

# The Pelanduk Jenaka's Character Strategies In The Power Creation And Sovereignty In Hikayat Pelanduk Jenaka

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## Abstract

Children's reading materials such as animal stories are suitable for use as entertainment and teaching materials that can educate children. In this regard, the stories featured in animal stories are capable of stimulating the child's mind and are able to shape their personality, personality, thought patterns and emotions. The exposure of natural elements such as small-conscious fauna can bring the animal's life closer to life. The characters of the animal story can provide the best example and teaching for an ageing child. This story of such a delicate and light animal can facilitate the reading and understanding of children. Through this study, children can be exposed to characters such as the smart and *Pelanduk Jenaka* in expanding their power and sovereignty. Although, the *Pelanduk Jenaka* is a small-sized animal, but its ingenuity is able to conquer the animals in the jungle. Hence, this study will analyze some of the strategies used by the *Pelanduk Jenaka* in creating its power and sovereignty. The study will use the *Hikayat Pelanduk Jenaka* as a study data. The results showed that strategies such as changing self-skills and influencing thinking and behavior were able to strengthen the position of the King and be certified as a leader in the jungle. Therefore, children who read the story of this animal can make this story an example and a lesson as well as be able to think good and bad of a situation and be applied in their lives with a good purpose.

**Keywords:** Children, educate, positive emotion, power, strategy

## Introduction

Exposure to the literary work to children would be contributive to their potential development and emotion and behavior formation. It can be a good reading material for children to learn about self, thought, and emotion. Literary work such as animal stories loaded with lessons worth following can be the right sources for children. At this age, children are still unable to self-explore their potentials yet, the engagement with literary reading material such as animal stories would polish their talents, potentialities and be helpful for them to better express emotion and behaviors. According to Arba'ie Sujud and Nik Rafidah Nik Mohammad Affendi (2011), the best reading material for children must contain the element of entertainment and lesson. The need for the material must be parallel to the children's

psychological development either from the aspect of form or content. The mind-stimulating reading material is imperative for self-concept development. The children reading materials would influence their thinking pattern, personality development, and emotion.

Besides, a literary work in the form of the animal story is relevant and suitable for children reading material. This is because animal stories would contain the entertainment and lesson elements to educate children. What is more, children, from a very tender age are well exposed to the elements of nature, especially to the species of fauna, which existed in this world. The unveiling of knowledge about the animal is at least would close some gaps that existed between children and the education about animal life. According to Aripin Said (1996), animal stories are invented to give

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analogies and examples to the public on the importance of humans to be in humility and many more moral values and lessons unpacked in the animal stories. Animal stories are also favored by most children because, in the Malay traditional community, it is delivered during a family gathering for entertainment. In addition, the employment of animal storyline is also used to teach children from royal and palace magistrate families. Due to the difficulties in conveying lessons more directly, the lessons are delivered more subtly through the creation of animal stories that play in a symbolic pattern. The aim is to give guidance and advice to children in a subtle way and indirectly (Ismail Hamid, 1986). Hence, the use of literary work in form of the animal story is suitable for children reading material because animal stories are light in content and easier to be comprehended by them.

Therefore, the characters featured through animal stories can educate children to be mature-minded children and recognize the good and bad of things. The main characters such as *Pelanduk Jenaka* are able to be role models and lessons to children in their lives. A small-bodied horn is capable of becoming king and leader in the jungle. This paper will identify and analyze the *Pelanduk Jenaka's* character strategy in his power creation and sovereignty in *Hikayat Pelanduk Jenaka*. This study will only focus on *Hikayat Pelanduk Jenaka* as an important material in the collection of research data.

### Literature Review

There have been many types of research conducted on the text of *Hikayat Pelanduk Jenaka*. For example, Idris Zakaria (2012) has addressed the contents of its text. This text contains the element of Islam and philosophy which functions as Islamic rationalism. According to Idris Zakaria (2012), the higher command of creativity possessed by Malays has yielded the emergence of sagas which raised the messages of Islam and the Malay Archipelago centric like what has been conceived in the text of *Hikayat Pelanduk Jenaka*. This fact is agreed by Roslina Abu Bakar (2017) saying that the author of *Hikayat Pelanduk Jenaka* has endowed messages full of truth for the public's interpretation and has brought good meaning in it. For instance, there have been therein God's commands to do good, just, and dismiss evil.

Sakinah Abu Bakar (2016) is also on the same page asserting that the author of the *Hikayat Pelanduk Jenaka* has served the banquet of wisdom and knowledge associated with natural phenomena. The conflicts that emerged in the life of the animal have led the author to present some problem-solving skills through the main character, the *Pelanduk Jenaka*. According to Sakinah Abu Bakar (2016), to solve the conflicts in the life of the animal, the *Pelanduk Jenaka* as the main character and being portrayed as a smart figure has used tricks in addressing the conflicts. The trick is the first element conceived from the *Pelanduk Jenaka's* reasoning which was well applied when the enemy who has harassed the folk of the *Pelanduk Jenaka* was successfully defeated. The classical authors are wise in presenting the anecdotes in society through the stories of the animal. The author has demonstrated the leadership of the *Pelanduk Jenaka* who has wisdom and skills in resolving conflicts with calmness and credibility thus reflecting the wisdom of the Malay community.

Moreover, Roslina Abu Bakar and Engelenhoven (2016) have explored the text of *Hikayat Pelanduk Jenaka* from the aspect of Malay cosmology and culture. Through this text, it has been found that the elements of nature and its wonders have given benefits to animals and humans as well as reflected the traditional Malays' way of life. It also encloses the values of Islam centering on the truth and lesson which are contributive to the major reader's spiritual development.

### Methodology

This research employed the library search approach to collect the research data by referring to primary and secondary sources such as books, theses, and journal articles. Four research procedures had been planned in preparing this writing, such as choosing, collecting, analyzing and data concluding. At the stage of data collection, the writer has skimmed through the contents of the chosen manuscript which is suitable with the research objectives. Every reading on the manuscript's contents was meticulously observed and recorded especially on the information that discusses the research topic. Whereas at the level of data analysis, the focused matter was the information obtained from stage one while at the third stage, the information was analyzed to make smooth of the data analysis process and

at the fourth stage, it was done the overall conclusion relating to the topic discussed.

### Results

*“Baiklah aku ini berbuat suatu akal yang supaya aku beroleh kemuliaan di dalam dunia ini. Ialah pura-pura aku bertapa, dan aku mengatakan beroleh kekuatan daripada seorang aulia yang keramat, dan disuruhnya akan daku ini mengamalkan doanya yang amat mustajab. Adapun aku mengaku lamanya bertapa itu adalah ia tiga tahun, tiga bulan dan tiga hari lamanya. Dan setelah sampai bilangannya itu, genap harinya itu maka keluarlah menjadi raja kepada sekalian isi hutan rimba belantara ini. Maka segala isi hutan sekaliannya itu tiadalah boleh dapat melawan daku ini.”*  
(*Hikayat Pelanduk Jenaka*: 2)

Let me do a sense that I may be glorified in this world. Is pretend to be a fight, and I say it is the strength of a sacred *aulia*, and it is revealed that this is practicing his own prayer. As for me, I confess that he has three years, three months and three days. And when it has come to that number, the day has come out as the king of all the forests. So all the forests of the animal can't fight me.  
(*Hikayat Pelanduk Jenaka*: 2)

Through this above excerpt, it is aptly seen that the *Pelanduk Jenaka* would want to execute strategies for his power creation and sovereignty in the jungle. Although there are statements interweaved with tricks, yet what is more interesting is the fact that how those statements were developed by the *Pelanduk Jenaka* into reality. Thus, through this finding, there will be few strategies applied by the *Pelanduk Jenaka* identified in order for him to achieve his goals.

### Strategy 1: Shifting the self- image

The first endeavour the *Pelanduk Jenaka* did was shifting his image. Self-image is

paramount to the spreading of influences towards others. Self-image can be defined as self-confidence or belief in oneself which is the capability or capacity to encounter life turbulence and this takes effects to the intrapersonal and interpersonal self. Most of the folk used to know that the *Pelanduk Jenaka* does have a small body and the color of his fur is brownish-brown, slightly blackish, and shiny.

According to Langham (19977), moths or mousedeer (Lesser Mousedeer) is an animal without a trunk such as a deer and an antelope, yet the male moths and mousedeer do have a huge upper tooth and small-canine shape. Moths or mousedeer are small animals that are between 30-45 cm long, shoulder-width between 20-25 cm and the skin is reddish-brown with a white stripe from the jaw to the shoulder. In addition, the habitat of moths or mousedeer is in the forest and is nocturnal, which is animals that are active at night. *Pelanduk* or *Kancil* is a popular animal in Malay folklore. The moth or mousedeer is described as the character of an animal that can defeat larger and stronger animals by using its intelligence (Tweedie, 1978).

Due to the *Pelanduk Jenaka's* tiny body and has less physical power compared to other stronger and bigger animals, the *Pelanduk Jenaka* was determined to make benefit from his intelligence by shifting his self- image. If he didn't do as such, no one would be on his side and in fact, he would be belittled due to his tiny physical. Hence, the *Pelanduk Jenaka* has taken initiatives to use rubber wood to give colors to his head and beard to influence others to believe his words to be the next king of the jungle based on his teacher's sacred instinct. The *Pelanduk Jenaka* has claimed that he had been secluded in the cave for three years, three months and three days long as well as had the sacred prayers to support his claim. His initial acts can be seen through this excerpt:

*Maka lalu dicakar-cakar batang kayu itu dengan kukunya. Maka kayu itu keluarlah getahnya, putih. Maka diambillah getah kayu itu lalu digosok-gosokkan kepada kepalanya dan pada kumisnya dan pada janggutnya, penuhlah dengan getah kayu itu.* (*Hikayat Pelanduk Jenaka* :3)

So he clawed the wood with his fingernails. Then the wood came out, white. So the wood sap was taken and rubbed on his head and on his mustache and on his beard, it was full of wood sap. (*Hikayat Pelanduk Jenaka* :3)

The use of the rubber wood aimed to change his image has proven that the *Pelanduk Jenaka* had undergone the asceticism process for a long time. This can be seen by observing his head, mustache, and beard which are in white now. According to Khairuddin Kamaruddin (2013), rubber wood is obtained from the parts of the trunk and leaves of the tree. The tree will produce the rubber milk when its bark is notched or tapped (Khairuddin Kamaruddin, 2005). This has been done by the *Pelanduk Jenaka* to get the rubber milk.

With this outlook, the *Pelanduk Jenaka* was affirmed that he is in the best position and possesses an interesting character. He realized that it has been the case for the animals in the jungle to value something based on what they see and to hastily conclude their preliminary conclusion on him although they are not close to each other. This marks that self-presentation would induce people's attention and that would make it easier to adapt to social circles and surroundings. This is evident when the goat got believed in the image of the *Pelanduk Jenaka*:

Seraya dilihatnya oleh kambing tua[h] itu akan rupanya Pelanduk Jenaka itu terlalu hebat sekali, serta janggutnya itu telah putih dan misainya pun putih. (*Hikayat Pelanduk Jenaka* :4)

As he saw by the old goat it would seem that the *Pelanduk Jenaka's* was too great, and his beard was white and his mass was white. (*Hikayat Pelanduk Jenaka* :4)

This early view was important for *Pelanduk Jenaka* to continue his mission and strengthen his influence as the king of the jungle as well as build his rule and administration centrally. Although the *Pelanduk Jenaka* is relatively small in size, his physical condition does not prevent him from becoming a powerful and sovereign animal. Because of that, *Pelanduk Jenaka* has used his intellect by

making tricks to change his image. The goal is to gain the trust, influence and respect of the animals in the jungle. According to Azlina Abu Bakar (2013: 71) this situation is to build power that is to have the desire to direct and control the activities of others and want influence in an organization. Undoubtedly, *Pelanduk Jenaka* is indeed in the process of seeking power and sovereignty to build his empire.

### **Strategy 2: Influencing Thought and Behaviour**

Fundamentally, gaining other people's trust in us is imperative to establish power and sovereignty. This happened to *Pelanduk Jenaka* who tried to demonstrate power and sovereignty that he possessed. This was aimed to influence other's thought and behavior. If this strategy works, *Pelanduk Jenaka* would wing up his power and sovereignty as well as establish his position and be raised by the jungle folk to the throne of the king of jungle. According to Abdullah Hassan and Ainon Mohd (2001), one's words would hold power to influence other's habit, thought and behavior. Those words would not only move others' habits and trust and encourage them, but they would also affect others' behaviours.

This strategy however can be perceived through the event happened between the goat and the tiger. Both are staying in the same neighbourhood yet they never met each other and crossed border. This has led both species to live in peace and harmony. Seeing this scenario, *Pelanduk Jenaka* took advantage to create a story to influence the thinking and the behaviors of both species. *Pelanduk Jenaka* claimed that the peace they gained was due to his answered prayers. Thus, this factor has caused the tiger to not approach and prey over the goat species. This is clear through the excerpt depicting that *Pelanduk Jenaka* is attempting to influence the goat's thinking:

... "Hai segala kambing, adakah berapa kali harimau itu datang kepada sekalian tuan-tuan ini?" Maka sahut kambing itu, "Tiada pernah barang sekali segala harimau itu datang ke mari." Maka kata Pelanduk Jenaka itu, "Tahukah apa mulanya maka segala harimau itu tiadalah mau dekat pada sekalian tuan hamba ini? Dari kerana sebab doa hamba

yang amat mustajab,...Dan lagi katanya, apabila bertemu dengan segala harimau itu, maka bacakanlah doanya yang mustajab itu...Adapun sekarang ini maukah sekalian tuan-tuan ini hamba ajari doanya yang mustajab itu supaya menjadi selamat kepada diri tuan-tuan sekalian ini?"Maka sahut segala kawan kambing itu, "Maulah hamba diajari doa yang mustajab itu daripada berkat guru tuan hamba yang keramat itu." (Hikayat Pelanduk Jenaka :3-4)

...“O all goats, how many times has the tiger come to these masters?” So the goat said, “There's never been a thing once that all the tigers come here.” So the *Pelanduk Jenaka's* said, “Do you know what it started, so all the tigers will not be near the masters of this slave?” From for the reason of the prayer of the slave who is very *mustajab*,... And again, he said, when he meets all the tigers, then recite his *mustajab* prayer... But will these gentlemen, my servants, teach them their prayers so that they may be safe to these gentlemen?” So the goat's friends said, “Let the servant be taught the obligatory prayer from the blessing of the master of the sacred slave master.” (Hikayat Pelanduk Jenaka :3-4)

Based on the above excerpt, it has clearly shown that the goat was successfully being convinced his thought by the *Pelanduk Jenaka*. The goat was induced his thought by the image of the *Pelanduk Jenaka's*. On this page, Aion Mohd (2004) explained that one's thought and behaviour will be easily influenced by the image of an individual. This is portrayed through the behavior of the goat who is easily influenced by the image of *Pelanduk Jenaka's*. This is indirectly to prove that the thought and the behavior of the goat was influenced by the *Pelanduk Jenaka*. Besides, the goat has believed in the words uttered by the *Pelanduk Jenaka*. What's more, the goat has also asserted that the peace and harmony between the groups of goat and tiger are due to the *Pelanduk Jenaka's* answered prayers. That belief is proven through


the goat's request over the *Pelanduk Jenaka's* good prayers to secure the safety between the groups of goat and tiger. According to Ismail Kamus (2010), prayers are application or request to God to fulfil dreams or to seek help. In this context, those prayers wanted to be practiced by the group of goats as so their species are saved from the tiger's threats.

### Conclusion

The animal story such as *Hikayat Pelanduk Jenaka* has outlined few strategies used by the *Pelanduk Jenaka's* for his power creation and sovereignty in the jungle. To strengthen the position of the *Pelanduk Jenaka* as the leader and the king of the jungle, the *Pelanduk Jenaka* has prepared a few strategies so the folk of the jungle would cherish him as their leader. The strategies such as shifting self- image, and influencing thought and behavior, have contributed the folk of the jungle to believe in him as the steward of the jungle. This has proven that the intelligence and wisdom of *Pelanduk Jenaka* have successfully changed the perception of jungle folk towards him. Although the *Pelanduk Jenaka* is small in size, with his intelligence, he would offer his help to the folk in resolving a few problems and conflicts faced by them. These have encouraged the jungle folk to believe in him and be convinced of his capability to run as the leader and the king to secure their welfare and safety. Therefore, through this *Hikayat Pelanduk Jenaka*, there are also enclosed by the writer a few pieces of advice, lessons, and examples, especially for children. Children would be able to rationalize the good and the bad things accordingly in any given situation and that would be applied in their lives for achieving the right aims.

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