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Society 5.0
Fostering Spirituality and Humanity

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A Comparative Study: Folktale Structure of *Malin Kundang* (Indonesia), *Si Tanggang* (Malaysia), and *Nakhoda Manis* (Brunei Darussalam)

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ABSTRACT

This article is aimed to compare three folktales from Indonesia, Malaysia and Brunei Darussalam based on the structure which are the theme, plot, characters, and setting, including to explore why these similarities occur. The method used in this research is content analysis. The three folktales have similar theme, they tell about a child who is being cursed into stone for disobeying his parents. This research method uses content analysis, in which the research technique uses comparative principles in the structure of the story theme, plot, characters, and setting. In fact, the results showed that there were many similarities in terms of themes, plot, characters, and story settings. The highest similarity is between the folktales of Malin Kundang and Si Tanggang, while in the folktale of Nakhoda Manis, the initial setting of the story is different from the other two stories. The folktale of Nakhoda Manis has variations in the plot introduction stage. Furthermore, the story of Si Tanggang presents both mother and father characters, while the folktale of Malin Kundang and Nakhoda Manis only present the character of a mother. The similarity that occurs among those three folktales is due to the migration story process among the Malay family areas, or known as Austronesian language family, since the three countries were classified in the same Malay family. All in all, those three folktales convey message about the consequences borne by a child when disobeying his parents, that is also considered as Islamic religious message, since Islam grows rapidly among Malay family area or Austronesian language family.

Keywords: *Folklore, Comparison, Story Structure, Story Migration, Malay Family*

Introduction

Now living folklore is transformed into digital folklore, making it easier to find and discover folklore from various countries. The

inventors of digital communication tools remove geographical boundaries, turning local folklore into a global cultural phenomenon [1]. Likewise, the folklore will be discussed in the following. The global phenomenon finds that there are folk tales that have similarities one to another; they are the ones come from Indonesia, Malaysia, and Brunei.

The three countries above are categorized as allied countries, namely the Malay family. Previously, these three countries were associated with the Malay language as the lingua Franca, and the group of Malay islands was united, but the arrival of invaders such as Portuguese, Spanish, Dutch, English, etc., had divided the Malay territory[2]. Since being colonized, the way of thinking and behavior of the Malays has gradually changed so that the concept of the Malay nation itself has also changed.

Furthermore, the main focus of this discussion is folklore, which is a hereditary story from the past which is believed to be a true event, usually the folklore is the origin of a place[3], [4]. Folk literature is a treasure that is very valuable in a society. Folklore develops in a society that is believed to be shared and belonged to everyone. The folklore itself was carried out orally from generation to generation[5]. In addition, Malay folklore has been a valuable literary treasure for the Malay community, because it is a part of literature that belongs to the Malay people and is transmitted from one generation to the next. In this case, the Malay folklore is the result of the pronunciation of the Malay people who are mostly Muslim and the context of the story describes the culture of the Malay community[4].

In general, comparative studies of oral literature or folklore, as described below, have been carried out by many researchers, for example, comparisons of Indonesian fairy tale regarding the similarities and differences in the story structure of the 12 stories of angels found in Indonesia[6]. Other comparative study is also found in the folktales of *Ciung Wanara* and *Cindelas* in terms of the similarity of forms, story motifs, and comparison of cultural content[7]. Comparison of the folktales of *Malin Kundang* and *Dampu Awang* based on structural analysis[8]. Comparison of the folktales of *Malin Kundang* with the script of the drama, *Malin Kundang Menggugat*, has also been done[9]. However, a comparative study on folktales from 3 countries which are still one family, which are Indonesia, Malaysia and Brunei Darussalam has not been carried out yet, especially folktales with the theme of

disobedient children. Thus, this research is looking for the similarities and differences in the structure of the folktales consisting of themes, plot, characters, and settings, and this research is also examining why these similarities occur.

Research Methods

Comparative literature is a study comparing two or more literary works that have similarities. Nada and Remak said that studying comparative literature is not only done within the scope of literary works that exist in one country but can also be done with other countries even though with the same language it shows the relationship of historical bond and the process of influencing and its influential factors. stated that the similarity in the themes of literary works can arise from the similarity of geographical aspects and the existence of historical relationships which are important factors in the creation and development of a culture[10].

Moreover, the method used in this research is content analysis, which is basically empirically oriented, explaining in character, related to real symptoms, and aims to be predictive of the impact of a communication[11]. Hence, A content analysis researcher views a text as something that is open to be understood subjectively, reflects a variety of meanings and is highly context-dependent. The aim is to organize and derive meaning from the collected data and draw realistic conclusions[12]. In this case, the content analysis used is a qualitative content analysis, in which the data is presented in a form of description to attract several interpretations. The selection of analysis method depends on the extent to which the researcher tries to reflect the text statement about a subject of the analysis itself[13]. Furthermore, the comparative techniques used are based on the structure of the story, they are theme, plot, characters, and settings.

In fact, the research data sources, which are folktales of *Malin Kundang*, *Si Tanggang* and *Nakhoda Manis* were downloaded from the internet page[14]–[16]. The writers used the observation and note-taking technique in the data collection process: the writers read, describe the similarities and differences in the text, and examine the contents of the three folktales, and finds the causes for these similarities.

Findings

1. Similarities in themes

The folktales of *Malin Kundang*, *Si Tanggang*, and *Nakhoda Manis* have one similar theme in common, about a child who disobeys his parents after having wealth. When he was still poor and lived in the village, *Malin Kundang*, *Si Tanggang*, and *Manis* (after becoming rich, his name was changed into *Nakhoda Manis*), he was a child who was devoted to his parents. In fact, *Malin Kundang* and *Si Tanggang* want to be devoted children to their parents and want to change the fate of their family by migrating. It is quite different from *Si Manis*, he wants to study and learn trading somewhere far from his village to gain more experience. In fact, new territory and wealth have changed the three main characters to become arrogant and disrespectful to their parents, especially a mother who gave birth to and raised them.

2. Similarities in the story plot

There are some similarities found in the storylines of these three folktales, from orientation to resolution. There are some variations in the story, for example, in the orientation part, *Si Manis* is rich and lives in wealth. The other similarities can be found in the complication part, when *Malin Kundang*, *Si Tanggang*, and *Manis* ask permission to migrate and their parents allow them with a heavy heart, the only variations appears in *Nakhoda Manis* story, who wander to seek experience not to seek wealth. Moreover, the similarities are also portrayed in the climax part when *Malin Kundang*, *Si Tanggang*, and *Nakhoda Manis* are returning to their hometown, being rich, and refusing to acknowledge their mother. This condition leads to the plot in which the mother is disappointed because of her child's treatment and then, she prays to God, known as Allah, so that her child realizes his/her mistake. At the stage of resolution, these three folktales have similar incident when the ship belonged to those three disobedient children was hit by a storm and a big wave, so that it sank and at the place of the incident, a large rock appeared like a ship.

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Table 4 The Plot in MK, ST and NM Folktales

Plot	Folktales		
	Malin Kundang	Si Tanggang	Nakhoda Manis
Orientation (exposition)	Introducing the village and the life of Malin Kundang and his mother in poverty	Introducing the village and the life of Si Talang with his mother and father in a poor condition.	Introducing the village and the life of Nakhoda Manis along with his wealthy mother.
Minor Complication	Malin Kundang asked his mother's permission to wander so he could change his fate. His mother reluctantly agreed.	Si Tanggang wants to work as a ship crew because of his poor life. His parents reluctantly agreed.	Nakhoda Manis has a passion for trading and studying with merchants abroad. His mother reluctantly agreed.
Climax/ Major Complication	Malin Kundang and his wife returned to their hometown in a state of wealth. Her mother welcomed her son by the sea. However, Malin Kundang did not want to acknowledge his biological mother, because he was poor and dirty.	Si Tanggang and his wife returned to their hometown. He is already rich. His parents came to the anchored ship of Si Tanggang, but Si Tanggang did not acknowledge his poor and dirty parents	Nakhoda Manis and his wife arrived at the village in a state of great wealth. His mother came to the ship that was anchored, however, Nakhoda Manis did not acknowledge his poor and dirty parents
Minor Complication	Mande Rubayah was sad and disappointed and then prayed to God to ask for His justice	Deruma was sad and disappointed and then prayed to God to show the truth	Dang Ambun was sad and disappointed then prayed by cursing his son
Resolution	Storms and waves hit Malin Kundang's ship, and the ship became rocks, while his wife became fish.	Storms and big waves broke Si Tanggang's ship. He and his wife and crew members were also cursed to stone.	A storm and big waves flung his ship and flipped over the edge of the cliff and turned into stone

3. Similarities in Characters

The main characters in these three folktales are a son, a mother (except for the story of *Si Tanggang*, there is a father figure), and a wife. In this case, *Malin Kundang*, *Si Tanggang*, and *Nakhoda Manis* have similar characteristic when they were still children and lived in the village. Also

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when they were already adults and become rich people. However, in *Si Tanggang* story there is an additional character, that is *Bapak Si Tanggang*.

Table 2 The Figures & Characteristics in MK, ST and NM Folktales

No	Figures & Characteristics	Similarities & Differences Identification		
		Malin Kundang	Si Tanggang	Nakhoda Manis
1.	A son (a good, loving child, after being rich becomes a son of disobedience)	Malin Kundang	Si Tanggang	Manis
2.	A mother (poor, dirty, wrinkled)	Mande Rubayah	Si Deruma	Dan Ambun
4.	A wife (beautiful and rich, noble child)	name is unknown	Puteri Sultan	name is unknown
5.	A father	-	Si Talang	-

4. Similarities in the Setting

The similarities found are, the three of them come from maritime territory and their main source of living is becoming fishermen. Even though *Nakhoda Manis* has many houses and lives wealthy, but the events also take place in the seaside village. Moreover, the story ends with a terrible and tense atmosphere, and also regret.

Table 4 The Setings in MK, ST and NM Folktales

Setting	Folktales		
	Malin Kundang	Si Tanggang	Nakhoda Manis
Place	1) Fishing village	Fishing village	Fishing village
	2) Air Manis Beach, Padang, West Sumatera, Indonesia	Malaysia	Kampong Ayer, the upstream of Brunei River, Brunei Darussalam
	3) Ship	Ship	Ship
Atmosphere	1) life suffers from poverty	life suffers from poverty	Rich life, wander to find new experiences
	2) Tense due to storms and big waves	Tense due to storms and big waves	Tense due to storms and big waves
	3) Regret	Regret	Regret

Discussion

The three folktales discussed above are *Malin Kundang*, *Si Tanggang*, *Nakhoda Manis*, have many similarities. For example, the three folktales

have similar theme. The plot also has great similarities, especially *Malin Kundang* and *Si Tanggang*, who are somewhat a little bit different from *Nakhoda Manis*. In this case, *Malin Kundang* and *Si Tanggang* came from poor families, while *Nakhoda Manis* came from a rich family. Moreover, the three of them have the motivation to leave the village, but they have different goals. It is mentioned that *Nakhoda Manis* decided to move to another place in order to seek experience. Migrating is done to find a more decent living, broaden horizons or deepen knowledge. Migrating is known as a process of interaction between community members and the outside world in the form of experiential and geographic adventures by leaving their hometowns to try their luck in other peoples' countries[17]–[19]. This process of wandering or migrating made the story developed. At other stages, the events are generally the same. Likewise, many similarities are found in the characters and story settings.

The highest similarity is between the folktales of *Malin Kundang* and *Si Tanggang*, while in the folklore of *Nakhoda Manis*, the initial setting is different from the other two stories. The folktale of *Nakhoda Manis* has variations in the plot, orientation stage. The story of *Si Tanggang* has variation of the parent characters consisting of the mother and the father, while the folktale of *Malin Kundang* and *Nakhoda Manis* only have mother.

The mother figure becomes the main character in determining the completion of the story. Disobedient act to a mother turns the child's figure to a stone. This is in line with the religious belief in Malay region where Islam is developing rapidly. Therefore, the moral message conveyed by this story is that children who disobey their parents will suffer. The dominant similarity in these three folk tales is the process of migrating from one place to another. This process is acceptable from one place to another because it is still belong to one similar cultural and religious group.

Conclusion

The three folktales analyzed have a lot in common from all the factors, such as theme, plot, characters, and setting. The similarity occurs because Indonesia, Malaysia, Brunei Darussalam are still one family, known as the Malay family or the Austronesian language family, which in ancient times, before the invaders came, this area was one

large area. The Malays are an ethnic group of the Austronesian people, especially those who inhabit the Malay Peninsula, western, central, eastern to southern Sumatra, southern Thailand, the southern coast of Burma, the island of Singapore, coastal Borneo including Brunei. The proximity of the region and still in the same family, called Malay, made the folklore migrates between islands or countries. In the migration process, various stories occurred.

The theme of the folktales is related to moral messages to honor a mother. If a child does not respect his parents, especially the mother, he/she will get misery. This is also related to the understanding of Malay culture which was influenced by Islam since it is developed rapidly in the Malay region. In Islam, there is a dialogue between the companions of the prophet and the Prophet Muhammad, in which the companions ask "Who should we respect, 3 times the Prophet declared your mother". This moral message is the main message of the folk tales that have been discussed above.

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