

## **In Search of Happiness in a Malay Hero's Life**

**Rahimah Hamdan**

Department of Malay Language  
Faculty of Modern Languages and Communication  
Universiti Putra Malaysia  
43400 UPM Serdang  
Selangor  
Malaysia

**Shaiful Bahri Md.Radzi**

School of Malay Language, Literature and Culture Studies  
Faculty of Social Sciences and Humanities  
Universiti Kebangsaan Malaysia  
43600 UKM Bangi  
Selangor  
Malaysia

### **Abstract**

*This paper discusses the value of the happiness enjoyed by a Malay hero, Hang Tuah, the famous 15<sup>th</sup> century warrior of the Melaka Empire. As a Malay hero, Hang Tuah was admired for his wisdom, prowess and strength. He was the epitome of the ideal Malay to his people, especially in his undivided devotion to the King of Melaka. His heroism and greatness as the Admiral of Melaka was evident when he was able to promote the reputation of Melaka, making it famous throughout the world. However, towards the end of his life, he was willing to forgo his fame as the Admiral of Melaka and abandon the king, to whom he owed his loyalty, in pursuit of his dream of genuine happiness in knowing and loving his Creator. Hang Tuah's action had a very great impact on the king of Melaka, until he also stepped down from the throne to follow after the action of Hang Tuah. It can be said that the absence of Hang Tuah to lead the attack against the Portuguese invasion in 1511 was the cause of the immense destruction of this Malay empire. One hypothesis that can be advanced is that the loss of Hang Tuah was most likely caused by an unbalanced happiness that led to his dissatisfaction with his life as the Admiral of Melaka. Based on this hypothesis, it can be suggested that Hang Tuah only possessed psychological rather than spiritual happiness during his time of service to the king of Melaka. Thus, a textual analysis of Hikayat Hang Tuah, as maintained by the renowned Malay scholar, Kassim Ahmad, will be conducted to identify the value of Hang Tuah's happiness based on the perspective of Syed Muhammad Naquib al-Attas. The findings of this study indicate that Hang Tuah did not find a balance between the temporal and the hereafter in his search for happiness (sa'adah).*

**Keywords:** Happy, Malay, psychological, spiritual, hero

### **1. Introduction**

The value of the happiness enjoyed by every human being is different and is influenced by many factors such as geographical space, culture and religion (Joshnanloo, 2012). For a warrior like Hang Tuah, who lived during the traditional era, happiness to him should go hand in hand with the world view, the horizon of expectation, the values and thinking as a Malay during that period (around the 14th to 15th century AD). Loyalty to the king was the most important element in the life of a Malay. The reigning monarch was regarded as 'the embodiment of God' and 'the Caliph of Allah' in the world, thus being the final endorsement of the concept of sovereignty, curse and treason in the relationship between the king and his people.

This concept of loyalty was very clearly shown by the Malay hero, Hang Tuah, in the epic masterpiece, *Hikayat Hang Tuah* (1997), which openly began with the phrase, "[...] This is the Epic of Hang Tuah, who was very faithful and highly devoted to his master" (*Hikayat Hang Tuah*, 1997:1). Indirectly, the preamble to this epic masterpiece states that for a Malay warrior, happiness means absolute loyalty and devotion to the ruler.

Several local and foreign scholars acknowledge the outstanding loyalty and heroism of Hang Tuah, to the extent that he has been hailed as the 'ideal icon' for his community. (Teeuw, 1965; Ismail Hamid, 1983; Muhammad Hj.Salleh, 1983; Shaharuddin Maaruf, 1984; Braginsky, 1990; M.Khalid Taib, 1993; Farish Noor, 2009). Ironically, in reviewing the *Hikayat Hang Tuah*, it was found that the loyalty shown by Hang Tuah did not last until the end of his life but ended at a crucial time when Melaka was in dire need of the dedication of this Malay hero. As a result, Melaka faced the Portuguese attack in 1511 AD without the expected support and involvement of the hero, Hang Tuah. This Malay hero 'vanished' at the moment when the city needed him the most. The hypothesis of this phenomenon is that Hang Tuah never found true happiness in his life, although he achieved glory and fame as the Admiral of the Malay Empire of Melaka. Accordingly, he was willing to set everything aside and forget about worldly matters in pursuit of true happiness for himself. Moving on from the above hypothesis, what is the happiness that was sought after by a Malay warrior of distinction like Hang Tuah? Did he find true happiness? Based on the Islamic perspective of happiness by Syed Naquib Al-Attas (1993) (hereinafter referred to as al-Attas), this paper will identify and define the 'happiness' that was sought and eventually found by Hang Tuah through his famous epic *Hikayat Hang Tuah*.

## 2. Happiness for a Malay Hero

'Heroes' are not born (like human beings) but are built (from a tradition that is passed down). This is because a 'hero' has a certain significant function and role to play in the society (Edmonson, 1971). The Malays have multiple hero personalities in their written tradition such as *Hikayat Seri Rama*, *Hikayat Amir Hamzah*, *Hikayat Muhammad Hanafiah*, *Hikayat Saif Dhu'l-Yazan* (or *Saiful Lizan*), *Hikayat Sama'un* and *Hikayat Raja Handak* (or *Khandak*) and so on. However, the only hero that was produced within the context of the Melaka Sultanate (15th century AD) and at the same time represented the government of the day was the hero, Hang Tuah, who was presented in the form of an epic genre (*Hikayat Hang Tuah*) and historical literature (*Sulalatus Salatin-Sejarah Melayu*) (Kassim Ahmad, 1975; M. Khalid Taib, 1993). Sulastrin Sutrisno (1983) was of the opinion that the author who composed *Hikayat Hang Tuah* attempted to weave a tale about a Malay character with its own structure grafted from various Malay conventions and traditions. Furthermore, the *Hikayat Hang Tuah* was not written to showcase the history of the reign of the Malay rulers, but to highlight their true Malay identity that was far superior to that of other human beings (Liaw, 1975), as expressed by A.Noor Farish (2009:234) on the need for heroes in the community that:

"[...] one cannot imagine a nation without a common corpus of legends and lore, a common depository of the collective wishes and aspirations of the community set to poetry or prose. [...] Nations need tales, epics and fables to glue them together, and to give the members of such nations a common compass, a heading, a beacon to follow and admire'.

An examination of the *Hikayat Hang Tuah* (1997) revealed that there were many episodes that reflected the greatness and grandeur of Hang Tuah as a Malay hero such that the name of Melaka was promoted to all corners of the world. However, it is very confusing that despite all that greatness, Hang Tuah ended his struggle as a Malay hero with an action that was very antithesis when he willingly 'threw away' and immediately forgot about worldly matters as in the passage below:

'So the Admiral stayed on the hill with his teacher. The Admiral's teacher was a true Gujarati; he had gone on a pilgrimage. On his return from his pilgrimage he went to Banda Aceh, and made his way to Melaka; so it was that he became the Admiral's teacher. Thus it was that the sheikh and the Admiral were staying on Bukit Jugara, diligently studying the commands of Allah day and night, while no longer did the Admiral think about worldly matters, other than his duties to Allah alone' (*Hikayat Hang Tuah*, 1997: 541).

From Hang Tuah's actions it can be assumed that he did not seem to have attained maximum satisfaction and happiness throughout his life as the greatest warrior of Melaka. This is contrary to the tales of other epic heroes of the world such as *Gilgamesh* (Sumerian epic), *Beowulf* (Anglo-Saxon epic) and *Ramayana* (Indian epic) [to name a few], who ended their lives happily or died with pride as heroes.

Instead, Hang Tuah ended by being a disappointment to the city-state of Melaka when their hoped-for hero was willing to abandon all, including the ruler of Melaka, to whom he owed his allegiance, as well as his responsibility to defend the city against the attack of the Portuguese, as follows:

'Thus, in the silence of the night, when they were fast asleep, the captain ordered all his sailors to mount an attack with guns ablaze from midnight until sunrise [...] And the people of Melaka were taken by surprise and the city was in chaos, thousands were dead and wounded by shellfire [...] The Admiral remained in seclusion on the hill in Tanjung Jugara, nor was it ever mentioned again, whether he died or simply vanished, no one knows, except for Allah the Almighty who knows all; no rumours were even heard by anyone' (*Hikayat Hang Tuah*, 1997:545-546).

Furthermore, Hang Tuah's action in leaving the palace seems to symbolize a breaking of ties with the natural world, not to mention a willingness to humble himself to become the leader of aborigines in the forest at the end of his life as recorded in the *Hikayat Hang Tuah* (1997:548), namely, '[...] the people said Tun Tuah is at the upper Perak River, he reigns as ruler of the jungle people'. Therefore, it is hoped that by applying the Islamic perspective of happiness according to al-Attas (1993), the contradictory behavior of Hang Tuah at the end of his life can be justified.

### 3. Islamic Happiness According to Al-Attas

Western intellectuals have various definitions for human happiness. For example, Diener (1984) defined happiness or 'subjective well-being' (SWB) as a balance between positive and negative effects within human beings with high levels of life satisfaction. Barrett (2005) was of the opinion that there are two types of 'happiness' in the study of human emotions, namely happiness while having fun (excitement), which is obtained when one is young. Meanwhile, happiness was defined by Owen (2002:5) as. '[...] in the anticipation of the fulfilment of a desire'.

According to the West, happiness is centred more on the Aristotle perspective which focuses on *hedonic* and *eudaimonic* aspects (Delle Fave et al., 2011). *Hedonic* is related to hedonism, that is, an ethical position which states that pleasure (desire) (pleasure and positive feeling) is the pinnacle of happiness in the life of a human being, while *eudaimonic* is happiness that is based on an appreciation of values and skills towards positive functions (Keyes and Annas, 2009). However, Al-Attas (1993) stated that 'happiness' in the Western world is dominated more by secularism, which has been dragged along into it together with moral and political crises. At one level, 'happiness' for the Western world has nothing to do with ethical values. Al-Attas called this 'the modern conception of happiness', which assesses 'happiness' the same way as pagan societies did (al-Attas 1993).

It is clear that the Western concept of 'happiness' does not emphasize the spiritual aspect of human life while it differs from the Islamic perspective that favours a 'balance' between material and spiritual entities in the pursuit of happiness (al-Attas, 1993; Amer Al-Roubaie, 2010; Al-Seheel, 2011; Joshanloo, 2012). Western culture associates religion as one element in a culture where religious values will change in line with the modernization achieved by the society, whereas culture in Islam derives its meaning from the religion itself without being influenced by other elements (Amer Al-Roubaie, 2010). Islam defines the happiness that is sought by every Muslim as a genuine happiness of always being connected to the Creator (al-Attas, 1993). That happiness will bring peace to mind and spirit as well as produce well-being in life because true happiness is not measured by worldly wealth (material) but by the richness of the soul (spiritual) that always thinks of Allah swt (*al Quran* 13:28). This is aptly known in Islam as '*ad-Din*', i.e. submission to Allah as a token of gratitude for His blessings received from the moment of the creation of man until the end of life in this world (al-Attas, 1993).

Al-Attas (1993) was of the opinion that in Islam there are two aspects that contribute to happiness in man, i.e. the possession of knowledge and virtues. This is because it is through knowledge of the Quran and Hadith that humans are able to know their Creator. Knowing and loving the Creator will lead to an understanding of the fact that man was created to be the caliphs of Allah (swt), thus producing the peace and happiness so desperately sought. The Quran describes the various spiritual elements of the human being i.e. the heart (*qalb*), soul (*nafs*), intellect (*aql*) and life (*ruh*), which need to be trained in knowledge, faith and noble deeds as found in *al-Baqarah* (2:248), *al-Taubah* (9:26-40), *al-Fath* (48:4), *al-Qiyamah* (75:2), *al-Fajr* (89:27) as well as *Yusuf* (12:53) [just to mention a few chapters]. If these elements cannot be controlled to the extent that the influence of the devil is allowed to come in, then directly man has lowered himself to be worse than the animals.

For this reason knowledge is of the utmost importance for Muslims because it will lead to noble deeds that will bring happiness to a Muslim.

Islam also calls on its followers to gain happiness not just in this world but in the hereafter. As mentioned in *Al-An'am* (6:32) of the Quran, "And is not life (called) but a game that is useless and mere amusement: and verily the Hereafter is better for those who fear Him. Therefore, don't you want to think?" What more the world-view from the perspective of Islam does not separate the two because the reward of Allah (swt) on the Day of Judgment (the hereafter) depends on what has been practised in life (the world). Indirectly, every man will be judged in the hereafter according to his sins and merits, his good and evil deeds that cover all that he practised in this world. This means that the search for the ultimate happiness (*sa'ādah*) that should be possessed by Muslim individuals must be linked to the two dimensions of life, i.e. life in the hereafter (*ukhrawiyyah*) and life in the natural world (*dunyawiyah*). This is not to say that the people should squander their lives in the world by simply pursuing the hereafter. The *Al Quran* itself provides guidance on the meaning of 'happiness' for mankind in both worlds (the natural and the hereafter) through the attainment of '*al-falah*', which is well-being or success that reflects the performance of good and righteous deeds. The verse in surah Al-Mukminun (23:1) that, "Successful indeed are those who believe', means that to attain success, an individual must know his Creator. Therefore, the two levels of happiness according to al-Attas (1993) that will be used in this study as the main direction for the Muslim are:

1. 'Psychological' (worldly in nature, and can be categorized as feelings and emotions. Obtained when wants and needs are met through the adoption of noble values).
2. 'Spiritual' (permanent in nature, a conscious experience, forms the basis of a temporary earthly life, the assessment of noble behavior and activities that lead to knowledge of Allah).

The second level (spiritual) is obtained in relation to the first level (psychological). To attain the second level of happiness (spiritual) is the highest satisfaction in the form of 'worship' in describing one's love for Allah, as mentioned by Amer Al-Roubaie (2010:345) that :

'Professor al-Attas identifies two levels of happiness, one being psychological, representing a terminal state, and the other is spiritual or permanent, representing the knowledge of God. It is only the state of peace and tranquillity of the heart as defined by the knowledge of God that allows man to achieve true happiness'.

#### **4. Psychological Happiness (Human Feelings and Emotions)**

Al-Attas (1993) believes that 'psychological' happiness is worldly and reflects feelings and emotions that arise when wants and needs are attained through noble values. For the traditional Malay society, their happiness, as citizens or 'servants of the king', is to be able to serve the king or to do whatever they can to bring joy to their king. The joy of the king signifies the happiness of the people. In studying the hero, Hang Tuah, in the epic Malay masterpiece, *Hikayat Hang Tuah*, we find several episodes in the text that describe the 'psychological' happiness experienced by Hang Tuah through a series of successes as a Malay warrior who was extremely loyal to his master. The undivided loyalty of the Malay warrior is vital in ensuring a sound relationship between the king and the people. This is very much in accordance with the introduction in the *Hikayat Hang Tuah* on the importance of being of service to the king, "This is the tale of Hang Tuah, who was very faithful and highly devoted to his master," (Kassim Ahmad, 1997:3). This statement proves that only loyalty to the ruler (king) can give happiness to a Malay individual, more so in a traditional society that upholds the monarchy, where the king is considered as the 'Caliph of Allah on this earth'. For example, this hero's emotions and feelings of happiness were portrayed when he succeeded together with his four friends (Hang Jebat, Hang Kasturi, Hang Lekir, and Hang Lekiu) in saving the Bendahara of Melaka from being attacked by people who were on a rampage, while all the officers escorting the Bendahara fled in a bid to save themselves. This success had a great impact on the future of Hang Tuah and his friends because this marked their starting point as Malay warriors of Melaka, as mentioned in the excerpt below:

'Then the Bendahara said to the five men, "Yes, my sons, His Majesty inquired two or three times about those who went on the rampage. Who were those who defended the Bendahara and who abandoned him. But no one answered His Majesty. So the Royal Temenggung Sarwa brought before His Majesty all those who ran away and those who fought. On hearing what the Temenggung had to say, His Majesty smiled and was also angry. When everything was over, His Majesty said that he wanted you, my five sons, to be his officers (*Hikayat Hang Tuah*, 1997:40-41).

Hang Tuah's happiness as a commander in Melaka became even more apparent when he was given the honour of accompanying the sultan's proposal entourage to Majapahit. Here, Hang Tuah managed to uphold the dignity of the Sultan of Melaka by successfully defeating the famous Majapahit warrior (Taming Sari) and acquiring his sacred kris. Hang Tuah also accompanied the entourage until their safe arrival back in Melaka.

Hang Tuah was happy when he managed to tame the Sultan's swift horses, which no other individual had succeeded in doing. Although this was a very dangerous task, Hang Tuah was willing to do it at the risk of his own life because of his undivided loyalty to the king. This was because the king's joy brought happiness to him as a warrior of Melaka, as mentioned in the following excerpt:

'Then said the king, "O all you masters and officers, who can ride this horse? Ride whichever horse, so that we can see how fast it can run." Then one by one they said, "We are not used to riding these swift horses, it's not easy to ride them." On hearing what the officers and masters had to say, the king turned to the Admiral. Then the king said, "O Admiral, can you ride this horse?" Then the Admiral said, "Your Majesty, why should I be afraid of riding this horse, is there a commander who doesn't know how to ride a horse and an elephant? What is the use of being a commander then? [...], then the king said with a smile, "O Admiral, quickly mount this horse, we want to see it.' (*Hikayat Hang Tuah*, 1997:261)

Hang Tuah's happiness was more obvious when he was called to serve as a diplomat of the Melaka government to the East and the West. Initially he was sent to the Indian continent, given the close cultural and historical ties between both these city states. Hang Tuah successfully defeated an Indian warrior and this had a direct impact on the strength and greatness of Melaka. Hang Tuah was then sent to China. By using his wisdom in the water spinach eating episodes, Hang Tuah was able to see the face of the Emperor of China, something that is considered taboo by the people of China. This episode indirectly reflected that the wisdom of the ruler of Melaka was superior to that of the Emperor of China, who reigned over a vast territory at that time. Furthermore, it gave happiness to the sovereign ruler of Melaka to have such a great hero such as Hang Tuah. Once again, Hang Tuah would have felt joy over the success of his mission in introducing and promoting the dignity of the king of Melaka to the outside world.

The hero, Hang Tuah, was also sent to Siam to bring back the best species of elephants to Melaka. He was also sent to Selan (Ceylon) to obtain gemstones for the daughter of Raden Mas Ayu. Furthermore, Hang Tuah was selected as Melaka's diplomat to Rome by Egypt to acquire weapons and war equipment to prepare Melaka to oppose the Portuguese. These were the adventures of Hang Tuah, which reflect his loyalty to the king through his successful performance of his duties as the Malay Admiral of Melaka. This directly reflected the greatness of the king of Melaka in the eyes of the world. The joy of the ruler of Melaka in seeing the achievement of one success after another by Hang Tuah in bringing fame to the name of Melaka also brought ultimate satisfaction to Hang Tuah. Although historically, the relationship between Siam and Melaka was not that good during that era, the author of *Hikayat Hang Tuah* had the specific intention of restoring the dignity of the Malays, as in the excerpt below:

'The ruler's munificence is somewhat odd, to say the least, for we know that Melaka and Siam (Ayutthaya) were not on the best of terms at the time: Ayutthaya entertained ambitions of political dominion over Melaka that were thwarted only by the intervention of China (which sided with Melaka thanks to the annual tributes that were paid to the Chinese emperor by successive Melaka sultans). Just how and why Raja Phra Chao would consent to sending forty elephants to Melaka is anyone's guess, and the *Hikayat* remains silent on the nature of Melakan-Ayutthaya diplomatic relations then' (Farish Noor, 2009:259).

### 5. *Spiritual Happiness*

Hang Tuah's spiritual happiness is not that apparent in the *Hikayat Hang Tuah*. It merely mentioned that he performed the hajj in the Holy Land of Mecca while on his way to the Land of Rome (Turkey) to acquire sophisticated weapons to fight against the Portuguese. It described the happiness experienced by Hang Tuah and Maharaja Setia of having their souls purified while on the way to the Holy Land of Mecca. This was the spiritual bliss experienced by Hang Tuah as shown in the *Hikayat Hang Tuah*, which indicated the existence of a spiritual bond between the slave and his Creator, even though it was not described clearly as the emotional happiness of a slave of Allah when Hang Tuah performed his worship in the House of God by mentioning some of the pillars of the Hajj that he fulfilled, as in the excerpt below:

'Having completed performing his obligations, he went down to Mina to hurl the stones named Jamratul Aqabah, Jamratul Wusta and Jamratul Ula. After that, he offered a sacrifice. Then the Admiral and Maharaja Setia shaved. Thus they completed all the obligations of the hajj and the umrah. [...] The next day, they entered the Kaabah to pray and then kissed the stone known as the Black Stone. Having done that, they then went out with all the rest of the people and walked round the Kaabah to perform that obligation' (*Hikayat Hang Tuah*, 1997:500).

Hang Tuah's journey to Egypt also marked his spiritual odyssey of wonderment over the creation of Allah, particularly the swiftness of the waters of the River Nile, as in this excerpt:

'Then the Admiral said, "O helmsman, redirect this ship (*Mendam Berahi*) towards the land of Egypt, as I wish to stop by a day or two to see the wealth of Allah *Subhana wa Ta'ala* here and to drink the water from the Nile River, because it is rumoured that the water of this river in Egypt that flows from upstream comes from heaven itself.'" (*Hikayat Hang Tuah*, 1997:501).

Hang Tuah's adventure that really tested him and caused him to realize that he was missing true happiness in his life as a Malay-Muslim was the episode of his journey to the underworld. The king of Melaka was very interested in knowing about life in the underworld. Hang Tuah willingly accepted the task without realizing the implications of his actions to himself. Indeed, Allah is All Loving and Caring. The task which was initially meant just to fulfill the demands of the king ultimately had a very great impact on Hang Tuah and his king. That experience caused them to discover the true nature of life in this world and to discover the genuine happiness of knowing the Creator and loving Him, as in the following excerpt:

'[...] then the king asked that the lid of the coffin be opened. Then His Majesty saw the naked body of the Admiral. [...] Then the king said, "O Admiral, where is the cloth that was used to wrap your body?" Then the Admiral said, "*Daulat Tuanku*, the sound of the people's feet rang out when they had taken about seven steps, and then there were two huge volcanoes that spouted fire onto my body," [...] these sounds were heard while the Admiral was being buried. Thereupon, His Majesty thought long and hard, and repented.' (*Hikayat Hang Tuah*, 1997:539)

The experience of his journey to the underworld made Hang Tuah realize that all the while he had been too concerned with matters of the world while paying little attention to the hereafter. For Hang Tuah, it was no longer useful for him to continue serving as a warrior of Melaka while ignoring his true responsibility to his God. Eventually, he found everlasting happiness by retreating to Bukit Jugara to gain knowledge about the religion from a Gujarati Sheikh, as stated below:

'Thus it was that the sheikh and the Admiral were staying on Bukit Jugara, diligently studying the commands of Allah day and night, while no longer did the Admiral think about worldly matters, other than his duties to Allah alone' (*Hikayat Hang Tuah*, 1997:541)

## 6. *Hang Tuah's Balance of Happiness*

According to Al-Attas (1993) the Islamic perspective of happiness (*sa'adah*) connects two realms, the natural world (*dunyawiyyah*) and the hereafter (*ukhrawiyyah*). However, the happiness that was found by the Malay hero, Hang Tuah, only hinged on his loyalty as a servant of the king, his excellence in carrying out his responsibilities as the Admiral of Melaka as well as his ability to make Melaka famous throughout the world through his travels from the East to the West. This means that all the while Hang Tuah was focusing on temporal happiness, but in the end he found genuine happiness (spiritual) during his journey to the underworld which changed his whole life.

Undoubtedly, Hang Tuah lived in a society that upheld the king as the sovereign ruler, who should be respected and obeyed as the Shadow of God and the Caliph of Allah. But the conventions of a traditional age that adhered to the concept of sovereignty, curses and treason caused Hang Tuah to focus his whole struggle on fighting for the king and his people, and not for the religion. This is consistent with the ethics prevalent during that traditional period which could be seen in the following elements as given below:

1. Only the government or the palace has the authority to determine what is good or bad (ethics is something that is relativistic and non-objective).
2. Advice from religious members may or may not be sought, even though they may be present within palace circles.
7. The actions of the ruling class cannot be questioned. This is because of the treaty or agreement between the ruling class (the ruler) and the ruled (the people).

8. The skills of the warriors or the strength of the army determine who is right and who is wrong as often the leading warriors take part in symbolic battles between two governments or dynasties.
9. No reference is made to the law of Allah or to religious guidelines at the beginning of an action or behavior. Reference is mostly made to the law of Allah after being caught in the act. Remorse is marked by abdication from the throne or by becoming a mystic (M.Khalid Taib, 1993:18-19).

It is clear that Hang Tuah was only a hero for the traditional society affected by the conflict of a fading identity as a consequence of Western colonialism. Traditional conventions constrained him to balance the happiness (secular and religious) to be sought by him. Yet ironically, Hang Tuah, whose fame as a skilled Malay hero of Melaka was known as far as Rome, lived out his old age as the leader of a group of aborigines, who were a despised class of primitive and uncivilized people. Their presence in the traditional society was illustrated as being inferior to the masses, more so as they were often captured to be made into slaves, as stated in the Malay Laws such as the *Hukum Kanun Melaka* and *Undang-undang 99 Perak* (Abu Hassan Sham and Mariyam Salim, 1995). In fact, W. E. Maxwell also introduced the *Law Relating to Slavery* to address the problem of slavery in Malaya, where he stated that the slaves at the lowest rung of society were the natives or aborigines. (Abu Hassan Sham and Mariyam Salim, 1995; Likosky, 2002). It can be said that the author of the *Hikayat Hang Tuah* seems to want to punish Hang Tuah over his disappointment with the fall of Melaka to the Portuguese by placing the Malay hero at the lowest rung of society.

### 7. Conclusion

Happiness for Hang Tuah was only worldly in nature due to the conventions of that era which stemmed from the belief that the king held absolute power. The struggle for his race overcame all else so that very little of the spirit of Islam was embedded in his struggle. It can be concluded that by using the Islamic perspective of happiness according to Al-Attas with regard to Hang Tuah's journey through life, we find that this eminent Malay hero did not find the balance in his search for happiness (*sa'adah*) in his life. The proof is that he discovered more psychological happiness compared to spiritual happiness. Hang Tuah realized that the psychological happiness that he had discovered all along could not lead him towards knowing and loving his Creator. Eventually, he had to forget the things of the world, even at the most crucial time when his presence was needed to save Melaka from being colonized by the Portuguese in the 15th century AD. Finally, Hang Tuah found spiritual happiness by going into seclusion on Mount Jugara after his experience in the underworld, but sadly, that happiness only occurred towards the end of his life's journey. What is even sadder is that the status of this eminent Malay hero's happiness (in the world and the hereafter) was once again in doubt when the author condemned Hang Tuah (due to the destruction of Melaka) for living out the remainder of his life as the leader of an aborigine community, who occupied the lowest rung in the society, in the forest in Perak, far from any advancement of knowledge of the world and the hereafter.

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