

# Malay Authors Strategies in Displaying the Intelligence of the Figures and Its Effects in Traditional Malay Literary Texts

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This study is conducted to examine how the authors use the creative writing techniques to display the war avoidance strategies by the calibre figures as mentioned in the traditional Malay literary texts and to explain the effects of the strategies to the country. Methodology: This study is a qualitative study designed to identify and explain the war avoidance strategies by the calibre figures and their effects as mentioned in the selected texts: *Sejarah Melayu* (Malay History) and *the Epic of Hang Tuah*. Secondary sources which are literary materials and articles are also used to support the primary data. Main findings: The analysis of the findings has indicated that the traditional Malay authors are the calibre figures and play important roles in displaying the characters' sense of calibre and integrity through their creative writing techniques. The intelligence of the traditional Malay authors is important in conveying ideas of war avoidance strategies through selected characters in texts. *Sejarah Melayu* and *the Epic of Hang Tuah* are the examples of historical literature texts worth investigated to examine the intelligence of the traditional authors who think creatively and critically. Applications: This paper can be used by literary scholars and students. Novelty/Originality: Some war avoidance strategies are identified in *Sejarah Melayu* and *the Epic of Hang Tuah* texts which have uplifted the civilization of a nation in the past. This is important for the society to know and it is well and effectively displayed through the intelligence of the authors.

**Keywords:** *war avoidance strategies, traditional Malay literary texts, calibre, creative writing techniques, intelligence*

## INTRODUCTION

*Sejarah Melayu* is a history about a town called Melacca, starting from when it is founded, its glory until its downfall. The elements of magic have been used in *Sejarah Melayu* to highlight the glory of the royals. It is stated that the King of Melacca was derived from the descendant of Iskandar Zulkarnain, the king from Macedonia, who is known for his heroism in the entire world. Tun Sri Lanang has illustrated the descendant of the King of Melacca as a king who is noble and sovereign. However, *Sejarah Melayu* does not pay much attention to important dates that have marked its histories. There are many elements of myths and legends in the book which have successfully raised the descendant of the King of Melacca as the highest status of a king, even higher than the Emperor of China, Siam and Majapahit. On the other hand, *the Epic of Hang Tuah* has highlighted Hang Tuah as the loyal Malay warrior who served the King of Melacca. The story begins with the origin of Hang Tuah who is then described as a person who is great at martial arts and weapons. Furthermore, Hang Tuah has the intelligence in handling tricks and avoiding risks. The heroism of Hang Tuah acted like a shield to Melacca. The glory of Melacca was at its peak because of the credibility of Hang Tuah as respected and admiral outside Melacca like Majapahit and Siam.

## LITERATURE REVIEW

Rahman (2013) has studied the classical texts which highlighted the issues of myths and legends. Hence, the elements of education through the character of Hang Tuah were studied by Efendi & Muttaqien (2017), the Malay Sultanate of Melacca in *Sulalatus Salatin* text (Jasni & Muhammad, 2018) and the authorship in texts of tales (Melayu & Bahasa, 2017).

Rahman (2013) has stated that: “there are many texts of the classical Malay literature available for his study. Among the oldest are believed to be *the Epic of Raja-raja Pasai* and *Sejarah Melayu* (Malay Annal) by Tun Sri Lanang. There are also *the Epic of Hang Tuah*, *the Epic of Merong Mahawangsa*, *the Epic of Patani* and *Misa Melayu*. Scholars in the past had claimed the contents of the books as myths and legends. But scholars such as O.W. Wolters and a few others who studied some of those texts such as *Sejarah Melayu* and *the Epic of Merong Mahawangsa* believe that they contain verifiable incidents. Stories such as *Raja Suran* (Malay Annal), *Sri Tri Buana*, *Demang Lebar Daun* and *Merong Mahawangsa* are not myths or legends but are representative of personalities that really existed during certain periods of the Malay history. *The Epic of Hang Tuah* especially stresses the importance of the relationships between Melaka and China and India (Rahman, 2013).

The discussion on the importance of the elements of education by Efendi & Muttaqien (2017) has stated that: “This article is aimed at describing some values included in *the Epic of Hang Tuah*. The educational character in the story is relevant to the program established by the Ministry of Education and Culture nowadays. The findings show that *the Epic of Hang Tuah* consists of

different educational values ranging from the aspects of religion, nationalism, integrity, autonomy, to cooperation.

The study of the authorship in the Malay traditional texts was also discussed by N. B. Zakaria (2014). He has stated that: According to the Malay tradition system, there is no definite definition of authorship. This is due to the fact that the meaning differs according to the modern Malay literary authorship system and can be differentiated according to the role of storytellers. Based on the self-consciousness of the Malay literary tradition, an author's function is based on their roles of storytelling in which each work produced must be based on their consciousness towards the Malay literary tradition system. The author of the literary tradition can choose to produce their work that has the elements of "soothing text" which can be despising and entertaining, or produced works that have the elements of "beneficial texts" which educate the mind and soul of the readers and do not have the elements of despise or only full of entertaining values (N.B. Zakaria, 2014). Next, the discussion on human semantic in classical texts (Othman, 2010); the landscape in classical texts (A. Z. Zakaria, Salleh, & Rashid, 2013); the depiction of the Malay sultanate of Melacca (Worden, 2001); the elements of metaphor of amok in classical texts (Rashidin & Jalaluddin, 2014); *the Epic of Hang Tuah* translated by Muhammad Hj Salleh (Aveling, 2016); culture (Hoffstaedter, 2008); myths and legends in *Sulalatus Salatin* text (Ghazali, 2017) and creative thinking (Mumford, Medeiros, & Partlow, 2012).

In line with the discussion of classical texts by (Rashidin & Jalaluddin, 2014), this paper aims to examine the metaphors of amok in the corpora of traditional Malay texts. The study utilises the corpus data from the Malay Concordance Project (MCP). The selected works are *Sejarah Melayu (Sulalat Al-Salatin)*, *the Epic of Hang Tuah* and *Tuhfat Al-Nafis*. Within this study, the metaphorical elements of AMOK were analysed using the Hybrid Theory by Tendahl (2009) which was later revised by Stöver (2010). The focus on the elements of myths and legends is also investigated by Ghazali (2017) which stated that "Myths and legends are the folk processes foregrounded in the past with their own interpretation on the universe and the creatures in it and apparently considered as the truth by the storyteller or its followers. The *Sulalatus Salatin* text excellently written by A. Samad Ahmad has now become the heritage of Malay supremacy. It is loaded with grandeur narrative elements of the fantasy to the realm of reality. Thus, this study examines the elements of historiography (the origin), symbolism, humanities and the majesty of figures through a metaphorical prose role particularly in researching the life hierarchy of the ruler and its people. This thorough study is conducted focusing on the elements of plot, setting and unique characters driven as the implicit narrative element, sarcasm, advice and the metaphorical to significantly prove such delivery style of philosophy. Myths and legends were addressed through various elements indicating the glory thoughts of the Malay author in conveying messages courteously and implicitly. Based on the results of this study, it was found that *Sulalatus Salatin* text has not only acted as Malay historical discourse alone, but each element presented implicitly contains high philosophical value of culture, religion and civilization of the Malay race and reflects



the high-end thinking credibility of the Malays. In addition, the metaphorical techniques used by the author in telling the story exhibits a style that is not easily comprehended on the surface, but encourages the readers to further analyse it in a real context. Hence, it is evident that *Salatin Sulalatus* text which is previously seen from the lenses of myths and legends actually withholds a golden treasure of Malay thoughts in upholding its race” (Ghazali, 2017).

Hence, traditional texts are very interesting to study due to the fact that they consist of a variety of elements: education, culture, myths and legends as well as the caliber of the characters, as presented by the tradition authors. However, the incidents of war avoidance strategies identified in this study of the classical texts is a new knowledge which needs to be highlighted. The strategies by the Malay authors in highlighting the caliber of the characters clearly indicate big impacts in the classical texts and nation state.

## METHODOLOGY

This study is a qualitative study which employs the library research approach and also the descriptive analysis. The library research refers to the primary data which are the literary texts of *Sejarah Melayu* and *the Epic of Hang Tuah*. While the secondary data refers to other literary sources such as books and selected articles. Based on the descriptive analysis, the data will be analysed using the creative thinking techniques by Abdullah Hassan and Ainon (1996) which is the creative thinking analogy or allusion. This technique has three analogies; firstly, the analogy of the nature, secondly, the personal analogy and finally, the analogy of fantasy. The analogy of the nature relates to living things such as animals and plants. Secondly, the personal analogy relates to a person’s personality and thirdly, the analogy of fantasy enables an individual to think creatively.

## ANALYSIS AND DISCUSSION

According to *Kamus Dewan Edisi Keempat* (2010) war is a fight or battle between countries which uses weapons. War is actually a means to achieve political purposes, or in other words war itself is the continuity of political conflicts. Other universal techniques which need to be focused on is that war is due to political decisions and the purpose of war is also determined by politicians, not military leaders. *Sejarah Melayu* and *the Epic of Hang Tuah* are the masterpiece which insert the issues of building the nation country, calibre of figures and the sovereignty of the Malay Rulers. In this study, the calibre of figures is highlighted and refers to *Sejarah Melayu* and *the Epic of Hang Tuah* in planning the war avoidance strategy used by the community of Melacca Malay Sultanate era before. Siam and Majapahit are the biggest power which are well-known as the most influential countries at that time. In order to avoid any incidents of bloodshed, strategies were well planned to save the nation from the horrendous war. Starting from the elements of war, the researcher will

examine the credibility of the figures as it is the key pillar to successfully achieve the strategies and the effects on the nation country at that time.

In order to avoid war in *Sejarah Melayu* and *the Epic of Hang Tuah*, there are a number of figures of leaders who are known to have the expertise in planning strategies to avoid war. Among them who lead the army is Bendahara Paduka Raja Tun Perak, Laksamana Hang Tuah, the Prime Minister of China, Menteri Jana Putera, dan Tun Telanai. All these figures are leaders who have had big influence in the country. Other than the king, these elites should be considered as the thinkers and leaders who have credibility.

### **THE USE OF ANALOGY OF FANTASY IN THE INCIDENT OF THE KING OF SURAN AND THE EMPEROR OF CHINA**

One of the incidents to avoid war in Chapter 1 of *Sejarah Melayu* entitled “*Perjalanan Hendak Menakluk Negeri China*” (the Journey to conquer China) is the incident which illustrates how the analogy of fantasy was used in war to describe distance, time and place which had impressed listeners and made them believe what was said with no doubt. The analogy of fantasy was illustrated with evidence to convince the listeners, and because nobody knows where is the location of the China government, this makes them believe what was seen and said. This has depicted to us the intelligence of the author in solving the problems which may lead to war. On the other point of view, the author has illustrated grandeur of King Suran who is feared because of his success in conquering many countries. When King Suran arrived in Temasik, China was surprised with the news that King Suran was attacking and conquering China. The Emperor of China was very worried with the news because King Suran was a famous king for his grandeur and strength; it is almost impossible to defeat him. However, the China Prime Minister had planned strategies in order to avoid war with the army of King Suran. For example:

*So, the prime minister has ordered to filled the biggest pilau with crafted needles but rusted: then he took kemak tree and all the fruit tress full of fruits, planted on the pilau, and he chose old people with no teeth, and they were asked to go on the pilau, ordered by the prime minister and were asked to sail to Temasik.*

*(Sejarah Melayu, p.13)*

The author has described the China Prime Minister as a person who had the highest intellectuality when his strategy to avoid war was successful. The war between China and King Suran was avoided successfully because of this effective strategy. As a big and influential country, China was led by intelligent and credible leaders. The China Prime Minister had shown the ideal influence when he successfully influenced the Emperor of China and his followers to avoid war with King Suran. He had obtained the trust of the Emperor of China on his strategy and was thus successful. When the old men arrived in Temasik, they told the messenger of King Suran that when they started

their voyage from China, they were very young at the age of 12-year-old. The trees were planted from the seeds. When they had lost their teeth, then only they arrived in Temasik. Then the old men took the rusted needles and claimed that the needles were metal as big as their arms but now had become small. Due to the very long journey, they had forgotten how many years they took to reach Temasik. The messengers of King Suran had conveyed the story of the old men who came from China. Upon listening to the story, King Suran had cancelled his desire to attack China because he thought that the country was very far. At the end China was saved from the attack of King Suran.

The author has presented the character of the Chinese Prime Minister to have high level of intellect because he had used whatever was available and had the potential: old men, rusted needles and plants, in the effort to avoid big war which can be fatal. Indirectly, this motivated the citizens to be creative in solving certain problems and having war is not necessary to achieve peace. Not only the citizens could learn the lesson, but also, they were impressed with the intelligence of the Chinese Prime Minister in planning the strategy. This incident is a clear example of the caliber of the figures to plan the strategy to avoid war in *Sejarah Melayu* text. War is not an intelligent action to avoid conflict. However, war is the last alternative could be taken by a country in order to face enemies. While waiting for the arrival of the enemies, the Chinese Prime Minister had formulated better ideas and planned intellectually. This at once made the citizens aware of the intelligence of a leader that gave different inspiration compared to the normal leader.

## **THE USE OF PERSONAL ANALOGY AND NATURE ANALOGY IN INCIDENTS OF BENDAHARA PADUKA TUN PERAK'S THWART OF SIAM ATTACK**

While in Chapter 5 of *Sejarah Melayu* entitled "*Langgaran Siam Dipatahkan*", there are incidents which demonstrated the charisma of the figures in planning the strategy to avoid war in Melacca. In the reign of Sultan Muzaffar Syah, Melacca was threaten by Siam, a big power during that time. The king of Siam, Syahru'n Nuwi, was a big king and had colonized many countries. During the time Melacca did not want to give their subjection to Siam, this led Raja Syahru'n Nuwi to give his command to Sultan Muzaffar Syah to write a letter of worship. Because Sultan Muzaffar Syah did not want to give his subjection to King of Siam, King of Siam had given his command to his dignitary, Awi Cakri, to get his army ready to attack Melacca through the land route. On the other hand, Sultan Muzaffar Syah had gathered all his nation in Melacca. The arrival of penghulu Kelang, Tun Perak, with his nation, men and women, had raised a question in which many people were not aware of the function of women and children in stopping war crisis. Nevertheless, Bendahara Paduka Raja Tun Perak stated that their presence with the entire families was to raise the fighting spirit of men who were going for war. This was proven when Melacca defeated Siam and its many armies. In this incident, the author has inserted personal analogy to the character. The

author has highlighted the intelligence of Tun Perak when he gathered all wives and families to raise the fighting spirit of their husbands during war.

The second attempt by Siam to attack Melacca failed because of the strategy to avoid war was planned by Bendahara Paduka Raja Tun Perak. Melacca had known that Siam was attacking by the sea route. Bendahara Paduka Raja Tun Perak had planned his strategy to avoid war. Bendahara Paduka Raja Tun Perak had ordered Tun Omar, a brave and airheaded warrior, to bump Siam's boats though he was doing it alone. Siam was surprised with this incident because a number of their boats were defeated by Tun Omar. The personal analogy was given to the character of Tun Omar having changed himself from a sober person to behaving like a crazy person. The element of creativity is when the craziness of ideas was given to the character of Tun Omar to do something incredible and this is considered as bravery and out of the ordinary. The author has utilised the nature analogy in the incident in which Bendahara Paduka Raja Tun Perak had commanded his followers to put firebrands or *jamung* at all trees along the beach. When Siam saw the twinkling fire from the sea, they thought that the Melacca armies were large waiting to attack them along the sea. The Siam armies had predicted that they would lose if they continued with the war because the Melacca armies were too many. If they could not even defeat Tun Omar, they would not be able to defeat the Melacca armies who were full along the beach. Finally, Siam armies had cancelled their desire to attack Melacca and returned to Siam, while Bendahara Paduka Raja Tun Perak and his commanders had received articles of clothing and reward from Sultan of Melacca because of their intelligence in saving Melacca from war. The author has described the character of Bendahara Paduka Raja Tun Perak as someone who had given an extraordinary impact on the structure of the administration of Melacca. From the beginning of his arrival, Bendahara Paduka Raja Tun Perak had shown the criteria of a charismatic leader when he has the inspirational motivation concept and individual consideration. This was proven when Bendahara Paduka Raja Tun Perak had emphasised the motivation of his followers in fulfilling their duties. This is evident when Bendahara Paduka Raja Tun Perak brought women from Kelang to Melacca in the attempt to raise the fighting spirit of his followers who were going for war.

The author has given the ideal attribute to Bendahara Paduka Raja Tun Perak because he had successfully influenced his followers and Sultan Muzaffar Syah. Bendahara Paduka Raja Tun Perak had his own ways in dealing with conflict. His ways were new and different from others. In the beginning he had brought worries to the ministers of Melacca. However, Bendahara Paduka Raja Tun Perak had his own principle: do not be afraid of people's opinion. For him every action and job conducted there must be certain reasons and it was not wise to question without knowing the purpose of the job.

His assertive attitude had developed the interest of Sultan Muzaffar Syah to appoint him as *bendahara*. When he was a *bendahara*, his leadership qualities were evident when he practised the strategy to avoid war against Siam. Before, war had been the last defence for certain country.

However, Bendahara Paduka Raja Tun Perak had demonstrated confident attitudes which can save Melacca from the attack of Siam which was to plan for the strategy to avoid war. It is obvious that Bendahara Paduka Raja Tun Perak and his followers had taken a big risk in the effort to avoid war. From the aspect of intellectual, his strategy on putting the firebrand along the beach, was obviously creative and successful because it had frightened the enemies. Thus, had led the enemies to cancel their desire to attack Melacca.

Umar Junus (1984) stated that the action taken by Bendahara Paduka Raja Tun Perak it not equivalent to Hang Tuah. Bendahara Paduka Raja Tun Perak had used rationale or the strength of mind to determine certain causes and effects, whereas Hang Tuah only had the intelligence and skills. The evidence highlighted has evidently shown that Bendahara Paduka Raja Tun Perak is a charismatic leader in planning the strategy to avoid war and develop inspiration to the community. A leader not only has to be intelligent to plan the strategy to avoid war but also has to ensure that the strategy taken is relevant and tactical.

#### **PERSONAL ANALOGY OF MENTERI JANA PUTERA AND TUN TELANAI IN THE STRATEGY TO AVOID WAR AGAINST STRONG ENEMIES**

Tun Telanai and Menteri Jana Putera had led the delegates of Melacca to Siam. While in Siam, the delegates of Melacca were put into a test by King of Siam to see their strength and loyalty. King of Siam asked for their help to assist their armies to fight enemies at the boarders of Siam. Siam had well-planned so that the Melacca armies would have a battle with the strongest which is in the west, while Siam would fight with the weaker enemies. Tun Telanai and Menteri Jana Putera knew that small number of Melacca armies would not be able to defeat the enemies of the west. Putting the dignity of the country and the sultanate of Melacca as a priority, Menteri Jana Putera had planned the strategy to avoid attacking a strong army. Menteri Jana Putera had given the reason to King of Siam that people of Melacca are all Muslims. The author inserted the intelligent personal analogy of Menteri Jana Putera. They could not fight facing the sunset because there is where the Qiblat of Muslims situated. This strategy symbolically showed the ideal influence of an intelligent leader. In the beginning of the arrival of the Melacca delegates to Siam, they were tested with variety of questions about Melacca. However, the questions asked by the King of Siam could be answered intelligently by both ministers of Melacca. This has impressed the King of Siam of Melacca of having intelligent and wise ministers.

From the aspect of individual intelligence that leads to the personal analogy, this is seen when Tun Telanai and Menteri Jana Putera discussed the capability of their armies before they received direct orders. Menteri Jana Putera dan Tun Telani understood the capability of their followers. Therefore, they knew what had been done oppositely was to help their followers, at the same time taking care of their dignity and Melacca. For example:

*So Tun Telanai has had a meeting with Minister Jana Putera;  
so Tun Telanai said, “why do we have to attack a strong place,  
our people are not many”.*

*(Sejarah Melayu, p.110)*

Upon listening to the explanation from Minister Jana Putera, the King of Siam abided and changed the strategy so that Melacca did not have to attack the west. Hence, attack on the east side to respect the religion of Islam. The armies of Melacca finally defeated the enemies on the east successfully. The King of Siam admitted the grandeur and intelligence of people of Melacca and also recognised sovereignty of the Sultan and Melacca. This success had raised the spirit and motivation of the delegates because after the incident, they received reward from Raja China.

According to Mohd Rosli Saludin (2009), leaders who are polite must be brave. To be brave is to protect the religion, custom, self-protect, nephews and nieces, family, race and country. Menteri Jana Putera is a brave and critical leader. In critical circumstances, Menteri Jana Putera and Tun Telanai tried to change the situation silently without the King of Siam noticing it. Menteri Jana Putera had used the strategy to avoid war against the strong enemies and indirectly showed the charisma as an intellectual leader. However, attacking weak enemies would bring success to Siam. This tactic shows that Menteri Jana Putera and Tun Telanai were intelligent and brave ministers. The author describes the charisma of the character that has individual consideration and this can be seen when Tun Telanai discussed about the problem. Tun Telanai and Menteri Jana Putera realised that their capabilities with only a small number of armies, they could not fight the strong enemies. The consideration had taken into account safety measures, the dignity of the country and the diplomatic relationship with Siam. The discussion was conducted in order to take into account other opinions on the effort to keep the dignity of the country and also the Malays. This obviously has shown that the togetherness in exchanging ideas results in intelligent ideas and can save more lives.

Through the creative ideas, the author has given the victory to the delegates of Melacca and they were motivated when they successfully defeated the enemies. Through this incident, indirectly they had obtained the recognition and rewards from the King of Siam. Recognition from the king is something to be proud of and especially if the recognition came from such a big king like the King of Siam. Starting from the planning to avoid war at a very strong area, then the success in defeating the enemies, next the recognition from the king, all these play an important role in developing their motivation. Not only the motivation and inspiration at that moment were developed, but also the trust of the followers towards the leaders and the endeavour to fulfil the tasks well in the future are also developed.

## **PERSONAL CHARISMATIC ANALOGY OF HANG TUAH TO AVOID MELACCA FROM THE ATTACK FROM MEGAT TRENGGANU**

According to Siti Aisah Murad (1993), Hang Tuah will feel happy when the king is happy and when the king is angry, Hang Tuah will win the king's heart by attaining to what the king wishes. This can be proven in the incident of Hang Tuah kidnapping Tun Teja to win Sultan Melacca's heart. The incidents of Hang Tuah as a very charismatic leader illustrates the personal analogy of a great leader. Hang Tuah had successfully avoided the battle with Inderapura and Megat Terengganu in which these have proven his loyalty and intelligence. The continuation of the incident of kidnapping Tun Teja, was a big threat from Megat Terengganu. Megat Terengganu was the son of the King of Trengganu and the future husband to Tun Teja. The action of Hang Tuah kidnapping Tun Teja had caused anger and grudge to Megat Terengganu. Due to the incident, Megat Terengganu had determined to take revenge towards Hang Tuah and Sultan Melacca.

In order to avoid a battle in Melacca, Hang Tuah had suggested to Sultan Melacca to give the permission to bring along Hang Jebat, Hang Kasturi and 40 leaders to Inderapura to confront Megat Terengganu through the sea route. On the other hand, through the land route, Hang Tuah had suggested to Sultan Melacca to get ready with the armies led by a number of officers. The rationale being that if Hang Tuah did not meet Megat Terengganu in Inderapura on time, the armies on the land could stop Megat Terengganu from intruding Melacca. These suggestions were well accepted by the ministers and Sultan Melacca. As soon as they reached Inderapura, Hang Tuah, Hang Jebat, and Hang Kasturi had a meeting on how to kill Megat Terengganu. They decided that Hang Tuah would meet Raja Inderapura and to ask for permission to see whether Megat Terengganu would meet Raja Inderapura. Hang Jebat, Hang Kasturi, and the 40 leaders would disguise as public to protect Hang Tuah. This is because Megat Trengganu knew that Hang Tuah was coming to Inderapura to kill him. When arriving at the palace of Raja Inderapura, Megat Terengganu was attacked by Hang Jebat dan Hang Kasturi.

A great fight happened because Megat Terengganu was mortal and good at fighting. However, faith was not on Megat Terengganu's side because he died due to the stabs by Hang Jebat and Hang Kasturi. Megat Kembar Ali who was disappointed with the death of Megat Terengganu tried to challenge Hang Kasturi and Hang Jebat, however he lost too to two great warriors of Melacca. Seeing the death of Megat Terengganu and Megat Kembar Ali, 4000 followers to King Trengganu's son ran away. Hang Tuah, Hang Kasturi, Hang Jebat, and 40 leaders returned to Melacca bringing with them the elephant Kertas Syah for Sultan Melacca. This incident has illustrated the charisma of Hang Tuah as the leader to the armies who has the leadership and strategy to defeat Megat Terengganu. At the beginning, Megat Terengganu had the intention to kill Hang Tuah, Sultan Melacca and destroy Melacca because of kidnapping Tun Teja. However, the intention was stopped with the intelligence of Hang Tuah had taken drastic and brave measures in making decisions and taking risks. Hang Tuah had the intellectual intelligence and this is evident

when Hang Tuah always shared his brilliant ideas though in critical situations. The willingness of Hang Tuah to think critically shows that Hang Tuah is a leader who is responsible and dedicated.

Hang Tuah was not a person who put rank and name as priority. However, he was a person who appreciated people who make his mission successfully. Logically, a leader who appreciates his followers will make them feel appreciated and more spirited to work. Sultan Melacca had awarded Hang Tuah, Hang Jebat, Hang Kasturi dan 40 followers on the mission

Since the appearance of Hang Tuah, Melacca was getting glorious at the world level. Hang Tuah had become the main pillar to the government of Melacca in becoming a very stable and influential country. The presence of Hang Tuah had made Melacca immune to the enemies' attacks. Some of the Melacca's ministers are envious towards Hang Tuah because Hang Tuah had successfully overcome many issues in Melacca, and was loved by the Sultan. This had resulted in the feeling of outcast by some ministers. However, after Hang Tuah was "sentenced to death", only the ministers appreciated the importance and the presence of Hang Tuah in Melacca.

## **THE EFFECTS OF THE STRATEGY TO AVOID WAR**

Interesting incidents have shown some effects, among them is the effect on the nation country. After revealing one by one of the strategy to avoid war that were planned by the calibre figures, this study has found out that the success of the strategy has given positive impacts. Firstly, is the social impact which can save thousands of lives. The calibre of the figures in planning the strategy to avoid war has given many positive impacts to the citizens, nation and the country. The most dominant effect is saving thousands of lives. The completeness of certain battles is considered by the number of armies involved in the war mission. For example, when stopping the purge of Megat Terengganu to Melacca, 3000 armies were conscripted to protect Melacca through the land route. The success of Hang Tuah's planning to kill Megat Terengganu in Inderapura had finally avoided Melacca from the big attack by the armies of Terengganu. The arrogance of Megat Terengganu with the intention to destroy Melacca was encouraged by the grudge and anger towards Hang Tuah and Sultan Melacca. However, Hang Tuah was more talented and experienced in overcoming battle crisis because of the involvement in many crises in his life. Obviously, his calibre of a leader had protected the country and saved the lives of the citizens from the death due to war. The success of the strategy to avoid war had made the country to become peaceful again from the enemies' threats. The citizens could go through their lives peacefully and save with the presence of the calibre leader who always endeavoured to protect the nation country from the invasions of outsiders.

Second, it opens the eyes of the citizens about the harm of war. War can cause trauma to those involved. War can affect the development of human resources in the future. The effect of casualties, lost of loved ones and loss of property due to war can give deep impacts to humans. Due to war, humans will live in fear for a long time and other social problems. Lives will be affected if

the war victims are not able to recover from the effects or trauma of war. The harm of war is well known, but not all will understand the effect of war because they do not experience it themselves. The public has to understand the effects of war to appreciate the peaceful lives and understand the strategy to avoid war. The caliber of figures like Hang Tuah, Bendahara Paduka Raja Tun Perak, Menteri Jana Putera, Tun Telanai, and Prime Minister China should have opened the eyes of the public to the success of the strategy to avoid war. These figures are the best pioneers in planning the strategy to avoid war at that time. Facing big powers is not an easy matter, especially when it involves war. The strategy planned is not an easy strategy because it involves putting lives at stake and the country. If the strategy fails, not only the dignity of the country is destroyed but the worst is war, which can destroy the nation.

Third, it gives an inspiration to the public through the application of the creative and critical strategy in problem solving. Respect is not easily gained because it needs support and trust from many parties. Charismatic leaders manage to gain supports from the followers through personalities and charisma that they have. They are not only good at arguing but also be a model in leadership. Caliber leaders are able to find solutions for crises, not depending on subordinates or followers for ideas. Leaders who are idols are leaders who are born with 1001 ways, who are the front line of battle troops, and are able to protect their followers through creative alternatives. Leaders who have creativities give inspiration to their followers so that they are intelligent in solving problems.

Fourth, protecting assets of the country. From the economic aspect, assets and the dignity of the country can be protected if war can be avoided. Certain sovereign countries not only have kings, and citizens but also the countries' properties which are the source of income. When war take place, the country will face the economic loss as the effect of properties destruction of the country. These can be avoided with the strategy to avoid war which is successfully planned by the caliber leaders. The loss of war is not little and the process of regaining is not easy in a short time. Mohd Rosli bin Saludin (2009) states that a healthy economic basis will create prosperous citizens and the culture will expand. Through the strategy to avoid war, disruption can be avoided thus gives harmonious lives to the citizens. A strong economic state can encourage trading activities and establish diplomatic relationship with foreign countries in order to stabilize the economy. The development of the country will expand more and provide more job opportunities to the citizens. One of the reasons for the collapse of certain countries' economy is because of war. Through the strategy to avoid war, long term effects can be avoided effectively, without killing innocent lives.

Fifth, it can uphold the dignity and strengthen the stability of the country's politics through calibre ministers. According to Mohd Rosli bin Saludin (2009), the concept of dignity is related to family's reputation, relatives, villages, tribes, religions and races. Politically, dignity and pride of certain countries can be upheld when the strategy to avoid war is successfully implemented. A country which has successfully avoided war through intelligent strategy will be highly respected by

citizens. The credibility of a leader to minimise the effects of war without putting someone as the scapegoat has illustrated intelligence over strength. Strength can defeat enemies with kudrat, however, intelligence can defeat enemies without violence. These two different things can be used to plan the strategy to avoid war whether they are used separately or together. Thus, the fact is strength and intelligence depend on each other in the effort to be a caliber leader. Not only the citizens will have high regards towards their own country, but other countries will also be impressed with the immunity of the country. When a country fails to be conquered and attacked, there must be certain factors that make the country difficult to be defeated. As a proof, *Sejarah Melayu* has described the concern of the King of Siam towards immunity factors of Melacca. This concern was answered respectfully by Menteri Jana Putera and Tun Telanai, the combination of leaders with foresight and always ready with creative ideas. This has proven that intelligence and strength of leaders have great influence on the perception of outsiders towards a country. Therefore, in each diplomatic matter, leaders must always remember that they bring with them the image and dignity of the country.

## CONCLUSION

As a conclusion, the caliber of the figures in *Sejarah Melayu* and *the Epic of Hang Tuah*, the planning of the strategy to avoid war can be identified through the role of the author who has written the texts as to raise the reason and culture of the citizens in order for them to think creatively and to be able to overcome problems through the description of selected characters. This is because, the caliber of the figures who change from the strategy of war to the strategy to avoid war are considered very intelligent and respected. Sometimes the planned strategy is considered impossible but finally that strategy is proven practical and effective.

Thus, the calibre of a figure in the effort to plan the strategy to avoid war can give big impacts to three important aspects: social, economy and politics. From the aspect of social, the success of the strategy to avoid war can save lives. Other than that, the citizens will be educated with the creative thinking because to plan the strategy needs high ability of thinking. Furthermore, to implement the strategy needs support and strong cooperation from all the parties involved. Through this study, it can be said that war is not the best way to expand a colony. This is because war will result in trauma and strong effects on the war victims. From the economical aspect, the strategy to avoid war can avoid the disruption of properties and loss. On the political aspects, the strategy to avoid war will uphold the dignity of a country at the world level. The calibre ministers who have planned the strategy to avoid war are mentioned for years because of the successfulness of the strategy. Indirectly, this has been a good example which should be treasured.



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