

CHAPTER I

INTRODUCTION

A. Research Context

A short story is a short literary work that is fictional and tells a brief about a problem experienced by a character, starting from the introduction to the end of the problems experienced by the character. It is limited in scope and has an introduction, content, and conclusion. According to Arlen J. Hansen in his article entitled *short story*, "The short story is usually concerned with a single effect conveyed in only one or a few significant episodes or scenes. the form encourages economy of setting, concise narrative, and the omission of a complex plot; character is disclosed in action and dramatic encounter but is seldom fully developed".¹ Short story analysis requires a basic knowledge of literary elements.

The elements of short stories have intrinsic elements and extrinsic elements. Intrinsic elements are the elements that build the literary work itself which in fact will be found when people read literary works. These elements include plot, theme, point of view, character, setting, and symbol. Furthermore, the analysis of intrinsic elements by experts is referred to as the structural or structuralism

¹DyahEkoHapsari, MelaniaShintaHarendika, NurullailiNadhifah, *Short Story Analysis* (Malang: UB Press, 2017), p. 1-2.

approach. Structuralism is a discipline that views literary works as structures that consist of several elements that are interconnected with each other.² Extrinsic elements are elements that are outside literary works. Wallek and Warren suggest that the extrinsic elements of literary works include biographical elements psychological elements; environmental conditions; and the author's life view.³

Ethics is a norm that is used as a reference for humans to behave and act. "The word ethics comes from the Greek" ethos "which means habits, character, feelings, attitudes, ways, thinking, a place to live, and pasture. The plural form of "ethos" is ta etha "which means customs".⁴ Ki Hajar Dewantara defines ethics as the study of goodness and ugliness in all human life, especially regarding the movement of thoughts and feelings which can be considerations and feelings up to the goal which can be actioned.⁵ So the meaning of ethics is someone's attitude or behavior which is good or bad.

From here, Islamic ethics (*akhlak*) becomes important to put forward in the life of Muslims, so that social benefit can continue to be formed, justice can be evenly distributed, and what is no less important is the realization of Islamic moral goals in life and the interaction between people.

Akhlak is the plural word for *khulq*, which means behavior, temperament, personality form, habitual will (accustomed will). As an Islamic term, it means an attitude or personality that gives birth to human actions towards God and humans,

² Sri Lestari, AniRakhmawati, Muhammad Rohmadi, *AnalisisUnsurIntrinsik Dan EkstrinsikPada Kumpulan CerpenPilihanKompas 2014 Serta RelevansinyaSebagaiMateriPembelajaranSastra Di SekolahMenengahAtas* (FKIP UniversitasSebelasMaret), p. 186.

³ *Ibid*, 187.

⁴ NovanArdiWiyani, *EtikaProfesiKeguruan*, (Yogyakarta: Gava Media, 2015), p.1.

⁵ Mohammad MuchlisSolichin, *AkhlakdanTasawuf* (Surabaya:PenaSalsabila, 2014), 20.

towards oneself and other creatures, the orders, and prohibitions as well as the instructions of the *Qur'an* and *hadis*.⁶

The most important source of akhlak is religion because akhlak are a reflection of the state of faith that is reflected in everyday life. Religion in building human morals is associated provisions are described in detail in religion.⁷ So Moral here is the ability of the soul to give birth to an action spontaneously without thinking or coercion, or actions that are born on the impulse of the soul in the form of good and bad deeds.

Like Malin Kundang short story, which has caught the attention of many Indonesians and even overseas. In Dian K's short story, the story is about Malin, a disobedient child and a mother from a poor family. In the story, it is said that he is a kind and obedient child to his mother, Malin who previously worked as a fisherman, said goodbye to his mother to migrate and improve his family life and promised to pick up his mother when he was successful. When he was successful and had a wife from a merchant's son who employed him and trusted him, he just forgot about his mother and told his wife's family that he was alone. When Malin's wife was pregnant and wanted to take a boat trip with her husband, he felt restless for fear of meeting his mother. After arriving at the port there was an old woman in a dull dress patting his back, and it turned out that his mother was old but he did not admit that the old woman was his mother, he felt ashamed of his wife because he had a poor mother. Then he was cursed to stone by his mother.

⁶SidiGazalba, *AsasKebudayaan Islam*, (Jakarta: BulanBintang, 1978), p. 105

⁷Munirah, *AHLAK DALAM PERSEKTIF PENDIDIKAN ISLAM* *Morals in Perspective Islam Education*, Vol. 4 No. 2, December 2017, pp. 39-47 p-ISSN: 2407-2451, p. 40.

From the explanation above, it is clear that the short story is just a literary fictitious writer made the entertain the public and readers. With the existence of a rock that is similar to a human form and a shipwreck on the edge of the sweet sea, the people believe the story.

After being reviewed again, it turns out that there are many versions of the Malin Kundang story that are contradicting the stories circulating today that Malin Kundang a disobedient child. One of them who denied Malin Kundang short story was the writer Indra J Piliang, who was a writer from Padang. According to him, 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.⁸ From the two versions of the story above, it can be concluded that we as Indonesians must open our eyes and find out what happened to our nation. The invaders deliberately provoked us, tricked our country by making up false stories so that they could colonize our minds so that no more young people could continue in the footsteps of Malin Kundang to become a great merchant. So from various versions of Malin Kundang short stories, especially according to Indra J Piliang who is a writer from Padang, the researcher hopes that the real story about Malin Kundang who is good, obedient to

⁸Tweet, Indra J Piliang.

his mother and not an ungodly child can be exposed in the media, including books, journals, etc. The aim is to find out that Malin Kundang is not as bad as it is known so far.

Previous study examined the Malin Kundang legend related to morals, the focus of his research was to find out the moral messages contained in the legend. This research was written by Aida Sumardi, Ratna Dewi Kartikasari, Nindya Ryanti, entitled "Analysis of Moral Values in the Legend of Malin Kundang in an Islamic Perspective". And there is also research written by Ika Istiana Fikri entitled "The Symbolic Meaning of Punakawan in Puppet and its Relevance to Islamic Ethics". Another study was also written by Ninawati Syahrul entitled "Story Deconstruction to Form Children's Characters Examining the Other Side of the Meaning of "Si Malin Kundang"".

B. Research Focus

The focus of this research refers to the character of the character according to the views in Islamic ethics. The researcher raised the theme of the short story of Malin Kundang because this short story is widely known by the public, and children like the story a lot. There is no doubt that the story caught people's attention because of Malin's arrogant and disobedient character, even though the story was not real, it could have a positive impact because the children would think that they were afraid to disobey their mother because they did not want to be cursed to stone.

The focus of this research is:

1. Is there any Islamic ethics and akhlak in Malin Kundang short story?
2. What Islamic ethics and akhlak are contained in Malin Kundang short story?

C. Research Objectives

According to John W. Creswell, a research objective is a statement of intent used in quantitative research that specifies goals that the investigator plans to achieve in the study. Researchers often subdivide objectives into major and minor objectives.⁹ Research objectives to be achieved by researchers are:

1. To identify the ethics and akhlak contained in the Malin Kundang short story.
2. To analyze ethics and akhlak on Malin Kundang short story from the perspective of islamic ethics.

D. Significance of the Study

1. The researcher is expected to be able to identify what values are contained in the Malin Kundang short story.
2. Researchers are expected to provide benefits to society, especially young people, so they can understand ethics and akhlak in everyday life.

⁹John W. Creswell, *Educational Research Design: Planning, Conducting and Evaluating Quantitative and Qualitative Research* (Boston: Pearson Education, 2012), 111.

E. The Definition of Key Terms

The title of this research is "The perspective of Islamic ethics and akhlak on Malin Kundang short story by Dian K". From the definition of the title, it is explained as follows:

1. A short story is a short literary work that is fictional and concise, starting from the introduction to the end.
2. Islamic ethics is a person's good and bad deeds that come from one's thoughts.
3. Akhlak of one's good and bad deeds are carried out spontaneously and have been implanted within oneself.
4. Malin Kundang is a short story that is popular with the community, especially children because of the characters in the story.

F. Previous Study

First, research written by Aida Sumardi, Ratna Dewi Kartikasari, Nindya Ryanti, entitled "The Analysis of Moral Values in the Malin Kundang Legend in an Islamic Perspective". This research is published by literary journals vol. 6 no. 2 september 2020, 51-63. The type of research used is library research approach. As for the result of this research is about a moral value in the story, they are Malin Kundang based the characters involved in it. There are four characters in the story, they are Malin Kundang, Mande Rubiyah (Mother of Malin Kundang), Malin Kundang's wife, and the ship's captain. Malin Kundang is a character who has a

polite, honest, humble, arrogant and swager. While Mande Rubiyah has profile of caring, kind hearted, anxious for worried, thinkers, distressed, and vengeful. Malin Kundang's wife is an arrogant and grumpy character, while the ship's captain is a kind hearted person.

Second, research written by Ika Istiana Fikri entitled "The Symbolic Meaning of Punakawan in Puppet and its Relevance to Islamic Ethics ". The type of research used is library research approach. The result of this research it can be conclude that the symbolic of meaning Punakawan in puppet art have two points: first, Punakawan is not only as entertainment but also as social criticus, and messenger of ethics and philosophical values. The character and the shape of punakawan symbolize that human comes from and also backs into God. It leads the human to maintain the truth and fight the false. The truth will always get win and in contra, the false will be lose. Second, The symbol of punakawan in puppet has the relation to Islamic ethics values. This refers to Sunan Kalijaga as wali (Islamic teaching missioner) in Java. Islamic ethic (akhlak) is the study concerning on human deed and behaviour acoording to Islamic perspective which is reflected on the character of Punakawan. Semar is considered as the reflection of man who suggest into good thing (*amar ma'ruf nahi munkar*). Gareng is considered as the reflection of man who has many friends either friend or rival (the impact of *silaturahmi*). Petruk is considered as the man who leaves everything but God (*tauhid*). Bagong is considered as everlasting life (*al- iman bi yaumil akhir*)

Third, research was written by Ninawati Syahrul entitled "Story Deconstruction to Form Children's Characters Examining the Other Side of the Meaning of "Si Malin Kundang". This study uses a qualitative approach to the theory of deconstruction. The results of the data obtained is described descriptively. Results of research on the story "Si Malin Kundang" indicates that a new meaning behind this legend is Malin Kundang successful immigrants, poverty is not an obstacle to success. This new meaning of educational media can be used to support the promotion of intellectual ability, emotional, spiritual, and the child's independence. Children's literature should be the development of all aspects of media, namely cognitive, affective, and psychomotor, the inside of the child.

The conclusion of the previous study is, the differences between the first previous study and this research, research by Aida Sumardi, Ratna Dewi Kartikasari, Nindya Ryanti focuses on the moral values contained in the legend of Malin Kundang. There is a slight difference in the focus of the research, whereas in the research the perspective of Islamic ethics and akhlak on Malin Kundang, the short story by Dian K does not only discuss morals but also discusses Islamic ethics in a short story. As for the similarities is the same on story Malin Kundang. The differences and the similarities from the second previous study is Punakawan's research in Puppet focuses on Islamic ethics but there are different objects. Punakawan's research in Puppet, while in this study Malin Kundang. The differences and the similarities from the third previous study is this research the focus is on the formation of children's character related to the figure of Malin

Kundang. What distinguishes this research is that it does not only focus on research on children's character, but Islamic ethics/morals for many people.