

# Power as a Foundational Consideration of the Malay Community: A Psychological Analysis of Human Traits in Humorous Malay Folk Tale Musang Berjanggut (Bearded Fox)

Suhaini Md Noor\*, Mohd Faizal Musa, Ros Mahwati Ahmad Zakaria

The Institute of Malay world and Civilization, The National University of Malaysia, 43600 UKM Bangi, Selangor

\*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2024.8110070>

Received: 12 November 2024; Accepted: 17 November 2024; Published: 03 December 2024

## ABSTRACT

This current research was carried out to investigate the psychological dimensions of human character, specifically with regards to the role of character in decision-making, accepting or rejecting certain options, and making choices within the context of the literary work of Musang Berjanggut (Bearded Fox). To explicate a psychological perspective for interpreting the human psyche within the literary discourse, the narrative therapy model comprising of three core phases; externalisation, reconstruction, and re-authoring is employed. The present study employs the narrative synthesis method during the externalisation phase and the thematic analysis method in the reconstruct and re-author stages to achieve the implementation of a qualitative research design, thereby accomplishing the adaptation of narrative therapy. The domain comparison analysis of Glasser's Choice Theory elucidates the understanding of character judgement and posits that power exerts the greatest influence on individuals' assessments of human characters concerning their reactions to rejection, acceptance, decision-making, and choice. The findings of the study have demonstrated that within the Malay societal framework, individuals exhibit a significant preoccupation with the status and hierarchy of others. This observation is of notable interest. The present investigation has revealed that power can manifest as a psychological encumbrance, which mandates attention in the evaluation of any determination associated with an individual's personal, familial, or communal concerns.

**Keywords:** Psychology, Power, Human, Humorous Malay Folk Tale, Character

## INTRODUCTION

The Malay community is known to partake in the sharing of Malay jokes, which are categorised under the realm of oral literature. The transmission of culturally rich and traditional literature through oral means from one generation to the next is a noteworthy aspect of a nation's heritage. The oral narrative, which was the genesis of the art of storytelling, has undergone multiple transformations across various mediums of expression (Mohd Firdaus Che Yaakob and Normaliza Abd. Rahim 2014; Lindsay M. Brown 1997).

The uniqueness of oral tradition emanates from its provenance as an unwritten composition disseminated through spoken communication while preserving its credibility. This phenomenon is contingent upon the durability of human recollection throughout successive generations (Beatriz Mariscal 1987; Mohd Amin Hassan 1974; Jan Vansana 1965). Throughout history, the oral tradition has played a significant role in providing a source for comprehending the cultural, ideological, psychological, artistic, and historical aspects of a society (White & Epston 1990; Beatriz Mariscal 1987; Jan Vansana 1985). These narratives lack proprietary ownership, and their delivery is embellished by each individual storyteller in order to enhance their appeal (Mohd Firdaus Che Yaakob and Normaliza Abd. Rahim 2016).

Folktales are widely appreciated and recognised in the Malay community. Among the prevalent narratives are Bawang Putih Bawang Merah, Pak Pandir, Batu Belah Batu Bertangkup, Si Luncai, Pak Kadok, Lebai Malang,

Musang Berhanggut or Bearded Fox, and numerous others. These various oral traditions are transmitted from one generation to the next, either persistently spoken or transcribed into written form (Mohd Firdaus Che Yaacob & Normaliza Abd Rahim, 2014) while others categorise as a subdivision of oral tradition (Nang Naemah et al. 2015; Hassan Ahmad 2007; Mohd. Taib Osman 2007).

This article was carried out to investigate the psychological dimensions of human character, specifically with regards to the role of character in decision-making, accepting or rejecting certain options, and making choices within the context of the literary work of Musang Berjanggut (Bearded Fox).

## LITERATURE REVIEW

### Human Factors Within The Humorous Malay Folk Tale

The concept of consideration is typically correlated with an inquiry regarding the underlying motivations prompting an individual's actions, the forces that shape their decision-making processes, and the variables that influence their inclination to either accept or reject a given aspect of their existence. Consideration is an action where an individual engages in information processing to either acknowledge or dismiss a subject (Kamus Pelajar, 2008). The study of reasoning pertains to the elucidation of the underlying principles and causes that dictate human decision-making processes, encompassing the how and why of individuals' choices and actions (Anderson, Baur, Griffith & Buckley, 2017).

The aforementioned phenomenon is intricately associated with an individual's level of affiliation or allegiance to the societal covenant and universal moral principles that he or she espouses. In the absence of volition, where actions are either involuntary or constrained by inadequate knowledge, commendation or condemnation cannot be reasonably attributed, as the person in question may be regarded only as a mere agent (Jamaludin, Azizan, dan Wan Zailan, 2017). The exploration of comparative studies concerning folk tales and humorous stories has yielded a multitude of affirmative outcomes and has proven to be a prolific source of inherent values and benefits for the cognitive education of children (Mohd Firdaus Che Yaacob and Nasirin Abdullah 2018; Firdaus & Normaliza, 2016). As an illustration, a scholarly inquiry was conducted on a work of folklore entitled "Magic Monkey Pot" (Periuk Kera Ajaib). The character Mawar, being industrious owing to her mother's counsel, represents a portrayal of diligent labour. Upon deeper examination, it becomes apparent that Mawar's diligent efforts to assume the responsibilities of her ailing mother are motivated by the imperative of securing the survival of her family.

In fact, there is research that analyses the nature and application of character virtues in the text in conjunction with the content of documents such as the national education philosophy in characterising character behaviour (Mohd Firdaus Che Yaacob and Nasirin Abdullah 2018) in the absence of a comparative analysis of the factors that exert an influence on an individual's behavior and held values. A systematic and structured approach is necessary to undertake a comparative analysis of psychological research related to Malay comedy texts. The scientific analysis of the comic narrative elucidates the measure of its excellence through the provision of a novel insight into the emotional attributes and experiential dimension of the character (Norshah Aizat Shuaib 2022). The practise of conducting comparative studies in the realm of psychology and literary products is becoming more prevalent. Chernysh, Horbolis, and Pohrebennyk (2021) represent a recent contribution to the field of literary analysis, characterised by an interpretation of characters through the lens of psychoanalytic theory. The consideration of the human element is imperative in comprehending and analysing characters, as they engage in interactions with both their fellow human beings and their surroundings (Seri Lanang Jaya Rohani 2013).

Moreover, certain facets of cognitive psychology are scrutinised through the employment of humorous anecdotes with the purpose of exemplifying the thought processes. In the present discourse, a critical examination is conducted on the communication and problem-solving methods (Mohd Firdaus Che Yaacob and Nasirin Abdullah, 2017; Mahmood Nazar Mohamed, 2001). The planned structuring of the narratives encouraged the formation of decision-making abilities among the characters involved, according to an examination of the humorous narratives (Mohd Firdaus Che Yaacob dan Nasirin Abdullah, 2017; Mahmood Nazar Mohamed, 2001).

Moreover, Malay psychology delineates the prodigious intellectual capabilities of the Malay population.

Muhammad Safuan et al. (2018) studied the characters and their behaviour in order to evaluate the suitability of their actions. In the Malay humour text *Awang Lurus*, Awang is seen as helpful since he assists his mother in purchasing meat at the market in connection with Eid preparations. Efforts and endeavours towards discerning the behavioural traits exhibited by the character under consideration warrant commendation and appreciation. Nevertheless, inquiries emerge regarding the physiological necessity of meat for Awang and his mother or if it merely serves as a celebratory dish for Eid, a religious festival observed by Muslims.

Safuan et al (2018) presented an analysis that offers potential avenues for further exploration into the psychological components that underpin the character traits of courage in the *Awang Lurus*. The investigator attributed Awang Lurus' endeavors to actively seek out aristocratic young women for marriage to the audacity and sophistication displayed by young Malay males during that particular epoch. Upon analysis, it becomes evident that the matter of desire for marriage and the process of selecting candidates from esteemed lineages is undoubtedly rooted in more pertinent and exacting aspects of consideration.

By conducting a comparative analysis of Maslow's theory, a discernible pattern emerges that suggests a propensity towards augmenting the needs of the individuals in conflict within the context under examination. At the inception of the narrative, Awang places paramount importance on fulfilling his physiological requirements. Upon escaping poverty, Awang's mother recommended that he contemplate the necessity of affection. In response, Awang embarked on a quest for social interaction and romantic love.

The progression of comparative analysis surrounding folk tales and comic narratives has exposed numerous advantageous discoveries and benefits for the cognitive development of children (Mohd Firdaus Che Yaakob dan Nasirin Abdullah 2018; Firdaus dan Normaliza 2016). As a case in point, an investigation of the Magic Monkey Pot (*Periuk Kera Ajaib*) in the body of literature on folklore studies. The protagonist, Mawar, exemplifies a diligent work ethic, which is a direct result of her adherence to her mother's instructions. Upon closer scrutiny, it is evident that Mawar's diligent efforts towards assuming the caretaker role for her ill mother are motivated by the imperative need to secure her family's sustenance and well-being. Consequently, it is evident that supplementary drivers of motivation and perseverance prompt the individual to execute actions and exhibit behaviours as portrayed.

Indeed, comparative studies have been conducted in relation to the examination of the traits and practical implementation of character virtues within literary works and their correspondence with official documents, such as national education philosophy, in delineating behavioral patterns of exemplary character (Mohd Firdaus Che Yaacob dan Nasirin Abdullah 2018) without comparing the factors that influence the behavior and values held by an individual. The application of psychological theory can be advantageous in discerning the various factors that contribute to the attitudes and actions exhibited by the characters in the analyzed folklore. The present study endeavors to evaluate the efficacy of Glasser's Choice Theory in comprehending the evaluative practices concerning characters featured in a set of chosen humorous anecdotes.

The systematic and structured pairing of psychological studies with the text of Malay humour for the purposes of comparison should be pursued in an academic manner. The scientific comprehension of the character in a comic narrative is perceived to amplify the potency of the work via a unique perspective on the character's encounter and affective components (Norshah Aizat Shuaib 2022). There is a growing trend of scholarly inquiry into the comparative analysis of psychology and literary works. Chernysh, Horbolis, and Pohrebennyk's (2021) approach to character interpretation in literary texts draws upon various psychoanalytic theories, making it a recent addition to the field. This investigation yielded favourable results in illuminating the subconscious workings present in both the psyche of the author and the characters depicted within the narrative.

This research endeavour seeks to explicate the favourable and unfavourable behavioural manifestations exhibited by individual characters through an open and scientific examination of their conduct. Hence, it is imperative to acknowledge and prioritise the cognitive procedure of comprehending the persona of a comedic anecdote that materialises as a sentient entity within the literary work, rather than dismissing it. The significance of the human element in comprehending and analysing characters cannot be overstated, given that these characters interact with other individuals and their surroundings (Seri Lanang Jaya Rohani 2013).

The present study aims to investigate the content of Malay comedy by means of a comparative analysis of the text's psychological elements. This will be accomplished through an established systematic procedure derived from Narrative Therapy combined with an evaluation of the theme of consideration vis-à-vis Glasser's Choice Theory. The present study intends to examine the Malay humour content through a systematic procedure based on Narrative Therapy and a comparison of the themes of consideration with Glasser's Choice Theory by utilising psychological elements. The mentioned problem statement has led to the initiation of this investigation.

The present study employs the Narrative Therapy approach as a procedural guide, which centres around the phenomenon of individual storytelling regarding life experiences. This approach serves as the foundation for adapting the comparative method utilised in this investigation. Notably, this psychotherapeutic intervention occurs in a collaborative exchange involving a practitioner of psychology and an individual connected to the subject or client. Within psychological therapeutic interventions, several forms of verbal communication therapy exist including cognitive behavioral therapy (CBT), interpersonal therapy, psychodynamic therapy/psychoanalysis, art therapy, and psychocounseling therapy. Narrative therapy affords individuals the opportunity to gain insight and recognition through an exploration of their personal character and lived experiences. The notion of narrative therapy was previously presented as a pragmatic approach to comprehending the cognitive processes of individuals (Brunner 1986; 2004).

Meanwhile, Theory of Choice is also adapted here. Choice Theory is a theoretical framework that elucidates human behaviour and motivation (Glasser, 1998; Wubbolding, 2011). The underlying tenet of this proposition posits that human behaviour emanates intrinsically from the individual rather than being imposed externally by external factors or circumstances beyond their jurisdiction. According to Choice Theory, human beings are motivated by five fundamental needs: love and social affiliation, power, autonomy, hedonism, and self-preservation or survival. The propelling force behind human conduct is informed by such requisites. The requisites of the subject matter are all-encompassing, universally inherent, and innate.

This work reflects the influence of William Glasser's Theory of Choice in 1998, as one of the factors influencing the discernment displayed therein. In 1984, Glasser conducted a study that built upon the work of William Powers (1973) concerning the function of the brain as a control system. According to Wubbolding (2011), Glasser amalgamated the notion of five fundamental exigencies or innate signals as the impetus for human conduct, culminating in the genesis of Control Theory. Over time, Glasser deemed it necessary to convey the tenets of his philosophy more precisely and, as such, opted to alter the appellation of his Choice Theory, a decision made in the year of 1998.

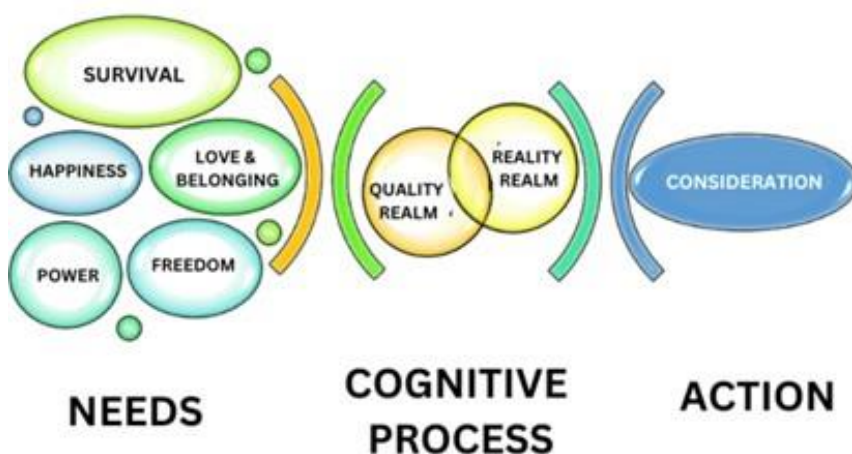


Figure 1 William Glasser's 1998 Choice Theory Framework  
Source : Author's Own Work

According to this particular theoretical framework, human behavior is fundamentally influenced by five fundamental necessities, namely love and affiliation, authority, autonomy, gratification, and survival. The fundamental requirements which humans must fulfill in order to sustain themselves and progress through life serve as major motivators for their behavior. Typically, human behavior is motivated by a set of 5 fundamental

needs: continuity of life (survival), love and belonging (sense of belonging), freedom, enjoyment and power (Justice 2003). However, since this paper focuses on power as reflected in Musang Berjanggut, other needs are being dropped and not discussed.

## Power

In accordance with this theory, it is stipulated that the capacity to exercise judgment and dictate courses of action is a prerequisite. This capacity can be comprehended as the aptitude to regulate an entity within its encompassing milieu. All decisions are autonomously rendered without any form of external influence or directive input.

## Study Text Material

This study presents an analysis of humorous Malay folk tale texts that demonstrate power as defining traits of humour. The comedic piece of Musang Berjanggut is among many of humorous literary materials that have been transmitted orally through the annals of history (Mohd Taib Osman, 1970). This manuscript is sourced from the compilation of Sir R. O. Winstedt and A. J. Sturrock, previously published by the Methodist Publishing House in Singapore in 1908. The narrative imbued with humorous (kecindan) features underwent republishing eleven times by Oxford University Press in 1963, and subsequently, a second edition was released, featuring a revised spelling by Publisher Fajar Bakti Sdn. Bhd. in 1970.

As per the compilation by Hassan Ahmad in 2007, titled "Cerita Jenaka Melayu", the narrative of Musang Berjanggut comprises a total of 43 distinct narrative trajectories, which have been identified and delineated by the author. As per Hassan Ahmad's compiled work, *Cerita Jenaka Melayu* (2007), the plot centres on Kamalul Arifin and his spouse, Dang Seri Arif Laksana, who are the primary personality constructs.

The account centers on Kamalul Arifin's discernment and individual traits as he embarks on a quest for a wise spouse. Dang Seri employed her ample wisdom in order to repel the malevolent designs of court attendants in the absence of her spouse. The inquiry arises regarding the factors that impact the conduct of characters and how it can be comprehended from a psychological standpoint. Consequently, a study must be undertaken to elucidate this through an objective approach, assess causation, and ultimately substantiate the tropes of comedic figures.

## RESEARCH METHODOLOGY

The pursuit to gain insight into the genuine circumstances leading to characters' actions, as well as the practical application of comprehending their psychology within their context, serves as the underlying approach within the research methodology. This investigation is of a qualitative nature. The present research employs an empirical approach in analysing various aspects of the study, specifically through the implementation of a data-driven methodology and rigorous systematic testing of an assortment of selectively chosen text. Subsequently, the data pertaining to protagonists' decision-making and environmental factors that influence such decisions has been extracted, paraphrased, and arranged in accordance with the narrative structure of the study. These descriptive data have been collated for the purpose of analysis and subsequent discussion.

## Data Description

In this study, the technique employed to depict textual data as primary data involves the implementation of a method known as text-narrative synthesis. The present discourse explicates the narrative synthesis method and delineates a structured and uniform data extraction procedure that facilitates the procurement of the essential variables required for the investigation from each chosen literary work. During the synthesis stage, the three aforementioned study texts will be integrated and intricately compared in order to verify their consistency and coherence.

The term "Text Synthesis Narrative" denotes a methodical approach to conducting systematic reviews that entails the amalgamation of results derived from numerous studies founded on textual sources. The present study employs a particular approach to condense and elucidate the dispersion of information extracted from the examined textual material. To operationalize the textual content analysis approach employed in this study, it is

necessary that the descriptive data be readily accessible for methodical analysis, contingent upon the study variables. Table 1 presents a comprehensive depiction of the four distinct steps that are deemed necessary to fully optimise the selected method. In this study, the narrative method employed for text synthesis (description) is comprised of a series of operational steps, which are outlined as follows:

Table 1 Descriptive Text Synthesis Narrative Method Procedure

Steps	Details
1	Identification of Research Factors
2	Story Plot Selection and Elimination
3	Data Extraction
4	Evaluation of Data Quality and Accuracy

Data Analysis Method

The practise of thematic analysis methodology is employed to conduct in-depth data analysis and derive significant interpretations thereof. This section elucidates the methodology adopted for the implementation of thematic analysis on the descriptive data at hand. The versatility and comprehensiveness of thematic analysis are further examined in research that employs diverse designs such as semi-structured interviews, focus group interviews, and other methods that involve direct engagement with participants (McArdle, McGale, & Gaffney, 2012). This is since the approach does not solely rely upon data collected through objective means, such as questionnaire surveys. Possible academic rewrite: Various types of data sources are appropriate for analysis, such as personal accounts, audio recordings, mass media coverage and comments or reports (Caulfield, 2020; Hall, Shearer, Thomson, Roderique-Davies, Mayer et al., 2012; Smith, Tomasone, Latimer-Cheung & Martin Ginis, 2015 ; Braun & Clarke, 2013).

It is not restrained by a predetermined sample size, yet it is capable of providing adequate descriptions and discernment of the emerging patterns or themes within the targeted dataset (Cedervall & Åberg, 2010). Henceforth, the data set obtained from the three prescribed study texts, initially arranged in accordance with the plot, shall be methodically categorised based on their distinguishing attributes and semantic significance through the utilisation of the thematic analytical approach (Braun & Clarke, 2013).

Thematic analysis is a robust method for analysing the various dimensions of human experience that pertain to a particular issue, as well as the underlying factors and processes that impact and shape such phenomena. The approach of thematic analysis in the realm of psychology proves to be a pliant and congenial method for investigating qualitative data while accommodating theoretical frameworks (Braun & Clarke, 2016). Writing process commences with an initial step of data conditioning, followed by coding, code expansion associated with relevant themes, revision, naming of themes, and finally culminating in the actual writing component.

This investigation aims to examine the psychological factors that have been outlined descriptively employing the deductive thematic analysis technique (Jack Caulfield, 2020). To conduct the present data analysis, it is imperative to meticulously observe and adhere to six (6) fundamental stages. Table 2 will provide a comprehensive overview delineating the application of the thematic analysis method within the domain of textual content analysis research. This study will provide a detailed account of the procedural steps involved in the methodology, accompanied by a specific comparison between the selected theoretical frameworks.

Table 2 : Step of Thematic Analysis Method Procedure

Step	Detail
1	Conditioning with study data
2	Creation of custom codes

3	Codes and Theme matching
4	Theme Suitability and Validity Check
5	Theme Distribution and Name Determination
6	Report Findings

Source : Author’s Own Work

In an effort to assess the aspect of consideration in research literature, a comparative analysis will be conducted with William Glasser's 1996 Choice Theory within the framework of psychological discipline. This study will compare the four crucial factors that are outlined in the aforementioned theory, with the descriptive data that has been obtained through the research. This study compares various factors including survival, love, sense of belonging, freedom, joy, and power.

## ANALYSIS AND DISCUSSION

The present externalisation procedure was efficacious in separating and extracting the determinants that promote the contemplation of characters, employing the Text Narrative Synthesis method with the support of Atlas Ti software. During the externalisation phase of the Narrative Therapy approach, various elements of concern are dissociated to pinpoint the autonomous variables of the investigation. The current investigation has organised the collected data within the domains of Glasser's Theory of Choice in order to accomplish the re-construct phase executed in Narrative Therapy. However, the present investigation will solely present the classification of general codes in accordance with power domains explicated in Glasser Choice Theory. The present study's depiction of the categorisation of general codes pertaining to the theme of power as an area of focus for the characters has been established through thorough examinations of the primary text *Musang Berjanggut*.

The present study endeavours to explicate the domain of power within its general context, wherein seven discrete codes have been comprehensively scrutinised. The salient codes encompass servitude, greatness, wealth, rank, obedience, and power. In order to further scrutinise the power domain breakdowns within sub domain.



Figure 2 Domain of power in influencing character judgment  
 Source : Author’s Own Work

The outcomes pertaining to the power domain can be observed and explicated comprehensively through illustrations of selected passages extracted from the research literature. The present discourse concerning findings is initiated by elucidating the fundamental constituents of rank, obedience, and power, followed by aspects of greatness, leadership, servitude, and wealth.

## a. Status

In the domain of power, the research reveals that status was recorded through the accumulation of 52 data collections. The aforementioned data indicates that Musang Berjanggut's written piece comprises a substantial total of 37 quotations. The present study ascertains that codes pertaining to status are the most commonly gathered. The designation pertains to an individual's position within the societal milieu. As previously elucidated, the social hierarchy of Malay society exhibits a distinct stratified structure. The Malay community is situated within a social system that prioritises interpersonal connections, which are structured hierarchically upon familial bonds, communal affiliations, and leadership entities (Seri Lanang Jaya Rohani et al. 2013).

*So his Majesty directed that Kamalul Arifin be summoned to one of his messengers; the messenger bowed, then went to find Kamalul Arifin. So the messenger went to his house to pay his respects. "How are you, Datuk?" reprimanded Kamalul Arifin. "I have come at the command of His Majesty who summoned you to the great hall." When Kamalul Arifin heard it, he got ready, acknowledged his wife, and left with Datuk Bentara. When he arrived at the great hall, Kamalul Arifin raised his ten fingers with palms closed together to greet the King, and sat in front of him.*

Instances of citation pertaining to general codes that were derived from the three study texts. This observation is congruent with earlier investigations that frequently elucidate the correlation between an individual's societal standing or rank and their degree of authority (Mohd Firdaus Che Yaacob dan Nasirin Abdullah 2017; Nang Naemah et al. 2015). Furthermore, the investigation of the social order's structure, which encompasses the courtly caste, is a prevalent area of analysis within classic works of literature. These works also explore the connections existing between the ruling class and the general populace (Mohamad Zuber et al. 2015)

The sub-domain pertaining to social status significantly impacts an individual's propensity to comply and yield to a person who holds a high position within their social stratum. Individuals at a higher level of the sociocultural hierarchy demonstrate a willingness to renounce their authority and position as a sign of honour and excellence through religious concepts. Due to the intimate nature of the human bond with the divine and the heightened perception of the distinction between the world and life that prevails in the afterlife, religious standing seems to hold a more elevated status than social hierarchy within Malay society.

Furthermore, the Malays still hold onto feudal values, and some of these values continue to persist. The feudal structure disintegrated with the dispersal of power among rulers, each forming various apexes of small hierarchical pyramids (Khalidah Khalid Ali 2022). The notion of elevating the worth of hierarchical status when entrusting one with certain duties and responsibilities is a cognitive mechanism that rationalises the conduct of an individual.

In the text of Musang Berjanggut, glimpses of data pertaining to the sub-domain of status can be observed. The manifestation of hierarchy within the governmental system of the state of Askalan Rum is distinctly demonstrated through the organisation of the characters' respective positions. The apex of the palace administration is occupied by the Sultan's esteemed position. Datuk Bentara, a person of seniority within the palace, demonstrates through his salutation of Kamalul Arifin that individuals holding the position of the King's daughter or adopted child have a higher social status.

The notion of status is further exemplified via certain linguistic expressions involving verbs as observed in the examined text.

*...my sovereign ordered me to be present at the great hall...*

The utilisation of the term "ordered (Titah)," which is synonymous with "instructed," serves to highlight the King's heightened level of rank and status in contrast to both dignitaries and persons of common standing. Aside from employing specialized language, the province of social hierarchy may furthermore be identified by the unique behaviors and protocols observed during encounters with the monarch. The following passage manifests a highly detailed and nuanced arrangement.



*Upon reaching the esteemed great hall, Kamalul Arifin humbly assumed a kneeled posture before the regal presence of the King, subsequently raising his fingers in a gesture of reverence and placing his palms together in a sign of utmost respect. Following this, he took his place situated in close proximity to the King's esteemed position.*

The exposition substantiates the notion that, in certain circumstances, especially in the context of the Musang Berjanggut manuscript, social status holds exceptional sway over the conduct, demeanour, and cogitative patterns of the Malay populace of the era in question. The characters in the investigated narrative regard linguistic civility, hereditary status, and the veneration of divine figures as highly esteemed qualities

## **b. Obedience**

Within the realm of power dynamics, the results indicate that the comprehensive framework for obedience documented information regarding compilations from Musang Berjanggut text. The study incorporates citations from a range of sources, with Musang Berjanggut's text that exhibiting 29 citations. The results of the investigation indicate that obedience represents the second most frequently documented code. Obedience may be characterised as the act of conforming to, adhering to, or abiding by an instruction, requirement, or rule.

*Paman then said, "Please let the young man enter this humbe abode." Then Kamalul Arifin said, "Yes, my father." So Kamalul Arifin went up to Paman's house and sat on the porch with all his utensils prepared by Paman's wife.*

The narrative portrays that within the societal constructs of Malay culture, there exists a significant correlation between the concepts of obedience and power. The concept of obedience frequently serves as a mutually reinforcing component of both power and leadership. The present study's results are congruent with Northouse's (2013) perspective, as evidenced in the investigation by Madiawati Mustaffa et al. (2020). Individuals who possess authority possess the aptitude to exert an impact on the convictions, mindsets, and behaviours of others.

Hence, aside from the absence of other options for deliberation, obedience may also manifest when the individual responsible for making decisions is privy to information and possesses an extensive understanding thereof. According to Kendra Cherry (2020), within the realm of social psychology, a significant proportion of individuals will comply with the directives of individuals who possess a designated role and corresponding level of authority. Aligned with the perspective of Thomas (2001), obedience pertains to the execution of directives or entreaties emanating from individuals occupying a higher rank within a social hierarchy. This finding supports the concept of power in metaphorical terms, which suggests that those in power are positioned above, while those below lack power. Therefore, individuals in lower positions must obey the instructions of those above (Azizah & Siti Noraini Hamzah 2024).

The present illustration evinces Kamalul Arifin's adherence to the directives of Paman upon his arrival at the latter's abode. Kamalul Arifin elected to comply with his uncle's summons to ascend to his unassuming abode due to the fact that the directives were issued by the host, who possesses dominion over his residence. Furthermore, Kamalul Arifin complied with the instructions given, as they were aligned with his requirement for lodging overnight. The concept of unambiguous adherence to unreserved agreement is demonstrated through the phrase "*.....All right, my father,*" as the parallelism between Paman's proposition and Kamalul Arifin's desires is explicated. This elucidates the third rationale for the character's obedience in the scrutinised literature, positing that an individual will comply with an authoritative directive without reservation if it aligns with their personal interests. The obedience factor can be understood as the propensity of human beings to heed, consent to, and execute recommendations and directives issued by persons whom they perceive as reliable and reputable.

## **c. Power / Authority**

Within the purview of the concept of authority, the results of the study indicate that the broader framework of authoritative codes captured a considerable corpus of information, totaling 33 datasets. The present study revealed that Musang Berjanggut's text contained 14 quotations. Based on research evidence, it can be concluded that an interdependent relationship exists between power and compliance, as well as other areas of power.

*Paman sat next to Kamalul Arifin, chewing on a betel leaf. So Kamalul Arifin shook his hand and kissed his uncle's hand, saying softly, "Come my father, I am a servant with great intentions and hope with great hope, low on a mountain, high is this servant's hope." If there is hope for the servant's father's kindness to the lowly and poor trade slave, if the servant asks to mend the leaky roof, the broken floor, to take the servant's father's wood and resin pounding. So, if the servant's father does not convey the servant's heart's desire, there will be long suffering to my heart that is longing with love."*

The research results derived from the Musang Berjanggut text reveal the significance of the authority factor in influencing the evaluation of characters. The narrative account described pertains to Kamalul Arifin's proposal to Paman's daughter for matrimony. The present excerpt elucidates how Kamalul Arifin adeptly made a polite request to Paman regarding his aspiration to wed Dang Seri Arif Laksana. Kamalul Arifin exhibits a keen awareness of the cultural and religious norms prevailing in Malay and Muslim society, wherein a father assumes the role of a guardian with the prerogative to arrange his daughter's marriage.

The present study yields the conclusion that the Malay humour examined documents both the favourable and detrimental aspects of character portrayal that are guided by the influence of power dynamics. The ability of a monarch to exercise authority has a significant impact on their ability to make sound judgements with respect to meeting both their personal requirements and the needs and interests of their subjects. Nonetheless, the evaluation of the populace may also be susceptible to the sway of the monarch's authority. In the other hands, a leadership style that practices a significant huge in autonomy gap will lead the followers to become accustomed to obeying instructions and remaining silent ().

#### **d. Greatness**

In the domain of power, the research reveals that the universal standard of excellence has yielded a notable array of observations, totaling 19 quotations within Musang Berjanggut's written work. The results of the investigation indicate that the possession of greatness by a character confers an advantage, enabling them to exert influence over their cognitive processes. The possession of this aptitude will enable an individual to exude a sense of credibility and command respect from those in their immediate surroundings.

*Then Dang Seri Arif Laksana said, "Please don't walk as the king ordered. when you can make a rag wall and shelves for our bed. Be patient and consider Allah Subhanahu wa Ta'ala's wealth over his servant; don't be angry with me or anyone who comes to this house, because I believe the King is trying to teach me something, because you are said not to want to marry a common woman, but a dignified lady. If this is the case, you should request that they leave so that they do not reveal our secret to the king."*

An array of intriguing discoveries was also observed in the documentation pertaining to the Musang Berjanggut text. The cognitive prowess exhibited by the protagonist, Dang Seri Arif Laksana, in discerning the non-verbal cues and conduct of fellow individuals served as the fundamental premise for prudent deliberation. The exemplary ideation of the woman prevented her spouse, Kamalul Arifin, from venturing into the forest, which posed a significant peril to his life, to locate Musang Berjanggut. The textual analysis of Musang Berjanggut reveals that the stratagems of the King were overcome by the inherent greatness of Dang Seri Arif Laksana. Kamalul Arifin's acquiescence to his wife's proposal has been attributed to her exceptional qualities, which have been acknowledged for a considerable period of time. The counsel of his spouse to exercise patience stems from his unwavering belief in the exalted nature of the Almighty, whose sovereignty extends over the manifestation of truth. These findings provide evidence that greatness can play a significant role in shaping the sphere of influence over the assessment of an individual's character. Confidence, trust, and dependence are predicated on the magnitude of prowess exhibited by the individuals concerned.

#### **e. Leadership**

In the domain of power, the study's results indicate that the overarching principles of effective leadership yielded a significant dataset consisting of 11 citations in Musang Berjanggut's script. The empirical evidence presented in the study indicates that leadership is a crucial skill that individuals of elevated social standing must possess, in tandem with its inherent role as a tool for exercising authority.

*But if you fail to obtain that woman, your father will undoubtedly kill you when you return to this country. Because you degraded the dignity of all women in the country and lied to the king's council, ministers and all.*

According to Muhamad Said Awang and Zulhamri Abdullah (2012), leaders are entrusted with numerous responsibilities and decisions, which entail the need to exercise sound judgement in their actions. The capacity of a leader to exercise sound judgement is contingent on their rational judgement as well as the depth of their knowledge and experiential aptitude, as argued by Kakabadse & Davis (2009) and Kakabadse (2009). Leadership is a pervasive feature of social hierarchies, manifesting at various levels, from familial to communal and national administration. Furthermore, democratic leadership and genuine equality foster a positive and rewarding environment. In contrast, influencer dominance creates a paradoxical dynamic, while multiple leadership, ineffective equality, and dominant leadership result in a scenario characterized by ritualistic punishment (Chunxiao Li, Lin Li, & Hongxu Liu, 2024).

Subsequently, presented in the following is a collection of discovered results derived from the thorough analysis of the Musang Berjanggut literary works. The present empirical evidence reveals that the degree of steadfastness exhibited in the leadership of the King has a discernible impact on the choices that are made. In the previous citation, the King imparted a stringent admonition to Kamalul Arifin in light of his aspiration to secure a dignified woman (esteemed, not common) to be his spouse. The reference made towards local women purported to be of inferior quality has resulted in a derogatory impact on the honour and prestige of esteemed women, as well as numerous territories within the jurisdiction of the monarch's governance. Evidently, the severe admonishment was issued as a consequence that looms should Kamalul Arifin fall short of accomplishing his objectives by refraining from marrying a woman of commendable traits.

The concept of leadership elucidates the leader's status as a revered figure within a given community. It is imperative to note that community leaders are reliant on the backing of their constituents and cannot operate independently (Mustaffa, Madiawati et al., 2020). The leader-follower dynamic explored within the analysed material significantly impacts the evaluations and choices of personalities affiliated with the common community. According to Ishak Mad Shah and Mastura Mahfar (2007), leaders possess the ability to exert significant influence on their followers, especially concerning decision-making and implementing changes aimed at enhancing their quality of life. In summation, leadership represents a skill set characterised by the ability to generate decisive, rational, and integrity-based decisions.

## CONCLUSION

The formulation pertaining to the power domain elicits considerable interest. The degree to which power is distributed across various factors suggests that social status plays a significant role in the process of arbitration. The interdependent concepts of obedience, power, and leadership demonstrate that the attitudes of the Malay populace have long been influenced by their compliance with governmental authority, which has persisted throughout history.

The phenomenon of power, particularly emanating from the feudal class, constitutes a psychological burden for the Malay community. This burden has been observed to be on the rise and has the potential to exert adverse effects on the rationality of the community unless suitably moderated. Findings indicate that power represents a psychological weight experienced by the Malay community. Status is a significant accomplishment that warrants careful consideration from various perspectives. The aforesaid domain holds the predominant sway over the discernment of the fictional individuals.

Besides, this adaptation approach also can be applied in future research in others areas of written texts. Extend research is needed to better understand the influences psychopathology within the chronic stress, burnout, perfectionism, competitive anxiety, poor sleep, negative attribution after failure, negative coping strategies , negative stress recovery strategies, career dissatisfaction, and contemplating retirement.

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