



Tunjuk Ajar Melayu: The Development of Halal Tourism in Riau

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Abstract. Riau is one of the leading destinations in the development of halal tourism. Meanwhile, many studies have revealed the damage to Riau's natural environment due to various human activities. On the one hand, the people of Riau have *Tunjuk Ajar Melayu* (TAM) compiled by Tenas Effendy in the form of various advice full of Islamic teachings. TAM should be a reference for a way of life for the Malay community, which is believed to have the potential to be an extended service for the realization of halal tourism in Riau. Then, how is the empowerment of advice in TAM related to the natural environment in developing halal tourism in Riau Province? For this reason, this study aims to explore the benefits of TAM related to the natural environment in an effort to develop halal tourism in Riau through the empowerment of local-based businesses. Various teachings in TAM related to community behavior and environmental conservation are analyzed through three dimensions of critical discourse analysis promoted by Norman Fairclough. The three dimensions are textual, discourse practice, and social practice analysis. A literature review on local-based business empowerment of micro, small, and medium types is also used. This research is expected to minimize environmental damage by introducing the various values of advice in TAM so that halal tourism in Riau can be developed. Textually, TAM contains various advice and trust in saving the natural environment. In discourse practice, TAM influences people's behavior and outlook on life. Meanwhile, in social practice, TAM has the opportunity to be an alignment that is expected to change the behavior of humans living on the Riau Malay Earth to realize harmony in the ecosystem of life. Thus, if the ideology contained in TAM can be applied, halal tourism in Riau Province can continue to be developed.

Keywords: Halal Tourism · Islamic · Malay · *Tunjuk Ajar Melayu* · Critical Discourse Analysis

1 Introduction

1.1 A Subsection Sample

It is highly probable and even obligatory for Indonesia, a country with the largest Muslim population¹, to develop halal tourism. Moreover, the country has a better prospect of

¹ According to the data of The Royal Islamic Studies Center (RISSC), the total number of Muslims in Indonesia is 231.06 million, which is equal to 86.7% of the total population in the country and 11.92% of the total Muslim population worldwide [47].

establishing halal tourism worldwide. This is underpinned by some international recognition awarded to Indonesia. In 2016, Indonesia ranked 12th out of 16 in Abu Dhabi in the World Halal Tourism Award 2016. The country's achievement does not stop there, as it ranked first (surpassing other 130 countries) in the Global Muslim Travel Index (henceforth, GMTI) award in 2019. According to GMTI data 2019, the number of Muslim tourists is estimated to grow to 230 million by 2030. This information is supported by the significant growth of Muslim travelers in Indonesia by 18% back in 2019, making the country a potential tourism market for global Muslim travellers [1].

Halal tourism is not limited to the availability of halal food. The essence of this tourism is the provision of accommodation, communication, environment, and services that are Muslim-friendly that enable Muslims to perform prayer [2]. Halal tourism destinations should be able to provide all essentials for Muslim travelers, ranging from ablution water, halal food and beverages, adequate prayer facilities, tourism package and visitor guide, and the implementation of Islamic laws in the tourist sites (see [3–5]). Satriana & Faridah [5] noted that Islamic Tourism Centre-Malaysia (2015) told every activity, event, and experience carried out in a travel condition that aligns with Islamic values is regarded as Islamic tourism. On that ground, Duman [6] and Namin A.A [7] argued that halal tourism is an overlapping concept that covers multiple aspects, ranging from participation or involvement (of the Muslim population), tourist destinations, products (lodging, food, entertainment, drinks, etc.), service management (marketing and transportation), and social dimensions (social, economic, cultural, religious, and security).

Halal tourism has long been implemented in Aceh, the Muslim-majority province. Aceh, renowned as the Porch of Makkah, has successfully implemented the concept of halal tourism to attract international tourists due to the significant influence of Islamic values, cultures, and legal systems or sharia in their lifestyle compared to other provinces in Indonesia. The Ministry of Tourism has designated Aceh as the leading halal tourist destination worldwide. Such a target has been accomplished as the province received three awards in the Competition of National Halal Tourism in 2016 as listed below. (1) Aceh as the best Muslim tourist-friendly cultural destination, (2) Sultan Iskandar Muda Airport is the best Muslim tourist-friendly airport, and (3) Baiturrahman Grand Mosque is the best tourist attraction. Aceh's success in halal tourism is also seen in its tourism revenue in 2017 at around IDR 10,87 trillion, or equivalent to 8.97% of the total economy of the province. In other words, tourism plays a vital role in Aceh [5].

Since being designated as one of the leading destinations for developing Muslim-friendly tourism (halal tourism) in 2018², Riau has been committed to actualizing the goal by establishing Governor Regulation 18 of 2019 concerning Halal Tourism. The regulation, signed by the Governor of Riau, Syamsuar, on April 5, 2019, is intended as a guideline for providing quality halal tourism services (especially security and comfort) in Riau.

² Other provinces set to be halal tourism destinations in 2018 involved West Nusa Tenggara (NTB), Nangroe Aceh Darussalam, West Sumatera, Lampung, Banten, Special Region of Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali (The Ministry of National Development Planning [48]).

There are three reasons underpinning the development of halal tourism in Riau. First, Riau is bordered by Malaysia, Brunei Darussalam, and Singapore. Such a strategic, geographic position enables cooperation with those countries in multiple sectors, such as economy, transportation, and tourism. Second, Riau has four big rivers: Indragiri, Kampar, Rokan, and Siak. These rivers represent the province's slogan, Bumi Lancang Kuning (a province honored for its leader), and the water transportation that can ease tourists to reach historical sites. Third, the vision of Riau as the *The Homeland of Melayu*, underpins the tradition and custom of the province.

Among the example is micro, small and medium enterprises or MSMEs empowerment, which indirectly contributes to the improvement of halal tourism. It is worth noting that the development should pay attention to environmental management as damage caused by tourism sectors are inevitable [8]. Fourth, the major rivers in the province need to be maintained due to contaminated water; this indirectly urges the government to come up with practical solutions that are also significant to tourism development [9]. One example of the practical solutions is *Tunjuk Ajar Melayu* (henceforth, TAM), literary works compiled by Tenas Effendy that contain advice for Riau people to maintain nature and the environment. TAM is expected to be the key to environmental preservation and development of halal tourism through MSMEs empowerment in Riau. Such a concept draws the researcher's interest to conduct a study that delves into the significance of TAM to halal tourism in Riau.

Research on halal tourism has been widely carried out, including by Samori et al. [10], Boğan & Sarışik [11], Mahardiyanto & Fathorrazi [12], Jia & Chaozhi [13], Najib et al. [14], Rusby & Arif [15], Rahmat [16], Fathan et al. [17], M. Battour et al. [18], and Mohamed Battour et al. [19]. Halal tourism is a phenomenon that arises along with the development of the halal industry that is identified [19] with Islam [13, 20]. For this reason, many countries are preparing and improving to seize this opportunity [10, 13, 18, 20]. Halal tourism in various countries provides innovative business opportunities that can improve the economy, both on a small, medium, and large scale [11, 17, 19, 21]. Businesses that can be developed in halal tourism cover various fields, such as culinary, tourist areas, and so on [14, 15, 22]. This halal tourism has been widely studied in the social field [16]. In Riau, Fajriandhany et al. [23] has also tried to link halal tourism with the branding of *Riau the Homeland of Melayu*. In the study, he offered the promotion of branding *Riau the Homeland of Melayu* through a strategy of utilizing online media. In contrast to various previous studies, this research raises the issue of empowering local-based businesses through the use of TAM in relation to various teaching instructions regarding the maintenance of the natural environment for the realization of a harmonious living ecosystem.

From the above background, the problem statement of this research is the utilization of literary work, specific advice on nature and environment preservation contained in TAM in supporting halal tourism in Riau. This is actualized through the empowerment of micro, small, and medium enterprises (MSMEs). The present work specifically investigates values contained in TAM that would be disseminated through MSME and local business empowerment programs. For that reason, this study aims to explore the benefits of TAM related to the natural environment to develop halal tourism in Riau through the

empowerment of local-based businesses. It is expected that TAM can support MSMEs in developing halal tourism in Riau.

2 Research Method

This research employed a literary review approach focusing on exploring topics related to TAM and the empowerment of local-based businesses or MSMEs, emphasizing tourism policy reformulation, halal certification, business plans, and the development of the tourism industry.

The text “Petuah dan Amanah Alam Lingkungan (The Advice of Nature and Environment)” became the main object of the study that was analyzed using the three-dimension critical discourse analysis by Norman Fairclough. The three dimensions encompass (1) textual analysis or the description of TAM; (2) the practice of discourse or the interpretation of TAM covering a series of actions in producing, disseminating, and using discourse in an intertextual and interdiscursive manner; and (3) social practice or the elaboration on the series of social events underpinning the discourse of TAM [24–27]. Results of the critical discourse analysis and studies on local business empowerment are expected to provide a reference for improving halal tourism in Riau and Indonesia.

The textual data were retrieved from excerpts containing dictions using a particular grammar [28]. This process observes several aspects. The first aspects are words and phrases representing nature and environmental preservations. The second aspect is the type of process and its participants used in the clause and their classification based on the type of transitivity process.

In terms of discourse-level data, the general idea in the text “Petuah dan Amanah Alam Lingkungan” became the focus of analysis. Another focus of research is the parties involved in and events in the text production. The author’s intention and identity and the discourse aspect should also be examined by taking into account the institutional position, interests, values, preferences, and desires of the producer; relationships of various levels in the text; and the recipient’s institutional status, knowledge, intentions, values, and interests.

Data collection at the level of social practice was performed by recording relevant data regarding forms of nature and environmental conservation in Riau.

The data analysis method applied a three-step approach [26]: description, interpretation, and explanation. These three processes aim to explore the dialectical relationship between semiotics in the text and other elements in social practice.

The description stage analyzed the text “Petuah dan Amanah Alam Lingkungan” based on the textuality of the discourse at the word and clause level. This linguistic description was carried out by explaining the use of words and clauses in the frame of positive and negative connotations in presenting the form of marginalization experienced by the community and the author’s efforts to maintain his existence in the Riau community.

The interpretation stage analyzes the text “Petuah dan Amanah Alam Lingkungan”; it focuses on discourse interpretation, i.e., the meeting point between the minds of text producers and text consumers. This meeting point is mediated by relying on the institutional positions, knowledge, intentions, values, and interests of producers and consumers.

In the last stage, the explanation social process constituting the discourse of “Petuah dan Amanah Alam Lingkungan” is discussed. This stage aims to raise people’s awareness and offer changes toward better directions. For this purpose, it is necessary to examine three elements in the process of meaning formulation: the producer, the mediator, and the receptor [29].

3 Findings and Discussion

The critical discourse analysis by Norman Fairclough enables a textual analysis of the message embodying the importance of nature and environment and its correlation with tourism in discourse and socio-cultural practices. Such an analysis culminates in environmental preservation central to halal tourism development. One of the practical approaches is MSMEs empowerment and the implementation of TAM based on the Malay tradition and custom that aligns with the Islamic teachings.

3.1 Tunjuk Ajar Melayu

Tunjuk ajar is a set of advice and teaching serving as guidance for Malay people in their daily life for attaining peaceful life in the temporal world and hereafter. *Tunjuk ajar* is not the same as the ones expressed in everyday language as it is expressed in captivating languages, such as poetry, rhymes, expressions, or *gurindam* (irregular verse forms of traditional Malay poetry).

Effendy [30], a well-known intellectual and cultural expert in Riau, has collected and compiled various verses classified as *tunjuk ajar* for the Malay community in a book entitled *Tunjuk Ajar Melayu* (TAM). In this book, Effendy [30] has grouped the teaching points into 29 themes: (1) piety to Almighty God; (2) obedience to parents; (3) obedience to leaders; (4) unity and integrity, cooperation and tolerance; (5) justice and truth; (6) the virtue of seeking knowledge; (7) sincere and willing to sacrifice; (8) hard work, diligent; (9) independent and confident; (10) doing good to others and return the favor; (11) sense of responsibility; (12) modesty; (13) affection; (14) rights and ownership; (15) deliberation and consensus; (16) courage; (17) honesty; (18) frugal and careful; (19) humble nature; (20) think well of others; (21) reconciliation; (22) self-awareness; (23) openness; (24) forgiving and generous; (25) trustworthiness; (26) making the most of the time; (27) far-sighted; (28) be grateful for Allah’s favors; and (29) simple life. In addition to the 29 points of instruction, Effendy [30] also group 10 teachings into several themes: (1) teacher’s advice to students; (2) parental advice to children; (3) household life advice; (4) general advice; (5) advice on educating and defending children; (6) advice on social solidarity; (7) advice for dealing with the future; (8) advice on fostering a prosperous household and family; (9) leadership advice; and (10) environmental advice.

TAM is expected to solve various life problems of Malay people, such as the protracted conflict between rulers and business people and the Riau-Malay community over the excessive exploration and exploitation of forests and land that remain unresolved. Such an enduring conflict blames conflicting interpretations between the community and customary law and entrepreneurs with positive land and land ownership law. The

business people keep ignoring the community's emotional ties to traditional land ownership, while the community does not want to understand the business people. Such a condition causes tensions between the two parties. The Malay community should refer to customary law, which provides conflict resolution approach through deliberation and consensus.

Malayan values are established by acculturation among the heterogeneous population over centuries. However, the values are prone to shifts due to a widespread belief in materialism and diminished morals within local wisdom. This condition raises concern among Malayan people as they are anxious about the future of their culture on the verge of extinction. Effendy [30], however, argue that long as local wisdom (including moral, social, and cultural values) is upheld, the Malay cultures cannot be replaced by modern ideologies.

3.2 Riau Nature and Environment

Riau is a province rich in natural resources in Indonesia. Geographically, Riau stretches from the slopes of Bukit Barisan to the Malacca Strait, located between $1^{\circ}15'$ south latitude to $4^{\circ}45'$ north latitude or between $100^{\circ}03'$ – $109^{\circ}19'$ east longitude of Greenwich and $6^{\circ}50'$ – $1^{\circ}45'$ west longitude of Jakarta [31]. To the north of the province is North Sumatera and Malacca Strait, while the southern part of Riau borders the province with Jambi and West Sumatera. Located in the western and eastern part of Riau are West Sumatera and Riau Islands [32].

Riau Province has a strategic location because it is directly adjacent to two neighboring ASEAN countries: Malaysia and Singapore, the center for international trade shipping, from the Malacca Strait to the South China Sea [33]. About seventy percent of Riau's territory is water or ocean, while only thirty percent is land. Riau plains have 15 rivers and nine watersheds central to the community's economy. Four of the 15 rivers are the longest river that provides transportation routes; those rivers are Siak (300 km in length with a depth of 8–12 m; Rokan, 400 km in length with a depth of 6–8 m; Kampar, 400 km in length with a depth of 6 m; and Indragiri 500 km in length with a depth of 6–8 m. These rivers divide from the highlands of the Bukit Barisan mountains and empty into the Malacca Strait and the South China Sea [31, 33].

During the New Order regime, Riau was designated as a target area for (foreign) investors to develop various industries due to the province's abundant natural resources. Some notable examples are oil and forest, contributing significantly to Indonesia's earnings. Giant forestry companies include PT Indah Kiat Pulp and Paper, and PT Riau Andalan Pulp and Paper [9].

Nature is home to the Riau Malay community, where they make a living. However, the community slowly began to lose their source of livelihood due to the development of the oil industry, oil palm plantations, rubber plantations, and forestry businesses. In other words, massive earnings from the oil industry are insignificant to the welfare of the local community. According to the study by Mubyarto et al. [34], about 23 percent of the population lived below the poverty line in 1990.

Various companies operating in Riau often trigger conflicts with the people, such as land grabbing, compensation, neglect of customary forests, and environmental destruction (the most common example is illegal logging). The company often cannot

meet the production target through the HTI (industrial plantation forest), thus resulting in forest exploitation and natural disaster, such as floods. The flood disaster caused a lot of losses, both material and human casualties, forests were almost gone, and people lost their sources of livelihood [35]. Massive growth of the palm oil industry is also one of the causes of environmental problems in Riau. Business stakeholders are unaware of the ecological damage to the soil. Simply put, the soil condition becomes less optimum to grow other crops [35], distorting the environment in Riau.

3.3 MSMEs Empowerment

One of Indonesia's primary sectors to generate a community-based economy is micro, small, and medium enterprises (henceforth, MSMEs) based on considerations from multiple aspects. According to the Regulation of the Republic of Indonesia No. 20 of 2008 Concerning MSMEs, article 1, micro-enterprise refers to a productive enterprise owned by individuals and/or business entity/enterprise which fulfils the criteria of the micro-enterprise as regulated herein. Small-enterprise refers to an independent, productive enterprise that is run by individuals or a company that is not a branch company owned, controlled, or becoming a direct or indirect part of the medium or large enterprises fulfilling the criteria of the small enterprises as referred to this law. Medium-enterprise refers to an independent, productive economic enterprise, which is run by individuals or a company that is not a branch company owned, run, or becoming a direct or indirect part of the small or large enterprises with the number of net assets or annual sales proceeds as provided herein [36].

The empowerment of MSMEs in globalization and high competition urges MSMEs to adapt to such situations by improving product and service innovation, developing human resources and technology, and expanding the marketing area. Such an approach is central to enhancing MSMEs' selling value, enabling them to compete with foreign products that see a drastic rise in Indonesia's industrial and manufacturing sectors. This is inevitable as MSMEs are an economic sector that absorbs the largest workforce in the country [37]. Another contribution of MSMEs is also seen in tourism [38].

One of the practical examples is the provision of halal tourism facilities by MSMEs that bring benefits to the tourists. Considering that MSMEs mostly manage the halal sector, the government has also strengthened its commitment to the development of the enterprises through the issuance of Government Regulation No. 7 of 2021 concerning Ease, Protection, and Empowerment of Cooperatives and MSMEs [39]. The dissemination of policies related to MSMEs enables the central government to exchange experiences and views with various parties (including business stakeholders) at the center and regional levels. The formulation of appropriate policy recommendations must be carried out to absorb the aspirations of the community towards the implementation of policies for the implementation of halal product guarantees and the development of MSMEs. Such an approach culminates in the rise in the community income. This notion further emphasizes the significance of Islamic MSMEs in halal tourism development.

3.4 Critical Discourse Analysis of “PETUAH DAN Amanah Alam Lingkungan”

“Petuah and Amanah Alam Lingkungan” consists of 73 phrases in the form of³ poetry: 54 couplets, 5 triplets, 7 quatrains, 2 quintets, 4 sestets, and 1 septet. The composition of the poem is similar to the one seen in a scientific paper: introduction (line 1 to 25), content (line 26 to 47), and closing (line 48 to 73).

“Petuah dan Amanah Alam Lingkungan” begins with the author’s (Tenas Effendy) brief preamble about the relationship between the Malay community and their natural environment, as seen in the couplets below.

- (1) *kalau tidak ada laut, hampalah perut* (if the ocean’s gone, starvation is inevitable)
bila tak ada hutan, binasalah badan (if the forest’s gone, human starts to crumble)
- (2) *kalau binasa hutan yang lebat,* (if there are no longer dense forest)
rusak lembaga hilanglah adat (organization and tradition turn to dust)

The general picture of the unity of the Malay community with the natural environment seems to underpin the importance of advice in environmental preservation. For the Malay community, the natural environment is integral to their activities as their life depends on it.

The next introductory section (a total of 23 phrases, line 3 to 25) brings the reader closer to the advice of environmental preservation. The explanation embodying the ideal form of interaction between the community and the natural environment is presented in the form of a couplet represented with three words: *tanda* (sign), *siapa* (who), or *apa* (what) at the beginning of the couplet. The word *tanda* is found on the beginning of 15 lines, i.e., 3 to 17, while the word *siapa* and *apa* is found on the beginning of 2 lines (18 and 19) and 6 lines, (20 to 25), respectively.

The reason of starting the line with the above three words remains vague. One aspect that can be ensured is that the word *siapa* is used after phrases that begin with the word *tanda* while the word *apa* is used after phrases that begin with the word *siapa*. Such order of presentation, if it is associated with the content of the expression, indicates that the expressions beginning with the word *siapa* and *apa* are meant as concretization or explanation of the expressions beginning with the word *tanda*. Take a look at line 18 started by the word *siapa* below.

- (18) *siapa mengenang anak cucunya* (those who remember of their grandchild)
bumi yang kaya takkan dirusaknya (shall not damage the earth)

Line 18 is more likely to function as the form of concretization of previous phrases started by the word *tanda* (sign) below.

³ In *Kamus Besar Bahasa Indonesia* [49], *ungkapan* (in this case a phrase) is a group of words or combinations of words that convey a specific meaning (the meaning of the elements is often blurred).

- (11) *tanda ingat ke anak cucu* (those [showing the sign of] remembering grandchildren)
merusak hutan hatinya malu ([will] feel ashamed of destroying the forest)
- (12) *tanda ingat ke hari tua* (those [showing the sign of] remembering old ages)
laut dijaga, bumi dipelihara (will preserve ocean and earth)
- (13) *tanda ingat ke hari kemudian* (those [showing the sign of] remembering the coming days)
taat menjaga laut dan hutan (will preserve ocean and forest)
- (17) *tanda ingat ke masa dating* (those [showing the sign of] remembering the future)
merusak alam ia berpantang (will not damage the nature)

Take a look at line 20 started by the word *apa* (what) below.

- (20) *apa tanda hidup beriman* ([what] are the signs of believers)
tahu menjaga kampung halaman ([they] preserve their homeland)

The above expressions are more likely the concretization of the previous two phrases, i.e., (14) and (15), which have the word *tanda* (sign) in the beginning of the first letter of the phrase.

- (14) *tanda ingat kepada Tuhan* ([sign] of remembering God)
menjaga alam ia utamakan ([is] maintaining the nature)
- (15) *tanda ingat hidup kan mati* ([sign] of living being remembering death)
memanfaatkan alam berhati-hati ([is] being cautious in taking advantage of nature)

The content part of “Petuah dan Amanah Alam Lingkungan” consists of 21 phrases, which are further divided 2 couplets, 5 triplets, 7 quatrains, 2 quintets, 4 sestets, and 1 septet. This section discusses the habits and traditions of society that should align with people’s professions (21 phrases, line 26 to 32) and instructions or examples of advice on saving the natural environment (14 phrases, line 33 to 47).

“Petuah dan Amanah Alam Lingkungan” elaborates on three primary traditions that should be upheld by the believers (seen in 1 quatrain and 1 triplet), traditional councils (seen in 1 sestet, 1 quatrain, and 1 septet), and trustees (1 triplet and 1 couplet). From the total phrases and lines, the content has more lines emphasizing traditions and habits of traditional councils, and these are followed by the believers and trustees.

Traditions that must be upheld by believers

- (26) *adat hidup orang beriman* (the custom of the believer)
tahu menjaga laut dan hutan ([know to] take care of the ocean and the forest)
*tahu menjaga kayu dan kayan*⁴ ([know to] take care of wood and kayan)
tahu menjaga binatang hutan ([know to] take care of animals)
- (27) *tebasnya tidak menghabiskan* (its cut does not tore down all trees)
tebangnya tidak memuntahkan (*its cut poses no harm*)
bakarnya tidak membinasakan (its coal poses no destruction)

Traditions that must be upheld by traditional leaders

- (28) *adat hidup memegang adat* (living the custom is practicing the custom)
tahu menjaga laut dan selat ([know to] preserve ocean and strait)
tahu menjaga rimba yang lebat ([know to] preserve the jungle)
tahu menjaga tanah wilayah ([know to] preserve the land)
tahu menjaga semut dan ulat ([know to] preserve ant and worm)
*tahu menjaga togok*⁵ *dan belat*⁶ ([know to] preserve “togok” and “belat”)
- (29) *tahu menebas memegang adat* ([know to] cut down while treasuring the tradition)
tahu menebang memegang amanat ([know to] cut down while holding the mandate)
tahu berladang menurut undang ([know to] farm while adhering to the law)
*tahu berkebun mengikut kanun*⁷ ([know to] cultivate while adhering to the regulation)
- (30) *beramu tidak merusak kayu* (foregathering without destroying the wood)
berotan tidak merusak hutan (rattaning without destroying the forest)
bergetah tidak merusak rimba (sapping but not destroying the jungle)
berimba tidak merusak hutan (planting in jungle without destroying the forest)
berkebun tidak merusak dusun (gardening without destroying a village)
berkampung tidak merusak gunung (building a village without destroying mountain)
berladang tidak merusak padang (farming without destroying the field)

Traditions that must be upheld by trustees

- (31) *adat hidup memegang Amanah* (the custom of trustee)
tahu menjaga hutan dan tanah ([know to] take care of the forest and land)
tahu menjaga bukit dan lembah ([know to] take care of the hill and the valley)
- (32) *berladang tidak merusak tanah* (farming without destroying the soil)
berkebun tidak merusak rimba (gardening without destroying the forest)

Meanwhile, examples of advice on preserving natural environment (14 phrases, lines 33 to 47) are presented in two types of statements: positive and negative. Positive statements are represented in the phrase *kalau/apabila ... hendak selamat/terpelihara*, meanwhile the negative statement is seen in phrase with the words *apabila ... rusak/punah/porak peranda*. These are seen in line 33 to 47.

Positive statements

- (33) *kalau hidup hendak selamat* (if wanting a peaceful life)
peliharalah laut beserta selat (preserve the sea and strait)
peliharalah tanah berhutan lebat (preserve the land with dense forests)
- (34) *di situ terkandung rezeki dan rahmat* (those enfolded the fortune and blessings)
di situ terkandung tamsil ibarat (those enfolded the imagery and allusion)
di situ terkandung aneka nikmat (those enfolded the grace)
di situ terkandung beragam manfaat (those enfolded the avail)
di situ terkandung petuah adat (those enfolded the local wisdom)
- (35) *kalau terpelihara hutan dan tanah* (if forest and land [are] preserved)
banyak manfaat besar faedah ([it] grants blessings)
bila tersesak panjanglah langkah (if [it is] crowded takes a longer step)
bila sempit lari ke tanah (if it is too narrow, run to the land)
- (36) *kalau terpelihara alam lingkungan* (if the nature and environment [are] preserved)
banyak manfaat dapat dirasakan ([it] showers blessings)
- (37) *ada kayu untuk beramu* (there'll be wood for foregathering)
ada tumbuhan untuk ramuan (there'll be plants for (making) herbal medicine)
ada hewan untuk buruan (there'll be animal to be hunted)
ada getah membawa faedah (there'll be sap full of blessing)
ada buah membawa berkah (there'll be fruit with abundant grace)
ada rotan penambah penghasilan (there'll be rattan to make a living)
- (38) *kalau terpelihara alam sekitar* (if the environment is preserved)
manfaatnya banyak faedahnya besar (there'll be abundant grace and blessing)
- (39) *di situ dapat tempat bersandar* (where one can lean)
di situ dapat tempat berlegar⁸ (where one can circulate)
di situ dapat membuang lapar (where one can feed)
di situ adat dapat didengar (where the custom is adhered)
di situ kecil menjadi besar (where small [things] become big)
di situ sempit menjadi lebar (where narrow turns to wide)

Negative statements

- (40) *apabila rusak alam sekitar* (if nature is destroyed)
sempit tidak dapat berlegar (narrow stops circulation)
goyah tidak dapat bersandar (instability prevents leaning)
- (41) *panas tidak dapat mengekas* (the burning stops the pricking)
hujan tidak dapat berjalan (the rain stops the walking)
teduh tidak dapat berkayuh (the shade stops the pedaling)
- (42) *apabila alam sudah binasa* (if the nature's perished)
balak turun celaka tiba (the accursed is inevitable)
hidup melarat terlunta-lunta (impoverished is inevitable)
pergi ke laut malang menimpa (went to the sea but misfortune awaits)
pergi ke darat miskin dan papa (head to the land necessitous awaits)
- (43) *apabila alam menjadi rusak* (if the nature's destroyed)
turun temurun hidup kan kemak (impoverished life remains for generations)
pergi ke laut ditelan ombak (went to the sea, swallowed by the wave)
pergi ke darat kepala tersundak (head to the land, crushed)
hidup susah dada pun sesak (living a hard life, suffocated)
periuk terjeras nasi tak masak (with no rice to feed)
- (44) *apabila alam menjadi punah* (if everything's extinct)
hidup dan mati takkan semenggah (life and death [will be] meaningless)
siang dan malam ditimpa musibah (day and night full of misfortune)
pikiran kusut hati gelabah (distorted mind and uneasy feeling)
- (45) *apabila rusak alam lingkungan* (if the nature's destroyed)
di situlah puncak segala kemalangan (it'd be the climax of all misfortune)
musibah datang berganti-gantian (disasters await to come, day by day)
celaka melanda tak berkesudahan (never-ending nightmare)
- (46) *apabila rusak alam lingkungan* (if the environment's destroyed)
hidup sengsara binasalah badan (body will crumble)
cacat dan cela jadi langganan (truncated, blemished)
hidup dan mati jadi sesalan (life and death turns to regret)
- (47) *apabila alam porak poranda* (if the nature's crushed)
di situlah tumbuh silang sengketa (conflicts are inevitable)
aib datang malu menimpa (disgrace and shame awaits)
anak cucu hidup merana (offspring living in destitution)

The closing part of “Petuah dan Amanah Alam Lingkungan” contains abstinence (13 couplets, represented in phrases started with the expression “*siapa (suka) merusak ...*”) and advice (12 couplets, represented in phrases started with the expression “*tanda orang tidak ...*”). All 25 phrases are shown below.

Abstinence

- (48) *siapa suka merusak alam* (those who destroy the nature)
akalnya busuk hatinya lebam (sly and merciless)
- (49) *siapa suka membinasakan alam* (those who destroy the nature)
akal menyalah hati pun hitam (imbecile and inconsiderate)
- (50) *siapa suka merusak lingkungan* (those who destroy the environment)
tanda hatinya sudah menyetan (the companion of evil)
- (51) *siapa merusak hutan dan tanah* (those who destroy the forest and land)
akalnya bengkok hatinya serakah (unsympathetic and greedy)
- (52) *siapa merusak laut dan sungai* (those who destroy the sea and river)
itulah tanda buruk perangai (sign of amorality)
- (53) *siapa merusak tokong dan pulau* (those who destroy islet and island)
samalah ia seperti kerbau (similar to a buffalo)
- (54) *siapa merusak rimba larangan* (those who destroy the restricted forest)
tanda tak ingat hari kemudian (unaware of future days)
- (55) *siapa merusak danau dan tasik* (those who destroy river and lake)
tanda hatinya sudah fasik (heart full of wickedness)
- (56) *siapa merusak teluk dan tanjong* (those who destroy bay and strait)
tanda hatinya culas dan lancing (deceitful and presumptuous)
- (57) *siapa merusak lembah dan bukit* (those who destroy valley and hill)
tanda hatinya mengidap penyakit (sign of mean-spirited)
- (58) *siapa merusak kampung halaman* (those who destroy homeland)
tanda hidupnya tidak beriman (sign of infidelity)
- (59) *siapa merusak dusun dan ladang* (those who destroy village and farm)
samalah ia dengan binatang ([resemble] ruthless animal)
- (60) *siapa merusak alam sekitar* (those who destroy nature)
samalah dosanya berbuat makar ([committing] sinful treason)
- (61) *siapa merusak kayu kayan* (those who destroy the woods)
hati berlumut akal menyeman (sign of inconsiderate and doltish)

Advice

- (62) *tanda orang tidak berbudi* (sign of amoral)
hutan dan tanah ia habisi (forest and soil will be destroyed)
- (63) *tanda orang tidak beriman* (sign of infidel)
alam sekitar ia rusakkan (nature will be destroyed)
- (64) *tanda orang tidak berakhlak* (sign of unethical)
sungai dikotori hutan dirusak (river will be damaged, forest will be crushed)
- (65) *tanda orang tidak berakal* (sign of unmindful)
hutan dirambah tanah dijual (forest and land is exploited)
- (66) *tanda orang tidak bermarwah* (sign of arrogant)
hidup merusak hutan dan tanah (endlessly destroy forest and land)
- (67) *tanda orang tidak beradat* (sign of uncouth)
laut dirusak hutan dibabat (sea and forest will be diminished)
- (68) *tanda orang tidak Amanah* (sign of untrustworthiness)
merusak alam karena serakah (destroy nature due to greediness)
- (69) *tanda orang hati berbulu* (sign of deceiver)
merusak alam ia tak malu (being unashamed of damaging nature)
- (70) *tanda orang berhati kejam* (sign of ruthless)
kerjanya selalu merusak alam (continuously damage the nature)
- (71) *tanda orang berhati busuk* (sign of pitiless)
merusak alam ia kemaruk (greedy, destroy the nature)
- (72) *tanda orang tak mensyukuri nikmat* (sign of ungrateful)
memanfaatkan alam tak tahu hemat (unaware of exploitation)
- (73) *tanda orang tak tahu diri* (sign of misguided)
merusak alam setiap hari (everyday but damaging nature)

According to Milner [40], the Malay community often emphasizes loyalty in various actions (one example is practicing their faith in God). The Malays have indeed been in contact with multiple cultures in their civilization. Despite such situations, Islamic teachings dominate the culture of the Malay people. They started to leave Animism-Dynamism and Hindu-Buddhist teachings and began accepting Islam introduced by merchants who came to several parts of Malay. Such a situation coined a new term, “*masuk Melayu*” or becoming a part of the Malay community. Becoming a part of the community refers to a condition where a person speaks in Malay, practices Malay cultures and traditions, and converts to Islam [41, 42]. Islamic-oriented advice is underpinned by how Malayan people are faithful to their culture and Islamic teachings.

Malay people are also very loyal to nature and the environment. They value forests and rivers, which are central to Malay people’s life. However, irresponsible human activities, e.g., the emergence of industries in Riau, have damaged the natural environment in this province.

Relying on a damaged environment is depressing, as it threatens the survivability of Malay communities. Environmental preservation is suppressed by the detrimental effect of technological development. TAM offers a solution expected to change people’s behavior and attitude towards nature.

This concept is underpinned by the local wisdom of the Malay community in interacting with their environment. Malay people know that the ecological balance must be maintained to maintain the forest's sustainability.

They have long implemented strict land zoning due to their dependence on forests. To properly maintain and care for the forest, the Malay community divides the forest into three parts: customary forest, restricted forest, and cultivation forest. Only resin, rattan, and bee honey may be utilized from customary forests. Cutting down trees is prohibited. None of the resources can be taken from the restricted forest, commonly found on riverbanks.

On the other hand, some trees can be cut down for growing crops in the cultivation forest. However, some fruit trees (for bee hives) cannot be cut down [43, 44]. These are some of the applications of the local wisdom or advice incorporated in TAM.

Such values are central to environmental preservation, ensuring the sustainability of living creatures in the forest.

3.5 Riau as Halal Tourist Attraction

Riau is on the scheme of the collective development agenda of Singapore, Malaysia, and Indonesia, known as the "Growth Triangle." The plan aims to pool resources from the three countries for complementary development. In other words, Riau is at a critical crossroads of political and cultural reforms, interacting with other countries in asymmetrical power relations. Therefore, the internal and external agendas of the Riau local population and the Growth Triangle are often intertwined. In this case, Riau not only represents an unchanging geographic reality but different political realities shaped by various forces [45]. However, Wee & Chou [45] argue that the Golden Triangle scheme marginalizes Malay people.

TAM is established to address the issue by disseminating Malay people's local wisdom in a discourse entity. This concept should be able to present a communication system that offers messages from the past: ideas, memories, and even decisions that people believe in. Implementations of TAM require active positive attitudes of local people toward their culture [46].

One example is to make the most of their local wisdom in every activity. MSMEs empowerment can implement TAM in multiple sectors, such as tourism. This approach is expected to introduce the concept to tourists, ensuring their active participation in environmental preservation. Islamic values in TAM can also strengthen the development of halal tourism in Riau. Thus, the incorporation of TAM into various tourism products (such as books, bags, t-shirts, pens, and other souvenirs) by MSMEs can boost the community's economy.

4 Conclusion

Tunjuk Ajar Melayu (TAM) is a guide and teaching for salvation in this temporal world and the hereafter. It illustrates the connection of Malay people with nature and the environment. The text also explains the customs and habits that must be possessed by believers, traditional leaders, and trustees. This is all conveyed with a positive or negative

message. The text is closed with advice telling abstinence and advice in environmental preservation.

TAM is central to the development of halal tourism in Riau. Through the empowerment of MSMEs, with its Islamic contents, TAM can reach a wider audience, especially those living nearby tourist attractions. Thus, the presence of TAM in various tourism products by MSMEs is beneficial for shaping the identity and economy of the local community.

After being dismantled with a critical discourse analysis carried out by Norman Fairclough, *Tunjuk Ajar Melayu* (TAM) is believed to have an influence on people's behavior and outlook on life. TAM offers a way to behave in protecting and preserving the natural environment. It has the opportunity as a harmonizer that is expected to change the behavior of humans living in Riau for the realization of a harmonious living ecosystem. If the ideology contained in TAM can be applied, halal tourism in Riau Province can continue to be developed.

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