

## CHAPTER IV

### RESULT AND DISCUSSION OF RESEARCH

#### A. Result of Islamic Ethics and Akhlak on Malin Kundang Short Story

##### 1. Islamic Ethics on Malin Kundang Short Story

Ethics or morals according to Ibn Miskawaih are mental attitudes that contain the impetus to act without thinking and consideration. Mental attitudes are divided into two, namely those that come from character and those that come from habits and training. Ibn Miskawaih emphasized the importance of education to build good morals. He pays important attention to childhood, that is according to him, it is the link between the animal soul and the human soul. Goodness is a condition where we come to the final limit and perfection of existence. There are two kinds of goodness, namely the general good and the special good. General goodness is the good for each or all human beings in their position as human beings, or other words the measures of goodness that can be agreed upon by all humans.<sup>1</sup>

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<sup>1</sup> Hasyimsyah Nasution, *Filsafat Islam* ( Jakarta: Gaya Media Pratama, 2005), p. 64-66.

Kindness is a situation where we reach the end and perfection exists. Goodness is two things: the common good and the special good. Common good is good for everyone or all human being in his position as a human being, or in other words the measures of goodness that can be agreed upon by all mankind. Special good is good for a person private. This second goodness is called happiness. Therefore it can be said that happiness is different for everyone.<sup>2</sup>

Ethical structure in Islam, namely:

1) Ethics towards Allah

Ethics towards Allah includes the deeds that are done by relating to Allah, through the media that Allah has provided, such as prayer, fasting, and Hajj.<sup>3</sup>

2) Human Ethics Against Human

Ethics towards fellow humans leads to socializing and doing good to others.<sup>4</sup>

This ethic includes all relationships between humans and one another, including:

- a. Ethics towards parents
- b. Ethics towards teachers
- c. Ethics towards neighbors
- d. Ethics towards friends

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<sup>2</sup> Ibid.

<sup>3</sup> Ali Saefudin, *Etika Islam Sebagai Modal Kebahagiaan*, Jurnal teologia, Op.Cit, p. 22-23.

<sup>4</sup> *Ibid*, p. 118.

## Result of Islamic ethics on Malin Kundang Short Story

Result of Islamic ethhis on Malin Kundang short story there are 9 data.

They are, Islamic ethics to parents, Islamic ethics to self, Islamic to friends.

Number	Islamic Ethis of Research Sentence	Page
1	<i>“Ouch!” Malin indeed got pecked by the cock. His wrist bled a tittle.</i>	5
2	<i>Malin insisted, “Oh mother, isn’t it you who have taught me not to quit from life? Don’t worry, once I am a success, I will take you with me.”</i>	8
3	<i>In his living overseas, Malin met Merchant Ali. Ali was a very successful business man. He offered Malin to work for him. Happily, Malin accepted it.</i>	9
4	<i>Now, Malin was very busy. He came to many cities to trade. Malin was an apt trader and he was loved by his buyers because of his friendliness. Malin become a successful trader. Merchant Ali was pleased.</i>	11
5	<i>Rubayah was Merchant Ali’s daughter. Like Malin, she was a skillful and apt trader.</i>	13
6	<i>After getting merried, Malin worked even harder than before. Soon, he and Rubayah were known as one of the most successful traders. Everyone bought their goods.</i>	18
7	<i>Rubayah asked Malin to sail to Air Manis Beach. “Ha? that’s my hometown?” Malin said to himself in panic.</i>	20

	<i>Malin knew too well that he couldn't resist his wife. Old people said that his wife was craving because of her pregnancy. "You must fulfilled the wish, or else she can get sick," they said.</i>	
8	<i>"No, no... she's lying. She isn't my mother. She must have lost her mind. I don't have an ugly and poor mother like her!" Malin said.</i>	28
9	<i>Malin could not deny it. And yet, he still felt embarrassed to admit that the woman was his mother. He ran to the sea and cried out loud, "No, she is not my mother!"</i>	30

## 2. Akhlak on Malin Kundang Short Story

According to ibn Miskawaih (w.421 H / 1030 AD), an expert in the field of morals said that morals are qualities that are embedded in the soul that encourage him to do actions without thinking and weighing them. Meanwhile, according to Imam al-Ghazali (d, 505 H / 1111 AD), he has a broader opinion regarding morals, namely the nature that is embedded in the soul which causes various actions clearly and easily without the need for thought and consideration.<sup>5</sup>

Akhlak are divide into two groups, namely are:

### 1. Akhlak Mahmudah

*Akhlak mahmududah* (good morals) is all kinds of good attitudes and behavior.

The qualities of *mahmududah* are loyal, honest, trustworthy, just, forgiving,

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<sup>5</sup> Beni Ahmad Saebani dan Abdul Hamid, *Ilmu Akhlak*, p.14

respected, keeping promises, and all good deeds according to the Islamic perspective.<sup>6</sup>

## 2. Akhlak Madzmumah

*Akhlak madzmumah* (bad morals) are temperaments that are reflected in bad words, behavior, and attitudes.<sup>7</sup> As for the characteristics of *madzmumah* are lying, treason, persecution, envy, riya', fighting sheep, and others.

### Result of akhlak on Malin Kundang Short Story

Result of akhlak on Malin Kundang short story there are 18 data on akhlak mahmudah and 8 data on akhlak madzmumah.

Number	Akhlak of Research Sentence	Page
1	<p><i>“Rooster... hey rooster... come!”</i></p> <p><i>The little ran after his cock.</i></p> <p><i>Not very far from him, Malin’s mother winnowed the rice for their lunch. “Malin, watch yourself.....</i></p> <p><i>you could get pecked!” said the mother.</i></p>	4
2	<p><i>“Now you say it, I’ve told you. Don’t play around with rooster,” said his mother, attending to his wound.</i></p>	5
3	<p><i>“Go now, get some fish. I will cook the rice,” his mother said.</i></p> <p><i>Malin ran to Air Manis Beach, approaching the fishermen’s boats that’s just docked from fishing.</i></p> <p><i>Malin helped them unloading. As return, he</i></p>	5

<sup>6</sup> Yatimin Abdullah, Studi Akhlak Dalam Perspektif Al-Qur’an, (Jakarta: Amzah, 2007), p. 40

<sup>7</sup> *Ibid*, 55

	<i>would be presented with some fish.</i>	
4	<i>Malin Kundang grew without his father. He lived only with his mother. They were very poor. Nevertheless, Malin's mother loved him very much. She also encouraged him not to quit just because of their poverty.</i>	6
5	<i>Malin grew into a strong, diligent, and enthusiastic boy.</i>	6
6	<i>In the beginning, Malin worked as a porter, but gradually, Merchant Ali assigned him with more responsibilities.</i>	9
7	<i>"Malin, I see you're smart man. I will therefore give you more responsibilities," said Merchant Ali. What's it?" Malin asked. "Go and sell these goods in other cities. In return, buy specialties of those cities that you can sell here," Merchant Ali taught Malin what to do.</i>	10
8	<i>One day, Merchant Ali summoned Malin, "Malin, I am an old man now. I want to retire my time for God.</i>	12
9	<i>I've already considered you as my own son. Will you replace me? I see that you are capable of doing that."</i>	12
10	<i>Merchant Ali smiled meaningfully, "Ah, it has been my dream that you will marry Rubayah. Imagine, two powers become one. You are will become the greatest trader couple."</i>	14

11	<i>Out of sudden, Malin remembered of his mother, "Uh, if Merchant Ali found out that I come from a very poor, will they still want me?" Malin felt anxious.</i>	15
12	<i>"Poor mother, she's been waiting for me. What shall I do?"</i>	15
13	<i>For days, Malin felt unsettled. He wanted to marry Rubayah. He wanted to become a member of the famous Ali family. At the same time, he felt ashamed of his own original. "Ah, I think it's better not to make a confession right now.</i>	16
14	<i>I will marry Rubayah and prove myself worthy to Merchant Ali first. When Rubayah and I become successful, I will tell the truth," Malin said to him self.</i>	16
15	<i>So, Malin then merried Rubayah. To Merchant Ali, Malin told of himself as a man who lived alone.</i>	17
16	<i>Rubayah took an off from business during her pregnancy. Malin took care of everything by himself. But it was not a problem at all since Malin had been used to work hard.</i>	19
17	<i>So, Malin found himself preparing the ship. He felt very much unsettled. He was anxious that he would meet his mother. He did not feel ready yet.</i>	21
18	<i>This reminded Malin of his childhood, when he worked by helping them.</i>	22
19	<i>He stepped out from the ship to accompany his wife. "I hope I don't have to bump into my mother now," he prayed silently. Malin</i>	24

	<i>anxiously moved his head to his right and left, in case he would spot on his mother.</i>	
20	<i>Suddenly, Malin felt someone tapped his shoulder. “Malin....Malin, is that you?” an old woman with ragged dress stood very close to Malin. Rubayah looked from her shoulder, “Husband, who’s that?” Malin blubbered desperately.</i>	25
21	<i>In front of him, his mother looked at him with deep logging.</i>	26
22	<i>But, Malin did not feel ready yet to uncover himself to his wife. “Umm.... I don’t know. Maybe she just wants to sell fish to us,” he answered shortly.</i>	26
23	<i>Malin’s mother felt hurt at her son’s answer. But then she thought that Malin might just not remember her. “I look much older now, so Malin might just forget about me,” said she to self. “Malin, it’s you mother. I have been looking forward to your return. Thanks God, you finally home, son.”</i>	27
24	<i>The old woman approached Malin, “Inspect his wrist, and you will see the scar from a rooster’s peck.” Slowly, Rubayah rolled up his husband’s sleeves, “Husband, I do see a scar here. This woman’s your mother. Admit that and I will take her as he is.” People around them started to make a lot of noise, “True, he is Malin Kundang, this woman’s son.”</i>	29



25	<i>Malin had changed into stone. His mother could not take this. She started to cry and pray for forgiveness for Malin. But, it was all to late.</i>	31
26	<i>Rubayah, too, felt deeply sad at this. She then took Malin's mother to her home.</i>	31

## **B. Discussion of Islamic Ethics and Akhlak on Malin Kundang Short Story by Dian K**

### **The Theory of Islamic Ethics**

First, the ethical concept offered by *al-Farabi* and which is one of the important things in his works, is closely related to discussions of soul and politics. Likewise, it is closely related to ethical issues, which is a matter of happiness. In the book *at-Tanbih fi Sabili al-Sa'adah* and *Tanshil al-Sa'adah*, *al-Farabi* states that happiness is the attainment of final perfection for humans, *al-Farabi* also emphasizes four main types of characteristics that must be considered to achieve happiness in the world and the hereafter for nations and every citizen, namely the virtue of theory, the virtue of thought, the virtue of morals, and the virtue of practice.<sup>8</sup>

Second, Moral, ethics, or morals according to Ibn Miskawaih are mental attitudes that contain the impetus to act without thinking and consideration. Mental attitudes are divided into two, namely those that come from character and

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<sup>8</sup>Muhammad 'UstmanNajati, *JiwadalamPandanganparaFilosof Muslim*, (Bandung : Pustaka Hidayah, 1993), p. 76.

those that come from habits and training. Ibn Miskawaih emphasized the importance of education to build good morals. There are two kinds of goodness, namely the general good and the special good. General goodness is the good for each or all human beings in their position as human beings, or other words the measures of goodness that can be agreed upon by all humans.<sup>9</sup>

Third, ethics or morals according to al-Ghazali's view are not knowledge (*ma'rifah*) about good and evil or the will (*qudrah*) for good and bad, nor is the practice (*fi'il*) good and bad, but a steady-state of mind. Al-Ghazali shared the opinion of Ibn Miskawaih that the investigation of ethics must begin with knowledge of the soul, its powers, and characteristics. Regarding the classification of the human soul, al-Ghazali also divided it into three things, namely the power of passion, the power of courage, and the power to think, the same as Ibn Miskawaih.<sup>10</sup>

Ethical structure in Islam, namely:

- 1) Ethics towards Allah

Ethics towards Allah includes the deeds that are done by relating to Allah, through the media that Allah has provided, such as prayer, fasting, and Hajj.<sup>11</sup>

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<sup>9</sup>HasyimsyahNasution, *Filsafat Islam*( Jakarta: Gaya Media Pratama, 2005), p. 64-66.

<sup>10</sup>Mahjuddin, *KuliahAhlak-Tasawuf*; ( Jakarta: KalamMulia, 1994), p. 21.

<sup>11</sup>Ali Saefudin, *Etika Islam Sebagai Modal Kebahagiaan*, Jurnalteologia, Op.Cit, p. 22-23.

## 2) Human Ethics Against Human

Ethics towards fellow humans leads to socializing and doing good to others.<sup>12</sup> This ethic includes all relationships between humans and one another, including:

- a. Ethics towards parents
- b. Ethics towards teachers
- c. Ethics towards neighbors
- d. Ethics towards friends

### Data on Islamic Ethics

The following data is obtained from Islamic ethics contained in Malin Kundang's short story.



***“Ouch!” Malin indeed got pecked by the cock. His wrist bled a tittle.***

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<sup>12</sup>*Ibid*, p. 118.

The quote includes bad ethics, because Malin did not listen to his mother's orders not to chase the rooster, so Malin was hit by the rooster.



***Malin grew as an adult. He bid his mother farewell.***

***"Mother, I am going overseas to find a job that will make me rich," he said.***

The quote includes ethics to yourself, Malin sincerely and sincerely said goodbye to his mother to work and he wanted to be rich.

***Malin insisted, "Oh mother, isn't it you who have taught me not to quit from life? Don't worry, once I am a success, I will take you with me."***

The quote included ethics to parents, actually Malin's mother didn't want her child to leave, but Malin insisted on trying to work and improve the family's economy.



***In his living overseas, Malin met Merchant Ali. Ali was a very successful businessman. He offered Malin to work for him. Happily, Malin accepted it.***

The quote includes ethics towards others, between merchants Ali and Malin. Merchant Ali is a successful and kind-hearted merchant. He offered Malin a job and of course Malin agreed to work with the merchant Ali.



***Now, Malin was very busy. He came to many cities to trade. Malin was an apt trader and he was loved by his buyers because of his friendliness. Malin becomes a successful trader. Merchant Ali was pleased.***

The quote includes ethics towards yourself, after Ali's merchant celebrated Malin, now Malin's life has become busy with his merchandise. Malin is very friendly to everyone so that buyers love Malin's hospitality a lot. Thanks to his persistence, Malin is now a successful trader.

***Rubayah was Merchant Ali's daughter. Like Malin, she was a skillful and apt trader.***

The quote includes ethics towards yourself, Rubayah is the daughter of merchant Ali. He is also nimble and good at trading like Malin.

***After getting married, Malin worked even harder than before. Soon, he and Rubayah were known as one of the most successful traders. Everyone bought their goods.***

This quote includes good ethics. After Malin and Rubayah married, they became more diligent in their work and attracted the attention of buyers so that they became the most successful traders.



***Rubayah asked Malin to sail to Air Manis Beach. “Ha? that’s my hometown?”***

***Malin said to himself in panic.***

***Malin knew too well that he couldn’t resist his wife. Old people said that his wife was craving because of her pregnancy. “You just fulfilled the wish, or else she can get sick,” they said.***

This quote includes good ethics. Malin didn't want to go to Air Manis beach in his heart, because the place was where Malin was born and Rubayah did not know it, but Rubayah wanted to go to that place. Malin could not refuse Ruyah's request, who was pregnant.



***“No, no... she’s lying. She isn’t my mother. She must have lost her mind. I don’t have an ugly and poor mother like her!” Malin said.***

This quote includes bad ethics. Malin did not acknowledge his mother and he denied it, even Malin cursed his mother.



***Malin could not deny it. And yet, he still felt embarrassed to admit that the woman was his mother. He ran to the sea and cried out loud, “No, she is not my mother!”***

This quote includes bad ethics. Even though his wife asked Malin to acknowledge his mother, Malin still refused and did not want to acknowledge his mother, he still felt ashamed to have an old, ugly, and poor mother.

### **The Theory of Akhlak**

According to ibn Miskawaih (w.421 H / 1030 AD), an expert in the field of morals said that morals are qualities that are embedded in the soul that encourage him to do actions without thinking and weighing them. Meanwhile, according to Imam al-Ghazali (d, 505 H / 1111 AD), he has a broader opinion regarding morals, namely the nature that is embedded in the soul which causes various

actions clearly and easily without the need for thought and consideration.<sup>13</sup> Buya Hamka also views that *Akhlak* are a consequence of the progress of human feelings.<sup>14</sup>

There are two kinds of morals when viewed from happiness, namely *akhlak mahmudah* and *akhlak madzmumah*.<sup>15</sup>

1) *Akhlak mahmudah* (good moral)

All behavior is praiseworthy. It can also be called *akhlak fadhilah*, which means the main morals, or it is also called by Sufism experts with the term which is *munjiyat* (prosperous/safe).

2) *Akhlak madzmumah* (bad moral)

The bad temper is reflected in unkind words, behavior, and attitudes. Bad morals are a despicable character and are prohibited by the norms that apply in everyday life. If someone does it, he will undoubtedly get the value of sin from Allah, because the act is a disgraceful act before Allah. Sufism experts call it a *muhlikat* mind (miserable).

### **Data of Akhlak Mahmudah**

The following data is obtained from Islamic ethics contained in Malin Kundang's short story.

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<sup>13</sup>Beni Ahmad Saebanidan Abdul Hamid, *Ilmu Akhlak*, p.14

<sup>14</sup>Hamka, *Falsafah Hidup*. (Jakarta: Republika Penerbit.2015), p. 108.

<sup>15</sup>Hamka, *Lembaga Budi*, (Jakarta: Republika Penerbit, 2016), p.19.





***“Rooster... hey rooster... come!”***

***The little ran after his cock.***

***Not very far from him, Malin’s mother winnowed the rice for their lunch.***

***“Malin, watch yourself.....***

***you could get pecked!” said the mother.***

The quote included *akhlak Mahmudah* (good character) between a mother and child, the mother told Malin not to chase the rooster so that he would not be pecked by the rooster.

***“Now you say it, I’ve told you. Don’t play around with rooster,” said his mother, attending to his wound.***

These quotes include *akhlak Mahmudah* when Malin was hit by a rooster, his mother treated Malin's wounds.

***“Go now, get some fish. I will cook the rice,” his mother said.***

***Malin ran to Air Manis Beach, approaching the fishermen’s boats that have just docked from fishing. Malin helped them unloading. In return, he would be presented with some fish.***

These quotes include *akhlak Mahmudah* to parents, when the mother told Malin to look for fish at Air Manis Beach, she immediately carried out her orders. Malin helps the fishermen to get a few pieces of fish for the mother and Malin to eat.

***Malin Kundang grew without his father. He lived only with his mother.***

***They were very poor. Nevertheless, Malin's mother loved him very much. She also encouraged him not to quit just because of their poverty.***

The quote includes *akhlak Mahmudah*, a mother and a widow who loves her child very much and lives in poverty but does not give up on care and educates her child not to give up to poverty.

***Malin grew into a strong, diligent, and enthusiastic boy.***

The quote includes *akhlak* to himself, Malin was an orphan, and thanks to his mother Malin grew up to be strong, diligent, and full of enthusiasm.

***In the beginning, Malin worked as a porter, but gradually, Merchant Ali assigned him more responsibilities.***

The quote includes *akhlak Mahmudah*, previously Malin only worked as a subordinate to the merchant Ali. Seeing Malin's good performance, Ali's merchants believed him and gave Malin more responsibility



***“Malin, I see you're a smart man. I will therefore give you more responsibilities,” said Merchant Ali.***

***What's it?” Malin asked.***

***“Go and sell these goods in other cities. In return, buy specialties of those cities that you can sell here,” Merchant Ali taught Malin what to do.***

The quote includes *akhlak Mahmudah*, the merchant Ali felt that Malin was a smart child and could be trusted. Saudagar Ali taught Malin how to trade.



***One day, Merchant Ali summoned Malin, “Malin, I am an old man now. I want to retire my time for God.***

These quotes include *Akhlak To Allah*, the merchant Ali feels old and wants to retire from his job. He prefers to be closer to Allah.

***I've already considered you as my son. Will you replace me? I see that you are capable of doing that.”***

The quote includes *akhlak Mahmudah*, the merchant Ali felt that he fully trusted Malin as a substitute to continue his business because according to him Malin was capable of being a successor to his business.



***Merchant Ali smiled meaningfully, "Ah, I have dreamed that you will marry Rubayah. Imagine, two powers become one. You are will become the greatest trader couple."***

The quote includes *akhlak Mahmudah*, the merchant Ali was a good person. He trusted Malin from giving him a job, giving him the responsibility to continue his business, to matching his daughter to Malin.



***"Poor mother, she's been waiting for me. What shall I do?"***

The quote included *akhlak Mahmudah*, actually in Malin's conscience, he thought about the condition of his mother who was in the village.

***Rubayah took off from business during her pregnancy. Malin took care of everything by himself. But it was not a problem at all since Malin had been used to work hard.***

This excerpt includes *akhlak Mahmudah*. Malin asked Rubayah to rest and not work because Rubayah was pregnant. So all the work that Malin held and Rubayah rested more.



***This reminded Malin of his childhood when he worked by helping them.***

This excerpt includes *akhlak Mahmudah*. After arriving at Air Manis beach, Malin saw the fishermen unloading the fish they had caught and then Malin remembered his childhood who liked to help fishermen to earn fish to eat with his mother.

***In front of him, his mother looked at him with deep longing.***

This excerpt includes *akhlak Mahmudah*. A mother who has not seen her child for many years and she misses him very much.

***Malin's mother felt hurt at her son's answer. But then she thought that Malin might just not remember her. "I look much older now, so Malin might just forget about me," said she to herself.***

***"Malin, it's you mother. I have been looking forward to your return. Thank God, you finally home, son."***

This excerpt includes *akhlak Mahmudah*. Malin's mother was hurt by Malin's words that did not acknowledge her mother, but the mother still thought positively. Mother felt that maybe Malin forgot because his mother was too old to remember her mother's face.



*The old woman approached Malin, “Inspect his wrist, and you will see the scar from a rooster’s peck.” Slowly, Rubayah rolled up his husband’s sleeves, “Husband, I do see a scar here. This woman’s your mother. Admit that and I will take her as he is.” People around them started to make a lot of noise, “True, he is Malin Kundang, this woman’s son.”*

The quote includes *akhlak Mahmudah*. Rubayah was very kind, he asked Malin to admit that the old woman was his mother, even Rubayah was willing to accept Malin's mother.

*Malin had changed into stone.*

*His mother could not take this. She started to cry and pray for forgiveness for Malin. But, it was all too late.*

The quote was *akhlak Mahmudah*. When Malin turned to stone, his mother was very sorry and asked God for forgiveness so that Malin would not turn to stone. Malin's mother cried seeing Malin's poor condition, but it was too late.



***Rubayah, too, felt deeply sad at this. She then took Malin's mother to her home.***

This excerpt includes *akhlak Mahmudah*. Rubayah was very saddened by the fate of her husband who had turned into stone, because of Rubayah's kindness then she invited Malin's mother to come home and live with him.

#### **Data of Akhlak Madzmumah**



***Out of a sudden, Malin remembered his mother, "Uh, if Merchant Ali found out that I come from a very poor, will they still want me?" Malin felt anxious.***

The quote includes *akhlak Madzmumah* when Ali's merchant arranged a marriage between Malin and his daughter, Malin was afraid that Ali's merchant would find out that Malin was the son of a poor person. Malin was prejudiced against the

merchant Ali. If he knew the real-life of Malin, merchant Ali would not match his daughter with Malin.

***For days, Malin felt unsettled. He wanted to marry Rubayah. He wanted to become a member of the famous Ali family. At the same time, he felt ashamed of his original. "Ah, I think it's better not to confess right now.***

The quote includes *akhlak Madzmumah*, Malin is very happy to be matched with Rubayah, because Malin has been fond of Rubayah for a long time. But Malin was ashamed to admit his origin, so Malin preferred to lie to the traders Ali and Rubayah so that the marriage would run smoothly.

***I will marry Rubayah and prove myself worthy to Merchant Ali first. When Rubayah and I become successful, I will tell the truth," Malin said to himself.***

The quote includes *akhlak Madzmumah*. After marrying Rubayah, Malin intended to be candid about his origins. Even though Malin wanted, to be honest, it was still not good, because Malin had lied from the start.





***So, Malin then married Rubayah. To Merchant Ali, Malin told of himself as a man who lived alone.***

The quote includes *akhlak Madzmumah*. Malin did not acknowledge the condition of his mother, Malin admitted that he was alone with the merchant Ali, because Malin was ashamed to admit his origin and the existence of his mother who lived in poverty.

***So, Malin found himself preparing the ship. He felt very much unsettled. He was anxious that he would meet his mother. He did not feel ready yet.***

The quote includes *akhlak Madzmumah*. Because his wife was pregnant, Malin was forced to fulfill the request, even though his heart was upset because he was not ready to meet his mother. Malin has no willingness, to be honest with his wife about Malin's origins.

***He stepped out from the ship to accompany his wife. "I hope I don't have to bump into my mother now," he prayed silently. Malin anxiously moved his head to his right and left, in case he would spot on his mother.***

The quote includes *akhlak Mahmudah*. Malin and his wife got off the boat to buy fish, but Malin's heart was not calm because he didn't want to meet his mother.



*Suddenly, Malin felt someone tapped his shoulder.*

*“Malin....Malin, is that you?” an old woman with a ragged dress stood very close to Malin. Rubayah looked from her shoulder, “Husband, who’s that?”*

The quote includes *akhlak Madzmumah*. When someone tapped Malin's shoulder, his mother, instead of Malin being happy, felt shocked, afraid, worried that his lies would be exposed.

*Malin blubbered desperately. In front of him, his mother looked at him with deep longing. But, Malin did not feel ready yet to uncover himself to his wife.*

*“Umm.... I don’t know. Maybe she just wants to sell fish to us,” he answered shortly.*

The quote includes *akhlak Madzmumah*. Malin did not want to acknowledge his mother and did not dare to be honest with his wife.

### **Version of Malin Kundang Short Story**

Another version of Malin Kundang short story, according to Indra J Piliang man of letters from Padang, the story of Malin Kundang, who was a disobedient child, was only the stigma of an ancient colonizer because he didn't like Malin Kundang's success. From the tweet account of Inda J Piliang, he said that Malin had a greater contribution to maritime glory on the west and south coasts. He not only destroyed merchants from the Netherlands, Portugal, Spain, also Arab, Turkish and Chinese traders. He is the only indigenous merchant who managed to control the sea routes of the west and south coast, to the Banda sea.<sup>16</sup>

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<sup>16</sup> <https://amboanakminang.blogspot.com/2018/04/versi-asli-cerita-malin-kundang.html>

From the two versions of the Malin Kundang story above, there is very different. According to Indra J Piliang, the real story is, Malin is not a disobedient child but a good and obedient child to his mother. Malin was slandered by the Dutch colonialists so that maritime affairs in Indonesia would not develop or progress and no more young people would follow in Malin's footsteps. The goal of the Netherlands is to be able to control the power of the sea. So the author thinks if the truth of Malin Kundang's story is not disobedience child, the author hopes that the real story can be published in journals, articles and better if it is published, so that all countries know that the actual story of Malin Kundang is not as known so far. The story of Malin Kundang is very popular and not only in Indonesia but in other parts of the world, the story is widely known.

