

IDEOLOGY AND REPRESENTATION OF ENVIRONMENTAL AMANAH ADVICE IN THE MALAY TEACHING BOOK BY TENAS EFFENDY

Nurzuha^{1a*}, Agustina^{2b}

¹²University State of Padang

E-mail: nurzuha01@gmail.com¹,
agustina@fbs.unp.ac.id²

(* Corresponding Author
nurzuha01@gmail.com

ARTICLE HISTORY

Received : 20-03-2026

Revised : 07-04-2026

Accepted : 15-06-2026

KEYWORDS

Cosmocentric Ideology,
Petuah Amanah,
Environment, Tunjuk Ajar
Melayu, Ecological Ethics

ABSTRACT

This study aims to analyze the ideology contained in the Petuah Amanah Alam Lingkungan in Tunjuk Ajar Melayu by Tenas Effendy, as well as to explore how the representation of this ideology can be applied in the modern context, particularly in environmental preservation. The research utilizes a qualitative approach with the Critical Hermeneutic method. Data is obtained through an analysis of the Petuah Amanah Alam Lingkungan text, which is examined using the ideologies of cosmocentricism and environmental ethics. The findings show that in Tunjuk Ajar Melayu, there is a cosmocentric worldview that positions nature as a sacred entity that must be preserved. Nature is seen as a trust that must be maintained for the sustainability of human life. These findings are relevant to contemporary environmental education and ecological ethics, which can contribute to raising environmental awareness in society. The petuah contained in this text emphasize not only the moral duty of humans toward nature, but also link spiritual piety with sustainable ecological action.

This is an open access article under the CC-BY-SA license.



INTRODUCTIONS

The Malay community is known for its rich culture that highly values noble values such as ethics, customs, and language. These various values can be found in the form of oral and written literature, such as pantun, expressions, gurindam, and poetry, which not only function as a means of entertainment, but also as a medium of moral and social education in daily life (Effendy, 2005; Taufiq, 2017). Malay literature, which combines aspects of art and morality, plays a central role in shaping the mindset and behavior of the Malay community (Hasan, 2018). In this regard, the advice and expressions contained in the Malay Teaching Guidance (TAM)

not only reflect the Malay community's view of life, but also become a mirror of the harmonious relationship between humans and God and nature (Barrett, 2016).

One of the main concepts contained in Malay Tutoring is the advice of trust, which not only serves as a moral guideline in social relations, but also regulates human relations with nature. Nature is seen as a mandate given by God, which must be maintained in order to remain in balance (Effendy, 2005). In the Malay tradition, nature is not just a resource that can be utilized, but a sacred entity that must be respected and preserved (Taufiq, 2017; Suhari, 2019). This view reflects the ideology of ecological ethics that is highly relevant to nature conservation and sustainability efforts in the modern context (Rahman, 2019).

H. Tenas Effendy, as one of the leading Malay cultural figures, played an important role in preserving these cultural values, especially through the documentation of the doctrines that were almost extinct. This effort not only aims to save cultural heritage, but also reinforces public awareness of the importance of protecting nature as an integral part of human life (Effendy, 2005). In the face of the challenges of modernity, including the deepening environmental crisis, this research aims to explore and examine the relevance of traditional values contained in Malay Guidance, especially in overcoming environmental problems and building ecological awareness in the era of globalization (Retnawati, 2014).

Research Rationale

This research is motivated by the need to explore the relevance of traditional values contained in Malay Guidance, especially the admonition of environmental natural trust, in facing the challenges of modernity, especially related to the increasingly profound environmental problems. In many previous studies, Malay oral traditions, including the admonition of amanah, are often seen as outdated and irrelevant heritage amid the rapid tide of changing times (Retnawati, 2014). In fact, the values contained in these admonitions actually hold wisdom that is very important to be applied in the context of environmental education and ecological awareness development today (Suhari, 2019).

Some previous research has also revealed that although many traditional Malay texts contain moral teachings about nature, the understanding of nature as an entity that must be maintained and preserved is often overlooked (Taufiq, 2017). According to some experts, many of the admonitions in Malay culture actually reflect ecological ideologies that should be adapted in contemporary education to increase people's environmental awareness (Hasan, 2018). Therefore, this study aims to reveal more deeply how the advice of trust in Malay Tutoring can contribute to nature conservation efforts and maintain ecosystem balance in the modern era.

This research is also relevant in answering global challenges related to ecological crises, such as climate change, nature destruction, and biodiversity loss. In this context, an understanding of cultural traditions that emphasize the importance of a harmonious relationship between humans and nature can provide a new perspective in building more sustainable environmental education (Barrett, 2016; Rahman, 2019). By re-raising ecological values in the admonition of trust, this research is expected to help shape the mindset and actions of people who are more concerned about the environment and strengthen nature conservation efforts in the community.

State of the Art

Research related to the admonition of trust and its relation to environmental values is still limited in the scientific literature. Most of the existing research deals more with admonition in moral and social contexts, while the representation of nature as an integral part of admonition is often overlooked. In fact, many classical Malay texts contain teachings about nature that can be seen as a reflection of ecological ideologies that are relevant to be applied in the context of modern environmental education (Hasan, 2018; Suhari, 2019).

As explained by Taufiq (2017), many admonitions in the Malay oral tradition contain values that teach people to protect nature, not only for social interests, but also as part of their moral responsibility for the preservation of life. However, these findings are often overlooked in studies that focus more on aspects of social morality, without considering the ecological dimension contained in these sermons.

For example, in a study by Taufiq (2017), it was stated that classical Malay texts often contain teachings about nature that reflect ecological views, which should be adapted in contemporary education to increase people's ecological awareness. Unfortunately, research on the application of ecological ideology in Malay Teaching and the broader advice of trust has not been widely explored. This research seeks to complement these shortcomings by delving deeper into how the advice of trust in Malay Teaching can be a relevant ecological ethical guideline in modern times, which prioritizes the principle of nature conservation in the context of globalization and modernization that often damages the ecological order (Rahman, 2019; Retnawati, 2014).

Furthermore, this research also aims to explore how the values contained in the admonition of trust can be adapted to form a stronger environmental awareness in society, by placing nature as part of the cosmic order that must be maintained and maintained (Barrett, 2016; Hasan, 2018).

RESEARCH METHODS

This research uses a qualitative approach with an interpretive-critical method. This approach was chosen because this research aims not only to collect data and describe existing phenomena, but also to understand the meanings contained in cultural texts in depth (Gadamer, 2004). Through an interpretive approach, this study views Tenas Effendy's Malay Teaching as a text rich in symbols, values, and moral teachings, which must be understood in a broader social, cultural, and ecological context (Effendy, 2005; Barrett, 2016). Thus, this study emphasizes the importance of understanding the text not only based on its literal meaning, but also by interpreting the symbolic and metaphorical meanings contained in each part of the text.

A critical approach is used to dismantle the ideological structure behind the environmental natural trust counsel recorded in the Malay Guidance. In this perspective, text is considered not as a neutral message, but as a means to produce values, identities, and power relations related to nature and the environment (Retnawati, 2014; Rahman, 2019). This shows that texts serve not only as cultural documentation, but also as a tool to understand and critique the relationship between society and nature, as well as how these ideologies shape the social and ecological consciousness of Malay society.

With a Critical Hermeneutic approach, this research aims to uncover the deeper meaning of each admonition related to nature conservation and how these values can be applied to environmental education in the modern era (Suhari, 2019; Rahman, 2019). Through this interpretation stage, researchers will explore how these admonitions can shape the mindset of the community in maintaining the preservation of nature and the sustainability of life in harmony with nature.

RESULTS AND DISCUSSION

General Findings

Tenas Effendy, whose full name is Tengku Nasyaruddin Said Effendy, was born on November 9, 1936 in Kuala Panduk, Pelalawan, Riau, and died on February 28, 2015 in Pekanbaru. He is widely known as a cultural scholar, writer, cultural thinker, and traditional leader of Riau Malay who dedicated his entire life to the preservation and development of Malay cultural values. His efforts in documenting local wisdom, including the admonitions contained in *the Malay Guidance*, played a major role in maintaining the noble values of the Malay community which are closely related to nature and the sustainability of life (Effendy, 2005).

Special Findings

Text of Environmental Nature Trust Advice

The text of *Petuah Amanah Alam Lingkungan* found in Malay society provides a deep understanding of the close relationship between humans and nature. This admonition illustrates how important it is to preserve nature as an integral part of local wisdom that must be respected and maintained by every individual. Nature, according to these admonitions, is not only seen as a resource to meet the needs of life, but as a sacred entity that must be maintained and maintained for the sustainability of humanity.

Number	Environmental trust tips	A harmonious phrase of advice
	<i>Signs of people holding customs Nature is taken care of, tips are remembered</i>	<i>If life is to be saved, Preserve the sea and the straits Protect the land with dense soil</i>
	<i>Signs of a person holding a trust Abstinence from damaging forests and soil</i>	<i>There is sustenance and mercy There is tamsil like There are sometimes various blessings Sometimes it is a variety of benefits There is sometimes a traditional advice</i>
	<i>A sign of a person holding a mandate' Against the nature of frugality</i>	<i>If forests and land are preserved Banayk benefits great benefits When you are suffocating, take a long step When narrow run to the ground</i>
	<i>Signs of long-thinking people Destroying nature he confines</i>	<i>If the environment is preserved, Many benefits can be felt: There is wood for grazing There are plants for herbs There are animals to hunt Some rubber makes benefits There is fruit that makes blessings There is an income-boosting rattan</i>
	<i>A sign of a person of decent sense, Keeping his heart healthy</i>	<i>If the environment is preserved, The benefits are great:</i>
	<i>A sign of a person of character, Destroying nature he shuns</i>	<i>There can be a place to lean There can be a place to hover. There can be hunger There the customs can be heard Small becomes big There narrow becomes wide</i>
	<i>A sign of a broad-minded person, Take advantage of the forest, be careful</i>	<i>If the environment is damaged, Narrow cannot be titled Wobbly cannot lean</i>
	<i>A sign of a wise person, He does not want to destroy the forest</i>	
	<i>A sign of remembrance of the children and grandchildren, Destroying the forest his heart is ashamed</i>	
	<i>A sign of remembering old age, Lau is taken care of, the earth is preserved</i>	
	<i>A sign of remembrance of the day later,</i>	



<p><i>Obediently guarding the sea and forests</i></p> <p><i>A sign of remembrance to the god, Taking care of nature is a priority</i></p> <p><i>A sign of remembrance of life is death, Taking advantage of nature with caution</i></p> <p><i>A sign of remembering the customs of the institution, The sea is surrounded by forests</i></p> <p><i>A sign of remembering the future, Destroying nature he confines</i></p> <p><i>Who remembers his children and grandchildren, The Rich Earth Will Not Be Destroyed</i></p> <p><i>Who is aware that he is a caliph, Against nature will not blame</i></p> <p><i>What is the sign of a life of faith, Know how to take care of your hometown</i></p> <p><i>What are the signs of a knowledgeable life, Preserving nature knows</i></p> <p><i>What is the sign of a commendable life, The environment is gentle</i></p> <p><i>What is the sign of living reason, Preserving nature as a provision</i></p> <p><i>What are the signs of a mamffat life, Using nature frugally – frugally</i></p> <p><i>What are the signs of life stretching, Protecting the environment according to the law</i></p>	<p><i>Heat cannot be applied Rain can't walk Shade cannot paddle</i></p> <p><i>When the inside perishes, Logs down damn it comes Living in poverty Going to the sea unfortunate befell Going to the Land of the Poor and Papa</i></p> <p><i>If nature becomes damaged, Generational life is kemak Going to sea in the waves Went to the ground with a head bowed Life is hard to live Uncooked rice cooker</i></p> <p><i>When the inside becomes extinct, Life and death will not be the same Day and night hit by calamity A tangled mind of a broken heart</i></p> <p><i>If the environment is damaged, That's where all the accidents come in. Disasters come in succession Endless woes</i></p> <p><i>If the environment is damaged, Miserable life perishes the body Defects and blemishes become subscriptions Life and death are regrets</i></p> <p><i>When nature is destroyed, That's where the cross-breeding grows Shame comes shame on Grandchildren and grandchildren languish</i></p> <p><i>Who likes to destroy nature, His mind is rotten, his heart is bruised</i></p> <p><i>Who likes to destroy nature, The Dark Side of the Black Heart</i></p> <p><i>Who likes to damage the environment, Her heart is already shattered</i></p> <p><i>Who destroys the land and forests,</i></p>
---	--



<p><i>The life customs of the believers, Know how to take care of the sea and forests</i></p> <p><i>Know how to take care of wood and kayan Know how to take care of forest animals</i></p> <p><i>The slashes don't spend The felling does not yield Work does not destroy</i></p> <p><i>A life custom holds customs, Know how to take care of the sea and the straits Know how to take care of dense jungles Know how to take care of dense jungles Know how to take care of the land of the region Know how to care for ants and caterpillars Know how to take care of the shackles and splints</i></p> <p><i>Know how to hold a custom Knowing how to hold a mandate Know how to farm according to the law Know gardening according to the canon</i></p> <p><i>Beramu does not damage the wood Rattans do not damage forests Rubbery does not mess with the jungle Housing does not damage the soil Gardening does not damage the hamlet Farming does not damage the mountain Farming does not cultivate the fields</i></p> <p><i>A life of trust, Know how to take care of forests and land</i></p>	<p><i>His mind is crooked, his heart is greedy</i></p> <p><i>Who destroys the sea and the river, That's a bad sign of temperament</i></p> <p><i>Who ruined temples and islands, It's like a buffalo</i></p> <p><i>Who destroys the forbidden jungle, Signs of not remembering the day later</i></p> <p><i>Who destroys lakes and lakes, The sign of his heart is wicked</i></p> <p><i>Who destroys taluk and cape, The sign of his heart is naughty and stubborn</i></p> <p><i>Who destroys the damp and the hills, Signs of his liver having a disease</i></p> <p><i>Who ruins the hometown, Signs of his life of unbelief</i></p> <p><i>Who destroys hamlets and fields, It is like an animal</i></p> <p><i>Who is destroying the environment, Like his sin in bloom</i></p> <p><i>Who is the one who destroys the woods? A mossy heart of mind</i></p> <p><i>A sign of the unwise, Forests and land he has destroyed</i></p> <p><i>Signs of Unbelief the environment he destroys</i></p> <p><i>Signs of people who do not have a klak, The river is polluted by the forest</i></p> <p><i>the sign of a senseless person, Forest Encroached Land for Sale</i></p> <p><i>Signs of an Undignified Person life destroys forests and land</i></p>
---	---

	<p><i>Know how to take care of hills and humidity</i></p> <p><i>Farming does not damage the soil</i> <i>Gardening does not damage the forest</i></p>	<p><i>signs of non-customary people,</i> <i>The sea is destroyed by deforestation</i></p> <p><i>A sign of a person who is not trustworthy,</i> <i>destroying nature due to greed</i></p> <p><i>The sign of a hairy heart'</i> <i>destroying nature is not ashamed</i></p> <p><i>a sign of a cruel person,</i> <i>His work always destroys nature</i></p> <p><i>the sign of a wicked heart,</i> <i>Destroying the Environment, Destroying the Environment.</i></p> <p><i>a sign of people not being grateful for blessings,</i> <i>Taking advantage of nature is unpredictable</i></p> <p><i>the sign of the ignorant is given,</i> <i>destroying nature every day</i></p>
--	---	--

The example of the above expression clearly shows how bad the Malays are towards anyone who destroys the environment, reflects sustainability and does not think about the hereafter for the present life and their children and grandchildren in the future.

The Role of Nature in Social and Moral Life

In many disciplines, nature is seen as a mirror of man's relationship with God and with fellow humans. Nature not only serves as a provider of the necessities of life, but also as a reminder of man's moral duty and responsibility to the environment. In these admonitions, nature is recognized as a mandate that must be maintained not only by individuals, but by the entire community. One of the other tips found is:

"Clear water, fertile soil, is a sign of blessings; If it is broken, the blessing will be destroyed."

This admonition illustrates that nature, in this case water and soil, is a sign of prosperity and blessings. The destruction of nature, which can occur due to uncontrolled exploitation, is a clue that people's well-being will also be destroyed (Hasan, 2018). Some of the advice in this text underlines how dependent the Malay people's life is on nature, as stated in the phrase:

"If there is no sea, empty your stomach; When there is no forest, the body perishes."

This expression describes how dependent the Malay people's lives are on nature, especially the sea and forests, which are their source of livelihood and culture. Without natural sustainability, human life will be threatened (Retnawati, 2014). In addition, there are other expressions that describe the very close spiritual relationship between humans and nature:

"This earth is where we stand on, this sky is where we shelter, this forest is where we forage."

This admonition emphasizes that nature not only provides physical needs for humans, but also becomes an integral part of the social and cultural life of the Malay people. Protecting nature is part of maintaining life (Taufiq, 2017).

Here are two verses found in *the Environmental Nature Trust Advice* which are also very important in describing the relationship between humans and nature:

Verse 1:

"Signs of people holding customs, Nature is taken care of, advice is remembered"

This admonition has a deep meaning and reflects the basic principles in Malay culture, which strongly uphold the relationship between humans and nature as well as the social and spiritual values contained in the customs. In Malay culture, adat is not just a social rule, but a guide to life that directs one's moral, ethical, and spiritual actions. Therefore, this admonition emphasizes that a person who upholds the custom must maintain nature as an integral part of their life.

This admonition is closely related to the cosmocentric theory, which places nature as part of a larger cosmic order, in which every element of both human and natural plays a role in maintaining balance and harmony. In a cosmocentric view, nature is not only seen as a resource that can be exploited, but as a sacred entity that has a very high position in the cosmic system. This admonition reminds us that people who hold customs are those who understand the harmonious relationship between humans and nature.

In this case, the admonition "Nature is taken care of" affirms that protecting nature is a God-given mandate, which must be maintained by every individual as part of their moral and social obligations. Nature, according to cosmocentric ideology, has more value than just an economic or utilitarian function. Nature is a living thing that needs to be respected and taken care of as well as possible so that the sustainability of life can be maintained (Hasan, 2018).

According to environmental ethics, the relationship between humans and nature should be based on mutual respect and moral responsibility to maintain the sustainability of nature. This admonition emphasizes that the customs upheld by the Malay people not only include social relations between humans, but also the relationship between humans and nature. "Nature is protected" reminds us that protecting nature is part of man's moral obligation to the environment, which should be maintained for the survival of all beings, not just humans (Retnawati, 2014).

From the perspective of environmental ethics, this admonition reminds that human behavior towards nature has an impact not only on themselves, but also on the balance of the entire ecological system. For example, destroying forests or polluting rivers not only harms local communities, but also damages systems that support human life and ecosystems as a whole.

In the Critical Hermeneutic approach, cultural texts such as this admonition are seen not as neutral or static messages, but as a means to produce values, identities, and power relations that influence people's perceptions of nature and the environment. This admonition contains moral teachings that serve to shape the ecological consciousness of the Malay people, which is connected to their understanding of God's mandate in protecting nature.

Using Critical Hermeneutics, we can interpret this admonition as a critique of the exploitative practices of nature carried out by individuals or societies that ignore customs and morality. "Holding customs" means upholding moral principles that teach to maintain balance and harmony with nature, while "nature is maintained" refers to the responsibility of humans to maintain nature as part of the basic principles of harmonious and sustainable living.

Here, there is a dialectical relationship between man and nature, in which action towards nature must be understood not only as a practical necessity but as an ethical and spiritual action. A critical interpretation of this admonition leads to an understanding that caring for nature is a moral and spiritual obligation that transcends social, cultural, and economic boundaries.

This advice can be applied in environmental education as a moral guideline that prioritizes ecological awareness and nature conservation ethics. In this modern world, where the problem of environmental damage is becoming more widespread, this admonition teaches us that protecting nature is an integral part of life that every individual must respect and practice. Education based on this admonition can instill the values of sustainability and respect for nature, as well as help reduce the exploitation of destructive natural resources.

This admonition also teaches that spiritual and moral values in protecting nature are not only important for human survival, but also for the balance of the ecosystem as a whole. Along with the environmental challenges we face today, this admonition reminds us of the importance of ecological awareness rooted in traditional cultural values full of wisdom.

The admonition "The sign of people holding the customs, Nature is protected, the advice is remembered" shows that protecting nature is a moral and spiritual obligation that is closely related to the culture and customs of the Malay people. Through cosmocentric analysis and environmental ethics, we can understand that nature is not only seen as a resource, but as a sacred entity that needs to be taken care of for the sustainability of life. In the modern context, this admonition reminds us to maintain a harmonious relationship between humans and nature, which is very relevant in efforts to preserve nature and environmental education.

Verse 2:

"Signs of people holding trust, Abstinence from destroying forests and land"

This admonition contains a very strong moral message about man's responsibility to nature. In the context of Malay culture, amanah refers to responsibilities that must be maintained with full honor. This admonition illustrates that a person who holds a mandate (both in social life and in relation to nature) must protect nature, especially forests and soil, which are vital parts of the ecosystem. Forests and land, in Malay culture, are often seen as a source of life that not only provides physical results (such as timber, agricultural products, and other natural resources) but also as a symbol of the sustainability of life and the well-being of the community.

Through this admonition, protecting forests and land is not only an ecological responsibility, but also part of a moral and spiritual responsibility. The Malay community considers nature as an entity entrusted by God, which must be respected and maintained by humans for the balance of life (Effendy, 2005).

This admonition is closely related to cosmocentric theory, which places nature as part of a larger cosmic order. In a cosmocentric view, nature is not only seen as a resource or object that can be exploited, but as a sacred entity that has a very high position in the cosmic system (Hasan, 2018). Man, in this view, is not the ruler of nature, but rather a part of the whole cosmos which must be subject to the higher and universal laws of nature.

The admonition "Abstain from destroying forests and land" emphasizes that destroying nature is a violation of the mandate given by God. Nature, in a cosmocentric view, has the right to be respected, preserved, and preserved because it is part of the harmonious unity of the universe. Destroying forests and soils, which are essential parts of ecosystems, means destroying the cosmic balance that God has already set for us. Thus, protecting nature is not only a moral obligation but also part of the spiritual duty to maintain the balance of the cosmos (Retnawati, 2014).

This admonition is also highly relevant to environmental ethics, which focuses on the ethical relationship between humans and nature. In environmental ethics, nature is considered an entity that has the right to be respected, and humans have a moral obligation to protect and maintain nature from damage that can threaten the survival of living beings, including humans (Barrett, 2016).

This admonition reminds us that destroying nature, especially forests and soils, is not only an ecologically harmful act, but also a moral violation that damages the relationship between humans and nature. From an environmental ethical perspective, nature is seen as an entity that has intrinsic value, not just as an object that

can be used for human benefit. Therefore, the act of destroying nature is a violation of the intrinsic value of nature itself (Suhari, 2019).

Specifically, forests and land in this admonition have a very strong meaning in the context of ecological sustainability. Forests, as a source of oxygen and climate balancer, and soil as a place of life for various living things, both have a very important role in maintaining the balance of nature and human life. Damage to both will have a wide impact on the ecosystem and human life itself.

In the Critical Hermeneutic approach, we see that this admonition is not only a reminder of human moral obligations to nature, but also a form of social criticism of the practice of exploitation of natural resources. In a modern society that often overexploits nature for economic gains, this admonition serves as a moral reminder that actions that destroy nature, such as deforestation or the conversion of land into plantation or settlement land, are actions that are contrary to the moral and spiritual values in Malay culture.

This critical approach considers that the text of *the Environmental Nature Trust Advice* is not only a text that teaches social norms, but as a tool to dismantle the power structures that exist behind the exploitation of nature. This admonition challenges the dominant ideology that sees nature as a commodity that can be exploited for human benefit alone. Rather, this admonition reminds us that nature is a trust, and we must act in accordance with moral principles that involve ecological justice and social responsibility (Rahman, 2019).

This advice has very important implications for environmental education. In this context, the advice can be applied as a moral and ethical guideline that teaches the importance of maintaining the balance of nature. Given increasingly complex environmental challenges, such as forest destruction, soil degradation, and climate change, this admonition reminds us that protecting nature is a moral obligation that every individual and society must fulfill.

Through education based on this admonition, we can build public awareness about the importance of forest conservation and soil maintenance for the survival of humans and other living things. Environmental education that adopts these traditional values can help develop a more sustainable and responsible mindset towards nature (Suhari, 2019).

The adage "Sign of people holding trust, Abstinence from destroying forests and land" illustrates that protecting nature is a moral and spiritual obligation that is closely connected to the culture and customs of the Malay people. In a cosmocentric perspective, nature is seen as a sacred entity, and to destroy it is a violation of the laws of nature and God. This admonition also teaches us that protecting nature, especially forests and land, is part of the moral responsibility that every individual and society must bear. In the context of environmental ethics, the act of destroying nature is a violation of the rights of nature and the sustainability of human life, as well as violating the principle of ecological justice. This admonition, therefore, is very relevant to be applied in environmental education as a moral and ethical guide in protecting nature and the sustainability of life.

Discussion

This discussion aims to relate the findings that have been presented with the purpose of research to explore the ideology and representation of nature in the Malay tradition and its relevance in the context of today's environmental education. Based on the learned doctrines, it can be seen that this text describes a cosmocentric ideology that places nature as an inseparable part of the cosmic order that must be respected by humans. Nature is seen as an entity that has spiritual and moral values that must be maintained, not just as a resource that can be utilized (Hasan, 2018).

In a cosmocentric view, man is not considered the owner of nature, but rather as part of the whole cosmos which must be subject to the laws of nature and the Divine. Therefore, the relationship between humans and

nature is seen as an ethical and transcendental relationship, where every action against nature has moral, social, and spiritual implications (Rahman, 2019). This supports the view that protecting nature is a moral obligation related not only to human social life, but also to its spiritual relationship with God (Retnawati, 2014).

For example, the adage that says "**The sign of people holding a mandate, do not destroy forests and land**" contains a strong message about the need to protect nature as part of human moral and social responsibility (Taufiq, 2017). This is in line with the concept of **spiritual ecology** that sees environmental crises as a result of the disharmony of man's relationship with nature, which can be healed through spiritual and moral awareness connected to nature (Barrett, 2016).

This view strengthens the argument in the discourse of environmental ethics, which emphasizes that destroying nature is not only an ecological problem, but also involves a moral and spiritual crisis of human beings (Rahman, 2019). The ideology of balance contained in this text emphasizes the importance of a harmonious relationship between humans and nature as a support for an interdependent life (Taufiq, 2017; Rahman, 2019). Nature, in this case, is not an object separate from humans, but part of a larger system that must be maintained for the sake of the sustainability of life.

CONCLUSION

Based on the analysis of the text of the Environmental Nature Amanah Advice recorded in the Malay Teaching Guidance by Tenas Effendy, it can be concluded that this admonition contains a cosmocentric ideology that places nature as an inseparable part of the cosmic order. Nature is seen not only as a resource that must be utilized, but as a sacred entity that has moral and spiritual values that must be maintained for the sustainability of human life. This text affirms the importance of a harmonious relationship between humans and nature which is seen as a mandate given by God and ancestors.

Through existing advices, such as "The sign of people holding a mandate, refraining from damaging forests and land" and "A sign of remembering God, taking care of nature is a priority", it is revealed that protecting nature is a moral and spiritual obligation that must be applied in daily life. These admonitions convey the message that destroying nature is not only a violation of the laws of nature, but also a violation of the Divine mandate given to mankind.

The text of the Environmental Nature Trust Advice also describes the importance of maintaining the balance of nature to ensure the sustainability of life, not only in the social aspect, but also in the spiritual and moral dimensions. Thus, the values contained in Malay Teaching Guidance are very relevant to be applied in today's environmental education, which emphasizes the importance of a more holistic ecological awareness.

Overall, this study shows that Malay Teaching Guidance is not only a literary work that reflects morality and social ethics, but also a life guide that teaches ecological ethics. Understanding and applying these values in the modern context, especially in the midst of a global environmental crisis, can help build awareness and proactive actions to conserve nature, which will ultimately support the preservation of human life and ecosystems on this earth.

REFERENCE

- Barrett, P. (2016). Environmental education and eco-spirituality: A study in the theory of ecological ethics. *Journal of Environmental Philosophy*, 25(3), 45-60.
- Budi, I. (2020). Kearifan lokal dalam budaya Melayu dan penerapannya untuk pendidikan lingkungan. Retrieved from <https://www.budilocal.com/artikel/kearifan-lokal-melayu>
- De Vaus, D. A. (2014). *Surveys in social research*. Sydney, Australia: Allen & Unwin.

- Effendy, T. (2005). *Tunjuk Ajar Melayu*. Pekanbaru, Indonesia: Pustaka Melayu.
- Fellner, C. (2019, April 7). Time bomb: Two new cases as NSW faces worst measles outbreak in years. *The Sydney Morning Herald*. Retrieved from <https://www.smh.com.au>
- Gadamer, H. G. (2004). *Truth and Method*. New York: Continuum.
- Hasan, I. (2018). Local wisdom and environmental sustainability in Southeast Asia: A case study of the Malay community. *Journal of Southeast Asian Studies*, 32(2), 102-119.
- HealthTimes. (2015). The future of aged care nursing in Australia. Retrieved from <https://healthtimes.com.au/hub/aged-care/2/news/nc1/the-future-of-aged-care-nursing-in-australia/495/>
- Hidayat, R. (2020). Pentingnya menjaga alam dalam kearifan lokal Melayu. Retrieved from <https://www.kearifanlocalmelayu.com/artikel/pentingnya-menjaga-alam>
- Rahman, A. (2019). The resurgence of eco-spirituality in the Malay tradition. *Journal of Southeast Asian Cultural Studies*, 21(4), 112-128.
- Retnawati, S. (2014). Krisis lingkungan dan pendidikan moral: Refleksi atas nilai-nilai tradisional dalam konteks modern. *Jurnal Pendidikan Karakter*, 7(3), 23-40.
- Suhari, W. (2019). Local wisdom and sustainability: Analyzing Malay traditional ecological knowledge. *Asian Environmental Journal*, 11(1), 1-15.
- Taufiq, M. (2017). Pengaruh petuah tradisional dalam pembelajaran karakter pada generasi muda. *Jurnal Sosial dan Budaya Melayu*, 5(2), 112-125.