Malay Short Stories in the 19th Century

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ABSTRACT

This study focuses on the Malay stories collection which were found at KITLV (Koninklijk Instituut Voor de Taal-Lan-en Volkenkunde or well known as the Institute of Royal Linguistic and East Hindia Dutch Anthropology) and the manuscripts at the main library in Leiden, Netherland. The study examines Malay stories collection from the perspective of community. The methodology uses the psychological approach by Maslow. Maslow stresses several principles like physiological need, guaranteed safety, love, self appreciation and self perfection. The results of the study showed that traditional Malay stories community whether conscious or unconscious incorporated the psychological elements in the stories. Thus, it showed that human has distinctive needs in continuity of life.

INTRODUCTION

Literature and psychology are two different fields, however they have similar important points. Literature talks on humanity like, sad, happy, excited and so on. On the other hand, psychology talks about human's feeling. This can be seen through scholars opinion on literature and psychology. Siswantoro [18] claims on the category which shows the difference between literature and psychology. Literature consists of artistic work like drama, poetry, and other literary works whereas psychology refers to the academic learning on human behavior and mental process. Although it differs, both own the matching point or similarity or equality hence both set forth from human and life as the source of study. Focusing on psychology in children's story collection from Leiden, Humanistic Theory by Abraham Maslow was used for analyzing the data collected. Abraham Maslow's Humanistic Theory sees human as a person who is good and noble and has an innate drive to develop towards self-perfection [8]. This theory will be used to see human needs in continuity of life.

In understanding the concept of need hierarchy suggested by Maslow, Mahmood Nazar Mohamed [8] explains that individual should know human is an entity who always strive to achieve something that is more meaningful to him/her self. Maslow says that individual is capable to achieve from the low hierarchy until the top. Physiological need levels should be filled before moving towards security needs and consequently to the levels above. The most rudimentary for human is the need to live. Most importantly, human needs air, water, food and accommodation. Currently, other necessities will not be the priority until the basic needs are fulfilled.

Accordingly, Mahmood Nazar Mohamed [8] proclaims that after the basic needs were achieved, human will find security of life, work stability, care from the society, law and free from internal and external threats. These levels of security were greatly needed to ensure well being in life. On the other hand, in order to fulfill the need of love, human needs relationship with other humans. All of us basically is human who socialize, namely an individual needs love from others. Therefore, human will certainly not exist on their own.

The next level is the will for self-appreciation. In this matter, Jas Laile Suzana Jaafar [7] says that self-esteem include self-respect, status and successful feeling. To add, Mahmood Nazar Mohamed [8] also claims that an individual wants to be powerful at least for themselves. At the same time, individual also requires strength, ability, expertise and freedom. As such, human wants honour, respected and status in life. This achievement need will enable human in the sense of possessing self-esteem, ability to be useful and do good deeds towards the society. Lastly, the supreme of human endeavor is to achieve reflexive perfection. All levels must be filled before a person wants to be perfect. Maslow states that if one who is capable of reaching this level but does not strive towards it, will experience anxiety in life. They should do what needs to be done in getting a
meaningful well-being in life. In this matter, Djiamaludin Ancok & Fuat Nashori Suroso [5] also foresee Maslow’s view for self-actualization, where all mankind struggle or incline was brought since birth. According to Maslow, self-actualisation can be defined as the development that is the highest level and the usage of all talent development are full of quality and capacity in all of us. People who are self-actualization are driven by metamotivation.

Hierarchy Theory on human needs by Abraham Maslow, will be seen in Malay stories that were collected from Leiden, Netherland. This study examines the psychology character moulded in the 19th century. What is the psychological society demands at the time and the objective in continuity of life and what were messages proposed by storytellers at the time. The hierarchy theory by Maslow explains the uniqueness of every individual. The theory is suitable to be used in the stories because it shows the reader that real human can only succeed if they strive and positive in continuity of life. According to Nik Rafidah Nik Muhammad Affendi, Normaliza Abd Rahim, Arbaie Sujud & Nural Azimah Abdullah Sedik (2013), the concept of Malay children and youth literature is still loose and not complete. Therefore, the Malay folklore has been forgotten and ignored.

Methodology:
The children’s stories for the study were taken from the University of Leiden main library and KILTV (Koninklijk Instituut Voor de Taal Lan en Volkenkunde or known as the Institute of Royal Linguistic and East Hindia Dutch Anthropology) namely, the reading book authored by Soetan Padoeka from Sijunjung on 1 November 1891. These books were written as children’s reading material. Thus, some stories were found from an old book printed in year 1861 entitled The Legend of Virtue and Useful for Children (Hikayat–Hikayat yang Baik Lagi) and Bersamaan Dibaca oleh Anak-anak). This book has no author. Stories in the second collection are suitable for 11 year old children. According to Haliza Hamzah & Samuel [6], at this age as in the formal operation level, children perform their mental process on ideas and make concrete expectation or assumption. Their thinking were no longer bound to concrete materials. They can think abstract ideas and create hypothesis although it is not real.

RESULTS AND DISCUSSION

Physiological Need:
According to Jas Laile Suzana Jaafar [7], all mankind including children need like food, clothes and accommodation to continue with their lives. In this matter, every human in this world requires basic necessity like food, clothes, accommodation and a few others in continuity of life. Without basic needs, human will not survive. Hence, humans should strive their best to get the basic needs. Based on previous stories, community had shown efforts in order to meet the physiological need. At times when humans try to fulfill their basic needs, they were forced to face various challenges. For example, the collection of stories by Soetan Padoeka in Reading Bible (Kitab Pembacaan) (1891). In the story Truth is Good (Benar Itu Sekuta yang Baik), describes a child who is thirteen years old who lost his father. The child lives together with an elderly mother. There is no one who helped them. This was found in the quotation below,

There is a child at the age of thirteen years who had an unhappy life due to the loss of his father, so is left alone without any help from others to support his food, because the mother is an elderly, no strength, the reason not to support him (Soetan Padoeka, Reading Bible (Kitab Pembacaan), 1891).

The child then is forced to migrate to one other place to find livelihood in order to accommodate the whole family. With the reading, writing and counting knowledge, the child works with a merchant. Due to his diligence working with the merchant, he was able to accommodate his mother and his own needs. However, during the process, the child could not escape from facing challenges. For example, sabotage from the colleagues, however, due to his honesty and patience, he successfully ward off the evil. Life impulse in getting the basic needs like food, clothes and suitable work place motivate the child to work hard and ultimately successful in becoming a rich merchant.

Another story was also in Taguk-taguk with the Crow from Kitab Pembacaan by Soetan Padoeka (1891). The story was about a taguk-taguk bird that loses its wife and a crow that loss its husband. The taguk-taguk bird proposes to the crow. The crow accepted but with one condition. If the taguk-taguk bird successfully completed the house for the crow in forty days, the crow will be ready to marry the taguk-taguk bird. Here, it shows that accommodation is the important basic need in life. However, the taguk-taguk bird faces problems during the process of building the house for the crow. The hard wood which became the choice of the crow was not able to be done by other taguk-taguk birds. This perceives in the quotation below,

...so the crow brings taguk-taguk near the large hard wood and instructed the taguk-taguk to build the house by using the hard wood. After that, the crow returns to its original place...

This has surely raises problem to the taguk-taguk bird when it usually builds a house from rotten woods. After forty days, the house could not be completed. Conflict sparked between taguk-taguk and the crow. Finally, due to taguk-taguk could not complete the house for the crow, the crow does not want to marry the taguk-taguk...
bird.

Likewise in the story The Writer with the Carpenter (Jurutulis with Tukang Kayu). The writer works with the salary of 50 rupiah a month and the carpenter works with 15 rupiah a month to live on. Both of them work in order to meet the basic needs in life like food, clothing and accommodation. In order to continue with the job, they face respective challenges when carrying out their duties. The carpenter complains saying that his work is difficult and her work as a writer is easy. He is not satisfied with the low salary compared to the writer. This can be seen in the quotation below,

"...he said, "you sire is so stupid with no true judgement, why does the writer get that much salary? Where her work is cheap and easy. Everyday sitting under the roof of the house. Despite him, having sometimes goes to the end of the river mouth without having the hot sun or the heat strikes on the face. Working all out with the dripping sweat and only gets low salary"."

The complaint was heard by the master of the carpenter. Shortly, the carpenter was given a post of a craftsman and a craftsman works in the house. The writer was asked by her boss to inspect vessels in the port where the situation was very hot. Apart from that, she was required to check the stuff for trading and weigh the trading items. The writer was forced to go back and forth a few times to the port until her foot was blistered. Finally, the writer apologised and admitted her stupidity. He asked back the job as the carpenter since it was suitable for him. Conclusion from this story showed that humans should be pursuing life's continuity by working in order to get the basic needs namely food, clothing and accommodation and all jobs have distinctive challenges. At that time, such matters were tried to expose to the children.

Guaranteed Safety:

The legal system among the Malay archipelago's community already existed since a long time ago. This can be found in the old stories that exist in Leiden, Netherlands. The problem exists among the community was settled peacefully. This case causes every member of the community live safely. The judicial system successfully completed some conflicts that could threaten the safety. For example, in the story A Brilliant Judge (Seorang Hakim Yang Pintar) in Hikayat Yang Baik book, printed in year 1861. In this story, it described the role of a judge who succeeded in solving problems between the rich merchant with the public. The merchant had lost a total of 800 rupiah and advertised to those who found the money will be rewarded 100 rupiah. Finally, the money was found and the stingy merchant did not want to give the reward as promised. He wanted to blame the person in stealing his money. The man who found the money will not be angry if the merchant did not want to give the reward of 100 rupiah but he was embarrassed and angry because he was accused of stealing the money. This has lead to conflicts and this case was brought to justice. After being investigated from both sides, the merchant was found to be a stingy and dishonest person. So the judge said,

"You already lost a package of 800 rupiah in it, but this person already got the package which only consists of 700 rupiah, due to that this package is not yours and perhaps someone else. No wonder you already got this money and kept it until maybe someone else claimed it. But you who have lost the money, supposedly waiting for someone to return back the 800 rupiah. That is the word of the judge, so it is also decided in this subject matter.

As such, the judge decided on the case. Likewise in the story Taguk-taguk with the Crow that was found in the Kitab Pembacaan authored by Soetan Padoeka (1891). Conflicts happen between taguk-taguk and the crow. The crow does not want to marry taguk-taguk because it failed to complete the house with the time stated. Justice system organised by the forest community finally succeeded in solving the problem. Hence, the justice system is very important in providing safety guarantee towards the community.

Love:

Malay community in the old stories really stress on the positive family system. For example, a rebellious child will get what it takes in return. In this matter, Shaiful Bahri Md. Radzi [17] states that Malay folklore especially rebellious is an attitude that was emphasized. In literary work, the traitor’s character will not only be stopped but also the worse consequence given to him/her. Generally, the character which hold the role of a traitor in folk literature genre includes child, men and people who are being rebellious towards his/her own mother. The motive of archipelago popular story can be presumed as a heritage regional culture. This states show regional community mentality parallelism in giving education to the audience especially young generation to respect mothers and fathers on their sacrifices in educating and bringing up the children.

If scrutinised in folklore studies, Malay culture really emphasizes on the role and filial of children towards both parents. Over one hundred years ago stories were gathered and made as children's reading material. The title of the stories were already reflected the Malay people's hope towards their children namely Respectful Towards your Father as Well as your Mother so that you will be happy and Long Live in the Land of God and Allah will Let you Live (1861) (Hormatilah Bapamu Serta Ibumu Supaya Engkau Berbahagia Dan Panjang Umurmu Di Tanah Di Mana Tuhan Allah Biarkan Engkau Hidup). This story tells about a father who gave all his property to his child, and the child promised to take care of him but it did not happen. The father was disappointed with the child's attitude and he went to the palace to see the king and ask so that the child being
punished. Why does a father want his child to be punished? The action was from the disappointment of a father, he feels unsafe and at the same time wants to be loved by the child. Upon reaching the palace door, he was forced to face the palace’s writer. After being explained his intention to the writer’s palace, the writer’s palace played him and ordered him to return home because he is already seventy-three years old and will soon to die. The old man returns without any protest because he does not really want to punish the child since there is feeling of love towards his child. On his way home, he stopped at one place and sat on a stone due to exhaustion and died.

The sentence for the child in this story is to lead a poverty life. He was described sitting on the stone where his father being a beggar and where he died. That was the consequence of being rebellious towards the father. If previously, Shaiful Bahrin Md. Radzi [17] states that in folk literature, usually birth child, a man rebels towards his mother but in this story consists of the father’s character. Hence, both are important, the Malay community protest towards the rebels. This was clearly shown at the last part of the story Respect your father and mother, and that would be the first commandment in order to be safe (1861: 8) (Hormatilah bapamu serta ibumu, itusan perintah yang pertama dijanji selamat). Malay culture emphasizes on honour, role and filial towards parents. They were against rebellious children. Moreover, in Malay folklore stories, a child who is rebellious will not be safe and will get gruesome.

Another story stresses on the message so that children will respect the elders is Do not be Cruel to your Parents (Jangan Bengis Kepada Orang Tua). The title of the story already reflects the firmness so that children do not treat their parents badly, as such, the children will get the consequences if it happened. In this story, it described an old man who is ill and the body is shaking. Often every night, when eating, the bowl in his hand will drop and break to pieces. Immediately, the child gives a wooden tray to the father. This act is something extraordinary and considered rude in the Malay community. The situation of the elders should be honoured. This incident was seen by his own child. One day, the small child had made a wooden tray in preparation for his father’s olden days. The person was really surprised and he immediately realized and regretted. The old man was treated nicely by his son like he wanted to be treated duly by his own child. Obviously, the bad treatment from the mutiny child will be faced with bad consequences. In the last part of the story, the storyteller further emphasizes “…there is not be a child to who less respect towards his/her parents, for Allah the Almighty God who is fair and powerful, will be punished being disrespectful towards the parents (The Legend of Virtue Children, 1861) (Surat Hikayat-hikayat yang Baik Anak-anak), 1861). In this matter, according to Mohd. Amin H.A. Shariff in his book Development of a Child, family is important for children. All basic ability can be accessed by a child in a family and the child practises being an individual in this world.

In the story Truth is Good (Benar Sekutu yang Baik), collection of stories by Soetan Baginda (1891), shows positive family ties. A thirteen years old son who loss his father was trying to find jobs in order to take care of his old mother. Due to his diligence and honesty, ultimately, the child was successful and became a great merchant. Based on story, it can be seen that a good child will be successful in life although he has to face several challenges in order to succeed.

**Self-Appreciation:**

Literature and psychology studies on human lives. The difference is, if literature learns human as an author’s imagination creation, psychology learns human as a creation from God. However, human qualities and psychology also literature often demonstrate similarity, to the extend, literature psychology will be the right way to study. Despite literary works in the form of creative and imaginative, the creator still benefits psychology laws to create the characters. Creator is aware or vice-versa, has incorporated the psychological theory [1]. Hence, one of human needs is wished to be appreciated. They do not want to be simply treated. Likewise in the story A Brilliant Judge (Seorang Hakim Yang Pintar) in the book Hikayat Yang Baik, printed in 1861.

This story reveals about a rich but stingy merchant. One day, the merchant wants to go to the next state. On his way, he had dropped his money. Immediately, he announced it in the newspaper and a reward will be given to the person who found it. Shortly, a man came to meet him and handing over the money. Unfortunately, not only that the man was not being rewarded but he was in fact being alleged on taken money from the pouch. The man who found the money was not angry if the merchant does not want to give the reward but he was angry for allegedly charged for taken the money from the pouch. From the psychological aspect that man feels not being appreciated by the merchant, in fact he was disappointed and angry for being accused of taking the money. The matter had been brought before judgement to clear his name. In this matter according to Azizi Yahaya, Jaafar Sidek Latif, Shahrin Hashim & Yusof Bon (2006: 108) a large element of self-actualization is acceptance. Acceptance means appreciating individual special qualities. In the story above, the man who found the money and return it back to the merchant feels that he was not being appreciated.

**Self-Perfection:**

Humans always chase the best in life. They want perfection in life. According to Jas Laile Suzana Jaafar (2000: 39), in reality, it is difficult to reach this level. In the stories studied, there did not reach to the level
described by the author. An example for Reading Bible (Kitab Pembacaan) entitled God is Great (Tuhan Saja Yang Dengan Sebenarnya Kuasa) (1861). In this story, the children were given clear information that about God. The stories were delivered briefly, casual and clear messages. The presentation style raises the mood which reflects the feeling of piety of a narrator in receiving perhaps trying to give impact towards children. In this story, it was described that the king with the ministers were walking near the seaside. The minister who accompanied the king praises him by saying he is the king on land and sea. Immediately, the king headed to the waves and said not to wet his feet in the dialogue "…I prohibit you in getting near me, do not ever wet my feet". But the sea ignores the King and the waves were still reached him and all his clothes were wet. So the King said to the minister that the minister pretends to praise the King. The King also stressed out that only God is great. This case visible through quotation like, "You pretend to look at your King, your words on the land and sea, there is no power to stop the waves from getting to the feet". In this last part of the story, the narrator emphasizes clearly on the power of God like "no man in this world who is more powerful than all, except God, who takes care of you. You are the one who supposedly being praised, respect and power and God created us and with the consent, you have everything". This shows that there is no perfect human.

Conclusion:
The findings revealed that although the stories were collected more that one hundred years ago, however from the content aspect, they were still relevant and can be used until today. The stories from books and manuscripts were especially gathered for children. Overall, the stories reflect the norm of life which involves the needs of high level child psychology, namely those aged 11 to 12 years because according to the child psychologists, at this stage the child will be able to think outside the box.

REFERENCES