VIRTUOUS EDUCATIONAL VALUE IN THE COMPARATIVE TEXT ANALYSIS BETWEEN 100 MALAY PROVERBS AND THREE-CHARACTER CANON (三字经)

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ABSTRACT

Traditional poetry is defined as a creative work full of metaphors, satire, personification, irony and hyperbole. Furthermore, traditional poetry is also a meaningful aesthetic work that contains meaning and abstract literary genre, full of symbolic ambiguity and interpretations. This study was conducted to unravel problems regarding the role of traditional poetry of *100 Pepatah Petitih Melayu* and Three-Character Canon (三sān字zì经jīng) in mobilizing the virtuous educational value. These values were applied through the beauty of traditional poetry. It is based on the styles of language, structure, and meaning that encompasses the entire culture of a nation. The aesthetic of traditional poetry is portrayed to symbolize the personality and treasures of a valuable civilization. The research method used is entirely qualitative through a careful study of articles, books, magazines, and theses. The Abrams Theory (Universe), popularized by M. H. Abrams is applied to comprehensively examine and unravel through an intrinsic element focused on the aesthetic perception of the work by focusing on the objective relationship approach in the literary works. The results of the study found that the two traditional poetry texts were based on the expression gained from experience, observation, sensitivity and knowledge of nature as a reflection of society's cultural background in implicit delivery. Therefore, the formation of virtuous educational values towards the society can shape the children and teenagers personality in respecting the value of knowledge while at the same time able to inculcate the moral values in an individual

INTRODUCTION

Changes in the education ecosystem have created an education gap between rural and urban areas. Therefore, the education system is considered as the

backbone of national development and seen as the primary agenda in providing knowledge and skills to the current and previous generations in order to drive economic growth and to prosper the country. The curriculum developed plays as the clearer role so that it remains relevant in the 4th Industrial Revolution (RI4). It shows the relevance of education and curriculum as the main essence of the education system in various alternatives. (myMetro, 25 June 2018)

Education is like a weapon in human life on this modern age. Knowledge is seen as a revolution to shape a more comfortable life in the future. By having enough knowledge and education, we can live in the present, otherwise we will be left behind and the standard of living will be lowered. In fact, education and skills are very important nowadays because of the high demand in the employment sector." (*Pendidikan Ibarat Senjata dalam Kehidupan*, 2015)

Education played an important role in achieving a quality life because a successful education system is the main indicator to success in changing one's life (*Shahira Ahmed Bazari*, 2019). Furthermore, education acts as a catalyst for a sustainable and stable well-being (*Samruhaizad Samian @ Samion & Azahan Awang*, 2017). As a result, a good standard of education will pave the way for a person to develop positive self-development, as well as the way that knowledge is applied in an education (Watt Zacchaeus, 2015). (*Mohd Khairul Anam Md Khairudin*, 24 October 2018) Literature as a medium of charm in promoting the language and poetry is a work written in a compact, concise, and expressive (Sujarwoko, 2015: 239).

Traditional poetry is defined as the result of creative work full of metaphors, satire, personification, irony and hyperbole. Most philosophical traditional poems have a meaning that can be adapted in real life in the process of human mental development. According to *Arafat Hambali*, (2017), poetry is an arrangement of beautiful words to form a selection of words or expressions that express value and teaching; even traditional poetry is not only beautiful in terms of its language, but also in terms of its valuable meaning.

Therefore, poetry is vital for the reader to understand in order to improve the level of thinking and spirituality of a person or a society. In addition, the text of traditional poetry also has its own unique features in elevating its nation as well as its position of value and existence which has also been recognized by society since time immemorial. Furthermore, the habit of utterance which has the concept of metaphor, satire or hyperbole in daily life makes this traditional poem has an essential role in the educational delivery system of education towards its community.

RESEARCH OBJECTIVES
1.   Identifying the virtuous educational values contains in the text comparison of *100 Pepatah Petitih Melayu* and Three-Character Canon (三字经).
2.   Reviewing the virtuous educational values in the text comparison of *100 Pepatah Petitih Melayu* and Three-Character Canon (三字经).
3.   Analyzing the abilities of Abrams Theory (Universe) in the text

comparison of *100 Pepatah Petitih Melayu* and Three-Character Canon (三字经).

LITERATURE REVIEWS

Most past studies describe traditional poetry in terms of theme, genre and style of language. However, discussions on the application of Abrams theory (universe) in traditional poetry have not much being done before. *Johari Yahaya* (2015) with his study on *Pantun Peribahaa Melayu: Analisis daripada Perspektif Teori Pengkaedahan Melayu* described the community's oral tradition as a courtesy and polite and cultured Orientals. The values and norms of life that are inserted into the container in the form of advice, satire, jokes and the fields of an express feelings. Thus, the results of this study raise traditional Malay poetry as essential to the thinking and discernment, and wisdom of the Malays in the question of belief, culture and the whole lifestyle of the Malays and; as the glory of Malay tradition remained throughout the ages.

Next, on previous studies on the value of education; most studies detail the aspects of character, anticorruption and stylistics. *Nani Solihati* (2017), has conducted a study of *Aspek Pendidikan Karakter dalam Puisi HAMKA*. The study expose the value of character education in instilling positive values as well as to develop attitudes and behaviours. Character education is the process of giving guidance to students or readers to become whole human beings with characters in the Physical, Emotional, Spiritual, and Intellectual dimensions. The value of character education shown in selected poems by *HAMKA* includes the spirit of religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, spirit of patriotism and others. The results of the studies reflects that *HAMKA* poems have a strong character of an education value to convey a meaningful message to society.

Chafit Ulya & Nugraheni Eko Wardani (2020), conducted researched on *Nilai Pendidikan Antikorupsi dalam Puisi Karya A. Mustofa Bisri*. The study used a qualitative descriptive method with data sources in collection of poems 'Aku Manusia'. There are forty seven poems in the book. Nine poems were selected with thematic considerations and the meaning contained. Based on the results of the analysis that has been done, there are seven values of an anti-corruption education quoted from the poem of *A. Mustofa Bisri*; honesty, independence, responsibility, justice, sincerity, simplicity, and self-control. In addition, the value of an anti-corruption in poetry *A. Mustofa Bisri* was also used as a learning material to enrich an anti-corruption literacy on learning appreciation of poetry.

Hasibuan, N.S., Puansyah, I. & Hasibuan, A.Y. (2020), examines a study on *Analisis Cerita Rakyat Mandailing "Sampuraga": Suatu Kajian Pendekatan Objektif dan Nilai Pendidikan Karakter*. The tradition of storytelling has existed since time immemorial before humans knew writing. Folk tales: rich in moral values and local wisdom, became a meaning of communication to teach educational values about life to society. This study used descriptive analytical methods, which is a method that clearly displayed the object under study, as well as describing the data, systematic and accurate. Based on the results of the

study it can be concluded that the principle of objective approach; in the process of applying the elements that make up the literary work. It will be measured from the point of view of storytelling plot, background, character, and style of language. The objective approach in *Cerita Rakyat Sampuraga* there are four values of character education, known as the elements of religion, love, hard work, and honesty.

Elsi Refnia (2019), *Novel Orang-orang Biasa Karya Andrea Hirata Pendekatan Objektif*. This study is based on the elements of character in the novel by *Orang-orang Biasa*. The novel also created a variety of main characters, which is that each character does not dominate the storytelling plot. All main characters will form their storytelling plot. The qualitative methods were used to provide descriptive data and the application of Robert Stanton's theory of structuralism. Among the intrinsic elements that were applied in the objective approach consist of character, background, storytelling plot, theme, point of view, language style, and symbolism. The intrinsic elements are interconnected in shaping the storyline as well as the whole meaning. The relationship shows a combination of characters and a unified plot; as a series of events that shape the storyline and conflict.

Apart from that, there are also past studies that are almost similar to the title of the study, namely *Nilai-Nilai Pendidikan Akhlak dalam Kumpulan Puisi "Aku Manusia" Karya KH. A. Mustofa Bisri* by *Kaokabbuddin, Nur* (2016). The study discussed the spiritual aspects that are the spiritual needs of human beings due to the loss of focus on the progress of civilization. The study also answers the problem of the position of literature; especially poetry, in the process of moral formation. The discussion were stated that poetry and moral education have a close relationship as a process of moral formation of a person's behaviour; because of the existence of beauty and wisdom of poetry. The results showed that the seven concepts of understanding human reality as an implementation of moral education towards oneself; the strength of faith, understanding the concept of the universe, emulating the nature and attitude of the Prophet Muhammad S.A.W., understanding the concept of the reality of death, understanding the reality of religion, cultivating the nature of piety and strengthening the bonds of brotherhood. The findings of these seven answers provide a reference for the Indonesian education system on improving its role as a process of character formation.

RESEARCH METHODOLOGY

The study analyzes the values of moral education in comparison of *100 Pepatah Petitih Melayu* (100 PPM) and Three-Character Canon (TCC), using a variety of techniques and methods of data that can help to measure and analyze any data were obtained. The secondary data collection is obtained from books, journals, articles, reference materials, as well as writing. This method is also classified as a literature review. Library review is critical to obtain information related to the study conducted—the results of the literature review help in finding materials or ideas. Besides, this method can further expand the knowledge related to the topic that will be studied through the results of the library study. This library study is significant to obtain information or materials related to the study, so

that does not mimic or resemble any previous study.

"…objective analysis is not the symptoms related to the aspects of time, aspects of space, aspects of character, point of view, etcetera. but also the connection of these symptoms to the whole meaning of literary works." (Journal of Psychodynamic 4(1), June 2019: 3)

According to Teeuw in Taufik Rahayu (2017), Abrams outlines of literary works can be divided into three categories, the creator of the work, the universe, and the reader. All three categories are the same correlation to literary works. He added that the literary approaches can be classified into four main approaches, Objective (Literary Works), Mimetic (Universe), Pragmatic (Readers), and Expressive (Author).

Meanwhile, according to Ryan Hidayat (2020: 64), literature and history, the meaning of creation is not just an objective but also subjective. The meaning will always change due to its continuous dependence between the interpreter and the object being interpreted. He added that the production of literary works is inseparable from the culture of the time, whether it is self-discovery through text or culture.

Lewis, Leary in Taufik Rahayu (2017: 46), to understand and comprehend a literary work, it should be more focused on the author that is the expressive approach. The relationship between the work and the environment that sets the background of work is called the mimetic approach, where there is an element of imitation of nature in a work creation. Meanwhile according to Leary, the impact on the reader on the work is a pragmatic approach, and most importantly, the work as an artefact is an objective approach.

DISCUSSION ANALYSIS
Discussion analysis focuses on the five categories of noble morals that were categorized as love, unity, morality, hardworking and responsibility contained in both works of texts. Research discussion is further strengthened by Abrams (Universe) theory to unravel each of these passages.
Love
The meaning of love and affection is the nature or attitude of loving and respecting each other, especially towards the creatures created by God based on conscience. This feeling of love needs to be nurtured regardless of race, social status, skin colour or age. According to Self Transformation Expert, *Prof. Dr. Muhaya Mohamad* during the *Tarbiah Show* on *IKIM.fm* at 10.a.m. every Friday; she shared about self-transformation concerning the high value of love in a person as a catalyst for the whole aura of goodness. Strictly speaking, one's actions, deeds, thinking style, response are driven by the value of love.

The nature of love itself is part of the attributes of Allah S.W.T. such as *Al-Rahman* (Most Gracious) *Al-Rahim* (Most Merciful), *Al-Salam, Al-Muhaimin* (Most Preserving), *Al-Ghaffar* (Most Forgiving) and *Al-Wahab* (Most Giving). The words of Allah S.W.T. which means, "Indeed, Allah is The Most Merciful and Compassionate to mankind" (*Surah Al-Baqarah*: 143).

Bagai si kudung dapat cincin
Carik-carik bulu ayam
Melentur buluh biar dari rebung
(100 Pepatah Petitih Melayu, 2010: 97, 21 & 143)

When Huang Xiang was nine years old,
He could warm the mat for his father.
Whoever has love for their parents,
Should be as kind as such.

When Kong Rong was four years old,
He could offer his brothers the biggest pears.
Even if one is quite young,
One should love one's brothers.

There are three ethical disciplines:
That of loyalty between the king and his men,
Of love between father and son,
And of harmony between husband and wife.
(Three-Character Canon, 2006: 15, 16 & 20)

Based on 100 PPM and TCC, the value of love is highlighted as a way to advise the community through the imitation of the concept of nature. All the three expressions emphasize the concept of love by placing the aura of love into the construction of the words of the expression. In conclusion, human nature is very close to goodness and loves good things, in nurturing the value of love in a bond; we can build harmony and in turn build the sustainability of the society and the peace of a nation-state.

Unity
Unity is a concept of unification of communities or races of different categories but has the same goal of peace. This can be seen from the Ministry of National Unity which serves as maintaining and improving racial relations towards national unity (*Kementerian Perpaduan Negara*, 2020).

According to the Deputy Minister of National Unity, Unity is a beautiful blessing. We may have different skin tones, but have the same heart. We may have different traditions, but have the same tastes. We may have different beliefs, but have the same vision. We may have different directions, but have the same goals and objectives. Celebrate differences reinforce similarities and to complement each other. Consensus bring blessings."

Alang-alang menyeluk pekasam, biar sampai ke pangkal lengan
Ke gunung sama didaki, ke lurah sama dituruni
Penyu bertelur seribu senyap, ayam bertelur sebiji riuh sekampung
(100 Pepatah Petitih Melayu, 2010: 87, 131 & 67)

For lack of education,
The nature is in alteration;

And the nurture of the young,
Better be maintained for long.

If a child learns a lot,
He'll succeed in his adulthood.
Not only serving the country,
But also benefiting the people.

People usually bequeath their children,
With boxes of golden bars;
And what I leave to my son,
Is nothing but this scripture?
(Three-Character Canon, 2006: 8, 98 & 100)

The concept of unity that can be gleaned through the three expressions of 100 PPM, It shows the importance of cooperation with each other in creating a spirit of tolerance and mutual respect between races, especially in the environment of racial diversity. The uniqueness in forming multi-racial unity is not only that it is able to enhance the image of a harmonious country but also guarantee the sovereignty and dignity of the country to foreign countries.

However, the concept of unity that can be identified in the TCC is unity in education and helpful attitude. The attitude is applied to the children of the younger generation to develop as human beings who are useful to society in the future. The author questions that the lack of education will lead to the destruction of nature (self)'.

Morality
Moral values or moral importance become a teaching and guidelines in regulating human behaviour in the context of an individual, family, society or country. In addition, in raising the issue of universal moral human life, it is important to ensure the well-being, safety, perfection and happiness of human life.

According to *Datuk Seri Anwar Ibrahim* during a seminar at the International Institute of the Malay World and Civilization Islam (IIUM), "students need to equip themselves with some important characters including ethical, high moral values and balanced principles according to the strength of Islam. Commitment in education is good. That element of humanity is important and now have become one of the serious challenges." (*Sahlizah Mohamed*, 2019)

Gajah binatang besar sudah rezeki ular lidi
Lain padang lain belalang lain lubuk lain ikan
Naga di Laut China digonggong kumbang dibawa lari
(100 Pepatah Petitih Melayu, 2010: 27, 135 & 65)

Without being carved and polished,
A jade can't be a work of art.
If one does not learn,

He'll not know human virtues.

These are called the Ten Doctrines,
That everyone in the world should follow.
To enlighten the school children,
Good methods must be taken.

By digging from the sage's words,
The Book of Music came from the Ritual.
With the National Morals,
And the Grace and the Paeans.
(Three-Character Canon, 2006: 13, 33 & 45)

The expression 100 PPM highlighted the human relationship is inseparable from their belief in *qada' & qadr* of Allah S.W.T.; He created something with its own purpose, as in the proposition. "So do you think, that We created you in play and that you will not be returned to Us? So Exalted is Allah, the True King, there is no god but He, the Lord (who has) the 'glorious Throne'" (*Surah Al-Mukminun*: 115-116).

Morality is basically derived from the Latin word means 'mores'; which carried the same meaning as ethics. Morality refers to the behavior towards the rules that are determined to improve a situation. Moral issues is a form of discipline to describe society in studying, analyzing and criticizing human ethics. Moral judgment depends on the social system, social class and beliefs held by a particular race. It can be seen in the TCC verses that Buddhists will study Confucian to understand the ethics of rules and taboos practiced by their ancestors.

Hardworking
A quote from *Imam Syafiee* in *Prof. Dr. Muhaya Muhammad* (2018), "whoever wants the life in this world, then it must be accompanied by knowledge. And whoever wants the afterlife, also must be equipped with knowledge." That is the nature applied by 100 PPM and TCC (Mother Mencius to her child) about knowledge, "how important knowledge is in life. The presence of knowledge can change lives; from being difficult to being easy, from being insulted to being worshiped, it is all because of knowledge." (*Muhaya Muhammad*, 2018). At the same time making the moral of the story to the community is important to be a knowledgeable person in line with the element of educational values that is want to form a knowledgeable Malaysian society.

In an article written by *Hayati Ismail* on the *Falsafah Pendidikan Teras Transformasi Nasional* in *Utusan Online* (2017), she stated that *Datuk Dr. Amin Senin*, the Ketua Pengarah Pelajaran Malaysia (KPPM) as the Head of Project Management Office (PMO) responsible for developing the *Pelan Pembangunan Pendidikan Malaysia* (PPPM) 2013-2025; he was an individual who mobilized efforts to get feedback on the national education system during the National Education Dialogue held in 2012. Therefore, he fully understands the education policies and initiatives that will place Malaysia among the top three countries

that had the best education system in the world.

Di mulut naga lagi kurebut, Inikan pula di tangan orang
Gajah binatang besar sudah rezeki ular lidi
Itik pulang petang
Naga di Laut China digonggong, Kumbang dibawa lari
Ulat buku
Benih yang baik jatuh ke laut menjadi pulau
Orang mengantuk disorong bantal
(100 Pepatah Petitih Melayu, 2010: 25, 27, 35, 65, 81, 101 & 161)

When her son played truant,
She cut the threads on the loom.

One day, seeing young Mencius run back home playing truant, his mother, who was weaving at the loom, became so angry that she cut off all the threads on the loom. She said to her son, "I'm weaving inch by inch, and if I cut off the threads now, I can no longer weave a piece of cloth. Your learning is the same as weaving cloth. If you fail to accumulate your knowledge day by day, you'll never succeed." Young Mencius was deeply sorry for his deed, and began to make great efforts in his studies, so much so, that he became a great thinker as well as a sage, second only to Confucius.
(Three-Character Canon, 2006: 9)

Responsibility
Ayam pulang ke lesung juga
Kura-kura di atas dahan
Tinggi-tinggi terbang bangau, Hinggap juga di belakang kerbau
Bagai pohon tempat berteduh, Pinggan berisi mangkuk pun penuh
Kalau kail panjang sejengkal, Jangan lautan nak diduga
Kalau takut dilambung ombak, Jangan berumah di tepi pantai
Melentur buluh biar dari rebung
Seperti lilin membakar diri sendiri
Seperti menatang minyak yang penuh
(100 Pepatah Petitih Melayu, 2010: 7, 49, 79, 95, 127, 129, 143, 177 & 179)

Another case is Dou Yanshan,
Who was wise in family education?
He raised his five sons,
And all of them were blessed with fame.

Dou Yanshan, a famous historical figure in the period of Five Dynasties. His real name was Dou Yujun (窦禹钧). Since he lived at the foot of Yanshan Mountain, he was also called Dou Yanshan. He had five sons, whom he raised in such a wise way that all of them became high government officials. This is well-known story of Five Sons, All Ascend.
(Three-Character Canon, 2006: 10)

An example from the above storytelling, *Siti Zainon Ismail* and *Wang Yinglin* wanted to tell the duty of parents in maintaining the welfare of children by carried out the trust to educate and guide their children with high interest, perseverance and determination (*Nor Hartini Saari*, 2010). It is because, parents involvement in shaping children's success globally, formal and informal education should be nurtured in line with the aim set by the Ministry of Education Malaysia; to form a skilled and capable Malaysian society in contributing to the harmony and the prosperity of the family, communities and country. "Know that each of you is a leader, and each of you will be held an accountable for what you lead." - Bukhari's story quoted from *Utusan Online Mohd. Shah Che Ahmad*, (2018).

CONCLUSION

"*Internet of Things* (IOT) or Material Internet in almost all aspects of daily life is different from the Industrial Revolution (IR) 1.0, 2.0 and 3.0. IR 4.0. it is moving fast in line with the rapid development in technological products and smarter automation systems. Additional information and processes to gain knowledge about developing a technology are becoming easier to obtain and learn through the internet and most of it are free." (malaysiakini, 25 December 2018)

History has proven that the Malays and Chinese in the past were rich with written and spoken pronunciation; which is still fresh in the uniqueness of its own. The experience, knowledge and skills embedded in society have been recorded in certain expressions such as poems, sayings, proverbs, numbers, parables and many other traditional forms; which is pleasant to hear because of the inclusion of the rich aesthetic values soldered in it. This work of 100 PPM and TCC is one of the traditional poetry genres inherited by Asian society, probably from prehistoric times.

Analysis from the entire research found some important aspects which influence the comparative analysis of the text of 100 PPM and TCC as a vehicle of education influenced by the experience, observation and knowledge of the community in daily life. Through these influences, society is exposed to environmental factors involved in daily activities such as fishing, agriculture, medicine, flora fauna and the world of the cosmos and then express it in writing works. These symbols are expressed with certain meanings and philosophies.

By examining the texts of 100 PPM and TCC, it highlighted the environmental factors of society born in traditional poetry from both countries. The traditional poetry were contained in the 100 PPM and TCC have the elements of nature, time and society's culture at the time the text was published. The studied of 100 PPM and TCC were selected from an intrinsic and extrinsic point of view to assess the aesthetics contained therein. The mimetic and objective approach from Abrams Theory further strengthens the intrinsic and extrinsic analysis of the work through the symbolic and implicit meanings expressed in 100 PPM and TCC. The result of experience, observation, sensitivity and knowledge of nature became a reflection of the society's cultural background that created the poem through the used of the described natural background.

In general, it can be identified and known that the work of 100 PPM and TCC were indeed qualified to be used as an educational platform to shaped the personality of the generation from childhood to adulthood. Ultimately, the aspect of education through the comparative analysis of 100 PPM and TCC texts should be used in respecting the value of knowledge as well as being able to apply moral values in a person. The formation of identity is the main pillar to form a self-image among the community and raise the name of the country where its people have ethics and discipline that is respected on the world stage.

SUGGESTION FOR FUTURE RESEARCH

1. Metaphor

There are still many conflicting opinions among leading metaphorical researchers, including the widespread disagreement over the scope of metaphors compared to other figurative languages that are still debated by scholars of anthropology and sociology literary. Aspects of metaphorical study not only provide an extensive knowledge to the researcher on the used of allegory, but also can lead the researcher to achieve the purpose of the study by conveying the meaning of the actual metaphor through the text of the studies. Therefore, the metaphorical aspect is the primary suggestion for future studies. It can be explored from the context of the differences between metaphors and other figurative languages. Factors of metaphorical use is also one of the broad aspects of the study and needs to be further deepened.

2. Language Aesthetic

It is also suggested that more metaphorical studies be conducted on the comparison of the two languages to see the differences in the use of metaphors; in terms of the use of different languages or cultural origins. In addition, the use of language aesthetics in terms of conversation between the differences of social status will also make the research data more interesting.

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