

## THE TRANSFORMATION OF MALAY TRADITIONAL VALUES IN EXCERPTS FROM HIKAYAT BAYAN BUDIMAN: ANALYSIS OF ADAPTATION TO MODERN CULTURE

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### Abstract

*This study aims to reveal the transformation of Malay traditional values in Hikayat Bayan Budiman through an analysis of excerpts or text passages that reflect moral and cultural teachings. Excerpts are used as a basis for tracing how values such as loyalty, honor, wisdom, and respect for family are represented and undergo meaning processing in accordance with the social context of Malay society. The study employs a qualitative approach that includes content analysis and hermeneutics methods. Each excerpt is analyzed to see the process of transformation from traditional customs to a more dynamic and contextual meaning. The results show that the transformation of values in Hikayat Bayan Budiman is found in six excerpts that appear through the delivery of advice, character dialogues, and moral events that emphasize the importance of positive character and local wisdom. The use of excerpts strengthens clear textual evidence regarding the role of hikayat as a medium for both preserving and renewing values, so the results can be optimized for strengthening Malay culture today.*

**Keywords:** *excerpt text; hikayat bayan budiman; malay customs; value transformation*

### INTRODUCTION

Malay traditional values have long been the foundation for shaping the character and worldview of society, especially through classical literary works. However, to remain relevant to today's readers, these texts must adapt to changes in mindset, learning needs, and the dynamics of modern culture. Various educational excerpts reintroduce Hikayat Bayan Budiman in this context. This situation raises questions about how Malay traditional values in the hikayat are presented, preserved, or changed when adapted to educational objectives and the demands of today's culture.

Transformation in literary studies is an important foundation for understanding how the cultural values contained in classical texts undergo changes, processing, or adjustments in meaning according to the context of their time. Through transformation theory, research is conducted by examining the moral teachings and local wisdom contained in Malay literary works that have been repackaged in different forms or styles without losing their cultural essence. To strengthen this analysis, the technique of excerpting is used, which involves taking pieces of text that represent changes in values, ideas, or didactic functions in the story (Hidayatullah et al., 2020). Thus, excerpts serve as concrete evidence demonstrating the process of moral and cultural value

transformation from the source text to the literary form being studied so that the reading is systematic, measurable, and scientifically accountable.

The way people understand and apply these values has undergone many changes. Today, Malay people live in a modern era influenced by technology, urbanization, and digital culture (Astrid et al., 2025). Social and technological developments often clash or transform traditional values once practiced in village life. For example, the culture of mutual cooperation that was once practiced directly in the village environment can now take the form of collaboration through social media or more flexible community activities. Similarly, digital communication now presents different challenges to the etiquette in communication that was once strictly observed in face-to-face conversations, as it is faster and sometimes less attentive to the ethics of speech. Human communication is no longer limited to physical space but takes place through social media and technology platforms. Information moves quickly, mindsets are more open, and people are freer to express their views. These changes affect the way we view traditional values (Maryamah et al., 2023).

The changing times do not mean that traditional values are lost. (Sitanggang et al., 2023). Many traditional values are still upheld; only the form of their application has changed. For instance, modesty was once more important to women, but now it means mutual respect for everyone, both in families and society. The Bayan Budiman story is still used as teaching material in schools, proving that the values it contains are relevant to modern society, especially the younger generation (Yunus et al., 2024). Through its teachings on loyalty, honor, and wisdom, this tale plays a role in strengthening social order and maintaining social balance.

In a study conducted by Nasir & Halim (2023) entitled “Elemen Nilai Murni dalam ‘Hikayat Bayan Budiman,’” this study aims to identify elements of pure values (compassion, kindness, obedience, loyalty, respect, etc.) found in the Hikayat Bayan Budiman manuscript and examine the purpose of using animal characters in the writing of the story and the author's thoughts. The research uses qualitative methods with literature studies referring to books, journals, and scientific articles. This study uses the Malay Pengkaedahan theory as an analytical framework developed by Hashim Awang in 1989. The results show that Hikayat Bayan Budiman contains pure value elements in each chapter. This can be seen in the story, which provides good life values. The author describes various aspects of human life, both good and bad. In addition, the author uses animal characters (Bayan birds) in the Hikayat Bayan Budiman story as intermediaries to raise the human characters' self-awareness. This study has limitations because the analysis only discusses pure values in general, and the hikayat is restricted to traditional texts, resulting in a lack of continuity in addressing contemporary developments.

Although there have been studies discussing the values in Hikayat Bayan Budiman, most studies focus on identifying them or their application in education. Few have specifically discussed how these traditional values have changed, persisted, or adapted to the modern life of Malay society, especially in the current urban and digital context (Novriansyah et al., 2024). Although there have been studies discussing the values in Hikayat Bayan Budiman, most studies focus on identifying them or their application in education. Few have specifically discussed how these traditional values have changed, persisted, or adapted to the modern life of Malay society, especially in the current urban and digital context.

A study of Hikayat Bayan Budiman is relevant and necessary. This research aims to analyze how Malay customs, particularly cooperation, politeness, and local wisdom, are presented in excerpts from Hikayat Bayan Budiman, as well as how these values have

undergone changes in meaning and application in the modern era. This study identifies the values in the text and looks at how these values remain alive in today's Malay society by adapting their forms and practices. The study focuses on exploring and explaining the Malay traditional values in the Hikayat Bayan Budiman, which have been transformed through excerpts to suit the needs of modern culture. Through this study, it is hoped that we can understand that classical literary works are not only historical relics but also sources of cultural values that continue to live and evolve. This study is also expected to contribute to the preservation of Malay culture, the development of character education, and an understanding of cultural changes amid the development of the times.

## LITERATURE REVIEW

### *Malay Traditional Values as a Guide for Life*

Malay customs are guidelines for Malay society that regulate behavior, speech, and social relationships. Malay customs originate from social norms that have been passed down from generation to generation and include aspects of character, politeness, and local wisdom (Afriansyah et al., 2025). The traditional values of the Malay community are obtained from the process of communication adaptation and have been passed down from generation to generation as part of a mechanism for survival (Marlina, 2020). Malay cultural values are essentially guidelines for life that regulate behavior, speech, and social relationships in society. These values emphasize the importance of politeness, loyalty, responsibility, wisdom, and respect for others. These values not only shape people, but they also keep social interactions and cultural continuity in balance. Stories reflect Malay traditional values through characters, dialogues, and conveyed messages.

The characters in Hikayat Bayan Budiman convey values through stories and advice, particularly through the bayan bird, a symbol of wisdom and moral integrity. Through these stories, modern society can understand the importance of maintaining self-respect, keeping promises, speaking wisely, and respecting others. These values reflect the Malay community's view of life, which upholds a balance between manners, reason, and conscience (Tasai et al., 2005).

### *Intertextuality and Excerpt Transformation*

Intertextuality refers to the interconnectedness and mutual dependence between texts within a broader cultural framework. Texts can influence, quote, imitate, refer to, cite, compare, expand upon, or even inspire other texts (Rahman, 2019). Through this relationship, meaning is produced, as knowledge never exists in isolation, and literature is no exception. Excerpts emerge as one form of utilizing intertextuality, which is the selection of specific parts from the original text to be adapted, simplified, or condensed, resulting in new meanings without severing the connection to their source (Megasari & Elmustian, 2025). The four main aspects of transformation evident in the excerpt are (a) the reduction or simplification of moral scenes, (b) the adaptation of language and context, (c) the highlighting of certain values according to the demands of the modern era, and (d) the shift in focus from traditional spiritual dimensions to the practical and educational realm (Dewi et al., 2025). First, the simplification of moral scenes aligns with the concept of narrative reduction, which is the step of summarizing parts of a story containing lengthy advice or complex parables to make them easier for current readers to understand. The goal isn't to eliminate moral values but to make the message more concise and direct. Second, language and context adaptation follows the concept of cultural

translation. This process not only changes words but also adjusts their meaning to align with the way modern society thinks. Old language full of metaphors or traditional expressions is often replaced with a more straightforward way of conveying information so that its values can still be understood. Third, the theory of value reorientation explains the emphasis on certain values in response to the demands of the modern era. In this process, Malay cultural values such as courtesy, kindness, and respect can be given stronger emphasis because they are considered important for contemporary society. This means that not all values in the story are revived, but rather selected and affirmed according to the needs of the times. Fourth, the shift from traditional spiritual aspects to more practical values aligns with the concept of a functional shift. This shift occurs because modern readers need values that can be applied directly in daily life, such as serving as a guide for attitudes, behavior, or social interaction, rather than as deep spiritual teachings.

### ***The Concept of Value Transformation in a Modern Context***

As times change, the customary values contained in the hikayat are no longer understood rigidly as they were in traditional times but rather undergo a shift in meaning to align with modern social conditions. This process of change is called value transformation, which is the adjustment of a value's meaning to remain relevant without losing its essence. The values found in literary works play a role in instilling good morals and character development, which originate from community culture (Sariasih et al., 2024). Value transformation can occur through value shifts (gradual changes in values influenced by factors that affect one's outlook on life), internalization of new values (the process of absorbing new values and making them part of oneself), and reconstruction of traditional values (the process of reorganizing and readjusting traditional values to remain relevant to the demands of the present). First, value shifts are gradual and slow changes in values (Tampu, 2024; NurhikmahN, 2024). These changes are usually triggered by factors such as technological developments, social changes, globalization, or external cultural influences. Old values do not disappear completely but begin to change in line with new ways of life. Second, the internalization of new values is the process by which individuals or groups begin to incorporate new values into themselves. These values are understood, accepted, and then become part of daily habits or behavior. New values are not only known but also internalized and practiced. Third, value reconstruction is the process of reorganizing traditional values to remain suitable for today's needs. Traditional values are not abandoned but adapted to remain relevant. Old values are updated so that they can coexist with the demands of the times.

In the excerpted version of Hikayat Bayan Budiman, for example, the value of loyalty, which was once interpreted as complete obedience to rulers or spouses, is now interpreted as a form of commitment to responsibility and honesty. The value of politeness, which was once measured by adherence to customs, now emphasizes mutual respect between individuals. Similarly, the value of wisdom, which was originally centered on moral advice from parents or leaders, has now developed into an awareness of critical and responsible thinking in facing life's problems. This transformation shows that Malay traditional values have the flexibility to adapt to the times without losing their cultural roots. Transformation does not happen suddenly but is influenced by various social and cultural factors that develop in society. Changes in mindset due to advances in education, openness to global culture, and increased awareness of gender equality have encouraged society to reinterpret old traditional values (Astrid et al., 2025). For instance,

the value of obedience, which used to mean submission, is now seen as a sense of responsibility based on moral awareness. The value of honor, which used to be linked to social status, is now seen as personal dignity and integrity. In addition, changing views on the role of women have also been an important factor influencing the transformation of values in Hikayat Bayan Budiman. Female characters in the story now symbolize determination, intelligence, and moral strength, whereas they were once portrayed as passive and obedient.

### ***Hikayat Serves as A Space for Both The Adaptation and Preservation of Values***

Every culture has its own way of instilling life values in the next generation. Traditional literature serves as one method in Malay society to instill life values in the next generation (Astrid et al., 2025). Hikayat became an important medium for conveying moral messages, building character, and passing on the community's outlook on life. Hikayat Bayan Budiman is one of the most well-known works because it contains stories full of advice, warnings, and examples of beneficial behavior in everyday life. In this tale, the parrot character becomes an advisor who conveys meaningful stories to humans (Oktavia, 2020). The Tale of Bayan Budiman features the parrot as a mediator who conveys advice and moral stories to the king and his followers so that ethical and social messages are conveyed clearly and interestingly. This story emphasizes wisdom in action, the ability to distinguish between good and bad, and loyalty to moral principles. Through the plot and character interactions, readers are invited to understand the importance of ethical considerations and social responsibility. The story is not merely entertainment but contains lessons about loyalty, maintaining self-respect, the importance of listening to advice, vigilance in action, and appreciating family relationships. These values are part of Malay customs that prioritize character, manners, honor, and wisdom in behavior (Syamsuyurnita, 2020). The Hikayat Bayan Budiman is not only a reflection of traditional Malay values but also proof that these values continue to evolve with the times. The story shows how the noble values inherited from our ancestors can survive, adapt, and remain relevant in modern life (Kurniawan & Wirajaya, 2020). The transformation of Malay cultural values in the hikayat reflects the dynamic nature of culture, showing that tradition is not static but continues to evolve alongside societal changes while maintaining the moral roots and identity of the Malay people.

## **RESEARCH METHODS**

This study uses a qualitative approach. The characteristics of the object of study, namely the classical literary text Hikayat Bayan Budiman, require an approach that is capable of exploring meaning, cultural values, and moral messages in depth. Examining the transformation of traditional values from a traditional to a modern context needs to be understood through interpretation, connecting concepts and reinterpreting values based on the current context. The main data source for this study consists of selected excerpts from the original text of Hikayat Bayan Budiman, which were chosen based on their relevance to traditional values such as politeness, loyalty, and wisdom. Supporting data was derived from scholarly literature concerning Malay literature, traditional values, and cultural transformation within the framework of education and contemporary society. Data analysis techniques were carried out through content analysis and hermeneutics to examine and interpret Malay traditional values in excerpts from Hikayat Bayan Budiman. Hermeneutic research is research that discusses understanding (Hardiman, 2016). This approach was chosen because it is effective in understanding the cultural meanings



contained in traditional literary texts and interpreting their relevance in the context of education and modern society.

The data analysis steps carried out were reading Hikayat Bayan Budiman and selecting excerpts containing Malay cultural values. Data related to cultural values were marked and recorded using the pedoman values from Tunjuk Ajar Melayu, Gurindam Dua Belas, and classical Malay literature. The excerpts were categorized into themes of values, such as virtue, manners, responsibility, wisdom, and honor. Each group of values was interpreted based on the context of the story, the characters, and the moral message in the hikayat, and the results of the interpretation were analyzed to see changes or reinterpretations of Malay traditional values in the context of modern society.

## DISCUSSION

The changes in Malay cultural values in Hikayat Bayan Budiman reflect the ongoing process of cultural transformation from time to time. Traditional values that form the basis of community life have undergone adjustments in meaning in order to remain relevant to the modern social context without losing their cultural roots. Based on this, there are three main aspects in the study of the cultural content of literary works, particularly the Hikayat Bayan Budiman, namely Malay traditional values in the Hikayat Bayan Budiman, the process of value transformation in the excerpt version, and the factors behind these value changes.

### *Malay Traditional Values in the Hikayat Bayan Budiman*

The Hikayat Bayan Budiman embodies robust Malay cultural values, illustrating a cultural emphasis on integrity, respect in social interactions, loyalty, accountability, contemplation, and the maintenance of honor (Sahara & Aini, 2025). These values do not exist in the abstract but are embodied through the narratives, conversations, and actions of characters who are subject to the social and moral order of Malay culture. The traditional Malay values conveyed in the story of Hikayat Bayan Budiman are conveyed through the implicit advice of the bayan bird, dialogues between characters, and situations faced by the characters in the story.

#### **Data 1**

This describes a person who demonstrates devotion and sincere love for their master. So now, my lord, please go and retrieve the king's son (Hikayat Bayan Budiman, 1934).

Data 1 from Hikayat Bayan Budiman emphasizes the Malay custom that places loyalty, sincerity, and devotion at the core of human character. In Malay culture, devotion is not merely outward obedience but loyalty carried out with a sincere heart, without expecting anything in return, as emphasized in Tunjuk Ajar Melayu that “*Good character upholds dignity and sincerity in service without asking for anything in return.*” (Effendy, 2004). This value shows that a person's virtue is judged not only by their actions in front of others but especially by their loyalty, which is maintained even without supervision. Loyalty in this quote also reflects a form of love and moral responsibility toward leaders, an important principle in Malay society that places the relationship between patrons and followers as a form of social harmony and respect for traditional structures. Thus, the quote in Hikayat Bayan Budiman reinforces the understanding that unwavering loyalty, both in front of and behind the leader, is the pinnacle of Malay civility and the foundation of a noble identity.

**Data 2**

After Taifah heard the woman's words, he immediately returned to his home. He then recounted everything to his wife and children. (Hikayat Bayan Budiman, 1934).

Data 2 in Hikayat Bayan Budiman shows Malay customs that emphasize the importance of family discussions, openness, and agreement in decision-making. Taifah's attitude of immediately returning home and telling his wife and children everything shows that in Malay culture, the family is the center of moral consideration; every big step should be discussed so as not to violate manners and etiquette. This value is in line with the teachings in Tunjuk Ajar Melayu, which emphasizes "*Consult before acting, reach consensus before taking action*" (Effendy, 2004), indicating that wise actions are always preceded by mutual consideration so that decisions bring benefits, not harm. This tradition is not only a form of communication but also a symbol of affection, mutual respect, and collective responsibility within Malay families. Thus, the quote illustrates that Malay customs view the family as the primary place for character building, a source of wisdom, and a moral foundation for determining the direction of life, so that every decision must be based on family wisdom and consensus.

**Data 3**

Such is the person who shows devotion and sincere love for his master." (Hikayat Bayan Budiman, 1934).

Data 3 in Hikayat Bayan Budiman emphasizes the values of loyalty, sincerity, and devotion in Malay customs. This expression illustrates that someone who is devoted to a leader is not only obedient in front of his master but also maintains the dignity, trust, and honor of his leader even when he is not being watched. These values are also evident in Gurindam Dua Belas, especially in the passage, "*If you want to know a person's character, look at their manners and language.*" (Pauzi & Aziwantoro, 2019), which emphasizes that a person's dignity is measured by their character, including their loyalty to their mandate and leaders. Loyalty is not only a social norm but also an indicator of a person's identity and honor.

**Data 4**

So now, my lord, let us go quickly to locate the king's son, for he is waiting, lest the day break. (Hikayat Bayan Budiman, 1934).

Data 4 from Hikayat Bayan Budiman reflects Malay customs that emphasize the importance of punctuality, responsibility, and respect for leaders. The call to immediately meet the king's son shows that fulfilling one's duties without delay is a form of loyalty and moral discipline in Malay culture. This is in line with the teachings in Tunjuk Ajar Melayu, which emphasize that every mandate must be carried out sincerely and on time, because "*Malay customs uphold diligent work, upheld mandates, and unbetrayed honor.*" (Effendy, 2004). Punctuality in responding to the king's summons is not only a matter of personal ethics but also a social obligation to maintain one's honor and harmony in the relationship between the people and their leaders.

In addition, the harmony of Malay customs in classical literary works, such as Hikayat Hang Tuah, namely that Hang Tuah always prioritized the king's orders over his personal interests, shows loyalty as the main foundation of Malay identity. Thus, this quote teaches that in Malay customs, obedience to leaders, punctuality, and prompt fulfillment of duties are noble expressions of moral character, social solidarity, and respect for the noble traditional order.

#### Data 5

Then his wife said, "Sir, take our child away, if possible, and may our master be safe (Hikayat Bayan Budiman, 1934).

Data 5 in Hikayat Bayan Budiman describes strong Malay customs, especially in terms of sacrifice, loyalty, and trust. In Malay culture, a wife willingly sacrifices her child for the safety of her husband and king, demonstrating the greatness of spirit and sincerity of heart. This value of sacrifice is in line with the moral teachings in Tunjuk Ajar Melayu, particularly the principle that "*Good character is evident in sacrifice, love, and loyalty.*" (Effendy, 2004), which shows that a person's nobility is measured by their willingness to put the interests of others first to maintain dignity and honor.

In addition, the wife's loyalty and support for her husband in difficult decisions demonstrates the role of Malay women as guardians of family dignity, as taught in Gurindam Dua Belas, which states, "*If you want to know a person's character, look at their manners and language.*" (Pauzi & Aziwantoro, 2019). In this context, virtue and language are reflected through the wife's obedience, respect, and politeness in supporting her husband's mandate as a small caliph in the family as well as a servant to the king.

#### Data 6

At first, it was customary for the king of Tabaristan to entertain his vassals every three days with food and drink and merrymaking. Then one day, the king of Tabaristan entertained his vassals (Hikayat Bayan Budiman, 1934).

Data 6 describes Malay customs that emphasize the importance of hospitality, togetherness, and respect for subordinates as characteristics of civilized leadership. In Malay culture, a beneficial leader is not only respected because of their rank but also because of their noble character, generosity, and concern for their people or followers. The tradition of entertaining hulubalang in this tale reflects the concept of "*a leader who embraces his people,*" a value that is in line with the Malay teaching that "*the customs of the king protect the people, and the customs of the people protect the king.*" (Effendy, 2004). In addition, hosting the hulubalang is a symbol of reciprocal relationships, namely loyalty rewarded with love and appreciation, affirming the philosophy that power in Malay customs is rooted in virtue and spirit. Thus, the quote reflects that in Malay customs, leadership is exercised with love, deliberation, and appreciation for followers. A banquet is not merely a meal but a symbol of social harmony, a unifier of feelings, and a reinforcement of the moral bond between leaders and those who loyally support them.

The entire story framed by Taiban's story in Hikayat Bayan Budiman shows that trustworthiness, loyalty, and sincerity have a social dimension. Taiban's failure to uphold his trust tarnishes not only himself but also his family and social dignity. This viewpoint reflects the Malay view that morality is collective. The similarity with the poems of Siti



Zubaidah and Abdul Muluk shows that the ideal Malay figure is one who upholds dignity, defends the truth, and maintains politeness.

The values of politeness and respect are also reflected in the characters' obedience to the king and social structure, representing Malay feudal ethics that view the king as the moral center and symbol of social balance. However, this value is not blind obedience but rather submission to the moral principles of character and spirit, as illustrated in Raja Ali Haji's *Gurindam Dua Belas*, which states that “*If you want to know a person's character, look at their manners.*” The honor of the king and the loyalty of the people in the story are a reflection of social relationships based on politeness, not absolute domination.

In the modern version, these values are retained but transformed through a process of simplification. The concept of loyalty to the king has been recontextualized into responsibility to the family and respect for parents. Classical language has been replaced with simple diction to make it easier for young readers to understand, while the main moral messages, such as discipline, respect, and trustworthiness, are explicitly emphasized in line with values-based character education.

This discovery reinforces the view that the revitalization of Malay literature through educational excerpts is not merely textual preservation but a strategy for transmitting values. The main challenge lies in maintaining the depth of traditional philosophy so that it is not reduced to mere normative morality. Thus, a comprehensive approach that combines original texts, traditional contexts, and pedagogical interpretations is necessary in teaching Malay literature to ensure meaningful understanding for the digital generation.

### ***Value Transformation in the Excerpt Version***

The transformation of values in the *Hikayat Bayan Budiman* excerpt is not merely a word-for-word transition but a process of recontextualizing traditional values that involves changes in form, content, style of presentation, and communicative purpose. In addition, the excerpt is part of an effort to preserve the works of the archipelago. (Imani & Darni, 2022). The four main aspects of transformation evident in the excerpt are (a) reduction or simplification of moral scenes, (b) adaptation of language and context, (c) emphasis on certain values in line with the demands of the modern era, and (d) a shift in focus from traditional spiritual dimensions to the practical realm of education (Dewi et al., 2025). Here is a detailed explanation of each aspect, accompanied by direct references to fragments of the story.

### ***Reduction or simplification of moral scenes***

In classical texts, many moral messages are conveyed through layered story structures, complex narratives, and lengthy symbols and metaphors, requiring readers to think more deeply to understand their meaning. Modern excerpts shorten or omit these elements, making the moral motifs more direct. This process involves selecting less relevant elements, adding scenes to enrich the story, and adjusting dialogue, setting, or plot to suit the new context (Imani & Darni, 2022). For example, a long scene about leadership customs in Tabaristan, which in the manuscript could contain rituals, descriptions of the palace, and chain dialogues, is presented concisely in the excerpt.

### **Data 7**

After Taifah heard the woman's words, he immediately returned to his home. He then recounted everything to his wife and children. (Hikayat Bayan Budiman, 1934).

**Transformed Version (Simplified Moral Scene):**

Taifah returned home and conveyed the message to her family.

In the original text, data 7 tells us that Taifah listened to the advice, returned home, and recounted the entire conversation to his wife and children. This shows a complete moral process, as is common in Malay literary tradition. The scene serves not only to convey the plot but also to reinforce traditional values such as family deliberation and the importance of wisdom before making decisions. The transformed version reflects a modern adaptation that prioritizes the reader's speed of comprehension. The moral teaching process, which was previously conveyed narratively, has been changed to a more direct and concise delivery of information.

**Data 8**

At first, it was customary for the king of Tabaristan to entertain his vassals every three days with food and drink and merriment. Then one day, the king of Tabaristan entertained his vassals. ([Hikayat Bayan Budiman, 1934](#)).

**Transformed Version (Simplified Moral Scene)**

One day, the King of Tabaristan held a banquet for his courtiers. They gathered to eat and celebrate according to palace custom.

In the original text, data 6 tells us that the King of Tabaristan had a special custom, which was to hold a banquet every three days for his courtiers as a form of respect and to maintain power within the palace. In the transformed version, the part describing the custom is simplified to a brief mention that the king held a banquet on a certain day. This simplification omits details about the frequency of the banquets and the context of the custom, which demonstrates generosity, honor, and the social order of the palace. As a result, the moral, which originally contained a deeper cultural message, is transformed into an ordinary event that merely depicts the king and his courtiers gathering to celebrate. This transformation shows a reduction in moral elements and cultural values in order to make it easier for today's readers to understand.

***Language and Context Adaptation***

Classical hikayat language often contains courtly terms, cultural religious metaphors, long figures of speech, and syntactic structures that are unfamiliar to modern readers. Sentence analysis skills can be trained through the use of familiar and varied language in the context of everyday society ([Dwipayana et al., 2024](#)). In addition, several elements were adjusted in the language adaptation, such as the style of language, story ideas, and perspective. The excerpt replaces or simplifies the diction into communicative and literal language in the form of advice, which was previously implied through metaphors but has now been changed into explicit moral statements. This adaptation makes the message understandable without in-depth background knowledge. For example, without understanding the structure of royal customs or pantun conventions, it reduces the opportunity for readers to interact with traditional rhetorical styles that train interpretive and aesthetic abilities.

**Data 9**

This describes a person who demonstrates devotion and sincere love for his master. So now, my lord, please go and retrieve the king's son. ([Hikayat Bayan Budiman, 1934](#))

Transformation Version:

“That is a sign of a person’s loyalty and sincerity to his master. You should meet the king’s son immediately.”

In the original text, the phrase “...shows devotion and sincere love for his master” reflects the classical Malay style of language, which is rich in tradition, and describes the hierarchical relationship between master and servant. In the transformed version, the language has been adapted to be more direct and modern, for example, by replacing the term “devotion” with “loyalty” and “sincerity” with “sincerity.” In addition, the term “*tuan hamba*” (*master and servant*) is replaced with “*Anda*” (you) to make it more relevant to the context of today’s readers who no longer use traditional honorific language. These adjustments ensure that the main message is still conveyed, but with a simpler language structure that is in line with modern communication norms.

### ***The Text Emphasizes Certain Values That Align With The Modern Era***

The noble values that shape the character and identity of Malay society are instilled from an early age through the education process (Arbi et al., 2025). In various excerpts, it can be observed that fundamental values such as responsibility, honesty, discipline, empathy, and cooperation stand out significantly, in line with contemporary character education orientation. In the excerpts, these values are not only explained as moral teachings but are made more concrete and easier to understand through examples of everyday behavior, such as time discipline, cooperation, or honesty in tasks. The editors prioritize values that today’s readers can directly apply. The excerpts preserve the Malay cultural heritage while remaining relevant to the demands of modern culture.

#### **Data 10**

Such is the person who shows devotion and sincere love for his master (Hikayat Bayan Budiman, 1934).

Transformation Version:

That action reflects a person’s loyalty, responsibility, and sincerity in carrying out their mandate.

In the original text, data 10 describes Malay customs that emphasize complete loyalty and devotion to one’s master or leader, a value rooted in feudal social structures. The terms “devotion,” “sincerity,” and “master” describe a hierarchical relationship in which subordinates show moral dedication as a form of obedience to their superiors. The hierarchical nuance is no longer entirely appropriate in the context of modern society, which upholds equality and individual responsibility. In the transformed version, the moral meaning is retained, but the structure of social relationships is changed. The excerpted version changes these values into more general forms that are not bound by a specific power structure, such as integrity, loyalty, and carrying out a mandate. The focus is not on the “*master*” as the holder of power but on universal moral values that can be applied in various modern situations, whether in the family, school, or social life.

#### **Data 11**

So now, my lord, you should go immediately to locate the king’s daughter, for she is waiting, lest the day turn to night (Hikayat Bayan Budiman, 1934).

Transformation version:

You should go immediately to meet the king's daughter. She is waiting, and acting quickly shows responsibility and respect for time.

In the original text of data 11, the emphasis on the *action*, "... *immediately go and find the king's son*" is positioned as an example of duty and responsibility, not merely an illustration of social status. In the original text of data 11, the command to immediately locate the king's son is conveyed in the context of concern that it will soon be noon, a marker of time in the tradition of classical Malay stories. In the transformed version, this part is changed to highlight values that are more relevant to the modern era, namely responsibility and valuing time. The passage not only conveys instructions but also directs readers to values that are strongly emphasized in contemporary life. This transformation retains the essence of the event but emphasizes a moral message that is more in line with modern educational and ethical needs.

### ***The Shift in Focus From Traditional Spirituality to Practical Education***

In the original text of Hikayat Bayan Budiman, Malay customs are closely related to spiritual beliefs and traditional norms that have sacred meanings, such as honor associated with moral salvation and the relationship between humans and God. In the excerpt version, these values are simplified into more practical meanings, such as maintaining the beneficial name of the family and acting correctly for the sake of social harmony. The hikayat's teachings were made easier for modern readers to understand and more relevant to the current educational context, but this reduced the spiritual depth and traditional meanings that form the basis of the values in the original text. Whereas in the past, literary works were mostly understood as spiritual media or a means of conveying religious values and traditional beliefs, today literature also serves as an effective educational tool. Through the understanding and teaching of literature, students can develop critical thinking skills, empathy, and sensitivity to human and social values. (Febriani et al., 2023).

#### **Data 12**

Then his wife said, "Sir, take our child away, if possible, and save our master."  
(Hikayat Bayan Budiman, 1934)

Transformation version:

Taifah's wife said anxiously, "Take our child to a safe place. It's important that you both survive."

In the original text of data 12, it emphasizes the spiritual values and traditional loyalty of the Malay community, namely prayers for safety accompanied by supplications, obedience to leaders, and moral expectations of a higher power. These values reflect the hierarchical relationship between the people and their masters, as well as the hope that a person's safety is linked to spiritual blessings and protection. However, in the transformed version, these expressions are simplified, indicating a shift from a spiritual orientation and feudal loyalty to more practical and educational values, namely an emphasis on family safety, parental responsibility, and rational decision-making. This transformation reflects the needs of modern readers who are more relevant to the context of everyday life. The focus of values has shifted from spiritual obedience to leaders to self-protection, prudence, and prioritizing family welfare.

Overall, the transformation of values in the Hikayat Bayan Budiman excerpt can be understood as an effort to balance ease of understanding and depth of cultural meaning.

The retelling of the story in a concise form makes traditional values more accessible to modern readers. However, this process often reduces more profound cultural elements, such as symbolism, ritual traditions, and the cosmological views of the Malay people in the past. Thus, while the main moral message remains intact, the traditional wisdom that links personal morality to social and religious order becomes less evident.

## CONCLUSION

The study entitled Transformation of Malay Traditional Values in the Excerpts of Hikayat Bayan Budiman shows that this classical literary work not only serves as entertainment but also as a medium for passing on traditional values and moral teachings of the Malay community. The study's results revealed that Malay traditional values have transformed six excerpts from Hikayat Bayan Budiman. The study Transformation of Malay Traditional Values in the Excerpts of Hikayat Bayan Budiman: Analysis of Modern Cultural Adaptation contributes to enriching the study of classical Malay literature by showing that traditional values such as manners, obedience, politeness, and deliberation have undergone transformation so that they remain relevant in the contemporary cultural context. This research offers an analytical model that links the theory of Malay traditional values with the dynamics of modern culture and provides practical benefits for the preservation of Malay culture and the strengthening of local identity. Recommendations for further research include expanding the study to other classical Malay texts, using a cross-disciplinary approach, developing media based on Malay traditional values, and conducting empirical research on the understanding and application of traditional values in modern society.

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