



An Analysis of Character Education in The Short Story of Malin Kundang

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Abstract

This research examines character education values in the Malin Kundang short story through Abraham Maslow Hierarchy of Needs theory and the Narrative Policy Framework (NPF). The research analyzes how these frameworks reveal the psychological conflicts between pursuing social status and maintaining family relationships within the context of the 18-character education values outlined by the Ministry of Education and Culture. Using a qualitative descriptive methodology, the research conducted a thorough content analysis of the Malin Kundang narrative, using thematic coding focused on character interactions and psychological motivations. The systematic textual analysis identified 7 specific character education values: Religious, Discipline, Hard Work, Independence, Curiosity, Responsibility, and Friendly/Communicative. The distribution of these values is notably contrasted between characters, the mother character who predominantly embodies 5 values (Religious, Responsibility, Hard Work, Discipline, and Friendly/Communicative), while Malin Kundang primarily exhibits Independence and Curiosity. This pattern shows how material success without moral integrity will lead to personal destruction, such as Malin's rejection of his mother, who has sacrificed, which causes him to turn to stone. Maslow framework explains how Malin psychological conflict starts from prioritizing the need for self-esteem over love.

Keywords: *character education; short story; malin kundang and his mother*

Introduction

In this modern world, where social values are always changing, character education has become increasingly important in helping individuals to develop strong moral principles and ethical behavior. This educational approach fosters self-discipline and encourages individuals to face complex social issues with integrity. Character education is the main foundation in forming a responsible and well-behaved generation, according to Siswinarti (2017).

The importance of character education lies in shaping behavior, increasing individual values by becoming an exemplary figure, and creating a conducive environment for holistic development from a technical, psychological, intellectual, moral, social, aesthetic, and religious perspective. According to Wulandari in Muassomah et al. (2020), Literature examines the main values in society, thus providing important values to students and encouraging their character growth. As an educational medium, literature can be utilized by understanding and expressing thoughts/ideas to help character building.

Literature, particularly short story, offers an effective medium to convey character education values. According to (Tanjung et al., 2019) a short story, commonly referred to as a short story, is a form of fictional narrative characterized by its brevity, usually consisting of less than 10,000 words. This literary form summarizes tales or narratives about the human experience, intricately exploring the atmosphere of human life through concise prose. Furthermore, short stories emphasize a single character or a particular circumstance.

One important component that needs to be studied in the Malin Kundang short story narrative is to analyze the character education values contained in this folklore, this folklore was chosen not only because of its popularity, but also because of its interest in the challenges inherent in character education in the midst of the modern era. The story of Malin Kundang is one of the folklores originating from the Province of West Sumatra, Indonesia.

It tells the story of Malin Kundang, Malin Kundang was a poor boy who lived with his mother in Air Manis Beach, Padang. After growing up, he migrated and managed to become a rich merchant. However, after succeeding and marrying a nobleman, he was ashamed to admit that his mother was poor and sent him away because he was hurt. His mother prayed that her disobedient son would be punished, and her prayers were answered so that Malin and his ship were hit by a storm and turned to stone. The story not only provides a moral message regarding the importance of respecting parents, but also covers basic principles such as awareness of consequences and taking responsibility.

The story aligns with the 18-character education values outlined by the Ministry of Education and Culture (Kemendikbud). In addition, the story has a clear narrative structure, marked by an emotional conflict between Malin Kundang and his mother, making it easier to analyze how these characters' values are conveyed through dialogue, actions, and consequences. The selection of Malin Kundang is also based on its capacity to serve as a powerful medium for character education. As such, Malin Kundang serves not only as a story about mistakes, but also as an example of how oral literature can have the capacity to shape the character of the younger generation.

Strong character education helps students avoid negative actions while building a safer and more inclusive environment, according to (Kamila, 2023) in KOMPAS daily, November 15, 2023. By teaching children to tolerate diversity, from healthy relationships and accept responsibility for their actions, it lays the moral foundation for constructive interactions.

Two complementary theoretical frameworks are used in this research to examine the Malin Kundang short story character education values:

1. Abraham Maslow Hierarchy of Needs Theory: This psychological framework divides human needs into five different levels: the need for self-actualization, the need for esteem, the need for belonging & affection, the need for security, and physical needs. Maslow theory helps explain the psychological conflicts of the characters in this study, especially Malin Kundang conflict between fulfilling higher-level needs (self-esteem through social status) and fulfilling love and belonging needs (family relationships). This lens shows how the characters' decisions and values are shaped by their efforts to fulfill different levels of needs.
2. Narrative Policy Framework (NPF): NPF, which was created by, offers a methodical way to examine how narratives affect communication and perception. To comprehend how the story is transmitted, values, and molds views, this framework looks at story components such as setting, characters, plot, moral, and conflict. NPF aids in the analysis of how narrative elements such as dialogue, character actions, and plot development express the values of character education in this research.

These theoretical frameworks offer a thorough analytical method for analyzing how the Malin Kundang story functions as a vehicle for character education, especially when paired with the Ministry of Education and Culture 18-character education values.

According to the Ministry of Education and Culture, it has established 18 Character Education values in (LAGHUNG, 2023) The 18 Character Education Values according to the Ministry of National Education are as follows:

Table 1. The 18 Character Educational Values

No	Value	Description
1	Religious	The viewpoints and actions that must be obeyed when practicing the teachings of his religion can help him tolerate the worship of other religions and live in harmony with people of other religions.
2	Honest	A point of view that makes someone trustworthy in actions, words, and behavior.
3	Tolerance	Behaviors that recognize and respect the religious beliefs, cultural affiliations, ethnic identities, perspectives, dispositions, and behaviors of

		individuals different from oneself.
4	Discipline	Demonstrate systematic behavior and compliance with relevant rules and regulations.
5	Hard Work	An outlook that describes actions that never give up and constantly try to do something and work.
6	Creative	To explore and work on something and find new ways, or produce something different from the things we already have.
7	Independent	An action that does not easily rely on others to carry out tasks and obligations.
8	Democratic	Attitudes, mindsets, and behaviors that respect personal and individual authority and responsibility.
9	curiosity	The act of constantly seeing, trying to hear, and learning deeply and thoroughly.
10	National Spirit	Thinking process, show attitudes, and behave in ways that build the interests of the nation and homeland against the interests of themselves and their groups.
11	Love for the Country	Ways of thinking, acting, and seeing, as well as honoring the birthplace and hard work of its people.
12	Respect	A point of view that encourages people to do things that benefit the country and to recognize and appreciate the success of others.
13	Friendly/Communicative	An action or behavior that demonstrates enjoyment in conversing, interacting, and working with others, as well as the capacity to express one's goals and ideas to others in social situations.
14	Peace-loving	Actions and words that, when present, bring others joy and serenity.
15	Love of Reading	An activity that is used to schedule time to read a variety of books that are beneficial to her/him.
16	Care for the Environment	An attitude that consistently seeks to repair and restore current environmental damage and prevent new environmental damage.
17	Social Care	Action who constantly want to help others and assist those in need.
18	Responsibility	Individuals' activities in carrying out their responsibilities and duties toward God Almighty, the state, society, the environment (natural, social, and cultural), and themselves.

Some previous studies have analyzed the value of character education through folklore. (Firnadia et al., 2021) analyzed the comparison of local wisdom values contained in two stories, namely the Malin Kundang story and Si Dongeng Dadap, as an effort to create character education. (Maiza, 2020) examined the Autonomy of Kunun Kerinci towards character education in elementary school in Sungai Penuh City, as an increase in character values. Meanwhile, (Antika Putri et al., 2017) examine the integrity of character education in EFL classes by using children's literature as teaching materials in English language learning, including the Malin Kundang story. (Agustina et al., 2019) Also analyzed the value of character education for students in vocational schools, which describes the value of character education through 10 folktales and their relevance to student character development.

However, these studies are about analyzing character education, both through folklore and other media, but without an in-depth theoretical approach to the psychological conflict of the characters. Although there are many studies on the value of character education in folklore, there are still gaps, namely:

1. In the domain of character psychological analysis, previous studies did not sufficiently emphasize the psychological dimensions of characters, including the internal conflicts faced by Malin Kundang in fulfilling his life needs.
2. Regarding the theoretical approach, in theoretical approach, no research uses Abraham Maslow Hierarchy of Needs theory and the Narrative Policy Framework (NPF) by Martínez Carvajal. (2022) in the form of content analysis to examine the values of character education in the short story Malin Kundang.

The research question in this research is: What are the types of character education values used in the Malin Kundang short story? How are these values articulated through the character psychological conflicts and narrative structure? The main purpose of this research is to find out what character education values are contained in the Malin Kundang short story, especially in the characters of Malin Kundang and his mother, based on the character education values described by the Ministry of Education and Culture.

The novelty in this research lies in the use of Abraham Maslow Hierarchy of Needs theory to reveal the psychological conflicts of the characters, such as the imbalance between the need for appreciation (social status) and affection (family ties), and in fulfilling basic needs to higher needs. Also, this research uses the Narrative Policy Framework (NPF) by (Martínez Carvajal, 2022) in the form of content analysis to analyze character values conveyed through narration, dialogue, and character action.

Method

Research Design

In this research, the researcher will use a qualitative descriptive method to analyze character education values in the Malin Kundang short story. Qualitative research is defined as information conveyed through words or sentences. The researchers used various techniques for data collection such as audio recordings, visual sketches, written notes, and photographs for this data collection. These qualitative methodologies can be classified into three main categories, namely: in-depth interviews, observation, and document analysis (Taherdoost, 2021).

Methodological Limitations

Before proceeding with a more detailed methodology, it is important to acknowledge some of the limitations of this study:

1. The analysis is limited to textual interpretation without including data on audience reception or pedagogical implementation.
2. The findings are specific to one version of the Malin Kundang story and may not represent all variants of this folklore in different regions.
3. The subjective nature of qualitative content analysis presents challenges in establishing absolute reliability, although measures have been implemented to improve consistency.
4. The application of psychological theories to fictional characters requires interpretive judgment that may differ among researcher.
5. This study focused on explicit rather than implicit character education values, potentially overlooking more subtle thematic elements.
- 6.

Source of Text and Sample Size

The main text source for this analysis is the digitized version of “The Legend of Malin Kundang” from SlideShare (link: <https://www.slideshare.net/slideshow/the-legend-of-malin-kundang-249453288/249453288>), totaling 335 words. although not the main source, it is thematically and morally aligned with the conventional Balai Pustaka version. Given the consistent storyline and character interactions, the character education values studied are still relevant. In this text, there are about 33-characterinteractions between Malin Kundang and his mother; they have 3 direct dialogues and 2 narrative descriptions of their relationship dynamics. For this study, we analyzed each interaction to identify manifestations of character education values.

Subject of the Research

The research subject is analyzed to determine whether it is an individual, object, or institutional organization that is examined in depth. The research subject became the basis for the conclusions obtained from the research findings (Surokim,

2016).

The subject of this research is the text of the short story “Malin Kundang”, which functions as a literary work full of educational values symbolized by its characters. This research focused on the character analysis of Malin Kundang and his mother, and the values contained in the story. The data collected includes excerpts from the text of the story and an analysis of the characters in the story and how they represent the values of character education. Thus, the subject of this research includes the text of the short story “Malin Kundang,” the characters featured in it, and the educational values of these characters that can be identified through the analysis process.

Data Collection Technique

The research collected data for this study by reading the text of the short story, a screenshot, and notes. To analyze the data, the researcher applied the theory of content analysis (Martínez Carvajal, 2022) and Abraham Maslow Hierarchical Needs Theory as an additional lens used to understand the character's psychological conflicts. By looking at Malin conflict, Malsow theory is operationalized. It is described as the tension between the need for esteem, represented by social status, and the need for love and belonging, represented by family ties. Content analysis in NPF (Narrative Policy Framework) is used to look at how narrative elements, such as plot and dialogue, convey moral messages. The steps of data collection are as follows:

1. The researcher identifies the phenomenon specifically in character education values.
2. The researcher chooses the media for this research as the short story “Malin Kundang”.
3. To ensure the reliability of the coding, the researcher examined the texts based on the 18-character education values. These values were discussed repeatedly until there was agreement on all values.
4. Researchers used documentation as an instrument of data analysis and
5. The researcher summarized and concluded the research results.

Data Analysis Technique

This research used content analysis to evaluate data and identify narratives based on character education values in the short story “Malin Kundang. Content analysis theory, as outlined by (Martínez Carvajal, 2022), is used to analyze narratives that influence perception and communication, used to identify the main elements of narratives related to character education values in short stories.

The data analysis process is as follows:

1. Data collection: Collect data in the shape of the main narrative in the Malin Kundang story, including dialogue and action descriptions.
2. Initial Review: Read the whole story to understand the narrative structure and identify the characters of Malin Kundang and his mother.
3. Data Segmentation: Dividing the narrative into small segments, such as interactions between characters, so that they can be organized based on the values of character education.
4. Character Coding: Coding the characters to classify the data with a focus on the 18 types of character education values.
5. Hierarchy Needs Mapping: Correlating character actions with Maslow needs hierarchy levels.
6. Narrative Structure Analysis: Examining how narrative elements convey value messages (NPF application).
7. Interpretation: Interpreting the role of each character and its relationship to the main theme through the lens of Abraham Maslow Hierarchy of Needs theory.
8. Reporting: Compiling a report based on the findings that shows how Malin Kundang narrative can be used to convey character-educating values.

This research aligns with the education standards set by the Ministry of National Education, with 18 types of character education values.

Results

Types of Character Education Values in the Short Story Malin Kundang: The Characters of Malin Kundang and his mother

This research aims to analyze the types of character education values depicted in the Malin Kundang short story, specifically focusing on the characters of Malin Kundang and his mother. Through a detailed content analysis methodology, the researcher describes the various educational values embodied by the character, highlighting how these values are embedded into the dialogues, descriptions, and actions of the characters in the short story. The findings provide significant insights into the educational themes articulated through the character journeys, thus providing a comprehensive understanding of how short stories serve as an effective medium to deliver and reinforce important character values in real-world scenarios.

In the journal (Iksal et al., 2024) character education is a pedagogical process designed to foster and strengthen moral values, ethical standards, and personality traits so that individuals can become individuals with integrity, a deep sense of responsibility, empathy for others, and can make wise decisions based on a strong moral framework (Sitopu et al., 2024) The types of character education values can be divided into 18 types according to the Ministry of Education and Culture (Kemendikbud), the types of character education values include religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity,

national spirit, love for the country, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

In conducting this research, the researcher emphasizes analyzing the types of character education values in the Malin Kundang short story. The following table summarizes the distribution and frequency of character education values found in the narrative:

Table 2. Summary of Character Education Values and Their Distribution

No	Character Values	Malin Kundang	His Mother	Frequency	Description
1	Discipline	✓	X	1	Technical discipline without morals
2	Hard Work	✓	✓	2	Malin: selfish His Mother: unselfish
3	Independent	✓	✓	2	Malin: material Mother: holistic
4	Curiosity	✓	X	1	Limited to worldly skills
5	Religious	X	✓	1	Curse as divine justice
6	Responsibility	X	✓	1	Sacrifice for family
7	Friendly/Communicative	X	✓	1	Failed attempts at dialogue

The types of character education values are represented below: In this study, the researcher found 7 out of 18 types of character education values in the characters of Malin Kundang and his mother, namely Discipline, hard work, independent, curiosity, religious, responsibility, and friendly/communicative. This finding shows that 11 values, such as honest, tolerance, creativity, democracy, national spirit, love for the country, respect for achievement, and others, were not identified in the data. In addition, the values of character education in the Malin Kundang story on the characters of Malin Kundang and his mother are described as follows:

Malin Kundang

1. Discipline

The first type of character education value found in the Malin Kundang short story is Discipline. This value of discipline is shown by Malin Kundang by being diligent and consistent in learning marine science while working on the ship. because his behavior and commitment to the learning process show a strong,

disciplined attitude in acquiring new skills. It was this discipline that made him successful and wealthy.

During his time on the ship, Malin Kundang learn a lot about seamanship

Figure 1. Malin Disciplined Seamanship Study

When Malin showed exemplary diligence by studying marine science regularly. Unfortunately, the discipline he shows in this scientific field does not apply to his moral life. faced with a dilemma between recognizing his biological mother or maintaining prestige in front of his wife, he violates moral principles and chooses to maintain hollow material success juxtaposed with moral failure.

Analysis through Maslow Hierarchy: Malin discipline demonstrates a desire to fulfill the need for self-esteem (the fourth level in Maslow's hierarchy) by acquiring skills, but she neglects the need for belonging and love (the third level), which would connect her to her mother. When these two needs compete at the end of the story, this imbalance in need fulfillment causes psychological conflict. Malin tries to ignore this natural progression, according to Maslow's theory, that lower-level needs must be met significantly before higher needs take over.

Through NPF lens: Malin's discipline helps the plot build his character as a strong and determined person, which ultimately provides a moral lesson about wrong priorities. In the narrative structure, discipline without a moral foundation is portrayed as hollow.

2. Hard Work

The second type of character education value found in the Malin Kundang short story is Hard Work. The value of hard work is shown through Malin Kundang's persistent physical and mental efforts to change his fate from poverty to material success.

Decided to wander by a merchant ship to become rich

Figure 2. Malin Kundang Decided to Wander

When Malin decided to migrate on a merchant ship, he not only showed physical hard work in sailing, but also mental hard work amidst the prevailing uncertainty. Unfortunately, this hard work is not matched by the hard work required to maintain a relationship with his mother. This teaches the lesson that true success requires the integration of both.

Analysis through Maslow's Hierarchy: Malin hard work is her attempt to fulfill the need for security, which is the second level in Maslow hierarchy, by providing economic stability. However, her relationship with love and belonging needs (third

level) is missing from this concern. This narrative suggests that a psychological imbalance will arise from working hard only for material security without nurturing relationships.

Through the NPF lens: this narrative uses Malin hard work as a moral ambiguity, as it shows how a positive value can produce a negative outcome if separated from other values, such as gratitude and responsibility. The complexity of characters generated by this narrative technique enhances moral lessons.

3. Independent

The third type of character education value found in the Malin Kundang short story is independent. The value of independent is shown through an individual's decision to migrate to change their fate. Malin shows an independent attitude by deciding to migrate without coercion from other parties. It is purely based on his personal will and consideration.

When he was adult Malin's decided wandered

Figure 3. Malin Decided Wandered

When Malin decided to migrate, she showed complete freedom to choose her path in life. This individualistic decision shows a strong personal independence, where she does not rely on the advice or approval of others to make her life decisions. This individualistic independence, unfortunately, developed into an unhealthy sense of selfishness. At the height of his success, his initially positive personal autonomy turned into the freedom to ignore moral duties, such as denying his mother to maintain his self-image. This underscores that true independence must include both material aspects and moral integrity.

Analysis through Maslow's Hierarchy: Malin independence initially appears to be directed towards self-actualization (the fifth level in Maslow hierarchy) due to an attempt to fulfill her potential. However, her rejection of her mother suggests that her independence is driven by esteem needs (fourth level), particularly the desire to gain status and recognition from others. This shows an inconsistency in Maslow's hierarchy, where lower needs cannot be met without fulfilling higher needs.

Through NPF lens: From an NPF perspective: The story shows Malin independence as a character arc that starts out positive but then turns sour. This transformation fulfills the narrative function of showing how values can deviate when they conflict with moral principles, reinforcing the cautionary aspect of the story.

4. Curiosity

The fourth type of character education value found in the short story Malin Kundang is Curiosity. The value of curiosity is shown through Malin learning spirit during his voyage. Malin shows deep curiosity by diligently engaging in marine science studies with experienced crew members.

Malin Kundang learn a lot about seamanship on the crew

Figure 4. Malin Learns About Seamanship

When Malin eagerly studied marine science, he exhibited curiosity, which became an essential element of his achievements. But unfortunately, this curiosity did not extend to an appreciation of family values and morals, which ultimately led to his tragic downfall. This provides a lesson that a balanced curiosity should encompass both pragmatic knowledge and ethical principles.

Analysis through Maslow Hierarchy: Malin curiosity represents a cognitive need, which Maslow later added as a component of a growth need that aids self-actualization. However, Malin's curiosity is focused on knowledge that fulfills her esteem needs, such as status and wealth, rather than aiding her holistic development, such as moral wisdom and relationships.

Through NPF lens: Malin's selective curiosity produces dramatic irony in the story's structure as he pursues knowledge about the outside world while oblivious to the moral precepts that might prevent his demise. The moral lesson of the narrative is emphasized by this contrast.

His Mother

1. Religious

The fifth type of character education value found in the Malin Kundang short story is religious. Religious value is shown through Malin's mother's prayer and curse. Malin's mother shows her faith by asking for justice directly from God.

“Lord, if true he was Malin my son, I curse Him Become a rock”

Figure 5. Malin Mother Prayed

When Malin mother utters the curse, she is not only expressing her emotions, but she is also performing a sacred and meaningful religious ritual. This action underscores a deep conviction that God will deliver fair justice. It provides a lesson that religious values supersede all worldly relationships, including blood relations.

Analysis through Maslow Hierarchy: Some scholars consider the mother's religious expression as an extension of Maslow's original five-level hierarchy. It goes beyond self-actualization and personal relationships in seeking divine justice,

indicating the highest level of psychological development within Maslow's expanded framework.

Through NPF lens: the mother religious action provides supernatural justice when human processes fail, acting as the story's climax resolution mechanism. This illustrates a typical folktale narrative technique in which moral order is restored by supernatural intervention, so enhancing the story's instructive value.

2. Hard Work

The sixth type of character education value found in the short story *Malin Kundang* is hard work. The value of hard work is shown through the physical and mental efforts made by Malin mother as the backbone of the family. In facing obstacles as a widow, Malin's mother takes on the role of breadwinner amidst the limitations of being a widow and works hard for the sake of her child's future.

his mother had to replace the position of Malin's father to work.

Figure 6. Malin's Mother is Hardworking

When Malin mother replaces her husband in the position, she not only works, but also makes a major transformation from a housewife to the backbone of the family. It captures the true essence of hard work - perseverance in action to face life's challenges. Every day, she struggles not out of compulsion, but out of determination to provide the best for her child.

Analysis through Maslow Hierarchy: The mother's hard work addresses multiple levels of Maslow's hierarchy (level one and two), securing basic physiological needs and safety for both herself and her child, and (level three), motivated by love and belonging needs. This integration of multiple levels represents a healthier psychological approach according to Maslow's framework.

Through NPF lens: The story creates a moral contrast that reinforces the story's message by juxtaposing the mother's selfless efforts and Malin self-centered efforts. this character is a classic narrative technique invented by NPF and used to enhance moral lessons through comparison.

3. Responsibility

The seventh type of character education value found in the short story *Malin Kundang* is responsibility. The value of responsibility in this story is reflected in the moral awareness of Malin mother in carrying out her role as head of the family after her husband's death. In contrast to hard work in the form of physical action, Malin mother's responsibility can be seen in her commitment to fulfill her obligations as a single parent.

Due to poor financial condition of the family, the father decided to make a living in the country by wading across a vast ocean. Malin's father never returned to his home so that his mother had to replace the position of Malin's father to work.

Figure 7. His Mother Had to Take the Place of Malin's Father to Work

When taking over the dual role, his mother took over the responsibility of being the head of the family, thereby setting a high standard of responsibility. She understands that responsibilities cannot be abandoned, even if the situation becomes increasingly difficult. The responsibility she took on was not only financial, but also a moral responsibility to shape Malin's character into a dutiful son. Unfortunately, Malin, who is supposed to continue this legacy of responsibility, breaks the chain of sacrifice by rejecting her own mother. This is a betrayal of the legacy of responsibility that should be maintained and preserved.

Analysis Through Maslow Hierarchy: The mother's duty exemplifies self-transcendence, going above and beyond one's own needs to fulfill duties to others. It is the pinnacle of psychological development in Maslow's extended hierarchy. Malin's refusal to accept responsibility, in contrast, emphasizes his stunted growth at the esteem level, preventing him from reaching true self-actualization, which would entail moral responsibility.

Through NPF lens: the story portrays responsibility as a value that should be passed on from parents to children. The plot comes to a conclusion due to a major moral conflict caused by Malin's rejection of this legacy. This story structure reinforces the educational message of the importance of maintaining values across generations.

4. Friendly/Communicative

The eighth type of character education value found in the Malin Kundang short story is friendly/communicative. The value of being friendly/communicative is shown through Malin's mother's active efforts to maintain relationships with her son through communication.

"Malin Kundang, my son, why did you go so long without sending message for me?".

Figure 8. Malin's Mother Tries to Communicate with Her Son

When Malin mother asked, "Why did you leave for so long? She is actually engaging in effective communication that articulates the state of mind clearly while still leaving room for reconciliation. Unfortunately, Malin's cold response exacerbates the conflict, which shows that family relationships can deteriorate not just due to physical separation but also due to failure to communicate.

Analysis through Maslow's Hierarchy: The mother communication shows her attempt to fulfil her love and belonging needs (the third level in Maslow hierarchy). Her emotional intelligence and ability to sustain relationships are demonstrated in her questions. Malin's rejection of this communication shows that he prioritizes self-esteem needs (fourth level) over love and belongingness needs, which is a psychological imbalance according to Maslow's theory.

Through NPF lens: The mother-daughter conversation serves as a turning point in the story, where reconciliation is offered but rejected. This pivotal scene establishes the moral wrong that justifies the supernatural outcome. In establishing the moral message, this seemingly simple exchange has significant narrative power, as demonstrated by the NPF structure.

5. Independent

The ninth type of character education value found in the short story Malin Kundang is independence. The value of independence is shown through Malin's mother, who takes over the role as the main breadwinner while carrying out a dual role as a mother without depending on the mercy of others, and showing psychological resilience after being abandoned by her husband in the midst of uncertainty.

his mother had to replace the position of Malin's father to work.

Figure 9. His mother had to take his father's Place

When Malin mother had to face the reality of being abandoned by her husband amid uncertainty, she showed independence through her extraordinary ability to survive. Financially, she is able to earn her own living to fulfil her needs without relying on the help of others. Emotionally, she shows strong psychological resilience in facing the double burden of being the sole head of the family. Malin mother resilience in carrying out this demanding role reflects true independence that is not only material, but also mental and emotional.

Analysis through Maslow Hierarchy: Mother's self-reliance is fundamentally different from Malin as both fulfil different levels of Maslow hierarchy. While she fulfils her basic needs (first level) and security (second level), love and belonging (third level) drive her independence. According to Maslow's needs theory, this represents a more integrated type of self-reliance.

Through NPF lens: This story features two different models of self-reliance: Malin, who is selfish, and the mother, who is self-sacrificing. This method of parallel character development results in a moral comparison that reinforces the story's educational message of proper value foundation.

Analysis of the Dominance of Certain Values in the Malin Kundang Story

Character values such as Religion, Responsibility, Discipline, and Hard Work appear more prominently in the Malin Kundang story because they are directly related to the core conflict and the moral message to be conveyed. Religious values, for example, become the centre of the climax of the story through the curse of his mother, which emphasizes the importance of divine justice and filial piety. Meanwhile, Responsibility is highlighted through Malin's mother's sacrifice as a single parent, which contrasts with Malin neglect of his obligations as a son. These values not only drive the storyline but also serve as narrative tools to reinforce moral lessons about the consequences of greed and disobedience.

On the other hand, values such as Tolerance, Creativity, or Environmental Love do not appear because the story focuses on the dynamics of family relationships and Malin's internal conflicts rather than broader social interactions or external issues. The folklore simple narrative structure and didactic purpose also limit the space for exploring values that are irrelevant to its central message.

Based on Maslow Hierarchy of Needs, the dominance of certain values can be explained through Malin psychological conflict. She neglects her need for love and belonging in favor of pursuing esteem and social status, which ultimately leads to her downfall. Meanwhile, his mother reaches a level of self-actualization through devotion and religious values, showing a healthy balance in fulfilling needs. In addition, the Minangkabau cultural context that emphasizes obedience to parents and family responsibilities also reinforces why these values are more prominent than other values, such as Democracy, National Spirit, tolerance, environmental care, etc., that are not relevant to the story narrative.

Discussion

This section discusses the value of character education depicted in the short story Malin Kundang, highlighting how these values are embedded through the characters of Malin Kundang and his mother. The values are linked to the Ministry of Education and Culture (Kemendikbud) in 2017, emphasizing the importance of embedding key values in education to form well-rounded characters.

Further analysis of Maslow Hierarchy of Needs shows the psychological conflicts that contribute to the development of Malin Kundang character. It provides an understanding of the repercussions of ignoring basic values. Malin journey shows a significant imbalance between low-level needs, which include belonging and love, and high-level needs, which include self-esteem and social status. Maslow framework suggests that humans typically progress from meeting their basic physiological and security needs to achieving self-actualization, love, belonging, and self-esteem.

Other than that, this natural progression was disrupted by Malin pursuit of wealth and status, neglecting her mother love and moral guidance, which were essential components of her emotional and ethical foundation. In addition to causing his downfall, this split becomes a cautionary tale about the importance of balancing material success with integrity, gratitude, and family ties. Consequently, the story demonstrates the dangers of prioritizing superficial achievements over core human needs and ethical principles, which reinforce the values of character education. The character education values of Malin and her mother are different, indicating their different positions in Maslow Hierarchy:

1. Discipline

Discipline is reflected in Malin Kundang's earnestness in studying marine science. However, this discipline is not balanced with good morals, so he fails to recognize his mother after achieving success. This shows that discipline without high moral values can lead to moral failure. From Maslow perspective, Malin's discipline ignores the basis of love and belonging and focuses only on satisfying the demands of self-esteem through material success.

2. Hard Work

Hard Work is shown by both main characters. Malin shows hard work in mastering marine science so that he becomes wealthy, while his mother works hard as the backbone of the family after the death of her husband. Unfortunately, Malin hard work makes him forget his mother's sacrifice, while his mother hard work is not considered by her son. While Malin's hard work is motivated by pride and status, the mother hard work is based on love and belonging.

3. Independent

Independent is shown by both characters. Malin shows independent by daring to migrate to change his fate, while his mother shows independence in supporting her family as a widow. However, Malin independent turns out to be false because at the peak of his success, he relies on the judgment of others. This is in contrast to the true independence shown by her mother, who remains firm on moral principles. Through Maslow framework of self-reliance, Malin lacks a basic sense of belonging, whereas the mother achieves true self-reliance by integrating all levels of needs according to Maslow framework.

4. Curiosity

Curiosity is shown by Malin where Malin shows a deep desire to achieve proficiency in mastering marine science, but unfortunately, this ambition does not develop into a wise understanding of family values. In Maslow Hierarchy Malin curiosity is narrowly directed toward achieving esteem rather than self-

actualization, which would include moral wisdom.

5. Religious

Religious is shown through Malin mother belief in God's justice as evidenced in her fervent prayers and her curse on the disobedient child. In Maslow framework, the mother religious values represent her pursuit of self-actualization through transcendence, which is considered by some scholars as the highest level in Maslow extended hierarchy.

6. Responsibility

Responsibility is shown through Malin mother, who takes on a dual role after her husband's departure. Malin, on the other hand, neglects his responsibilities as a son. While Malin does not acknowledge responsibility as a component of genuine self-actualization, the mother carries out her responsibility across several levels of Maslow Hierarchy.

7. Friendly/Communicative

Friendly/Communicative is shown through Malin mother constantly trying to engage in dialogue with her son, Malin Kundang, despite the constant rejection she encounters. This represents her attempt to restore the love/belonging foundation that Malin has abandoned in his pursuit of esteem.

Comparative Analysis of Character Education Values between Malin Kundang and His Mother

The following is a systematic analysis of how character values are portrayed differently between Malin Kundang and his mother, based on the research findings:

Table 3. *Comparative Analysis of Character Education Values between Malin Kundang and His Mother*

Character Values	Malin Kundang	His Mother	Comparison
Discipline	Shown by the diligence in the study of marine science. But it is not matched by morals.	It is not explicitly described.	Malin exhibits instrumental discipline aimed at achieving material success. However, her mother prioritizes moral discipline, which emphasizes the importance of sacrifice.

Hard Work	Work hard to change fate	She worked hard as the backbone of the family after being left behind by her husband.	Malin hard work is selfish (for himself), while the mother is altruistic (for the family).
Independent	Dare to migrate	Emotionally and financially independent as a widow.	Malin mother independent is holistic (material and moral), while Malin's independent is partial (material only).
Curiosity	Has a strong desire to become an expert in marine science, but lacks strong family values?	Not depicted	Malin curiosity is not focused on human relationships, but on worldly achievements.
Religious	Not depicted	When cursing Malin, pray and ask for God justice.	The mother figure articulates a deep engagement with religious beliefs, whereas Malin neglects the spiritual dimension.
Responsibility	Neglecting your responsibility as a child.	Took over the leadership of the family after the death of her husband.	Malin stayed away from the task, while his mother accepted it fully.
Friendly/Communicative	Could not speak properly when his mother tried to contact him.	Tried to talk to Malin, but to no avail.	Malin failed to maintain the value of healthy communication, while the mother did.

Implications of value differences. This difference shows that.

1. People who pursue high-level goals (self-actualization and self-esteem) without fulfilling the psychological basis (love and belongingness) are represented by Malin Kundang.
2. Malin Kundang's mother is a symbol of harmony between transcendental ideals (faith, responsibility) and basic needs (security, love).
3. This incongruity is the source of the story's conflict; Malin fails because he ignores his mother's principles, which are the foundation for a meaningful existence.

Minangkabau Cultural Context in the Formation of Values

According to Djamil Mz et al. (2022), Minangkabau, which is not rich in natural resources, but has pillars that make the intellectuals of Minangkabau since long ago look strong and prominent, namely: Religious Pillars, because religion teaches and encourages its people to be knowledgeable. In the context of Minangkabau culture, the power of Malin Kundang mother curse cannot be separated from the matrilineal system that elevates the position of women as holders of moral and spiritual authority in the family. in (Munir, 2016) The Minangkabau culture that adheres to the matrilineal system

Places women as the sedentary party and places mothers not only as caregivers, but as 'Bundo Kanduang' (biological mothers) who have the spiritual authority to give blessings or curses. This explains why Malin's mother's curse has supernatural power in the narrative - it is not simply emotional anger, but a manifestation of culturally recognized spiritual authority. The Religious value exhibited by Malin's mother reflects the concept of Prayer, and Malin mother curse represents the harmony between traditional maternal authority and religious beliefs.

According to (Siregar et al., 2022) Philosophically, merantau in Minangkabau culture can initially be interpreted as a stopover or a stopover. This understanding arises because, basically, the birth of the Minangkabau people into this world is considered an act of migrating. The value of independence shown by Malin Kundang must be understood in the context of the tradition of 'migrating' in Minangkabau culture. Merantau is not just an economic migration, but a ritual of manhood for a man to seek knowledge, experience, and social status outside his hometown. In this context, Malin's decision to migrate reflects positive cultural values. However, conflict arises when Malin adopts an individualistic (Western) concept of independence that ignores communal responsibility, and it is Malin's failure to meet these cultural expectations that creates moral conflict in the story.

Malin values of Hard Work and Discipline are actually in line with 'undang nan lazim' (common rules) about work ethic. However, when she ignores the 'adaik nan kawi' (strong custom) of respecting (Ahmad, 2019). He violates the hierarchy of fundamental values in Minangkabau culture. This explains why Malin's material success lacks cultural legitimacy and instead leads to supernatural punishment.

To understand these character values, the Minangkabau cultural context provides a crucial lens. While the tradition of merantau contextualizes Malin internal conflict between individual achievement and communal responsibility, the matrilineal system explains why religious curses and maternal authority have such narrative weight. This cultural specificity suggests that character education programs using folklore should consider local wisdom to prevent misinterpretation. The fact that this story is relevant lies in its ability to convey common moral issues through a culturally grounded narrative.

Unexpected Findings and Undiscovered Value Analysis

In addition to the seven-character education values identified in the Malin Kundang story, there are eleven other values from the Ministry of Education and Culture list of 18 values that were not found. This can be caused by several factors: First, the narrative's limited emphasis on the dichotomy between Malin's materialistic aspirations and his mother's sacrifice precludes explicit manifestations of values such as tolerance, creativity, or love of country.

Secondly, the socially marginalized characters in the narrative result in the absence of representation of values such as democratic principles, national spirit, environmental care, or social care due to the lack of interaction with the wider social context. Third, specific moral precepts regarding respect for parental figures and the impact of greed inhibit a comprehensive exploration of other values such as honesty or peacefulness, despite their potential implications. Finally, the analytical constraints associated with presenting this particular narrative may overlook implicit values that require a more nuanced interpretation.

Moreover, the absence of certain character education values in this story does not undermine its efficacy as a pedagogical tool, as it exemplifies the distinctive nature of folklore, which primarily aims to provide certain moral messages. To foster a more comprehensive educational experience, educators can create more comprehensive learning by incorporating additional materials that address values that are not currently included, such as through dialogues or creative endeavors centered on tolerance, environmental care, or other values pertinent to contemporary society.

The Narrative Policy Framework (NPF) shows a clear distribution pattern. In this story, the values shown by the mother character are religious, hard work, responsibility, friendly/communicative, and independent, while Malin Kundang character shows the values are discipline, hard work, independent, and curiosity. This creates a clear moral conflict between the selfless sacrifice shown by the mother and the selfish ambition shown by Malin Kundang.

NPF shows how the narrative structure builds towards the climactic curse scene, with each character's value representation serving as a plot device. The mother values create the moral authority that justifies the supernatural intervention at the end of the story, while Malin limited values make him worthy of

punishment.

These findings are in line with previous research that underlines the importance of folklore as a medium for conveying character education values (Firnadia et al., 2021; Agustina et al., 2019). However, this study introduces new insights by using Abraham Maslow Hierarchy of Needs theory and the Narrative Policy Framework (NPF) to analyze the psychological conflicts of character and how these values are articulated through narrative form.

Previous research also analyzed the importance of folklore in character education (Putri et al., 2017; Maiza;2020). However, it differs in its theoretical approach. Using Abraham Maslow Hierarchy of Needs theory, this study reveals Malin psychological conflict between the need for appreciation (social status) and affection (family ties). Meanwhile, NPF helps analyze how character values are expressed through dialogue in the narrative.

The story of Malin Kundang provides significant moral lessons about the impact of disobedience and the consequences of disobedience, as well as the importance of appreciating parental sacrifice. Although the story lacks a tragic conclusion, it serves as a powerful warning and an inspiring message about family values and social responsibility.

Although situated in the Minangkabau cultural context, the conflicts depicted in the Malin Kundang story are universal and relevant to various socio-cultural contexts. The values illustrated such as the importance of respecting parents, the consequences of greed, and the importance of sacrifice. In this way, the story remains current and easily understood by readers of all ages.

Conclusion

Based on the findings of this study, the narration of Malin Kundang folklore is proven to be effective as a medium for conveying character education values. Through in-depth analysis using Abraham Maslow Hierarchy of Needs Theory and the Narrative Policy Framework (NPF), this research successfully identified 7 of the 18-character education values set by the Ministry of Education and Culture, namely: discipline, hard work, independence, curiosity, religion, responsibility, and friendship/communicative.

The application of Maslow Theory reveals that Malin Kundang psychological conflict stems from an imbalance in the fulfilment of hierarchical needs- he pursues the need for appreciation (social status) while neglecting the need for love and affection (family relationships). In contrast, Malin mother character shows a healthy integration between different levels of needs, achieving self-actualization through sacrifice and religious values.

This research proves that folklore can serve as moral laboratories that illustrate the consequences of character choices. The contrasting distribution of values between the two protagonists' mother, who embodies 5 positive values

versus Malin, who exhibits partial values-creates a powerful lesson on the importance of balance between material achievement and moral integrity.

Although set in Minangkabau culture, the universal conflict depicted in the story between individual ambition and social responsibility remains relevant in the context of modern character education. The story offers a critical reflection on the often narrowly conceived concept of success in contemporary society.

The findings suggest that folklore can be strategically integrated in character education curricula, not only as reading material but as a medium for deep psychological and moral analysis. An interdisciplinary approach combining psychological theory and narrative analysis proved to enrich the understanding of character values embedded in traditional stories.

Suggestion

Based on the result and conclusion of this research, it is suggested that future researcher is encouraged to explore other values, such as tolerance, creativity, or love of country, that may be implied but not explicitly articulated in this analysis. The development of digital-based learning resources (such as animations, e-books, or interactive videos) that utilize the Malin Kundang story to increase student engagement in character education learning.

In addition, exploration of the effects of diverse storytelling genres and methodologies can serve to corroborate and extend these findings, thus enriching the broader domain of character education. In conducting this study, the researcher had certain limitations. Primarily, the analysis was limited to the story text itself, without involving respondents (teachers/students) to evaluate the acceptability of the values. In addition, not all of the Ministry of Education's character education values were identified due to the focus on the main conflict of the character.

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Diana, Tuminah

An Analysis of Character Education in The Short Story of Malin Kundang

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