concept of honesty is shown by the Merchant character. Indeed, the Merchant's trip to Malacca is not purposed for trading but to find out a king descendant to be appointed as the king for his territory. The exposition of honesty is conveyed directly to the Great King. It can be seen in the following conversation:

The Merchant answered, “All right Great King. Your servant ask for your mercy and kindness, Your Majesty. My goal to come here from Negeri Keling is actually not for trading or looking for world treasure. My mission is to take Your Majesty’s younger brother to be appointed as a king. Now, Your Majesty’s servant has got everything he wanted. (Salleh 2013, 206)

The purpose of The Merchant visit from Negeri Keling is not for trading but looking for a king’s descendant to be appointed as the King of Negeri Keling. To accomplish the mission, he makes a trading strategy. By trading, the essence of a trip can slightly be covered. This is an example of the patience and tolerance of a merchant. Even though his main purpose to get a king has been achieved, he maintains to tell his plan in front of the Great King clearly. His courage to confess his intention before the King and all kingdom officials is a good example to appreciate and follow.

Beside honesty concept, there are also modelling values. Things related to modelling can be explored from the figure of Hang Tuah and Persatu Nala. Hang Tuah is described as a man who would like to gain knowledge from Persatu Nala as the teacher who will guide Hang Tuah and his companions. As a person who is expecting knowledge, Hang Tuah has a good character in his attitude. Meanwhile Sang Persatu Nala, his teacher who possesses a lot of knowledge, always lives in humbleness. He is not arrogant as well and willing to share his knowledge to Hang Tuah and his companions. It is proven in the quote below:

He bowed seriously and answered, “I come to study warriorship and warfare science to you. I really want to know about what must be known by knights and warriors. But more than that, I would like to have a better view and strategy than they already have. Sang Persatu Nala was silent for a while.

Then, he said, “I already know everything you want. So, I’ll teach you all. (Salleh 2013, 312)

The values that can be followed from the excerpt is keeping low profile and always practising knowledge we have. The modelling that contains the values appears in the character of Persatu Nala. With his high knowledge, power, magic, and other extraordinary skills, Sang Persatu Nala remains having the responsibility to practise his knowledge. Sang Persatu Nala’s belief toward Hang Tuah and his companions cannot be separated from the characters of the figures. Hang Tuah’s attitudes of being diligent and enthusiastic in gaining knowledge has made Sang Persatu Nala decide to teach in case that the knowledge can give them benefits. Another consideration why Sang Persatu Nala would share his knowledge is because of Hang Tuah polite and ethical speech acts.

Politeness or etiquette is a manner, tradition, or habit which is practised within a society. Politeness has become the rule of behaviours established by society so that it becomes a requirement agreed in social interactions. Therefore, politeness can be compared to a good interactive manner. The manifestation of Hang Tuah politeness is directed to His Majesty King beside toward Sang Persatu Nala like the one in the following excerpt.

Shortly afterwards, His Majesty King asked Tun Tuah, “Tuah, how is the betrayer’s condition?”.

Tun Tuah answered, “All right, Your Majesty. Your servant beg for Your Majesty’s mercy and kind heart. Your Majesty has seen Your servant suffering from the punishment. If he doesn’t go fishing, he will be starving. In this situation, he’d better go to Negeri Keling because the Merchant really wants to bring him there. (Salleh, 2013, 197)

The trace of politeness values can be found in Hang Tuah figure. As a kingdom servant, Hang Tuah is not

only recognized for his high intellectuality and strong physical appearance but also his polite speech acts. Hang Tuah's polite speech can be seen when he is making a conversation with His Majesty King. In the conversation, His Majesty King uses the word 'betrayed' which reflect roughness. However, in responding to His Majesty question, Hang Tuah keeps showing politeness in speaking by firstly asked for mercy. Hang Tuah's speech that is initiated by asking for forgiveness, mercy, and kind heart is the implementation of the rule in respecting the higher person. It is a representation of politeness values.

Another good character possessed by Hang Tuah is bravery to defend the truth. The case is when there are criminals who are destructing goods in the market. Hang Tuah who sees this situation stands for the sellers and fights against the criminals as can be seen in the following excerpt.

Next day, Hang Tuah did all his households, that was splitting wood with his axe. By God's permission, in the meantime, a man accidentally ran amok in the market. A lot of people had been killed and injured. The store owners ran away from their stores to the village. Bintan was in a panic and uproar situation.

A lot of men and women ran away and shouted, "Hey, Hang Tuah, run to the village if you don't want to be killed!"

Hang Tuah continued to split the wood and answered, "Why must we be afraid of a mad man like that?" (Salleh 2013, 101-102)

Here, Hang Tuah is described as a figure who dares to defend the truth. His bravery has been existed since he was a child. In the story, Hang Tuah who is splitting wood sees some criminals who are running amok in the market and have killed and injured people. Hang Tuah has no fear at all and does not try to run away from the criminals. Even, he has an initiative to keep staying in the place and fight against the criminals. The confidence of

being in the right way has made Hang Tuah very powerful in fighting against the criminals.

Autonomous Values

One way to be creative is by thinking in various imaginative shadows in a surprising, unpredictable, and sometimes illogical situation that leads to a new understanding on the phenomenon.

The description of a creative person is reflected by Hang Tuah character as well. It happens when he encounters Taming Sari, a strong figure from Majapahit kingdom. Hang Tuah cannot defeat Taming Sari, since the latter has magical power. Therefore, Hang Tuah thinks outside the box like what is told in the following text.

Taming Sari stands up to dance and attack Tun Tuah's breast several times. Tun Tuah jumps again left and right to avoid Taming Sari's weapon.

Everybody was entertained to see the fight. Deep in his heart, Tun Tuah thought, "What kind of magical power is possessed by this man so that my weapon can't tear his skin? As I know, his *keris* (traditional Javanese sword) is the one that gives him power. If it is so, I have to know his obsession and deceive him so that I can take that *keris*." (Salleh 2013, 300).

There are a lot of creative problem-solving techniques. Among others is by changing the viewpoint from an ordinary one into something amazing and beneficial. Hang Tuah figure has worked out the concept. The creativity shown by Hang Tuah looks tricky but it is considered into a solutive thinking concept.

Hang Tuah's situation analysis on Taming Sari's magical power which is caused by his *keris* is true. Therefore, Hang Tuah attempts to separate Taming Sari from his *keris*. This effort certainly needs a creative thinking process. Trapping Talang Sari with a dialogue to know his obsession first is proven to be accurate. Thus, it can be counted as a creative thinking process.

The next value is disciplinary. 'Discipline' is a common term for us, but in reality, it is very difficult to practise. According to Rusyandi (1997: 6), 'discipline' is an attitude or behaviour that is in line with the applicable rules or norms.

A disciplinary which comes from self awareness is the best one. At this level, one's awareness to obey the applicable rules, norms, and regulations are not due to fear of punishment but purely comes from the responsibility as a member of society to establish conduciveness. Self-discipline is not something that grows by itself but it is a result of learning or interaction with the surroundings. The concept of disciplinary in *Hikayat Hang Tuah* can be found in the following quote.

He answered, "Your Majesty, Your servant will go soon because the season for returning will soon be ended.

His Majesty King agreed the proposal, "You'd better go immediately because I have to go sailing to Malacca as soon as possible."

The Malay Queen answered, "All right, Your Majesty. Soon after my duty is over, I will meet Your Majesty in Malacca." (Salleh 2013,157)

Disciplinary value can be seen from the character of Malay Queen. This figure has a strong disciplinary principle. It is proven when she gains a mandate to sail to Malacca. She carries out this duty quickly. Disciplinary factor has motivated her to meet His Majesty in hurry after she has completed the mission.

The last autonomous concept is bravery or courage. One of courageous values in *Hikayat Hang Tuah* are reflected Hang Tuah status as the leader of a sailing group when they are being attacked by pirates.

Hang Tuah smiled, and then said, "My friends, I think we have to fight on the land because our boat is very small and we can easily be beaten by those three big ships with complete weapons and

lots of crews. It won't be easy for us to defeat them.

Hang Kasturi proposes his plan, "Let's do the right thing." (Salleh, 2013:85)

The courageous character of Hang Tuah as a sailor has grown since he was a child. As seen in the quote, Hang Tuah's courage is examined when he is sailing and attacked by pirates. He decides to fight on the land considering the limited number of weapons and crews he has. This plan gives result as it has been expected. They succeed to catch some of the pirates.

Cooperative Values

Indonesian people has cooperative behaviour named *gotong royong* and it has been popular among societies as one of national personalities. This behaviour has rooted from cultural values of Indonesian people. It is in line with what Colleta (1987, 3) states that cooperation has been the flesh and blood of Indonesian people and become one of the most important traditional institutions in social development. Indonesian people believe that both cooperative values and behaviours have a social potential that can be used as an instrument for solving various problems of living together within a society.

The concept of cooperation can also be understood within the context of social empowerment (Pranadji 2009, 62), since it can be a social capital to build institutional power at the level of local community and national society to reach welfare. In this case, *Hikayat Hang Tuah* offers certain values relevant to the spirit of cooperation. This cooperative concept is demonstrated when Hang Tuah and his companions are building a ship as in the following excerpt:

A minute later, all the carpenters and shipmakers started to do their own work and accelerate their workmanships, His Majesty's treasurer divides them into several groups. Bentara Tun Tuah did the front parts whereas the shipmakers were appointed to complete the middle. The Treasurer

himself worked out the shiptail. The ship wall was decorated beautifully with wood frames covered by yellow, red, and green velvet. (Salleh 2013, 226)

In conducting different events, people all over Nusantara has applied cooperative system. Cooperation can make hard work become lighter. All people work together so that the goal can be quickly achieved. Cooperative concept can be seen in *Hikayat Hang Tuah* during the process of making a ship. In the activity, the workers, either from higher or lower social status work together diligently. This process is done by dividing the tasks to each worker. This concept reflects that people already know about cooperation, not only to finish the work earlier but also to strengthen collective spirit among them.

Another value included into cooperation is solidarity. The concept of solidarity emphasizes on the relationship between individuals or groups that becomes the basis of togetherness in life supported by moral and faith values which live within the society. The manifestation of collective relationship will bear emotional experiences that can strengthen the relationship itself. According to Durkheim (in Jones 2009, 123), social solidarity is a loyalty in friendship that points out a relationship status between individuals and/or groups based on moral and faith which is believed together and strengthened by collective emotional experiences. The concept of solidarity in *Hikayat Hang Tuah* can be seen on Hang Tuah and his companion figures. The solidarity emerges when a group of pirates is attacking them.

Hang Tuah soon arrived at the beach. A gang of pirates were very pleased and shouted, "This time we'll make those guys our slaves!"

Then, they docked as well in order to catch those guys.

At that time, Hang Jebat, Hang Kasturi, Hang Lekir, and Hang Lekiu had landed waiting for their enemies to take the next action. (Salleh, 2013:86)

The emergence of social solidarity cannot be separated from the shared feeling among group members. In addition, common interest also contributes to increase of solidarity. The concept of high solidarity is demonstrated by Hang Tuah, Hang Jebat, Hang Kasturi, Hang Lekir, and Hang Lekiu. Their brotherhood and friendship solidarity are examined when they are facing the pirates. The coming of the pirates who want to catch them as hostages does not make Hang Tuah and his companions run away. By a strong common feeling, they are united to strike back. This existing solidarity does not appear suddenly but it comes from the same feeling that have long established among them.

The next concept is the spirit of helping each other. In *Hikayat Hang Tuah*, it is reflected when Hang Tuah's boat is chased and attacked by the pirates. In the meantime, the leader of a boat troupe which is sailing to Singapore knows that Hang Tuah and his troupe need a help. The concept of helping each other is shown in the following excerpt;

The crew leader of all those boats saw a small boat with five passengers being chased by six enemy ships which had moved closer to their target.

The leader shouted to his crews, "Get closer to the boat. The boat are being chased by pirates. We don't know where they come from. They may need our help." (Salleh 2013, 88)

It is common that the stronger help the weaker one who needs help. The willingness for helping each other makes this life balance. The act of helping each other is shown by crew leader of the boats which is sailing to Singapore. In the meantime, the leader sees the boat of Hang Tuah which is being chased by six other ships. Seeing the incident, the ship leader tries to approach the pursued boat. This decision makes the pirates cancel their intention to catch Hang Tuah and his companions.

Another value in *Hikayat Hang Tuah* is familiarity. In living with others, there must be a spirit of familiarity to solve any problems. One element of familiarity is discussion. The larger a community the higher the necessity for upholding discussions. Discussion is the backbone of a social life. It is commonly established as a principle including the Islamic law. The principle of familiarity can be found in the following quote;

His Majesty King felt tears dropping from his eyes. He asked, "Then, how should I give him punishment?"

The Treasurer and Tumenggung answered, "Your Majesty King. In my humble opinion, if what is reported by the man is true that Your Majesty's younger brother has made a sin prohibited by Allah Ta'ala, the appropriate punishment is by sending him into an exile for a while and put off his title as Young King. Return him into his former status. (Salleh, 2013:177)

In solving a problem, it takes a mutual agreement. This agreement is aimed at knowing each other's problems and taking the action needed. Another function of familiarity spirit is for overcoming subjective decision which can lead to a drawback towards others. In the story, the aspect of familiarity is shown when The Treasurer and Tumenggung hold a discussion with the King to make a decision. Actually, any decision lies on the King's hand. However, His Majesty King chooses to discuss his brother future first with The Treasurer and Tumenggung. The existence of agreement in the kingdom shows that all problems and their consequences can be solved through familial manner in order not to cause drawbacks toward others.

CONCLUSION

Based on the result of analysis above, it can be concluded that *Hikayat Hang Tuah* folktale written by Muhammad Haji Salleh contains a number of values that are relevant to

education field and daily life. In more specific, the values in the folktale are in line with the character education values projected by the Indonesian government in 2016, that is religious, nationalism, integrity, autonomous, and cooperative values.

Religious values, comprising belief and obedience, are found in Hang Tuah's behaviour whereas the cleanliness value is represented by the activity of cleaning the islands. In addition, tolerance value is demonstrated by the King who gives opportunity to his younger brother.

Nationalism values include loving country, spirit of nationalism, and respecting diversity. These values are reflected by the Merchant and Tun Tuah. Meanwhile, integrity values cover honesty, modelling, politeness, and loving truth. The first is exemplified by the Merchant confession whereas the second appears when Sang Persatu Nala would share his knowledge to Hang Tuah and his companions. Subsequently, a politeness value can be seen in Hang Tuah speech acts similar to loving the truth which is shown by Hang Tuah who dares to defend the truth by fighting against criminals.

Autonomous values in *Hikayat Hang Tuah* are reflected by the hard work done by the shipmakers, the creativity from Hang Tuah's ideas in facing against the enemies, the disciplinary of Malay Queen in respecting time and the King, as well as the courage of Hang Tuah when he is striking back the pirates.

In addition, cooperative values include working together to make the ship for the kingdom, solidarity in Hang Tuah's friendship, helping each other when some ship crews save Hang Tuah's troupe from the pirates, and familiarity spirit in holding discussion among the King and his servants.

REFERENCES

- Anshori. 2010. *Transformasi Pendidikan Islam*. Jakarta: GP Press
- Colleta, Nat J. 1987. *Kebudayaan dan Pembangunan, sebuah pendekatan Terhadap Antropologi Terapan Ilmu Pengetahuan Sosial di Indonesia*. Jakarta: Yayasan Obor
- Jones. 2009. *Pengantar Teori-Teori Sosial*. Jakarta: Yayasan Obor Indonesia
- Kartodirdjo, Sartono. 1989. "Fungsi Sejarah dalam Pembangunan Nasional". *Historika* 1 (1)
- Kemdikbud. 2016. Mendikbud: *Pendidikan Karakter adalah Poros Perbaikan Pendidikan Nasional*. <http://www.kemdikbud.go.id/main/blog/2016/12/mendikbud-pendidikan-karakter-adalah-poros-perbaikan-pendidikan-nasional>. Accessed on March 2, 2017
- Kosasih, E. 2013. "Sastra Klasik Sebagai Wahana Efektif Dalam Pengembangan Pendidikan Karakter". *Jurnal Pendidikan Bahasa dan Sastra*. 13 (2): 225-236
- Lathief, Supaat I. 2008. *Sastra: Eksistensialisme-Mistisisme Religius*. Lamongan: Pustaka Ilalang
- Muhammad Imarah. 1998. *Perang Terminologi Islam Versus Barat*. Jakarta: Robbani Press
- Mustika, I. 2011. "Pembinaan Karakter Melalui Pembelajaran Sastra Berbasis Strategi Metakognitif" in *Pendidikan Sastra & Karakter Bangsa*, Bandung: FPBS UPI
- Mustopo, 2000. *Nilai Al Quran: Sebuah Analisis*. Yogyakarta: Sinar Pustaka.
- Permendiknas No. 22 Th. 2006 on *Standar Isi untuk Satuan Pendidikan Dasar dan Menengah*
- Pranadji, Tri. 2009. "Penguatan Kelembagaan Gotong Royong dalam Perspektif Sosio Budaya Bangsa". *Jurnal Forum Penelitian Agro Ekonomi*, 27 (1)
- Ratna, Nyoman Kutha. 2010. *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar
- Rusyandi, T. 1997. *Penerapan Gerakan Disiplin Nasional dalam Proses Pembelajaran*. Cianjur: CV Kandaga Cipta Karya
- Salleh, Muhammad Haji. 2013. *Hikayat Hang Tuah*. Jakarta: PT Ufuk Publishing House
- Smith, Anthony D. 2000. *The Nation in History: Historiographical Debates about Ethnicity and Nationalism*. Oxford: Blackwell Publishing
- Sudjiman, Panuti. 1984. *Kamus Istilah Sastra*. Jakarta: Gramedia
- Sunaryadi. 2013. "Serat Madu Tata Krami dan Relevansinya dengan Pendidikan Karakter". *Jurnal Litera*, 12 (1): 119-128
- Suparmini dan M. Nursa'ban. 2012. "Implementasi Nilai-nilai Kejujuran dan Tanggung Jawab dalam Perkuliahan di Jurusan Pendidikan Geografi UNY". *Jurnal Socia*, 11 (1): 105-124
- Suprpto, Sri Ruspita Sari, Ngadiman Winata, Edison A Jamali, Suharyanto, and Vipti Retna Nugraheni. 2003. *Kewarganegaraan*. Jakarta: Bumi Aksara
- Sutrisno, Sulastin. 1983. *Hikayat Hang Tuah: Analisa Struktur dan Fungsi*. Yogyakarta: Gajah Mada University Press
- Wellek, R and A Warren. 1989. *Teori Kesusastraan* (Translator: Melani Budiarta). Jakarta: Gramedia