

The Wise Values of Bendahara Tun Perak in the Formation of An Integrity Leadership Model

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ABSTRACT

The debate on integrity is being discussed at present, following the occurrence of moral cases in administration such as corruption, breach of trust, abuse of power and fraud. The cases that have taken place illustrate the negative value of leadership as well as the personality of the leader himself. Noraida Harun & Jady Zaidi Hassim (2017) mentions that bribery has become a major problem of the country and has been a major factor in causing public confidence in the leadership of the country. Actually, there are many leaders of the community and the country who have the qualities of commendable leadership. In the text *Sulalatus salatin* was told by some of the great Malay leaders. One of the figures is Tun Perak, described by Muhd Yusof Ibrahim (2009) in his study as a great Malay leader and a founder of the Melaka empire. Tun Perak was believed to have the skills of administering the state of Malacca in the reign of the four sultans. This study is aimed at analyzing and detailing the Tun Perak leadership's worthy characteristics in line with the integrity value with the aim of developing a model of leadership with integrity that can be an example for current leadership.

Keywords: Ingenuity, Intellect, Clever, Being careful, Integrity

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INTRODUCTION

Tun Perak is one of the most important political figures in the history of the Melaka sultanate in the 15th century. His father was named Tun Perpatih Serdang. Mother's siblings because there are three people, namely her sister named Tun Kudu and her younger brother named Tun Perpatih Putih. Tun Perak held several important positions in the administration, including the position of Penghulu Kelang, Bentara Melaka, Prime Minister and the most senior position was as Bendahara Melaka with the title of Paduka Raja.

Tun Perak served in the administration of four sultans of Melaka, namely Sultan Muzaffar Shah, Sultan Mansyur Shah, Sultan Alauddin Riaayat Shah and Sultan Mahmud Shah, as well as he was the longest -serving figure of Treasurer and served with the Sultanate of Melaka (Mohd Yusoff Hashim, 2008). His father, Tun Perpatih Serdang, was the Bendahara of Melaka, while Tun Perak's younger brother, Tun Perpatih Putih, became the Bendahara of Melaka after Tun Perak. One of Tun Perak's sons, Paduka Tuan, held an important position in the government of Melaka with the title of Bendahara Lubuk Batu (Bendahara Tepok. (Mohd Yusoff Hashim, 2008). Based on the lineage, it can be said that Tun Perak was among the elite and was part of an important administrative entity of the Melaka sultanate.

Tun Perak's involvement in the administration of the state of Melaka has become an important historical record that is widely described in literary works and historical texts. The historical element that is presented is only a copy of the past history (Ghazali Taib & Abdul Halim Ali, 2018). Although it is a reproduction, but the role of Tun Perak as a Treasurer and the best leader in the era of the 15th century Melaka sultanate remains significant to this day.

PROBLEMS

As the most senior administrator in the government, Tun Perak is seen as the most important character who determines the direction of the government. The views and suggestions of Tun Perak in his capacity as Treasurer, were never disapproved of by the sultan, even in the context of this strength, it can be said that what Tun Perak said was the sultan's word. Because of that, Muhd Yusof Ibrahim (2008) described the greatness and wisdom of Tun Perak at length and placed Tun Perak as a figure who triggered the vision of the Melaka empire.

The views and conclusions given by Muhd Yusof Ibrahim (2008) in his book entitled *Tun Perak The Trigger of the Vision of the Melaka Empire* not only wants to show the uniqueness of Tun Perak in his leadership, but also is a very important historical declaration. Apart from Tun Perak, the picture of the greatness and wisdom of the figure who holds the position of Bendahara Melaka seems to be `sunk` and does not show an icon that can be highlighted with the characteristics of wise leadership.

Wise leadership of Tun Perak was also told by Tun Seri Lanang in the Malay Annals. This quotation is to illustrate that Melaka also has a wise leader, apart from Majapahit which has Patih Aria Gajah Mada and the Pasai kingdom which has Orang Kaya Kenayan. Quoted by Tun Seri Lanang:

‘As for the King's Treasurer, that is what the wise say, for at that time there were three cities of equal size; first Majapahit; second, Pasai; third, Melaka. In the land of the three, three wise men, in Majapahit, Patih Aria Gajah Mada was his name; and in Pasai, Orang Kaya Kenayan is his name, in Melaka, Bendahara Paduka Raja is his name’.

(Mohammad Hj.Salleh, 2009)

The wisdom of Tun Perak is also narrated by A. Ghani Abdullah (2003) in his book entitled `Tun Perak yang Bijaksana`, Hamzan Hamdani (1977) in his book entitled `Tun Perak Pahlawan Melaka`. In Britannica.com there is a mention of Tun Perak as follows;

‘He proceeded with an aggressive foreign policy that resulted in a loose empire embracing the whole southern half of the Malay Peninsula and a portion of the east coast of Sumatra. Muzaffar Shah died about 1459, and the next three sultans, Mansur Shah, Ala’ud’din, and Mahmud Shah, who were all related to Tun Perak, apparently owed their positions to his influence’.

(www.britannica.com)

Based on the views and evidence of Tun Perak's wisdom as described by many authors, this study believes that Tun Perak's wisdom is a very important thing in the context to see its significance in administration, leaders in the household, best examples of society and leadership icons to be emulated. . At a time when the question of integrity among civil servants and state administrators is often questioned about the aspect of transparency, it gives an idea of how the level of leadership integrity is a very important matter and valued by society. According to Megat Ayop Megat Arifin and Abd Halim Ahmad (2016), the erosion of integrity

values among civil servants will result in administrative malpractice and misconduct in an organization. While according to Mazlan Yahya (2017), the integrity of an organization in achieving success is surrounded by leaders who have a high value of integrity.

Although Tun Perak is described as a great leader with the nature of his wisdom, but not many scientific studies have been done to unravel the nature of wisdom and the greatness of his leadership in the government of Melaka. The glory of the Melaka government in the political, economic and social fields in the era of the rule of four sultans is strong evidence that can be used as a basis to build the leadership character of the community and the country now and in the future. The wisdom and greatness of Tun Perak's leadership needs to be embodied in the form of a model so that it can be referenced and used as a guide to select, design and appoint leaders who will lead the community and the country.

RESEARCH OBJECTIVE

This study aims to discuss and refine the characteristics of the wise nature of Bendahara Tun Perak as described in the book *Tun Perak Pencetus Wawasan Empayar Melaka* (2008) by Muhd Yusof Ibrahim. In addition to referring to the book authored by Muhd Yusof Ibrahim, the study also refers to the Malay Annals article *Tun Seri Lanang* researched and introduced by Muhammad Haji Salleh (2009) as the primary source of the study. In addition, this study also aims to design a leadership model that can conceptually describe the characteristics of leadership with integrity based on the values of wise leadership of Bendahara Tun Perak.

METHODOLOGY

This study is a qualitative study using content analysis method and descriptive analysis method. This method is suitable for use because the source of research data is in the form of text (A. Halim Ali (2019)). The main source of research is a book by Muhd Yusof Ibrahim (2008) entitled *Tun Perak Pencetus Wawasan Empayar Melaka*, published by Dewan Bahasa dan Pustaka. In addition to this book, *Sulalatus text salatin (Sejarah Melayu)* essay *Tun Seri Lanang* researched and introduced by Muhammad Haji Salleh (2009) also referred. secondary sources consist of *Jurna academic journals* and *scholarly books*.

In order to detail and refine the wise characteristics of Tun Perak, this study is guided by the definition of `wise` given by *Kamus Dewan* (Fourth Edition, (2005) published by Dewan Bahasa dan Pustaka. The wise definition given by *Kamus Dewan* (Fourth Edition) is wise ,

knowledgeable, clever, careful and clever To match the value of wisdom with administration, analysis also refers to the term integrity to justify the concept of good leadership as reflected in the leadership of Bendahara Tun Perak.

Akal budi 'in the dictionary *Simpulan Bahasa* compiled by Abdullah Hussain (2005) means a healthy mind. The word 'intellect' refers to *Kamus Dewan* (2005) meaning kindness or mind. While the word 'budi' means intellect or wisdom of intellect and budi can be said to be two words that are interconnected in the meaning that reflects the beauty and goodness of human beings in thinking and behaving.

Nor Hashimah Jalaluddin (2014) says that common sense does not just mean having common sense outwardly, however, common sense also means using common sense, common sense, rational in speaking language, and wise in expressing meaning. For those who have common sense or common sense, they will think before speaking, and before creating a literary work, including in the creation of idioms.

According to *Kamus Dewan* (2005) smart also means clever or smart. Clever at using the mind and reflected in behavior and actions. While being careful means being alert and mindful before or while performing an action. Three terms and definitions given by *Kamus Dewan* (2005) are used in this study, namely the terms common sense, clever and careful as a basis to understand in detail the nature of wisdom in the self, actions and attitudes of Bendahara Tun Perak.

Integrity means honesty and transparency; perfect and intact state, wholeness (*Dictionary of the Council Fourth Edition*, 2005). In the context of public administration integrity is usually associated with the values of trust, honesty, reliability and also always preserving the public interest without taking advantage for self-interest. Any work done must be done in good faith. In addition, integrity is also related to human values. Othman Mustafa (2012) mentioned that aspects of humanity and pure values are important components in the formation of integrity values. This aspect should not be ignored but must be given precise focus. Integrity should be seen as a commitment to high moral principles in shouldering and carrying out a task either at the individual or organizational level.

At the individual level, an appreciation of the concept of integrity means that an employee must show harmony between what is said and what is done, act in accordance with moral, ethical and legal principles, put the public interest above his own and do work with quality and accuracy. (Megat Ayop Megat Arifin &, Abd. Halim Ahmad, 2016: 140). A leader

with integrity is a leader who is in line with what he is doing; the alignment of his actions with moral, ethical and legal principles; as well as the harmony between self-interest and public interest (Mumtaz Began bt Abd Kadir, Norzaini Azman & Mohamed Sani Ibrahim (2010).

ANALYSIS AND DISCUSSION

As explained earlier that Tun Perak is a treasurer who served the longest in the history of the administration of four sultans of Melaka, namely, Sultan Muzaffar Syah, Sultan Mansur Syah, Sultan Alaudin Riayat Shah and Sultan Mahmud Shah. As an experienced administrator, Tun Perak has done a lot of service, especially in bringing Melaka to be a great government in the economic, political and social and security fields. Tun Perak's greatness is reflected in his actions, attitude and personality which many historians consider as the basis of wisdom in governing and managing the country.

Based on the content analysis performed on the book *Sejarah Melayu and Tun Perak Trigger insight Malacca Empire*, this study will identify the traits that reflect the nature of the wise Tun Perak from the point of reason, intelligence and attitude take heart.

Social Intelligence

Common sense reflects the beauty and goodness of human beings in thinking and behaving. Common sense does not just mean having an outward mind, however, common sense also means using common sense, common sense, rationality in speaking language, and wisdom in expressing meaning.

The beauty and goodness of the values embedded in Tun Perak begins with family upbringing. Tun Perak's father, Tun Perpatih Serdang, was an important character behind Tun Perak's personal formation. Tun Perpatih Serdang always dressed neatly, in accordance with his position as the head of the state of Melaka. When Tun Perak was a teenager, he often gave advice to Tun Perak. Therefore, to understand the process of formation of wise values in Tun Perak, this study first refines the initial process of its formation.

Based on the analysis done, this study looks at the initial process of formation of wise values in Tun Perak starting with the education and messages conveyed by his father, Tun Perpatih Serdang. Among the messages of Tun Perpatih Serdang to Tun Perak if Tun Perak becomes a leader or future leader are as follows;

- a. Must be prepared to face whatever challenges lie ahead.

- b. Cannot refuse the king's appointment.
- c. The work of the king must be upheld.
- d. Carries out responsibilities as family leader in the absence of his father.
- e. Don't easily follow what other people say.
- f. Need to learn a lot by reading books and studying religion.
- g. Learn martial arts
- h. Hang out with friends.
- i. Learn the ins and outs of Melaka travel.
- j. Do not rush to take action.
- k. Performing devotion to the king and state
- l. Putting worship to God first
- m. Work hard and be honest at work.
- n. Do not disobey the king.

The advice given by his father was moral and religious advice that tended to the formation of attitudes, values and thoughts of Tun Perak to become a wise and knowledgeable leader. Tun Perak, on the other hand, showed a good attitude when given advice by his father by focusing on what he said and keeping quiet, that is, not objecting or recklessly interfering with whatever his father said.

The attitude of a sincere father in giving advice to his son has nurtured Tun Perak's love and caring attitude towards his father. In the event that his father was brought by a mob of people to the palace, there was concern for his father's safety, so much so that he regretted not accompanying his father with the mob. This caring attitude is described by Muhd Yusof Ibrahim (2008) as in the following passage:

‘Those thoughts and memories made Tun Perak feel how close his relationship was with his father. What's more, lately after his father always reminded him of the responsibilities and burdens that would be placed on his shoulders if he inherited his father's position later’.

(Muhd Yusof Ibrahim, 2008: 14)

Here Tun Perak shows an attitude of love towards his father:

‘She thinks more about her father's well -being. The mob that accompanied his father carried spears and javelins. There are also those who carry swords other than daggers tucked at the waist. They look like they want to go to war.’

(Muhd Yusof Ibrahim, 2008: 14)

This evoked remorse in his heart, why he did not insist and continue down to the courtyard. He was supposed to join the mob that accompanied his father. At least he was a witness or at least defended his father if the enemy carried out an attack’.

(Muhd Yusof Ibrahim, 2008: 14)

The evidence given above shows Tun Perak's attitude of using common sense, thinking rationally and rationally towards his own responsibility to his father. Although still a teenager, but the characteristics of wisdom have begun to grow in him when faced with a situation that suspects him. Despite his suspicions, Tun Perak remained sane in his actions. He was not in a hurry to act, did not make any bad guesses and took a wait-and-see attitude and did not follow the views of others who gave a view towards disobeying the king. However, Tun Perak in his consideration still listened to his father's advice:

"Anakanda do not follow their words. The king remains king, no matter how old he is. He must be obeyed without division. His conversation was like that of the young people who betrayed his name", said his father.

(Yusof Ibrahim, 2009: 4)

Being Wise and Prudent in Words

Wise and prudent in speaking is one of the wise characteristics of Tun Perak. This attitude can be detected in many situations and events. In situations that require more common sense, Tun Perak is very prudent in giving answers. For example, when he was asked by Sang Naweng who wanted to know the involvement of his father Tun Perak in breaking the palace together with the mob. Tun Perak replied calmly by saying:

‘yes, my father joined the mob that attacked the palace. But he left under duress’.

‘while in the palace, the father of the slave did not kill anyone. Your father did not want to rebel. The same goes for Datuk Bendahara. Tun Perak was firm.

(Muhd Yusof Ibrahim, 2008: 20)

With a prudent answer, Tun Perak managed to avoid getting caught up in suspicion and slander. Because of that, he spoke softly. Even Tun Perak was able to show that the incident of the mob attacking the palace was a dispute and turmoil between the two princes that could be resolved amicably. In this case Tun Perak said wisely:

‘In the view of the slave's father, the turbidity that took place between the king's utera could be cleared up. But it takes time. It needs to be done subtly in consultation. For example, pulling hair in flour, the hair does not break, the flour does not scatter’.

(Muhd Yusof Ibrahim, 2008: 21)

The answer and explanation given by Tun Perak, has made his friends happy to listen. And some of his friends thought that the way Tun Perak gave the answer showed Tun Perak's wisdom in speaking, as mentioned by Sang Naweng. Hearing the answer, Sang Naweng who asked earlier interrupted while joking with his words;

‘Wow! Sang Naweng said jokingly. ‘Tun Perak's copy did not spill like his father. Wise speaking. It is not difficult to get a job at the palace later’.

(Muhd Yusof Ibrahim, 2008: 21)

Despite being praised by his friends, Tun Perak was not easily praised, instead he showed a prudent attitude and carefully accepted praise. When his friends praised, Tun Perak calmly and prudently replied:

"Don't be too quick to think." Welcome Tun Perak. The father of the slave is still there and the position in the palace is the absolute right of the sultan to determine it. If the king agrees, then he will be appointed. If not, do not daydream`

(Muhd Yusof Ibrahim, 2008: 21)

That is Tun Perak's answer which shows his wise attitude in giving views, thoughts and answering a question. The above quotation also reflects the attitude of Tun Perak who is not in a hurry or selfless, especially in matters regarding positions in the palace. He was aware that a position in the palace was the absolute right of the sultan to appoint or vice versa, not simply because of his eloquence.

The prudent and wise attitude in speech can also be seen when Tun Perak answered the questions of his friends about his intention to migrate to Klang. After being asked by his friends, Tun Perak replied that his migration to Klang was to seek more experience, besides he himself had gained some experience sailing to foreign countries with his father.

Tun Perak did not show his disappointment because he was not given any job by the sultan due to his young age. Therefore, he was not given any internal positions. With that situation, it means that the position of his late father as treasurer was not inherited to him, instead the position was given to the elderly Datuk Seri Nara Diraja Tun. The decision was quite disappointing for Tun Perak (Muhd Yusof Ibrahim, 2008: 50). The situation caused Tun Perak to want to migrate to other places. However, the frustration was not shown by anger or actions that were beyond the bounds of manners and morals, instead Tun Perak split by giving a reason ‘to migrate and seek more experience’.

Here, it can be seen that Tun Perak's prudence and wise attitude controlled his feelings and also the feelings of his friends. Many bad possibilities can only be raised if Tun Perak states the real reason he wants to migrate. However, Tun Perak was a far-sighted person and always listened to the advice of his late father. He remembered his father's advice that he should be patient and while waiting for the long-awaited time to come, Tun Perak decided to leave Melaka for a while (Muhd Yusof Ibrahim, 2008: 50).

INTELLIGENCE

Intelligence is a pure value that symbolizes one's ingenuity. Clever value is also one of the traits that display a wise nature. Intelligence shows ingenuity either in many things or certain things.

Analyzing the data in the Malay Annals study Muhammad Hj Salleh Tun Perak and book Malacca Empire Vision Trigger work Muhd Yusof Ibrahim, this study can detect the clever or ingenious available on Tun Perak in some situations and events. Among his skills are;

- a. Organize war strategy
- b. Administer
- c. Advise the sultan
- d. Advancing trade

ORGANIZING WAR STRATEGIES

One of Tun Perak's skills was to organize war strategies, especially the war with the Siamese army. In the first war of Melaka with the Siamese army, Tun Perak held the position of Penghulu in Klang. After being ordered to help Melaka face the Siamese, Tun Perak went to Melaka and with the order given by the sultan, Tun Perak gathered his men to oppose the Siamese army.

To raise the spirits of the people of Melaka so that they would not be afraid to fight the enemy, Tun Perak used his skill to give words of encouragement, words of encouragement and pledges full of patriotic values. In one of his speeches, Tun Perak said in front of his people as follows;

‘Do you want to be slaves to the colonizers? Are you willing and brave to lay down your lives to defend our land of bloodshed from the arrogant enemy?’

fight to the last drop of blood. If sacrificed, the services and devotion of the gentlemen who defended this land of bloodshed will always be remembered and mentioned by our children of Melaka. Dead tigers leave stripes, dead humans must leave names.

Come on! Do not retreat in the footsteps. Roll up your sleeves and draw your weapons! When faced with the enemy, do not open a thousand steps, open the steps of a warrior. Attack and destroy them completely. My own servant will lead this war.

(Muhd Yusof Ibrahim, 2008: 42-43)

That is one way Tun Perak motivates the people of Melaka to be brave against the enemy. With these words of encouragement and fighting spirit, the people of Melaka stood firm with Tun Perak against Siam. The people of Malacca had opposed the Siamese fiercely, so that the Siamese army under the leadership of Awi Cakri felt intimidated.

Tun Perak's cleverness in organizing the defense of Melaka in groups and the way he attacked in stages, made the Siamese army feel intimidated. Tun Perak waited for the Siamese army in Ulu Melaka and some of his men remained in Kota Melaka. Shortly after the fighting, several groups of the Melaka defense line came under the leadership of other regional chiefs (Muhd Yusof Ibrahim, 2008: 63). The defense arranged by Tun Perak caused the war to be long. Many Siamese soldiers were killed. After almost a month, the Siamese army finally retreated. Melaka was saved from falling into the hands of the Siamese.

In the war of Melaka with the Siamese army for the second time, Tun Perak used his skill to arrange tricks using fireballs to confuse the attention and views of the Siamese army. The use of fire extinguishers near Batu Pahat beach before reaching Melaka beach is funny, but practical (Mohd Yusoff Hashim, 2008: 6). Tun Perak ordered his men to burn firewood stumps when night came with the intention of the Siamese army thinking that many of the burning firewood stumps were the Melaka army.

Tun Perak's ingenuity made this ploy give great results to Melaka. The Siamese army that advanced to Melaka did not continue its intention to invade Melaka, instead retreated after seeing many Melaka soldiers on the beach waiting to attack them.

Tun Perak's plan is one of the best actions in the context of protecting the security of Melaka. In this case, it clearly shows the attitude of Tun Perak who cares about the best planning. The attitude shown by Tun Perak is in line with Islamic views. Islam teaches its people to do a job in the best way that is described as orderly, true, orderly, structured and

thorough in line with the concept of management and not an act that is meant by the saying `like coughing on the stairs` (Hailan Salamun, et al. , 2017: 376).

GOVERNING AND DEVELOPING TRADE

The results of the analysis also found that the value of Tun Perak's cleverness or ingenuity is reflected in his duties as an administrator in the politics of military leaders. While in Klang, Tun Perak's name was already known to many. His arrival in Klang was very welcomed by the people of Klang, in fact they met and conspired to appoint Tun Perak as the new leader. The situation in Klang, which has not changed and there is not much trade, needs new leaders. The new leadership can certainly give a new breath and a solid injection to blow the wind of change (Muhd Yusof Ibrahim, 2008: 56).

The excitement of the occupation to make Tun Perak their leader has caused them to work hard to hold several meetings, even though the Penghulu Klang who was appointed since the sultan Muhammad Shah is still alive. The people of Klang are also trying to find a mate for Tun Perak. After the meeting agreed and agreed, finally Tun Perak was appointed as Penghulu Klang.

While holding the position of Bendahara Melaka, Tun Perak cleverly led the Melaka army and managed to prevent Siam from attacking Melaka. His ingenuity of leading and organizing war strategies caused the Siamese to feel fear and dread. Similarly, the ingenuity and wisdom of Tun Perak in organizing the administration of Melaka, strengthening trade by eliminating pirates in the waters of the Straits of Melaka who disrupt trade. In his presentation to the sultan on the prosperity of the Straits of Malacca and the peace of the state of Malacca, Tun Perak mentioned:

`Ampun Tuanku, in this case, we must intensify efforts that can increase prosperity, especially in the field of trade. Alhamdulillah, as we see now, the arrival of trade and sentari is increasing day by day. Not to mention the one on the wind. Especially Muslim traders from Arabia and the Indian subcontinent. Also from Annam Cambodia and China. Even from our region there is no shortage. Some of them were large and wealthy merchants. Later our wealth and prosperity will also increase. With that, we can speed up our plan. Tuanku` Kata Tun Perak ended his prayer.

(Muhd Yusof Ibrahim, 2008: 102)

The view given by Tun Perak was approved by the sultan. Tun Perak's ingenuity can not only be seen in his convincing style of performance by the sultan, but his ingenuity shows

a future planning for the benefit of the state of Melaka. He explained that Tun Perak was smart and clever in his communication skills with the sultan, so that the sultan was confident and felt good with Tun Perak's plan. This is one of the keys to Tun Perak's strength in governing the state which shows the value of his wisdom.

THE WISE SULTAN'S ADVISOR

Tun Perak became the treasurer during the four reigns of the sultan, namely Sultan Muzaffar Syah, Sultan Mansur Syah, Sultan Alaudin Ria'ayat Syah and Sultan Mahmud Syah. He was given the title of King. The title Paduka Raja indicates the sultan's close relationship with Bendahara Tun Perak. Mohd Yusoff Hashim mentioned:

‘Bendahara Tun Perak has his own cultural and political rationale. As a Malay Muslim political thinkers and do not knowingly directly to civilization as the French king's sovereignty is khlaifah (Substitute) Allah and the Messenger in this world., Bafgi defense and protection of the people. Thus, Allah, the Prophet and the king of Melaka are philosophized vertically and explicitly as the core in the process of sovereignty and government in order to maintain harmony and harmony in society`.

(Mohd Yusoff Hashim, 2009: 11)

The statement explained Mohd Yusoff Hashim Tun Perak awareness of its responsibility as a successor to the survival of civilization and Islamic Malay sultanate through the caliph of God on earth, especially in the context of Malacca. Because of that, Tun Perak in his actions, especially in the context of advising the sultans and leading his subordinates is often and always overshadowed by the religious values and pure wise values that a leader should possess. Because of that, there are no thoughts, views and advice of Tun Perak that are not approved by the sultan. Similarly, Tun Perak's instructions were not contradicted by his subordinates. In the text of Sulalat as Salatin Tun Perak there is a mention:

‘... let your heart be sincere in doing good to Allah SWT and His Messenger. And do not you all forget to do devotion to your king ... then the word of punishment, is the just king with the Prophet sallallahu-alai-hiwa-sallam like two jewels on a ring; moreover, the king is like a substitute for Allah in the world, because he is zuli'ilahu-fuil'-alam. When doing devotion to the king, such as doing devotion to Allah subhanahu-wa-ta'-ala. That is, do good to Allah and His Messenger, and to the king’.

(Sulalat al-Salatin, 2009).

The core of Tun Perak in giving advice to the sultan and the orders of his subordinates is the Quran and Hadith which are the main sources of reference in Islam. This belief is another strong belief, because adherence to the source of the Qur'an and Hadith is guaranteed by the Prophet SAW as not going astray forever, as the meaning of the hadith of the Prophet SAW;

From Malik, indeed Rasulullah SAW has said: "I leave you two things that you will not be lost forever as long as you adhere to both, namely the Book of Allah and the Sunnah of the Prophet"

(Muwatta 'Malik No: 1661 Dar Ihya Ulum Arabiyyah)

Not only in matters of internal administration, Tun Perak also wisely gave advice to the sultan for the expansion of power in the states that have not yet become the colony of Melaka. Tun Perak's cleverness in giving advice on how to expand his power was greatly appreciated by the sultan. The view of Tun Perak who suggested a method of expanding power in a subtle and gentle way could be accepted by the sultan. Tun Perak displayed a prudent and strategic attitude for the purpose of expanding power without coercion but by persuading the nearby states and those in the waters of the Straits of Melaka to submit and acknowledge the sovereignty of Melaka. To further clarify his proposal, Tun Perak prudently spoke in his prayer to the sultan;

My master's words are true. But it is done in a subtle, civilized and courteous way. We will not do it like a crocodile devours a carcass. Not like durian with cucumber, it has to be rolled. It can be likened to finding common ground. Like a king with a minister or like the state of a double egg, one breaks both. That is the best of my lord, though there will be obstacles. Of course it takes time to achieve it`

(Muhd Yusof Ibrahim, 2008: 114)

The answer contained in Tun Perak's prayer to the sultan showed Tun Perak's prudent and wise attitude in speaking and wise in showing to the sultan the need for Melaka to expand power in a prudent and polite manner, without violence and coercion. By emphasizing time as a measure of success, Tun Perak actually displayed his futuristic nature towards the success of the state of Melaka in the mission.

INTEGRITY LEADERSHIP MODEL FRAMEWORK

Leadership models based on Islamic leadership have been developed by many researchers. Suraya Ishak (2011) developed a model of Ethics based on the Sirah of the Prophet Muhammad SAW. Heni Rohaeni (2016) introduced in his study Model Style Leadership and Motivation on Employee Performance, while Shaharir Mohamad Zain (2013) deals with the theory of Islamic Leadership-Malay Tun Sri Lanang in his article entitled `Growth Leadership Theory Muslim-Malays in Pascabima since the arrival of Islam to Kini`. Obviously, a lot of discussion made to settle a leadership model that relate to the integrity or leadership Malay leadership. However, these models do not directly consider the leadership of Tun Perak who possessed the attributes of integrity in his leadership in the four sultans of his time. Tun Perak's wisdom has never been denied by history, in fact, the nature of his wisdom has been acknowledged by the people, whether they lived at the same time or after him.

Refining some of the events and situations that occurred in the reign of Tun Perak as treasurer of Melaka as recorded in the book Tun Perak triggered the Vision of the Malacca Empire and the book Sulalat al-Salatin studied and introduced by Muhammad Haji Salleh, this analysis finds that there are clues that give a picture of the nature wise that in Tun Perak. This wise nature can be summarized into the following eight things, namely;

- i. Advice, as the core of Tun Perak's stance to do something. The actions and whatever work Tun Perak did either on the orders of the sultan or on his authority as treasurer, he always referred to the advice of his father.
- ii. Adherence to Islam. Islam always comes first in every action, apart from the advice of his father.
- iii. Build self and personality with cultural customs.
- iv. Perform tasks and jobs based on careful planning.
- v. Looking ahead with guided history behind.
- vi. Be prudent and careful in speech.
- vii. Give advice.
- viii. Putting the interests of religion and the country higher than self-interest.

Graphically, the eight leadership characteristics of Tun Perak's treasurer can be summarized in a pyramid -shaped triangular model as shown in Figure 'A' below:

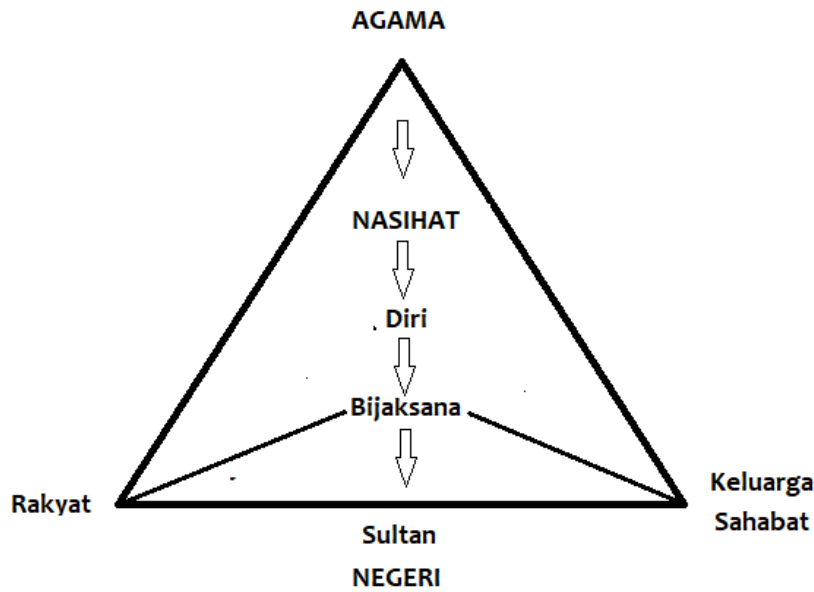


Figure A: Tun Perak Leadership Model Framework

Based on the analysis of Tun Perak's wise values, this study concludes that wise values are based on two main aspects, namely, Islam and advice. These two aspects then become the core of the formation of the characteristics of the wise nature. Islam was not only embraced but translated by Tun Perak in his leadership. This means that Tun Perak is aware of his responsibilities as a leader, in a broader context, as the caliph of Allah SWT. Position as a leader does not mean merely being the head of government but instead bears greater trust from Allah SWT as a leader to all walks of life and the entire country (Muhd Norizam Jamian et al, 2017, 73).

Islam was placed as the culmination of all Tun Perak's actions in the administration, which were then translated into leadership advices addressed to the people he led, the sovereign sultan and himself as the caliph of Allah on earth. This can be seen in the words of Tun Perak as recorded in Sulalat al-Salatin as follows;

‘... let your heart be sincere in doing good to Allah SWT and His Messenger. And do not forget to do devotion to your king ... then the word of punishment, is the just king with the Prophet sallallahu-alai-hiwa-sallam like two gems on a ring; moreover, the king is like a substitute for Allah in the world, because he is zuli'lahu-fuil'-alam. When doing devotion to the king, such as doing devotion to Allah subhanahu-wa-ta'-ala. That is, do good to Allah and His Messenger, and to the king’.

(Sulalat al-Salatin, 2009)

Tun Perak's advice can be summarized in the framework of the model as shown in Figure A. This advice is clearly based on the religion that is the core of his faith, this advice is aimed at all parties, whether the people, family members, friends including the ruling sultan. The concept that clearly emanates from Tun Perak's advice is the concept of compliance. The sultan is obeyed because of his justice and that justice means the sultan is actually carrying out his duties as the caliph of Allah. Because of that, the people are required to obey the sultan and do devotion to him, because that means the people also do devotion to Allah and His Messenger. Mohd Yusoff Hashim (2009) mentioned, this is the unwritten constitution that underlies the construction and process of the state of Melaka which is held by Tun Perak.

This is an example of leadership with integrity that has given birth to a prosperous, peaceful, stable, strong, feared and loved government. Tun Perak proved that nation building is not only by military and economic strength, but more importantly the strength of integrity built with wise nature reflected in admirable and noble characteristics in all actions and character. In terms of the wise nature of Tun Perak, he was given confirmation by Seri Nara Diraja himself when delivering prayers to the sultan about the future successor to the post of treasurer of Melaka as revealed by Seri Nara Diraja in the following passage:

"Tun Perak is a wise man, my lord." Praise the Royal Nara Series. "After all, he is the son of a Treasurer. He is the most qualified to be the Treasurer of Melaka." All the people of Melaka are happy to have a brave and wise Treasurer.

(Hamzah Hamdani, 1977: 17-18)

Tun Perak's actions in the administration are in line with his character and wise values. Because of that, Tun Perak can be said to be a leader who has a high value of integrity and sets the best example in the field of leadership. Leaders with integrity according to Mumtaz Began bt Abd Kadir, Norzaini Azman & Mohamed Sani Ibrahim (2010) are leaders who have consistency with what they do; the alignment of his actions with moral, ethical and legal principles; as well as the harmony between self-interest and public interest. Clearly they again, leaders with integrity have values and ethics that are the standard for their behavior. For Faisal Ahmad Syah and Hanafi Hamdani (2017), good leadership integrity can be seen in his wisdom having successfully educated and nurtured the individuals of the society with the foundation of faith and glory followed by an emphasis on demands and obedience. This is what

has been proved by Tun Perak in his leadership during the reign of the sultan's four in the Malacca Sultanate.

SUMMARY

The results of the content analysis done on the book Tun Perak Pencetus Empayar Melaka and also the text Sulalat al-Salatin can show the characteristics that build the wise nature of Bendahara Tun Perak. Based on the wise meaning given by Kamus Dewan (2005), three characteristics that are used as the basis of analysis, namely common sense, cleverness and caution have been identified and explained in the analysis along with examples of excerpts from the text of Sulalat al-Salatin` and the text of Tun Perak Pencetus Melaka Empire. The wise characteristics possessed by Tun Perak are in line with the meaning of a leader with integrity as given by Mumtaz Began Abd Kadir (2010) and his colleagues. Based on these characteristics, this study proposes a model framework that can explain the concept of Tun Perak's leadership that can be a framework to build and shape leadership with integrity in the administration of Malaysia in the future. In this context, traditional Malay literature as well as the container can dilihatn educational value of education, moral and civic very important and effective way to help the creative process (Abdul Halim, et al, 2020).

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