



The research on identification of moral values in malay folklore as a learning and teaching medium among students at University Malaysia Kelantan through the quizz application

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Abstract

Malay folklore is a form of oral transmission that is conveyed through speech. Every speech that is thrown aims to give advice or a lesson to the younger generation so that they don't forget local cultural customs. This study was carried out to identify and analyze the moral values in the folklore as a learning and teaching medium among students at the University Malaysia Kelantan. This study limits a folklore titled Man Kumis Pembuka Lundang to examine aspects of moral values. Therefore, this study uses a qualitative design based on library, field and questionnaire methods. This study also uses the Quizziz application to obtain authentic data. As a result, this study found that moral values exist through Malay folklore used to educate noble morals among teenagers.

Keywords: Moral values, folklore, education, quizziz, teaching, learning

Introduction

Folklore is one of the traditional Malay literature that is literature for the common people. According to Abu Bakar Hamid (1976) ^[1], Malay folklore is a transmission of stories from mouth to mouth in the local community. This story is passed down from generation to generation. Every presentation has a mandate or message to shape the identity of young people. This statement is supported by Low Kok On (2014) who defines folklore as the result of creative works produced by the Malay community to convey lessons through an oral story. Every creative result that is processed will be used as a medium of entertainment for the local community. Therefore, every preparation of folklore has an implicit meaning to convey to the community. However, Moral values are a form of human habit to maintain mutual decency, especially in their respective communities. According to Fatimah Md Yasin (1990) ^[2], moral values are seen as the polite attitude of humans in appreciating the actions of others. Every award given will trigger a harmonious relationship among the local community. Therefore, moral values are seen as a form of reflection that describes the nobility of the human heart in taking any appropriate action.

Literature Review

There are a number of past studies collected to examine and identify gaps that occur so that there is no duplication of aspects of the study. This process is done to observe the initial stage to ensure that the aspect of moral values is a new aspect in the field of Malay literature. Among the studies examined is the Continuity of the Cultural Heritage of the East Coast Malay Community in Folklore for Children by Siti Zuhaidah Zakeria & Nik Rafidah Nik Muhamad Affendi (2016) ^[9]. This study shows folklore as a medium to convey the various cultures of the Malay community to the public. This study aims to identify and analyze cultural elements in folklore for children. Next, the text of the Collection of 366 Folklore in Malaysia maintained by Aripin Said & Othman Puteh was used as research material. As a result, this study found that cultural elements in folklore can be used as an educational medium in addition to shaping children's positive personality.

Next, scholar Mohd Firdaus Che Yaacob (2018) ^[7] in a study titled *Pure Values in Oral Narratives in the Pengkalan Datu River Basin, Kelantan: A Study of Malay Methodology* shows folklore as a medium of education for children in applying the identity of the Malay community. Accordingly, this study was carried out to identify and analyze the pure values in folklore in Pengkalan Datu River Basin, Kelantan. Pure values in this study are analyzed using the theory of the Malay Methodology. As a result, this study found that folklore that contains noble values can be used as a guide to the local community to form a noble personality.

In addition, a study titled *From Print to Digital: Reconstruction of Folklore in Malaysia* by Rosmani Omar *et al.* (2019) ^[8]. This study focuses on aspects of transformation that discuss the extent to which the transformation of the presentation of folklore in Malaysia is in accordance with the development of technology. Following that, this study has identified and discussed the transition from print to digital medium in Malaysian folklore. In addition, this study has used a reconstruction approach to strengthen the analysis of the study. The findings of the study clearly show that folklore in Malaysia are able to develop in line with the current technological development because they are presented in digital form.

In conclusion, previous studies seem to have discussed Malay folklore in Malaysia. However, previous studies still have gaps from the aspect of moral values. This is due to previous scholars focusing more on aspects of pure values, digitization and culture than moral values. Therefore, the aspect of moral values is increasingly explored by scholars in the field of Malay literature. Following that, this study was carried out to uphold the moral values in Malay folklore while maintaining the identity and decency of the community.

Limitations of the Study

This study is limited to examine the moral value in the folklore titled *Man Kumis Pembuka Lundang*. This folklore is obtained from the results of an interview with the storytellers namely Mohamad Long Razali Mohamad Nom in Kampung Lundang, Kota Bharu, Kelantan. In addition, this study conducted a questionnaire using the Quizziz application to study the moral values in folklore. The researcher has taken a total of 32 students from Universiti Malaysia Kelantan, Kelantan, Malaysia as randomly selected respondents. These students are students in the Methodology program. Every data obtained has been systematically examined in order to obtain results that are in line with the objectives of the study.

Research methodology

In terms of methodology, this study uses a qualitative design based on library, field and questionnaire methods. The library method includes the process of researching scientific materials as an initial reference. The library method allows the researcher to understand the concept of folklore and moral values. Scientific materials are obtained from the University of Malaysia Kelantan Library, the Kelantan State Public Library and the Kelantan State Archives.

Next, the researcher used field methods to collect research data. The researcher collected folklore in Kota Bharu, Kelantan through interviews with a storytellers. The researcher interviewed Mr. Mohamad Long Razali Mohamad Nom in Lundang Village, Kota Bharu, Kelantan. The researcher met Mr Mohamad Long Razali Mohamad Nom on

15 September 2020 at exactly 10am. The researcher used audio and video recordings to obtain data systematically.

In addition, the researcher also used the questionnaire method to obtain quality research results. The researcher used the Quizziz application as a tool for measuring the understanding of complex folklore. The researcher used 32 students from University of Malaysia Kelantan in the field of Methodology as respondents. Through the Quizziz application, researchers have included as many as twenty questions that focus on moral values in folklore. As a result, students are able to appreciate and understand moral values transparently in the presentation of folklore.

Analysis Study

This study will analyze moral values through the presentation of the folklore *Man Kumis Pembuka Lundang* in Kota Bharu, Kelantan. Among the moral values analyzed are humility, cooperation and compassion. Therefore, this study will analyze the moral value in the folklore *Man Kumis Pembuka Lundang* on the education of students at University of Malaysia Kelantan.

Moral Value Through Cooperation

According to Jumali Selamat (2001) ^[4], the attitude of cooperation is the action of the community or people who are willing to do something together in order to maintain the well-being and welfare of each member. This attitude covers the willingness of a human being to discuss, negotiate and deliberate in order to reach a consensus in a task. This cooperative attitude can be examined in the story *Man Kumis Pembuka Lundang*. This cooperative attitude is explained in detail as below:

Quote 1

One day, Man Kumis called the people of his village. They discussed to coordinate trading activities at the port. Man Kumis has suggested that trading activities be led by someone who is trusted.

(Mohamad Long Razali Mohamad Nom, 2020)

The above passage tells about a king named Man Kumis. Man Kumis is a magnate who once served the King of Kelantan in the past, especially in the field of conquest. After resigning, Man Kumis opened a village named Lundang. In Lundang Village, Man Kumis and the villagers have discussed together to develop the village. Through the discussion, Man Kumis and the residents agreed to coordinate the trading system in the village. Following that, Lundang's Village trade system became more organized and systematic.

According to Hashim Musa (2010) ^[3], the attitude of cooperation involves discussions to reach a decision together by each member of a community or group. Therefore, this study can summarize the attitude of cooperation is the spirit of unity that exists in the community can be seen through activities done together.

Moral Value Through Humility

Humility is a value that teaches people to be modest and not arrogant in living life. This is to form a society that respects each other and has noble behavior towards each other (Mohd Firdaus Che Yaacob, 2018) ^[7]. Humility is important to the Muslim community to create harmony and harmony in a community. The value of humility can be seen in a Malay folklore titled *Man Kumis Pembuka Lundang* as below:

Quote 2

Man Kumis has requested His Highness Long Yunus Sulaiman to travel to calm himself down for a while. Man Kumis's request was approved by His Majesty because Man Kumis's devotion and service to the state was very great.

(Mohamad Long Razali Mohamad Nom, 2020)

Through the quote above, humility can be seen in the character of Man Kumis. Man Kumis is a royal official who is assigned to keep the peace of the state. When the war was over, Man Kumis saw a dead body lying stiffly. Man Kumis felt sympathy for the plight of innocent people forced to go through the twists and turns during war. Man Kumis sees children who have lost parents and people who have lost limbs. This caused Man Kumis to feel unable to fight again. Therefore, Man Kumis met the King of Kelantan and told him that he wanted to resign because he was not willing to see the suffering of the people. The King of Kelantan gave permission to Man Kumis because he had given many services to the state. His humble attitude was clearly seen when Man Kumis asked for permission from the King of Kelantan before doing any action.

According to Abu Bakar Hamid (1976)^[1], humility is a noble thing that a person does. This is because the action shows that a human being is very kind to the community around him. Therefore, humility can be concluded about the goodness of heart that must exist in human beings. This educates people not to be proud of fellow creatures while also being able to bring brotherhood among communities.

Moral Value Through Compassion

Compassion is defined as a feeling of sadness or failure that

arises in the human heart when seeing the suffering of others. This awakens the human spirit and is ready to help those around him (Fatimah Md Yasin, 1990)^[2]. Compassion covers emotional effects on a person such as sad emotions. This emotion gives a human desire to help people in distress. Compassion can be seen in the title of the story *Man Kumis Pembuka Lundang* as in the quote below:

Quote 3

Man Kumis succeeded once again in defeating the opponent's strategy with the strength of the fighting spirit of the troops under his auspices. When Man Kumis saw the corpses lying around after the war was over, he felt compassion for the plight of the common people.

(Mohamad Long Razali Mohamad Nom, 2020)

Based on the quote above, compassion can be seen in the character of Man Kumis. Man Kumis is a Kelantan state official. Man Kumis was assigned to defend the state of Kelantan. The war strategy organized by Man Kumis succeeded in defeating the enemy. However, Man Kumis did not feel happy because he was saddened by the suffering of the common people throughout the war. The sadness of Man Kumis caused him to retreat from the battlefield. Man Kumis roamed and opened new settlements for war victims. The action of Man Kumis aims to give encouragement to war victims who have given up hope. The series, the victims of the war are able to live a better life.

According to, who is of the view that compassion is an outburst of deep love after seeing the suffering of others. This results in someone acting to help those in distress. A person who is concerned about suffering and hardship will have a sad feeling if he is not able to give proper help.

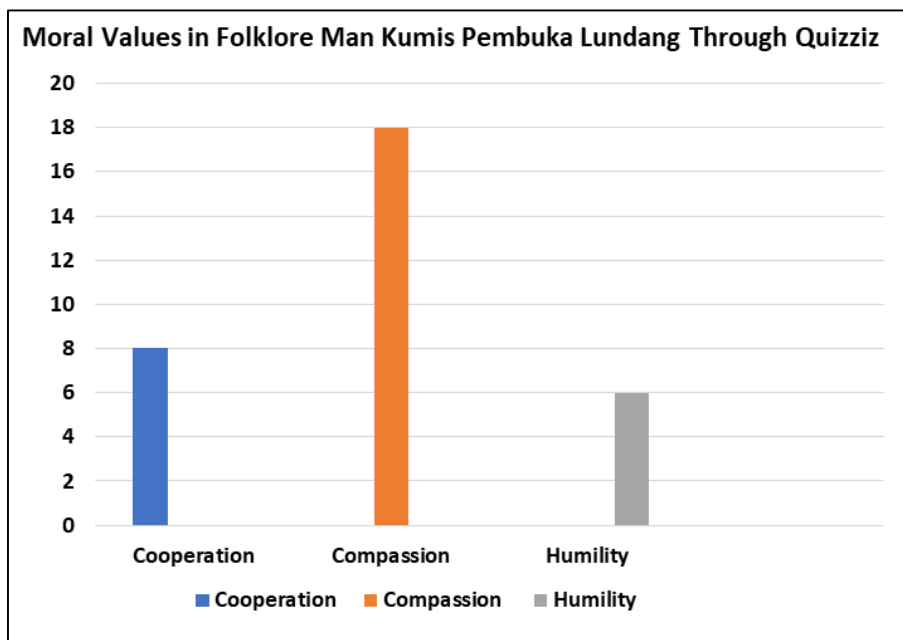


Fig 1: Moral Values in Folklore Man Kumis Pembuka Lundang Through Quizziz

Based on fig 1, this study found that moral values do exist in the folklore of *Man Kumis Pembuka Lundang*. The moral values clearly emanate from Man Kumis's attitude as the main character. Through observations made on the Quizziz application, this study found as many as 18 respondents who chose an attitude of compassion over an attitude of humility,

which is a total of 6 respondents. This is because the respondents are able to interpret every act done by the character more in the direction of compassion. Compassion is clearly shown because the character Man Kumis is able to build a village for war refugees. This gives war refugees the opportunity to live a better life. In addition, a total of 8

respondents agreed that an attitude of cooperation exists in the folklore of Man Kumis Pembuka Lundang. This is due to the actions of the main character and side characters both act in doing something. Indirectly, the work done benefits all parties. The understanding of the respondents was able to be outlined because of the use of interesting writing. Through the use of interesting writing, the respondents focused more on the entire folklore presented in Quizziz.

Conclusion

Overall, this study has revealed the students at the Universiti Malaysia Kelantan, Malaysia about the moral values in Malay folklore. Through such exposure, students are able to appreciate and deepen the form of traditional Malay literature. This is important to do because the students or teenagers are not yet sensitive to the issue of Malay literature that is raised. In this regard, the researcher thinks that the study of Malay literature should be brought to a higher level so that teenagers are clear about the importance of cultivating moral values in the perspective of Malay folklore. Therefore, folklore has the advantage of being used as a tool for spreading moral values to the youth, especially in building a new form of education.

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