

Manners in the *Hikayat Musang Berjanggung*

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Abstract

This article focuses on the elements of politeness in *Hikayat Musang Berjanggung* (2007). *Hikayat Musang Berjanggung* is a humour story that is, in general, to function as entertaining and educating people. This is the opinion of Ismail (1986), which states that stories that come through Malay humour also bring various lessons and examples. The question that is presented through the Malay literary product is a depiction of the reality of life by the ruling system to be unraveled and made a guide in real life. Yet, the matter is against the opinion of Frank (1993: 17) states that the Malay community does not have a system or rule in the total daily life. His statement is clearly against the question that is posed through *Hikayat Musang Berjanggung* (2007) that proves that the Malay community since traditional times had systems with rules and practiced politeness in behavior. This study has two objectives. First, is to

identify the politeness elements that is in the *Hikayat Musang Berjanggal* (2007). Secondly, to analyze the politeness elements based on the thinking framework of Syed (2001). This study uses the analysis of text method that refers to the Malay humor story titled *Hikayat Musang Berjanggal* (2007) and applies the *Pendekatan Adab* based on the thinking framework of Syed Naquib Al-Attas in the year 2001. The study results found that the *Hikayat Musang Berjanggal* is filled with politeness elements that describe human beings and ethics.

Keywords: Malay Folklore, Malay Humor Story, Politeness, Hikayat Musang Berjanggal.

Introduction

Adab itu perolehan diri akan keadaan atau kedudukan yang betul dan benar yang tiada dapat tiada sesuai dengan keperluan ilmu dan hikmat dan keadilan, serta perbuatan diri terhadap keadaan atau kedudukan yang betul dan benar itu menurut letaknya dalam rencana susunan berperingkat martabat dan darjat yang mencarakan tabiat semesta.

(Syed, 2001: 118)

The statement describes the meaning of manner in more depth. Syed (1996) states that the meaning of manner is based on a hadith of Rasulullah SAW, which clearly contains the term manner that describes Allah SWT's education as the best education received by Rasulullah SAW. The hadith means "I have been educated by my Lord therefore my education is the best." It explains the importance of knowledge and education that can produce a civilized human being. Syed (1996) also stated that an identification and recognition that is gradually planted into the human soul, can guide people to the right path to be a civilized or well-mannered human being. In addition, Syed (2001) also explained that, manner is an action that based on what is true and correct. The right deed refers to the element of manners that is present in a person because the knowledge possessed can shape a person to act fair and do the right deed. This explains that the element of manners possessed by a person is based on the height of knowledge possessed by that particular person.

Thus, manner is a good deed, truthful and being practised because of the knowledge that already exists in oneself. By doing so, a knowledgeable person will certainly be motivated to do the correct and right thing. Thoroughly, a knowledgeable person is someone who is fair, that is, a person who is well-mannered or civilized (Syed, 2001). The statement explains that a civilized human being will go through several tests which are the high levels of dignity and rank that they possess.

This study used a primary source of *Hikayat Musang Berjanggal* (2007), a masterpiece of traditional Malay society which is loaded with the elements of manners. Thus, the traditional work can serve to entertain as well as to guide people to the right path, forming a civilized or well-mannered human being. This proves that the authorship of *Hikayat Musang Berjanggal* (2007) is a traditional work that is able to form a civilized person. The statement was in line with the opinion of Ismail (1986) which states that the Malay humour stories have the elements of humour and funny to cause laughter to the audience. In addition, funny Malay stories can also cause the humour. Among them, the humour portrayed refers to the human habits and actions that do not make sense. In addition, Malay humour stories not only intended to cause laughter to the audience but also to give lesson and education to the public.

Although the *Hikayat Musang Berjanggal* (2007) loaded with the jokes elements and categorized as Malay humour, this traditional work also brings educational elements. Mohd

(2007) stated that the main purpose of a joke story is not only to entertain, but to instil the value of manners and criticize something that is against the norms of society. In addition, Ismail (1986) explained that joke stories are intended to provide fun and laughter. However, jokes also carry a message that is instructive. Malay humour stories also display the narratives that can implement elements of manners in society so that they can learn and teaching to become a well-mannered and civilized human.

Various views and studies conducted by scholars to the Malay humour stories. Among them is a view of western scholar who said that the literary works produced by Malay authors have elements that are not good. Accordingly, they argue that the works of Malay literature should not be used as a guide and reference in the action of human. This was caused by the question derived from the work of Malay literature which is not realistic and not based on reality, and only based on the fairy tale elements alone. For example, Western scholars who express opinions such as Swettenham (1993) state that the Malays do not have system or rules in their daily lives.

In addition, Swettenham (1993) explained that the Malay community at the beginning or by the origin will follow and practice the culture as the norm. For example, the practice of reciting Al-Quran. Yet, as they grow up, they begin to seek pleasure, behave wildly like the teenagers in the West, love to spend big, gamble, get into debt and kidnap their neighbour's wife. Clearly, the view towards the Malay community expressed by western scholars is strongly opposed to the manners and ideas of this community. For example, Malay humour story of *Hikayat Musang Berjanggal* (1997) is a Malay literary works that fully display various regulatory systems in a real-life Malay community. *Hikayat Musang Berjanggal* is also a traditional literary material loaded with elements of manners. The question of manners presented through *Hikayat Musang Berjanggal* can indirectly guide society towards noble behaviour.

Hikayat Musang Berjanggal can be allegorized by questions that occur in real life. It can help address the great challenges faced by today's society through the elements of education presented explicitly and implicitly. According to Mohd (2005), various influx of foreign influences, especially elements from Western civilization, can undermine identity's basic strength. Various cultures have been brought in such as in the fields of thought like secularism, liberalism, materialism, rationalism and atheism. While in the field of culture and values, today's society is exposed to bribery of hedonism, humanism, and individualism. Meanwhile, in terms of science and technology, the community also needs to face ICT technology, biotechnology, microelectronics, aerospace, and so on. These challenges have led to moral and ethical values that are clearly contrary to Islam such as crime and corruption. Even worse when the secularism applied in society causes the love of the world to thicken and they set that the goal should legitimize the means. This contagious ideology has led to practices that are contrary to Islamic values such as gambling, illegal business, snatching, robbery, drug addiction and the like.

The act clearly shows the uncivilized and immoral attitude of a Muslim. Therefore, the Malay community must return to the values inherent in the Malay tradition. One of them is concerned with the studies towards establishing Malay civilization in order to shape the development of human courage to face the challenges of globalization, noble and sublime. Malay humour stories of *Hikayat Musang Berjanggal* are absolutely loaded with knowledgeable value and can educate the public to stay away from immoral behaviours. This indirectly helps to produce a group of people with noble and civilized morals. As a result of previous research, researchers have conducted studies that focus more on the elements of

manners and morals. Siti, Roslina & Arba'ie (2018) through a paper entitled *Adab Terhadap Ibu Bapa Berdasarkan Cerita Rakyat Melayu* focuses on manners towards parents who are served through oral tradition or Malay folklore. Meanwhile, Asma and Muhd (2016) through a study entitled *Akhlaq Pemimpin dalam Hikayat Iskandar Zulkarnain: Satu Analisis Pendekatan Adab* have dissected about the noble morality of Iskandar Zulkarnain as a Muslim leader who follows the teachings of Islam. Next, the findings by Mohd et al (2015) through the study entitled *Cerita Rakyat Melayu: Suatu Analisis Pancaran Jati Diri Masyarakat Melayu sebagai Cerminan Kebudayaan Melayu* have found that folklore Malay is a vehicle for the construction of a sense of broad and robust identity in Malay society up until today.

Next, Mohamad & Normaliza (2014) have shown through their writings entitled *Cerita Rakyat Membentuk moral positif kanak-kanak Melalui Nilai-nilai Murni* importance of Malay folklore and its relationship with moral values. The study found out that the Malay folklore can establish good values among children. In addition, based on a study entitled *Cerminan Moral Positif dalam Cerita-cerita Rakyat Melayu* by Mohd, Nasir, Muhammad, et. al (2014) found out that a positive moral reflection of honesty shown by the Malay folklore can shape a person is telling the truth, trust and sincerity.

While Roslina (2014) through a study entitled *Interaksi Sosial dalam Penyampaian Cerita Rakyat Melayu* shows the range of the mandate that can shape an audience of readers to act in a positive manner such as altruism, helping, honest, obedient and loyal, sympathetic and responsible. In addition, Roslina (2013) through a study entitled *Komunikasi Dua Hala Terancang Satu Aplikasi dalam Penyampaian Cerita Rakyat Melayu* found that the role of storyteller as a source of information to the receiver also can act as an educator. For example, the good manners that include such respect, courage, patience, politeness and so on through the Malay folklore can be applied by the recipient in a real-world audience.

Next, Abdul (2013) through a paper entitled *Analisis Nilai-nilai Akhlak Islam dalam Kumpulan Cerita Rakyat Anak Hantu* also showed the good values that can be utilized because the moral values are in line with the Islamic morals. Examples of such moral values are praying, praying, reciting the Qur'an, trusting, being grateful and believing in God's decree. Next, Efrizal (2012) through a PhD dissertation titled *Kajian Estetika Dalam Cerita Rakyat Melayu Kuantan Riau Indonesia* shows the aesthetic value that includes the value of culture, the faith, the customs value from the point of courtesy, moral and civil values. Studies done by him include the manners such as believe in Allah, politeness, and respect in Malay folklore called Kuan-Sing. Thoroughly, earlier studies showed a trend of researchers to unlock the character, values, identity and ethics through the oral tradition of the corpus of Malay folklore. Thus, this study is quite different from the findings of the previous studies because this study focuses on *Hikayat Musang Berjanggut* (1997) which is loaded with elements of manners and good values based on Islam.

Research Methodology and Manners Approach based on the thinking of Syed Naquib Al-Attas (2001)

This study is an analysis of primary sources of traditional Malay literature of *Hikayat Musang Berjanggut* (2007) being studied and introduced by Mohd (2007). This study applies a descriptive analysis method based on Syed's (2001) thinking based on the Manner Approach. This study can produce a meeting point between morality and manners. Thus, the application of the Manner Approach based on Syed's (2001) thinking is very relevant to unravel the elements of manner in *Hikayat Musang Berjanggut* (1997). This is due to, Manner Approach

based on Syed's thinking (2001) has some ideas towards achieving a civilized human being. The concept consists of understanding religion, understanding justice, understanding knowledge, understanding culture and the position of religion, understanding freedom, morals and moral practices, understanding language, understanding literature and art, understanding reason and secular understanding and secularism.

The manner approach based on Syed's (2001) thinking through this study only focuses on ideas related to understanding religion, understanding knowledge and understanding justice.

Understanding Religion

According to Syed (2001), understanding religion includes human beings who are indebted to Allah SWT. From this point of view, human beings are indebted to Allah SWT because Allah SWT has created human beings from 'there' to 'none'. Allah SWT also bestows various blessings on His servants. It is as Allah says in surah al-Nahl (16:18) means "If you want to count the favours of Allah, of course you cannot count them (because too many)".

The statement shows that human beings are much 'indebted' to God. Thus, by understanding the religion explains that Muslims are required to settle their debts to Allah SWT. The debt of a Muslim man to Allah SWT includes a debt of gratitude which explains that every Muslim is required to carry out all of His commands and abandon His prohibitions. This is in line with the statement of Syed (2001) who explained that every human being must surrender themselves to Allah SWT and obey His commands. The statement explains that, the act of surrendering to Allah SWT requires every human being to have a soul filled with noble religious ethics. Thoroughly, every human being who adheres to the understanding of religion also has a noble and civilized morals. Understanding religion can be described as the following figure:

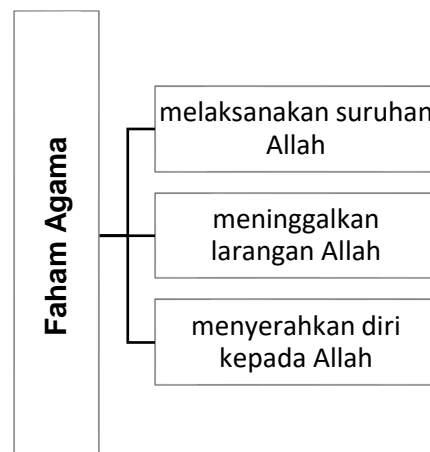


Figure 1: Understanding Religion

Understanding Justice

The manner approach also consists of elements of understanding justice that shape a civilized human being. Understanding justice is closely related to understanding religion and plays a role in forming people with noble morals. Understanding justice stipulates that justice is not only done to other human beings or society but the ultimate justice is justice to oneself.

Justice towards oneself means surrendering oneself to Allah SWT and obeying His commands. Understanding justice can be illustrated as the following diagram:

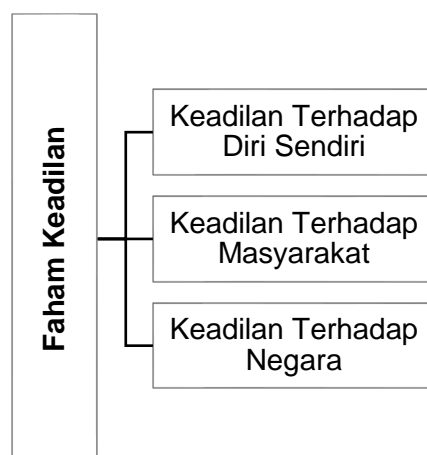


Figure 2: Understanding Justice

Based on the diagram above, Syed (2001) explains that a Muslim who wants to be called a well-mannered human being must first be fair to himself. After being fair to himself, a Muslim need to do justice to society and justice to the country. Justice towards oneself is the main basis for the formation of morals and character of a Muslim. Thus, a Muslim's obedience to Allah SWT is the core of the formation of the morals of a Muslim individual. In this context, understanding justice demands that a Muslim to be fair to himself first. Once a Muslim is fair to themselves, then they can be fair to society and the country. This is in line with the opinion put forward by Tengku & Salinah (2012) who explained that the key to moral principles in Islam is fairness to oneself. This is due to the morality as a behaviour that describes the attitude of the personality to form a perfect life based on the rules that Allah SWT has set.

Understanding Knowledge

Understanding knowledge is the framework of thought of Syed (2001) which describes the religious knowledge as the basis of life. According to Syed (2001), understanding knowledge is the basis for the formation of manners in every human being. Understand the knowledge meant in this context does not refer to science and technology. However, understanding the knowledge from the Islamic point of view, a good human being will be aware and repent of his responsibility to Allah SWT. For example, fulfilling justice for himself, society, country, striving to deepen his religious knowledge, striving to improve his every behaviour and always nurturing himself towards the perfection of a virtuous human being. Based on the principle of understanding knowledge, Syed (2001) divides knowledge into two parts as in the following figure:

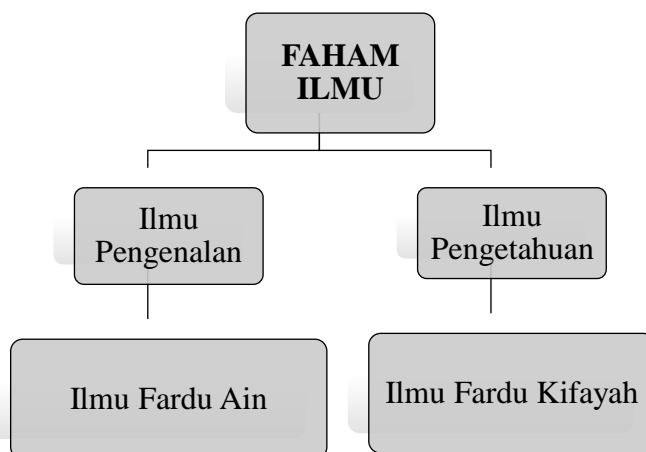


Figure 3: Understanding Knowledge

Based on the diagram, Syed (2001) divides knowledge into two parts, namely introductory knowledge and knowledge. Syed (2001) explained that knowledge should be limited to the limits of use and understanding guided by the ultimate purpose of the claim. Suppose knowledge is not limited to the limits of use as well as understanding guided by the ultimate purpose of the claim. In that case, human beings will continue to be vague and full of suspicion. Therefore, knowledge must be referred to the knowledge of introduction first so that every decision and action taken is not contrary to the rulings and orders of Allah SWT. Syed (2001) also emphasizes that knowledge of identification has a close relationship with morality and character. Thoroughly, this is the reason for the understanding of knowledge towards the formation of manner or civilized human beings.

As such, the principles put forward through the Manner Approach by Syed (2001) can explain the phenomenon of the formation of manners in every human being. The principle is basically based on the command of Allah SWT which is a guide to every human being. Thus, every Muslim who carries out the commands and orders of Allah, will encourage him to behave in a noble manner and apply positive things in himself.

Thoroughly, the principles of understanding religion, understanding justice and understanding knowledge shown through the Manner Approach by Syed (2001) can be used as a guide among Muslims. These principles should be understood and applied in daily life towards the formation of manner in human beings. Therefore, *Hikayat Musang Berjanggung* (2007), which is dissected through the Manner Approach (2001), can prove that the heritage treasures serve to entertain and educate through the element of manner as a guide in real life.

Hikayat Musang Berjanggung

Mohd (2007) explained that *Hikayat Musang Berjanggung* is a story told by R.O Winstedt in part ii, *Farcical Tales, Papers on Malay Subjects* (1923) recorded and maintained by Raja Haji Yahya bin Raja Muhammad Ali, Penghulu Chenderiang, Perak. R.O. Winstedt also published the tale in the *Journal of the Straits Branch of the Royal Asiatic Society*, 52 (1908). This study uses primary data *Hikayat Musang Berjanggung* studied and introduced by Mohd (2007). The basic thing that is focused through this story is the element of humour that revolves around the events brought about by the heroine character. Her heroic character is portrayed as a wise woman using various tricks while fending off the temptations of magnates who want to

accompany her. The incident happened when her husband went out into the forest to look for the "bearded fox" at the request of his father Raja Syahriman. In addition to the element of humour, *Hikayat Musang Berjanggal* (2007) also inserts a message that includes aspects of manners as a vehicle of education and teaching to the community.

Findings and Discussion

Hikayat Musang Berjanggal (2007) derived from Malay folklore stories that contain a variety of manners as well as elements to guide society in real life. This coincided with the opinion of Ismail (1986: 50) explains that the purpose of Malay humour story is to provide education to the community.

The symbols in the message conveyed through *Hikayat Musang Berjanggal* (2007) are translated by the audience of readers into the form of meaning and then permeate into their souls. Later, the message's meaning, such as the importance of manners, brings awareness to the readership and then applied in real life. For example, *Hikayat Musang Berjanggal* (2007) tells the story of its main character, Kamalul Arifin, who travels to find a wife who has the characteristics of 'woman' but not 'female'. The characteristics of 'woman' and 'female' have their own meaning and her will has been submitted to her father. Therefore, his father asked Kamalul Arifin to find the wife he meant and the search was given a period of one year. During his adventure, Kamalul Arifin went through various conflicts of obstacles and tests. However, in the end Kamalul Arifin has met a woman who has the characteristics of his dreams. The woman was named Dang Seri Arif Laksana. During the adventure period, various questions and noble behaviours such as decent and good manners are shown through the character of Kamalul Arifin as well as various characters in the story.

Elements of Manners in the Hikayat Musang Berjanggal (2007)

Through *Hikayat Musang Berjanggal* (2007) the community of readers consisting of various groups such as children, adolescents, adults and the elderly can gain benefits to be applied in real life. Among the manners shown through *Hikayat Musang Berjanggal* (2007) are manners towards Allah SWT, manners towards parents, and manners in social relationships.

Manners towards Allah SWT

Based on the Malay humour story of *Hikayat Musang Berjanggal* (2007), elements that are inserted through authorship manners is manners towards Allah SWT. Islam obliges every Muslim to always practice manners towards Allah SWT. Among the examples of a Muslim's manners towards Allah SWT is to carry out His commands and abandon His prohibitions, trust in Allah SWT, pay zakat, recite dhikr, be patient with the test of Allah SWT and fear Allah SWT and so on. The thing signifies the servant's love for his Lord.

Trust in Allah SWT

Through *Hikayat Musang Berjanggal* (2007) authorship, manners towards Allah SWT are to trust in Allah and carry out His commands. This is in line with the opinion of Munif (2015: 140), holding on to Islam as a religion (religious adherence) is suitably referred to as a social process, while good deeds fit under discourse practice and text features. Social process, discourse practice and text feature are the process and the product of faith (iman).

A Muslim need to know the importance of trusting in Allah SWT and doing every command of His. The attitude of trusting in Him signifies complete trust in Allah SWT and accepting all His letters and provisions. 'Tawakal' means surrendering to the provisions and destiny that

Allah SWT has set. Through *Hikayat Musang Berjanggal* (2007), the character of Kamalul Arifin is narrated as a prince who attaches great importance to manners towards Allah SWT. When Kamalul Arifin travelled looking for a woman to be his wife, Kamalul Arifin only trusted in Allah SWT, ready to face challenges, dangers and obstacles. This describes the character of Kamalul Arifin trusting that is surrendering to the provisions and destiny that Allah SWT has set. Example of excerpt:

Maka ia pun lalu berjalan seorang dirinya; masuk hutan, masuk padang keluar padang; naik gunung turun gunung, menyerahkan dirinya kepada Allah Subhanahu Wa Ta'ala. Seketika berjalan hari pun petang; dengan takdir Allah teruslah ia ke sebuah dusun orang.

(*Hikayat Musang Berjanggal*: 205)

Translated as:

So he walked alone; enter the forest, enter and exit the field; up and down the mountain, surrendering himself to Allah Subhanahu Wa Ta'ala. A moment of walking day and evening; by God's destiny he continued to a hamlet of people.

(*Hikayat Musang Berjanggal*: 205)

The excerpt shows Kamalul Arifin facing various difficulties during his adventure to find his dream wife. During the adventure, Kamalul Arifin faced difficulties in trekking through the bush, through the fields and up and down the mountain to achieve his desire. Although Kamalul Arifin faced difficulties during his adventure, but he trusted and surrendered his fate to Allah SWT. Therefore, by the destiny of Allah SWT, Kamalul Arifin has found a safe place and allowed him to rest. The place is a hamlet area owned and inhabited by kind people. The kind person gave permission to Kamalul Arifin to ride and rest in the hamlet.

The event clearly shows that belief and belief in Allah SWT should be practiced in the life of a Muslim. Allah SWT is very merciful and loves each of His servants. Every Muslim should practice trust and believe in Allah SWT because Allah SWT will not disappoint each of His servants. Kamalul Arifin's patience and trust in the face of difficulties and difficulties in his adventure has produced good. Kamalul Arifin was given help by Allah SWT. Thus, the attitude of trust is a manner that are highly demanded in Islam. Allah SWT will bless any hardships and difficulties faced by a person who trusts with goodness.

According to Syed (2001: 30), trusting in Allah signifies that a Muslim has implemented his religious understanding. Through the Manner Approach, every human being is required to implement his religious understanding to achieve the level of a manner human being. This can encourage a Muslim to fulfill his debt to Allah SWT. The debt that is meant is the debt of a person's kindness to Allah SWT who has created man from nothing to nothing. In relation to that, the human being who surrenders himself to Allah SWT is considered to have fulfilled his debt. A person who fulfills his debt indicates that a person has a noble soul and has a noble religious ethics. Indirectly, noble and civilized morals will flourish in the soul of every human being who adheres to religious understanding.

Carry out His Commands and abandon His Prohibitions

Malay humour stories of *Hikayat Musang Berjanggal* (2007) show a Muslim's manners to Allah Almighty that is fulfilling all of his leaving his ban. Allah SWT's command is obligatory for each of His servants, while things that Allah SWT forbids are forbidden to do. A Muslim

who carries out all the commands of Allah SWT will be rewarded. Among the commands that every Muslim must perform are the five daily prayers, fasting in the month of Ramadan, paying zakat obediently and not disobey His commands.

Based on the Malay humour stories of *Hikayat Musang Berjanggung* (2007), courtesy of God is carrying out His commands such as praying five times a day. Those who do not perform the obligation of prayer are considered disobedient and rebellious to Allah SWT. Allah SWT's words in surah Taha, verse 14 means: "Indeed, I am Allah; there is no god but Me; therefore, worship Me, and establish prayer to remember Me". The word of Allah SWT means that every servant should perform prayers as a sign of remembering Him. This is in line with the issue of manners that requires every Muslim to carry out all of His commands. For example, the character of Kamalul Arifin is described as a person who has manners because his obedience will command of Allah SWT. This is shown through his behaviour that immediately performs prayers when the time comes. Kamalul Arifin's actions are shown in the following excerpt:

"Maka Kamalul Arifin pun mandi, serta mengambil air sembahyang, lalu naik ke rumah sembahyang maghrib."

(Hikayat Musang Berjanggung: 205)

Translated as:

"So Kamalul Arifin took a bath, and took the ablution, then went up to the house for maghrib prayer."

(Hikayat Musang Berjanggung: 205)

The excerpt shows the character of Kamalul Arifin, who has manners towards Allah S.W.T., which is to perform his responsibilities as a Muslim. Kamalul Arifin's manners towards Allah S.W.T. are shown through his actions in taking ablution and performing Maghrib prayers. Kamalul Arifin's attitude shows his fulfilment as a civilised human being based on the framework of understanding religion. He surrendered himself to Allah S.W.T. and equipped his soul with good and noble values. The example of an excerpt:

"Seketika tidur, hari pun siang. Kamalul Arifin pun bangun lalu sembahyang subuh serta bersiap hendak berjalan, berkhabarkan kepada orang tua itu.

(Hikayat Musang Berjanggung: 205)

Translated as:

"While sleeping, the day is sunny. Kamalul Arifin woke up and performed Subuh prayer, then get ready to walk, he told the old man."

(Hikayat Musang Berjanggung: 205)

Apart from that, Kamalul Arifin also maintained his manners towards Allah S.W.T. through obedience in carrying out His commands. The excerpt shows Kamalul Arifin's behaviour, who immediately performed the Subuh prayer. After waking up from sleep, Kamalul Arifin immediately fulfilled his responsibility as a Muslim to perform prayers. The action proved that he fulfils the demands of understanding knowledge and has knowledge of identification. The identification knowledge is a *Fardhu* knowledge that every Muslim must learn. Kamalul

Arifin's action, who immediately performed the Subuh prayer, showed that he deepened his knowledge of *Fardhu Ain* and understood his responsibilities as a servant.

It is clear that Kamalul Arifin is a Muslim who maintains his manners towards Allah S.W.T. Kamalul Arifin is portrayed as aware of his responsibilities as a Muslim. The author also describes the character of Kamalul Arifin, who realised the importance of carrying out His commands. If he disobeys, he will receive the punishment promised by Allah S.W.T. Thus, the demand to understand the knowledge possessed by the character of Kamalul Arifin can indirectly cultivate noble values in the readers always to obey His commands such as having good manners and morals. As a result, *Hikayat Musang Berjanggal* (2007) shows the element of manners towards Allah S.W.T.

It is an obligation that needs to be implemented by every Muslim. The character of Kamalul Arifin is the character of a Muslim who is obedient to the commands of Allah S.W.T. Indirectly, society will understand that the command of Allah S.W.T. cannot be abandoned arbitrarily because Allah S.W.T. promises such a painful punishment to His disobedient servants. The question of the importance of preserving manners through *Hikayat Musang Berjanggal* (2017) proved that Malays had the system or regulation in all aspects of daily life since the traditional era.

Manners towards Parents

Hikayat Musang Berjanggal (2017) also displays manners towards parents that the readers can emulate in real life. Respectful treatment of parents is something that children should emulate towards their parents. According to Marwan (1950), children need to perform good manners towards their parents because Allah S.W.T will reward children. On the other hand, Allah S.W.T. is very angry with an uncivilised child or rebellious against his parents. Marwan (1950) also stated that there are several elements of manners that must be implemented by each child towards their parents. These manners are an obligation that must be performed by every child towards their parents. For example, the etiquette that should be applied to their parents is not to call parents by 'name' only, be responsible for the welfare and life of both parents, speak politely and gently, obey parental orders as long as not contrary to His prohibitions, be humble and always devoted to parents. The words of Allah S.W.T. means:

“Dan katakanlah kepada keduanya perkataan yang mulia dan rendahkanlah dirimu terhadap keduanya dengan penuh kasih sayang. Dan katakanlah, “Wahai Rabb-ku sayangilah keduanya sebagaimana keduanya menyayangiku di waktu kecil.”
(Surah Al-Isra': 24)

Translated as:

And lower unto them the wing of humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up.”
(Surah Al-Isra':24)

The word of Allah S.W.T. describes His command, that is, each of His servants needs to be humble towards parents and love them wholeheartedly. Based on *Hikayat Musang Berjanggal* (2017), the character of Kamalul Arifin is a person with noble and civilised character towards his father, Raja Syahrman. For example, Kamalul Arifin was a civilised person when talking to his father. The author portrays the character of Kamalul Arifin, who has manners towards his father when he speaks politely and gently. Kamalul Arifin also

obeyed his parents' orders as long as it was not against His prohibitions, was humble and always devoted to them.

Obey Parental Orders

Obedience to parents is a child's manners towards parents. Such treatment is very important in the teachings of Islam. According to Roslina (2014), obedience is an act that follows orders, regulations, laws and so on. As outlined by Islam, Obedience is compliance as long as it is not contrary to His prohibitions. This means, if parents ask their children to violate the commandments of Allah S.W.T., then a child must disobey. This is in line with the events of Kamalul Ariffin, who was an obedient son to his father. Based on *Hikayat Musang Berjanggung* (2017), Kamalul Arifin is described as a character who is very obedient to his parents' orders. This is evidenced by the characteristics of Kamalul Arifin, who did not object and always followed the instructions of his father, Raja Syahruman. Raja Syahruman has ordered his son, Kamalul Arifin, to travel to find a wife equivalent to the term '*Perempuan*' and not '*Betina*'. The terms '*Perempuan*' and '*Betina*' have different meanings. The author shows an image that carries a specific meaning that '*Perempuan*' is a good woman and takes care of her dignity while '*Betina*' is a woman who misbehaves and does not know how to take care of her dignity. Referring to this, Raja Syahruman has given one year to his son, Kamalul Arifin, to travel and find a wife who is meant to be a '*Perempuan*'. The message of Raja Syahruman symbolises his desire for a suitable heir as the image of a '*Perempuan*' which carries the connotation of a noble and dignified woman. Kamalul Arifin did not object to his father's instructions but obeyed his father's instructions and wishes. Acts of obedience to his father's orders as in the following excerpt:

"Hatta setelah didengar oleh Kamalul Arifin akan titah baginda itu, maka ia pun menyembah seraya berdatangkan sembah, Ampun Tuanku, beribu-ribu ampun! Sembah patik didik yang hina harapkan diampun. Dijual jauh, digantung tinggi, dibakar hangus direndam basah. Maka adalah seperti titah duli Tuanku itu teramatlah sebenarnya dan sedia terjunjung di atas jemala ubun-ubun patik akan ampun kurnia anugerah Duli Yang Maha Mulia itu."

(*Hikayat Musang Berjanggung*: 204)

Translated as:

"Even after being heard by Kamalul Arifin about the king's command, then he has obeyed and coming for audience, "Begging Your indulgence and may it pleases Your Majesty. Sold away, hung high, burned charred, soaked wet. Therefore, it is as if Your Majesty's command is very true and ready to be upheld on my responsibility for the forgiveness of His Majesty's grace."

(*Hikayat Musang Berjanggung*: 204)

The excerpt shows Kamalul Arifin, who was very obedient to his father's orders, Raja Syahruman. Kamalul Arifin obeyed his father's order without protest, yet he humbly obeyed. Kamalul Arifin's actions clearly show the understanding of justice, that is, he is first fair to himself so that he is able to shape his noble behaviour. Kamalul Arifin understands that obedience to his father is obedience to Allah S.W.T.'s command, which requires His servants to obey and love both parents. Thus, by obeying his father's orders, Kamalul Arifin was fair to himself. By understanding justice, a person who is fair to himself will indirectly be fair to

society and the country. Based on the event, Kamalul Arifin understood that a fair attitude towards himself would obey his father.

Next, manners towards his parents will bring benefits to him as well as advantages to his father. Indirectly, his subjects and his state also benefited from his noble deeds. This is in line with the opinion of Syed (2001), who stated that to be a civilised human being, each individual must first be fair to himself. Fairness towards oneself is very important because the main agreement of every human being is with his God, Allah S.W.T., then followed by society and the country.

Thus, the most important obedience of a human being is obedience to Allah S.W.T. A person who is fair to himself will surely be a civilised and virtuous human being. Fair literally means putting something appropriate in its position. This is in line with the actions of Kamalul Arifin, who was first fair to himself. Obedience to parents is one of the things demanded by Islam's teachings and proves that the community has a system of rules and is helpful in their daily lives.

Through *Hikayat Musang Berjanggal* (2007), the character and character of Kamalul Arifin, who is obedient to his father, can produce the pleasure of parents who promise happiness. Honourable treatment based on Islamic teachings has been passed down and strengthened among the Malay community since the advent of Islam. Thus, the traditional Malay literary genre authorship concerns the life of the Malays community, which is rich in the tradition of manners to behave and speak. Reality proves that the community has had a tradition of rules in their daily lives. However, it is contrary to the statement of Swettenham (1993), which stated that the community does not have a system or regulation in all aspects of daily life.

Be Gentle When Talking to Parents

Communication is a process to convey information and meet the needs and desires of self, family and society. Thus, good communication can form a good and harmonious relationship between individuals, families and society (Jumali, Khaidzir & Shaharuddin (2012). For example, a child's manner towards parents is to speak gently to both. Speak gently means not being rude, even using kind words, a low tone of voice and not offending the parents. Based on the *Hikayat Musang Berjanggal*, Kamalul Arifin's attitude is described as a young man who is polite and gentle when talking to his father. The example is as follows:

...Maka Kamalul Arifin menyembah baginda serta mencium tangan baginda serta menyahut titah baginda dengan lemah lembut bunyi suaranya, katanya, "Seperti titah tuanku patik junjunglah." Seraya ia memberi hormat kepada raja-raja, orang besar-besar sekalian;

(Hikayat Musang Berjanggal: 204-205)

Translated as:

... So Kamalul Arifin has an audience with His majesty and kissed His hand and responded to His command with the gentle sound of his voice, he said, "As Your majesty commanded, I obeyed." Then he paid homage to kings, nobles;

(Hikayat Musang Berjanggal: 204-205)

The excerpt describes Kamalul Arifin's actions when responding to his father's orders politely. This was shown when Kamalul Arifin bowed to his father before he left the palace

to find a 'woman' as his wife. As a sign of respect for his father, Kamalul Arifin also kissed his father's hand and spoke very softly and did not hurt others. Kamalul Arifin's actions show the intrapersonal awareness he has. Basically, a soul filled with love for Allah S.W.T. can produce noble deeds such as obedience to parents. This is in line with the Manners Approach based on Syed's Thinking Framework (2001), which stated that manners towards parents is a knowledge of the 'Knowledge of Identification'.

In describing the phenomenon, the authorship of *Hikayat Musang berjanggut* (2007) can describe the fulfilment of understanding the knowledge possessed by the character Kamalul Arifin to be used as a guide among the readers. Through *Hikayat Musang berjanggut* (2007), 'knowledge of introduction', which is the knowledge of *Fardhu Ain*, is shown as the knowledge that is obligatory on every Muslim. For example, the character of Kamalul Arifin is portrayed as a son who realises that obedience to his parents will bring happiness to himself, his parents, society and the country. Thoroughly, the knowledge of identification possessed by Kamalul Arifin caused manners and noble morals to be firmly embedded in him. The noble deeds shown through the character of Kamalul Arifin are examples and guides to the readers. The story illustrates the importance of a child's obedience to his parents so as not to get Allah's wrath and anger S.W.T. Indirectly, *Hikayat Musang Berjanggut* (2007), which describes the manners towards parents can produce a person with a noble personality.

Manners in Social Life

Hikayat Musang Berjanggut (2007) also displays events that can be used as a guide in living a social life or doing social interaction. In living a social life, each individual does not just interact, that is, greet each other, but also needs to interact in a civilised and polite manner towards forming a harmonious society. Marwan (1997) explained that manners in social life are the relationship between individuals. The relationship between such individuals takes place in a harmonious Muslim society and is bound by the same rules. This is due to implementing individual responsibilities towards other individuals, maintaining good morals and avoiding bad morals. For example, the authorship of *Hikayat Musang Berjanggut* (2017) clearly displays the question of manners in social relations. For example, when conducting social interactions such as visiting someone's house, visitors need to ask for permission before entering the house they are visiting. In addition, the act of visiting each other should be a practice in life to strengthen the relationship between the communities. The following are the manners in social life, which include asking permission to enter the house visited and visiting each other to strengthen friendship among the community.

Ask For Permission to Enter another Individual's Residence

Marwan (1997) stressed that manner in social life is a person's noble behaviour when visiting his neighbors. A Muslim must seek the permission of the host before entering one's residence. This is because permission needs to be asked to every homeowner, even if they consist of parents, siblings and close acquaintances. Asking permission before entering another individual's residence is very important so that the residence owner is ready to receive visiting guests. In addition, the homeowner or landlord can prepare physically, emotionally and mentally. For example, through *Hikayat Musang Berjanggut* (2007), the author shows the character and characteristics of Kamalul Arifin, who has manners when visiting someone's house. Kamalul Arifin had asked permission from the host before entering their residence. That event is shown as the following excerpt:

“Ayuhai encik tuan rumah, bolehkah sahaya tumpang bermalam di sini?” maka jawab orang tua yang empunya rumah, “Boleh, ayuhai anakku orang muda marilah naik.” Maka Kamalul Arifin naik ke rumah lalu meletakkan dukungannya seraya bertanya perigi, lalu ditunjukkan oleh orang tua itu.

(Hikayat Musang Berjanggut : 205)

Translated as:

“Oh, Mister Homeowner, can I stay overnight here?” then the old man who owns the house replied, “Yes, my son, young man, let us go up.” So Kamalul Arifin went up to the house and put his belongings while asking for a well, then the old man showed it.

(Hikayat Musang Berjanggut : 205)

The excerpt describes the event of Kamalul Arifin, who travelled to find a wife. During his adventures, he had discovered an inhabited hut. However, Kamalul Arifin had first asked permission from the owner of the hut before entering it. Kamalul Arifin asked permission from the owner of the hut in a polite and gentle tone. This has caused the hut owner to give Kamalul Arifin to take shelter and spend the night at his house.

Manners in social relations is one of the knowledge contained in the identification knowledge. The identification knowledge is *Fardhu Ain* knowledge that is obligatory on every Muslim. Without the guidance of revelation, human beings will indeed act contrary to the law of Allah S.W.T. This can be seen through the opinion submitted by Mohd (2012), who stated that a wise man is a man who has the ability and capability to think to be able to solve a problem. This statement means that a wise man will think first before doing an action so as not to be contrary to the law of Allah S.W.T. For example, the attitude of Kamalul Arifin is described as a civilised young man and has an awareness of respecting the homeowner. The importance of manners before entering one’s residence needs to be exercised by a Muslim, in particular. The event can describe the existence of understanding knowledge in Kamalul Arifin.

The existence of understanding knowledge in Kamalul Arifin is the reason that makes him a civilised person. Thus, the author describes the character and characteristics of Kamalul Arifin, who realised that manners in social relations would bring harmony and peace to a society. In addition, the knowledge of identification possessed by Kamalul Arifin can produce manners and noble morals in him. It proves that the tradition of the Malay community has had a system or regulation in all aspects of daily life. The life of the Malay community served by the storyteller or author is a social communication that functions as social control. According to Roslina (2017), the storyteller’s relationship with society displays the function of messages channelled to society as social communication and social control, awareness of values and ethics in societal life.

Visiting Each Other to Strengthen Relationship

Through social interaction, close relationships between communities can be implemented if every member of society practices excellent and noble deeds. For example, a harmonious society will be formed because visiting each other can strengthen the relationship. The practice is highly encouraged because it can strengthen the brotherhood between individuals. Visiting each other is one of the main elements in producing a harmonious life and a prosperous society.

Marwan (1997) stated that a person wishing to make a visit should have no personal interests or other selfish motives. In addition, the homeowner or host needs to accept and respect the guest's visit so that the guest does not feel embarrassed. Malay humour story *Hikayat Musang Berjanggung* (2017) shows harmonious social relations. It can bring awareness to the readers of the importance of social relationships to create peace and well-being among families and communities. For example, Kamalul Arifin desired to strengthen the bond of the relationship and he returned to his father, whom he had left for a year. Kamalul Arifin's actions can strengthen family ties. Example of excerpt:

“Ayuhai adinda Dang Seri Arif Laksana, yang kakanda ini InsyaAllah yang ada ini mudah-mudahan hendak bermohon balik kepada adinda! Jikalau ada sudi adinda, maka adinda pun hendak kakanda bawa juga balik sekejap mendapatkan raja kakanda dan berjumpa orang tua.
(Hikayat Musang Berjanggung : 223)

Translated as:

“Oh dear Dang Seri Arif Laksana, I am InsyaAllah, who is here, hopefully, wants to ask permission to go back from you! If you are willing, I also want to bring you back for a while to get my king and meet my parents.
(Hikayat Musang Berjanggung : 223)

The excerpt shows the event of Kamalul Arifin, who wished to visit his father and mother, whom he had long left behind. After successfully getting a 'woman' as his wife, Kamalul Arifin wants to go home to meet his father and mother. The return of Kamalul Arifin and Dang Seri Arif Laksana was greeted by his father, Raja Syahrman, with a lively atmosphere. The understanding justice possessed by the character of Kamalul Arifin is based on the awareness of the importance of justice. This is in line with the Manners Approach based on Syed's Thinking Framework (2001).

Thoroughly, justice for oneself can finally establish peace and well-being between oneself towards his wife, father, mother and society. Understanding justice stipulates that in order to achieve a virtuous human being, every human being must be fair to himself or herself first. Thus, it can form the harmony of society and the country as a whole. According to Awang (2009), Islam consists of a network of elements that are interconnected with each other. The linkage occurs between the physical, spiritual, knowledge and charity, the world and the hereafter. This shows that understanding of religion requires a person to obey Allah's commands because Islam is a religion that leads to the perfection of a civilised and virtuous person.

Conclusion

Hikayat Musang Berjanggung (2007) clearly shows the value of manners, namely manners towards Allah S.W.T., manners towards parents, manners of husband and wife and manners in social relationships. A message that carries the meaning of the importance of manners in daily life can instil good values among the readers and be practised in daily life. Indirectly, the manners embedded in society can form good values that bring happiness in this world and the hereafter. This is in line with the Manners Approach based on Syed's Thinking Framework (2001), which emphasises that a person needs to equip themselves with the

principles of understanding religion, understanding knowledge and understanding justice before becoming a civilised and virtuous person.

Thoroughly, the element of manners shown through *Hikayat Musang Berjanggal* (2007) can provide helpful guidance to the readership that is to create love, respect, tolerance and prudence in oneself, and increase one's self-esteem. It can result in a civilised society. Thus, this study indirectly refuted allegations that Western scholars opinion stated that the Malay folklore only serves as mere entertainment, does not contain the beneficial and is full of nonsense. The study found that *Hikayat Musang Berjanggal* (2007) is loaded with manners elements that can guide the Malay community towards civilised and virtuous human beings. Thus, the traditional genres such as *Hikayat Musang Berjanggal* (2007) should be regarded as Malay literary works that have the power to build a human civilisation.

Theoretical and Contextual Contribution of This Research

This study has identified the politeness elements in *Hikayat Musang Berjanggal* (2007) and analyses the politeness elements based on the Thinking Framework of Syed Naquib al-Attas (2001). The study found that *Hikayat Musang Berjanggal* (2007) is loaded with manners elements that can guide the Malay community towards civilised and virtuous human beings. The element of manners shown through *Hikayat Musang Berjanggal* (2007) can provide helpful guidance to the readership that is to create love, respect, tolerance and prudence in oneself, and increase one's self-esteem. Therefore, the traditional genres such as *Hikayat Musang Berjanggal* (2007) should be regarded as Malay literary works that have the power to build a human civilisation.

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