

Character Education in *Malin Kundang* and *Shim Cheong, a Filial Child*: A comparative literary study

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Abstract—A folklore is one type of oral tradition that has developed in many countries like Indonesia. Aside from being entertainment, folklore is also considered a cultural identity. Of a crucial thing in folklore is moral values that can be applied in daily life, as part of character education. Character education in a story is able to develop the reader's character. This study concentrates on the character education contained in two folklores, in addition to introducing and preserving the cultures. This research uses a descriptive qualitative method by using comparative literary studies. *Malin Kundang* folklore from Indonesia with Korean folklore entitled *Shim Cheong, a Filial Child* are compared. The purposes of this research are to describe the differences and similarities in character education contained in the folklore and to explore the function of character education in the folklore for daily life. It can be concluded that these two stories are interesting to compare because they have similar themes but different storylines and conflicts. Both literary works also have strong character education about respecting and loving our parents in different ways.

Keywords: *character education, comparative literary study, Indonesia's folklore, Korea's folklore*

I. INTRODUCTION

Qualified education is an education that contains an effort to improve the character of students. The character education is needed in order to maintain the Indonesian values do not degenerate. This is in line with Youpika and Darmiyati (2016) which aims to overcome or prevent the degeneration of character values, character education has a very important role. This is considered as character education. This character education can be delivered by using various media, one of them is delivered through literary works. Hakim (2018) said that literary learning can be used as a means of instilling values and character formation. Character education through literary works can be done through folklore.

Literary work is a reflection of human life that was born from the author's creativity in seeing the circumstances around and poured into a beautiful work. One of the literary works is folklore. Novega (2017) said that folklore can be interpreted as the cultural expression of society through spoken language that is directly related to various aspects of culture and the social

value structure of the community. Each country has various folklore. Indonesia with its cultural diversity has many folklore, one of which is well-known is the story from West Sumatra entitled *Malin Kundang*. This story contains many values, especially moral values in doing good to parents. *Malin Kundang's* story is similar to a folk tale from South Korea, namely *Shim Cheong, a Filial Child* or in Korean entitled 효녀 심청 (Hyonyeo Shim Cheong). This folklore tells of a child who sacrificed for his parents. Both have the same moral or mandate values, but the way of delivering the message is different. In addition, there are other differences and similarities between the two stories.

Based on what has been described, researchers are interested in examining the two stories. This research was conducted by comparing two literary texts, namely the story of *Malin Kundang* and *Shim Cheong, a Filial Child*. The rationale for choosing these two stories is they contain the same character values from various aspects. These two stories are famous and are in a book collection of Korean and Indonesian folklore written by Lim Kyung Ae. Although this story comes from different countries, these two stories have the same core story. Therefore, researchers used a comparative literary study to find out the similarities and differences between the two stories. According to Hasan (2016), comparative literary studies are not only limited to international literature, but also to other nations themselves, for example between authors, inter-genetics, inter-times, between forms, and between themes. Comparative literature according to Kurnianto (2016) is a study that includes the study of the relationship between two or more literature. Comparative literature is equated with a thorough literary study

Research using comparative literary studies has also been carried out by Hasan (2016) titled *Folklore Jaka Tarub and Air Tukang: A Comparative Literature Study*. In this research, Hasan concluded that the two folklore he compared had similarities in terms of theme, mandate, and plot. The study examined two folklore, compared to its intrinsic elements, then found similarities and differences. the research is not much different from this research. The same researcher will study two folklore and compare the intrinsic elements. However,

what is different is that researchers will reveal the character education contained in the folklore. Therefore, this research is original. In addition, this study is more interesting because it compares two folklore from different countries

In compiling this research, several formulations of the problem were examined, namely (1) how are the similarities and differences in the story of *Malin Kundang* with the story of *Shim Cheong, a Filial Child*? (2) how is the character education contained in the story of *Malin Kundang* and *Shim Cheong, a Filial Child*?

With this research, researchers and readers are expected to be able to increase their critical power towards literary works, so that they will add to the list of research on literary works. In addition, it is also hoped that we can implement the values contained in folklore in everyday life.

The Story of *Malin Kundang* and *Shim Cheong, a Filial Child*, and Comparative Literary Study

A. The Story of Malin Kundang and Shim Cheong, a Filial Child

Indonesian people are very familiar with *Malin Kundang's* folklore. This story is legendary because it is always to be an example of a child's bad behavior, so parents are often told to their children. This is in line with Taufik (2019) that moral values relating to parents and religion are the most important things to be conveyed in the *Malin Kundang* story. Taufik (2019) mentions that the *Malin Kundang* story is a story that has become a national story in Indonesia. Although *Malin Kundang's* story includes oral literature, many have written it down into a text or book, making it easy to find. In this study, the authors quote the story of *Malin Kundang* from a book by Lim Kyung Ae in 2015, entitled *Cerita Kuno Indonesia-Korea 1*.

This book contains four Korean folklore and four Indonesian folklore. Each story is written in two languages, namely Korean and Indonesian. From this book, the researchers also took the folklore *Shim Cheong, a Filial Child* as a comparison to the *Malin Kundang* story. Both of the stories provide the message of filial piety and love for parents, but in retrospect, the two stories contradict the story. Both of these literary works must be reviewed with comparative literature.

B. Comparative Literary Study

Comparative literary study according to Miah (2019) that Comparative literary study is the most appropriate study to study two different objects because they still have the same common thread. Praptiwi (2017) said that comparative literature sees the similarity and attachment between two literary works from various languages or regions so that literary works originating from two countries can be used as objects of research in comparative literature, especially both of them have an attachment in discussing moral values as character building. Some of the theories above are in line with this research, which is comparing two literary works that cross national borders, and not only studying their literature, this research will also reveal the values of character education contained in the two stories.

II. METHOD

This research uses a descriptive qualitative method. The purpose of this method according to Sukmadinata (2016) that qualitative research has two main objectives, the first is to describe and explore and the second is to describe and explain. The data collection process is carried out with literary study techniques. Researchers read a book by Lim Kyung Ae and chose two stories from Indonesia and South Korea in accordance with the interrelation of the story. This research was conducted with the following research procedures. (1) Reading the selected books (*Cerita Kuno Indonesia-Korea 1* by Lim Kyung Ae), (2) selecting two stories as research objects (*Malin Kundang* and *Shim Cheong, a Filial Child*), (3) reading and understanding the two folklores, (4) looking for references from various scientific journals and books, (5) conducting analysis in accordance with the formulation of the problem and objectives, (6) describing the results of the analysis, and (7) making conclusions. This data analysis was carried out with a descriptive analytic technique and used the concept of comparative literary studies. According to Kurnianto (2016) there are four stages of analysis using comparative literature, including: (1) examining one another's literary works, (2) categories that examine the theme of the work literature, (3) categories that analyze movement or marking tendencies a civilization, and (4) a comparative analysis of genre one with other genres, which was started by analyzing the data, then described through structured writing.

III. FINDINGS AND DISCUSSION

A. Intrinsic Elements

1) *Malin Kundang*

- Theme

The theme of this story is disobedience to parents. *Malin Kundang* is a child who does not know himself. Malin forgot his mother who took care of him with affection. He cursed and chased away his own mother because he was ashamed to have a mother who was dirty and poor.

- Character and Characterization

1. *Malin Kundang*

Malin Kundang is the main character in this story, so his name is pinned to the title of the story. This figure is a character who has a change in character in the story. At first, Malin was a smart kid, and loved his mother. However, as the story progresses, Malin turns into a person who is dissident and hates his mother.

2. Bundo

Bundo is a term for a mother in the Minangkabau language. Bundo is Malin's mother who was hurt by his heart. Her character is full of affection. However, because he was too hurt, he finally dared to cuss his beloved child.

3. *Malin Kundang's* wife

This figure was present during the heyday of *Malin Kundang*. Malin's wife is of royal blood. Its nature is easily eroded by others.

- Plot

This story has a forward groove. Judging from the storyline that started from young *Malin Kundang*, then grew up and wanted to migrate, until finally Malin was successful, married, and ended with his death to become a stone.

- Setting

Overall, this story takes place in West Sumatra. The places are Malin's house, a ship, a palace, and a pier. The setting of the time takes place during the day, when various activities are carried out. In addition, it took place at night when the ship Malin was boarding was hijacked. The atmosphere was tense when Malin's boat was hijacked, then the atmosphere was upset when Malin did not recognize his bundle as a biological mother.

- Moral value

This folklore contains very valuable and meaningful values. Overall, it is clear that the message to be conveyed in this story is not to be disobedient to parents, especially mothers. In addition, another mandate is when we have achieved success, do not necessarily arrogant. Human life must be like rice, the more contained, the more bent.

2) *Shim Cheong, a Filial Child*

- Theme

The theme of this story is filial piety to parents. Shim Cheong is a child who is cared for by a father. She realized that with the efforts of his blind father, he could survive. Therefore, when she grows up, she is willing to sacrifice herself for the happiness of her father, even though her life is at stake. This story ends happily. This is the outcome of the child's sacrifice to parents.

- Character and Characterization

1. Shim Cheong

Shim Cheong is the main character in this story. Shim Cheong's character is compassionate, especially to her father who has cared for her. She was willing to sacrifice for her father. She is firm and graceful.

2. Sim Hak Gyu

He is Shim Cheong's father who is strong and very fond of his child. Although he could not see, he never gave up to raise his only child. However, Sim has an impressionable nature, so when the Monk gives an offer, he immediately approves it, regardless to the circumstances of his life.

3. Kwak

Kwak is Shim Cheong's biological mother. This figure is not much told because he died while giving birth to Cheong. The nature represented by Kwak is a compassionate woman so

that at the end of his life, he still thinks about the fate of her child.

4. Monk

A Buddhist monk who is a helper. However, his presence made Sim's heart waver, so he agreed to the offer of the monk without thinking about his condition.

5. Sailor

These sailors are present as a collection of bad people. They forcefully ask girls to be sacrificed.

- Plot

This story has a chronological plot. This story begins when Shim Cheong was still in the womb, then grew into children, adolescents, to adulthood and married a King. Then he met his father again and lived happily.

- Setting

This story takes place in a place called Hwanghae, South Korea. Other places that mentioned are neighbor's houses, rivers, ships, underwater, and palace. The time setting of this story takes during the day and night. The setting of the story's atmosphere was emotional, especially when Shim Cheong met with his father.

- Moral value

This story contains a lot of virtues or moral values. The message to be conveyed is to love and be dedicated to parents. Treat them well, even though our lives will be at stake. Sacrificing for them will not make us lose, even vice versa. By doing good and sacrificing for the happiness of parents, our lives will be happy forever.

B. *Comparison of Malin Kundang's Folklore with Shim Cheong, a Filial Child*

1) Containing opposite themes

The discussion of these two stories is equally related to the behavior to parents, but both of these stories package it with a conflicting story. *Malin Kundang* folklore themed the disobedient child to parents. *Malin Kundang's* story gives an example of a child's behavior that will end up unhappy. Differing 180 degrees from Malin's story that revealed badness, Shim Cheong's story was a theme of a child who was dedicated to her parents. Shim Cheong's story gives an example of a child's behavior that ends happily because of her attitude to her parents. It could be described that the story of *Malin Kundang* is a story that illustrates darkness, badness, destruction. While, the story of Shim Cheong is a story that illustrates a life of light, kindness, happiness. Both of these stories have the same moral value about how to behave to parents but presented with a story in a different theme.

2) Acted by a character who has the same fate

As the main characters, both *Malin Kundang* and Shim Cheong are someone who has nothing. Then they separated from their parents. Malin goes abroad, while Shim Cheong goes to sacrifice for his father's sake. Before they part with their parents, they both have the same character, which is to

love their parents. However, after they finally stepped on success, Malin became arrogant, while Shim Cheong continued to respect his father. Although they have the same fate, the characterizations of these two figures are ultimately opposite.

3) Has Similar Plot

Both of these stories have a chronological plot. The similarities, both the stories of *Malin Kundang* and Shim Cheong starts from youth, adolescence, to adulthood and get married. First, they lead a life that is completely lacking. Then, they leave their parents, then return, and the story ends. The differences appear at the end of the story. Malin ends tragically by turning into stone, while Shim Cheong ends up happy because she meets his father again.

4) Having Differences and Similarities in the Setting

The setting of this story is totally different. *Malin Kundang* in Indonesia, while *Shim Cheong, a Filial Child* in South Korea. The similarities are only in their place of residence, that is, in a village. In the time setting, both stories use day and night time. In the setting of the atmosphere, these two stories have differences. In *Malin Kundang's* story, the reader is upset because of his actions, and feels sorry for the fate of his mother. In contrast to the story of *Shim Cheong, a Filial Child*, the readers were moved with all the sacrifices Shim Cheong had made for his father. At the end of the story, the atmosphere of emotion is still ongoing when meeting Shim Cheong with his father.

5) Has the Same Moral Value: Devoted to Parents

This is the essence of the similarities between the two stories. Both *Malin Kundang's* story and the story of *Shim Cheong, a Filial Child* have the same message to be conveyed to the reader. The message is to serve parents. Love them whatever their circumstances. Don't be like Malin who doesn't recognize his mother because of her dirty appearance. Instead, we should be like Shim Cheong who loved his father even though his father was blind, could not see. These two stories seem to provide two choices. If you want to suffer, you don't have to do good to your parents. If you want to be happy ever after, be dedicated to your parents. That is the moral value of the two stories.

C. Character Education from the Story of *Malin Kundang* and *Shim Cheong, a Filial Child*

According to Zuchdi (as cited in Darmawan, 2018), character education is character education plus, which involves aspects of cognitive, feeling, and action. To analyze the virtuous values in the story of *Malin Kundang* and *Shim Cheong, a Filial Child*, based on 18 character values. Based on the Ministry of National Education (Darmawan, 2018) the character values are sourced from religion, Pancasila, culture, and educational goals. Table I are the character values contained in the story of *Malin Kundang* and *Shim Cheong, a Filial Child*, quoted from the book Lim Kyung Ae (2015), entitled *Cerita Kuno Indonesia-Korea 1*.

It is evident that these two stories contain a lot of character values. Literary works can indeed be the right media in the delivery of character values to the public.

TABLE I. CHARACTER VALUE

Character Value	Quotes on stories		Explanation
	<i>Malin Kundang</i>	<i>Shim Cheong, a Filial Child (SCFC)</i>	
Religious	Shown by Malin's mother (bundo) when Malin hurt her heart, she prayed to God to curse Malin	When a monk advises the father to pray to the Buddha.	Malin Kundang: "Oh, God, if it is true that the man on the luxury boat is my son, <i>Malin Kundang</i> , I curse him to be a rock" (p. 38) SCFC: "If you offer 300 sacks of rice and pray to the Buddha with all your heart, the Buddha will make you able to see." (p.57)
Honesty	<i>Malin Kundang</i> used to be an honest trader.	-	" <i>Malin Kundang</i> is an honest trader" (p.34).
Hard Working	<i>Malin Kundang</i> is a hard worker, until finally he become a rich man.	Shim Cheong since child helped his father to find food, and became his father's eyes wherever his father went.	Malin Kundang: "During his voyage, <i>Malin Kundang</i> was very diligent in his work" (p.32). SCFC: "Since he was four years old, Cheong has been around the village asking for food to help his father." (p.56).
Independent	When the ship stranded, Malin could get up and start working on his own to survive.	Dare to make his own decisions.	Malin Kundang: "Since that incident, <i>Malin Kundang</i> lived and made a living in the fertile village" (p.34). SCFC: "Let me be sacrificed, in exchange, please give 300 bags of rice to the Bong monk" (p.59).
Curiosity	-	Shim Cheong worries when his father becomes ill and hides something.	"What actually happened? Dad, please explain to me!" (p.59).
Reward achievements	Malin's hard work was appreciated by ship workers	Shim Cheong's devotion was appreciated by the sailors.	Malin Kundang: "This makes the ship's captain and other crew members very happy with <i>Malin Kundang's</i> presence on their ship" (p.32) SCFC: "Sailors are touched by the service of Cheong to his father" (p.59).
Environmental care	Malin diligently cleaned something dirty	-	"Malin did a lot of things on that ship. Sweeping, mopping, or cleaning anything that looks dirty" (p.32).
Social care	-	Shim Cheong's neighbors kindly gave milk to Shim Cheong when he was little.	"The Blind man went from one house to another house with a baby to ask for milk" (p.55).
Responsibility	<i>Malin Kundang's</i> mother is a responsible woman who makes a living for her family because her father did not return.	Even though he is blind, Sim Hak Gyu is responsible for caring his only child.	Malin Kundang: "Then it was only <i>Malin Kundang's</i> mother who later replaced her father in earning a living, selling cakes around the village." (p.30). SCFC: "While carrying his child, Blind Sim goes from one house to another who has a baby child to drink milk. The Blind Sim is raising his child lovingly." (p.55)

IV. CONCLUSION

The conclusion of this research is that the story of *Malin Kundang* and the story of *Shim Cheong, a Filial Child* have similarities and differences. The comparison is seen from the intrinsic elements of the two stories. The essence of the similarities in the two stories gives a message to serve parents. If you want life to end in vain like Malin, then you don't have to do good to your parents. If you want to live happily ever after, then dedicate to parents like Shim Cheong. The difference between these two stories is in the character of the main character, and the end of the story. Both of these stories contain various character education values, which can develop the reader's character. These character education values include religious values, honesty, hard work, independence, curiosity, respect for achievement, care for the environment, care for the social, and responsibility.

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