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ARTÍCULO DE INVESTIGACIÓN

Educación para la ciudadanía a través del folclore: valores humanísticos en la cultura oral de Kelantan

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Resumen. El folclore malayo constituye una tradición oral transmitida intergeneracionalmente, proporcionando enseñanzas y valores fundamentales para la formación de los jóvenes. No obstante, su transmisión ha disminuido debido a la escasez de narradores capacitados y a la rápida evolución de los medios de comunicación, lo que ha generado su percepción como irrelevante entre las nuevas generaciones. Este estudio analiza la educación para la ciudadanía a través del folclore, centrándose en los valores humanos presentes en la tradición oral de Kelantan. La investigación se basa en el análisis de seis relatos folclóricos malayos del distrito de Bachok, Kelantan: *Pembunuhan Raja Abdullah*, *Bukit Marak Bukit Keramat*, *Raja Siam Terkena Tuba Bunian*, *Ayam Berkokok di Gunung*, *Perkembangan Ilmu Islam di Kelantan* y *Berpukakah Gunung Ayam?* Los relatos fueron recopilados mediante una entrevista al Sr. Jusoh, re-

conocido narrador de Kampung Rusa. Se adoptó un enfoque cualitativo, combinando revisión bibliográfica, entrevistas y encuestas para garantizar autenticidad en los datos. Además, se utilizó la herramienta Quizziz para presentar la educación ciudadana a través del folclore. Participaron 75 estudiantes del curso de Cultura y Civilización Malaya de la Universidad de Malasia Kelantan. Asimismo, el estudio aplica la teoría *Takmilah* con el *Prinsip Khalayak*, fomentando la formación hacia el *insan kamil* como modelo educativo. Los resultados confirman que los valores humanos constituyen una guía esencial para la educación ciudadana, reforzando la relevancia del folclore en la vida comunitaria de Bachok, Kelantan.

Palabras clave: folclore malayo, educación para la ciudadanía, valores humanos, Kelantan.

Education for citizenship through folklore: humanistic values in the oral culture of Kelantan

Abstract: Malay folklore represents an oral tradition passed down through generations, providing essential teachings and values for the formation of young individuals. However, its transmission has declined due to a shortage of skilled storytellers and the rapid evolution of communication media, leading to its perception as irrelevant among younger generations. This study examines citizenship education through folklore, focusing on the human values present in the oral tradition of Kelantan. The research is based on the analysis of six Malay folktales from the Bachok district of Kelantan: *The Murder of Raja Abdullah*, *Bukit Marak Bukit Keramat*, *Raja Siam Affected by Tuba Bunian*, *The Rooster Crows on the Mountain*, *The Development of Islamic Knowledge in Kelantan*, and *Is Gunung Ayam Divided into Tribes?* These stories were collected through an interview with Mr. Jusoh, a renowned storyteller from Kampung Rusa. A qualitative approach was adopted, combining literature review, interviews, and surveys to ensure data authenticity. Additionally, the Quizziz tool was used to present citizenship education through folklore. A total of 75 students from the Malay Culture and Civilization course at the University of Malaysia Kelantan participated in the study. Furthermore, the study applies the *Takmilah* theory with the *Prinsip Khalayak* (Audience Principle), promoting the formation of the *insan kamil* (the perfect human) as an educational model. The results confirm that human values serve as a fundamental guide for citizenship education, reinforcing the relevance of folklore in the community life of Bachok, Kelantan.

Keywords: malay folklore, citizenship education, human values, Kelantan.

INTRODUCTION

Malay Folklore are classic stories passed down orally within communities. The content of these classic tales contains many pieces of advice and guidance as tools for education (Adnan, Yaacob & Mazlan, 2021). The advice in Malay folklore serves as a medium for parents to educate their children on maintaining the customs and manners of the Malay people. Malay customs and etiquette are used as guidelines for parents in shaping their children's character to ensure they do not deviate from what has been set. This statement is supported by Adnan & Yaacob (2022), who define Malay

folklore as character education for improving the morals of children and teenagers. Malay folklore is often shared orally during leisure time, which allows parents and children to spend time together. This, in turn, strengthens the bond between parents and children. As a result, children easily grasp the rules and values conveyed in Malay folklore. According to Hanafiah & Yaacob (2021), Malay folklore are defined as exemplary stories filled with positive values to shape the personalities of young people. Malay folklore is communicated orally to ensure young people fully understand the rules and taboos practiced by their ancestors.

Human values is a form of wise thinking assessed through speech or actions (Mazlan, Yaacob & Abdillah, 2021). In general, human values include a person's knowledge in making the best comparisons to avoid conflicts in the community. This statement is supported by Adnan & Yaacob (2020), who explain that human values is a deep understanding of knowledge. It involves in-depth research and observation conducted by a human. According to Hanafiah, Yaacob, Rashid & Jusoh (2021), human values involve the highest knowledge of community civilization. This is because human values encompasses thorough examination of the knowledge being outlined. Therefore, scientific analysis will be used to substantiate every knowledge acquired.

In conclusion, Malay folklore also has its own human values. The human values is knowledge embedded in Malay folklore has the potential to educate young people. Therefore, this study should be conducted to highlight the essence of the human values possessed by the Malay community in Bachok District, Kelantan. The location in Bachok district, Kelantan, was chosen due to its geographical condition, which has not yet fully developed. The slow pace of development has allowed the traditions of the previous generation to still be preserved by the local community. Thus, this study aims to promote Malay folklore in Bachok district, Kelantan, as an educational medium for human values to young people. This is to ensure that the younger generation learns the cultural practices of the previous generations.

LITERATURE REVIEW

The researcher has reviewed several past studies related to Malay folklore in Malaysia. One of these studies is *Cerminan Nilai-Nilai Islam dalam Koleksi 366 Cerita Rakyat Malaysia: Satu Pendekatan Takmilah* by Hanafiah & Yaacob (2021). Malay Folklore are stories conveyed through the creative ideas of storytellers. These Malay folklore are used to offer advice to the local community through oral traditions. However, with the advancement of technology used by society today, Malay folklore is seen as less relevant for transmission. Therefore, this study was conducted to identify and analyze the reflection of Islamic values in *Koleksi 366 Cerita Rakyat Malaysia*. This study focuses on a text titled *Koleksi 366 Cerita Rakyat di Malaysia*. The study employs literature review and text analysis methods to obtain reliable data. The study also applies the *Takmilah* theory as a data validation tool. As a result, the study finds that Malay folklore has the potential to shape the character development of children and adolescents towards a more positive direction. Additionally, scholarly observation was also conducted by Hanafiah & Yaacob (2021) through the title *Nilai-Nilai Kemanusiaan dalam Cerita Lisan: Satu Penelitian Takmilah*. This study discusses Malay folklore that serve as references to teach humanity about manners and etiquette. The study was conducted to identify and analyze the human values in Malay folklore. This study is limited to a text titled *Koleksi 366 Cerita Rakyat di Malaysia*. Among the selected Malay folklore is *Perahu Bunga Emas, Tukang Besi dan Tukang Kayu, Wak Sino Tukang Gasing, Bawang Putih Bawang Merah Ular dan Gurunya Buluh, Bukit dan Pokok,*

Angsa Berbulu Emas, Bertukar Menjadi Batu, Mengapa Pinggang Kerengga Ramping and Raja Kuyuk. This study employs the methods of literature review and text analysis to demonstrate the concept of human values in Malay folklore. The results indicate that Malay folklore can serve as a source of inspiration as they have the potential to educate young people in developing good character.

In addition, a study was conducted by Yaacob (2022) titled *Nilai Murni dalam Cerita Legenda di Lembangan Sungai Pengkalan Datu, Kelantan*. Malay folklore is defined as literature that highlights the civilization of the local community. This study was conducted to identify and discuss the values found in legendary stories in Pengkalan Datu River Basin, Kelantan. The study focuses on the legendary stories from this particular region. The research utilized literature review and interviews as data collection methods. It also applied the National Philosophy of Education as a sound deductive approach. The results of the study demonstrate that the practices adopted by the Malay community in their daily lives are based on the lessons conveyed through folklore. Moreover, a study titled *Konsep Nilai Islam Dalam Cerita Rakyat Melayu, Daerah Pasir Mas, Kelantan: Kajian Terhadap Prinsip Ketuhanan Yang Bersifat Kamal* by Yaacob, Adnan & Hanafiah (2023). Malay folklore is a form of storytelling passed down orally, rich in positive values. These values serve as examples to educate young people. However, the traditional delivery of Malay folklore is less emphasized today. This is because face-to-face storytelling is considered less relevant for young people due to the modern use of technology. Therefore, this study was conducted to identify and discuss the concept of kindness in Malay folklore, Pasir Mas district, Kelantan. The study focuses on gathering Malay folklore from traditional storytellers in Pasir Mas district, Kelantan. The research uses literature review and fieldwork methods for data collection. It also applies the *Takmilah* theory through the *Prinsip Ketuhanan Yang Bersifat Kamal*. The results of the study show that the concept of kindness in Malay folklore reflects the personality of the Malay community, which upholds decency and good manners.

Additionally, a study titled *The Concept of Kindness Through The Saka Halo Myth: An Application of Kahoot as Education Medium* by Yaacob & Adnan (2023). Malay folklore is a form of entertainment used to educate the personality of the community. Malay folklore are believed to have the ability to shift the mindset of the community towards a more rational and critical approach. Therefore, this study was conducted to identify and discuss the concept of kindness in the Saka Halo story. The study focuses on a single tale uploaded through the kahoot application, specifically *Saka Halo*. The research uses literature review, fieldwork, and surveys. The survey was conducted with 46 students from the University Malaysia Kelantan via the kahoot app. The results show that the concept of kindness in Malay folklore can be identified through the actions of the main character, who possesses a kindness. Ongoing research was also conducted by Adnan & Yaacob (2023) with the title *The Wisdom in Malay folklore*. This study focuses on the concept of Malay folklore as an educational medium that teaches children about Malay civilization. Malay folklore is seen as a valuable cultural heritage from the past. However, the delivery of Malay folklore today is considered irrelevant due to the competition from mass media that highlight educational content in animated forms. This study was conducted to identify and discuss the wisdom in Malay folklore. The study focuses on Malay folklore found in the text *Nilai-Nilai Murni dalam Naratif Lisan di Lembangan Sungai Pengkalan Datu, Kelantan: Satu Penelitian Pengkaedahan Melayu*. The research uses literature review and text analysis to strengthen its findings. The study applied a *Teori Pengkaedahan Melayu* as a sustainable deductive method. The results indicate that Malay folklore helps the Malay community open their minds and evaluate issues wisely.

Next, research was also conducted by Adnan & Yaacob (2023) titled *Akal Budi dalam Cerita Rakyat Interpretasi Sosiobudaya Kanak-Kanak dan Remaja*. Malay folklore are defined as stories that en-

compass human values aimed at educating society to become better. Malay folklore is used to highlight the authority and civility of the Malay community. This study was conducted to identify and discuss wisdom in Malay folklore as a sociocultural concept for children and adolescents. The study is limited to several Malay folklore, such as *Amukan Lembaga Hitam*, *Misteri Penunggu Panau* and *Haji Mahmud Tokoh Agama*. This study uses both literature review and fieldwork methods for data collection. The results show that there are aspects of wisdom such as tolerance, perseverance, and politeness found in the Malay folklore identified. Additionally, a study titled *The Two-Way Relationship of Consolation in Malay Oral Narrative Delivery Values as a Medium of Education: A Case Study at Lembangan Sungai Pengkalan Datu, Kelantan* by Yaacob, Adnan, Husin, Hamdan, Mohamad & Ismail (2024) focuses on the role of Malay folklore as a two-way relationship between the storyteller and the community to help improve each other's character. However, folklore is less emphasized today due to their oral presentation style, which is considered outdated because most people today are busy with daily activities. This study was conducted to identify and discuss the role of Malay folklore as an educational medium. The research is limited to an examination in Malay folklore at Lembangan Sungai Pengkalan Datu, Kelantan. The study uses literature review and fieldwork methods to gather accurate data. The results reveal that Malay folklore can educate a person's character by manipulating the roles of the characters in the story to make them realize their mistakes.

A study was also conducted by Yaacob, Adnan, Hassan, Hasan, Yusuff & Mohamad (2024) titled *Common Sense in Folklore Asal Usul Nama Kelantan: Game-Based Learning Applications in Teaching of Student Perspective using Kahoot*. Malay folklore is seen as a valuable cultural heritage of the Malay community, applied to educate the behavior of young people. This is because Malay folklore carries valuable guidance that can shape the character of youth. This study was conducted to identify and analyze the values in *Asal Usul Nama Kelantan*. This study is limited to *Asal Usul Nama Kelantan*. This Malay folklore is uploaded on the kahoot application as an educational medium for students at University Malaysia Kelantan. The study uses literature review, fieldwork, and surveys. It also applied the *Teori Budaya* inspired by Barker (2009). The findings of this study reveal that Malay folklore helps nurture a learning spirit to build good character when interacting with the surrounding community.

In conclusion, previous studies have examined various aspects of Malay folklore in Malaysia. However, the researcher found that there are still gaps in the philosophical aspect in Malay folklore. Through initial investigations, the researcher observed that previous studies have focused more on Islamic values, wisdom, moral values, and the concept of kindness rather than philosophy. According to (Yaacob, Adnan, Hassan, Hasan, Yusuff, & Mohamad (2024), Malay folklore also contain moral values that can be used as an educational dan teaching value medium. This has resulted in the philosophical content in Malay folklore being less explored and highlighted. Therefore, this study is important to elevate the philosophical aspects of Malay society through the delivery in Malay folklore.

Problem statement

Based on research on past studies, the researcher found that there are gaps in the human values of Malay society through Malay folklore. This is because previous studies only examined aspects of values, common sense and Islamic values compared to looking at the human values of Malay society. Indirectly, the philosophy of Malay society contained in Malay folklore is not developed and is beginning to be marginalized by young people. This is because no one wants to uphold the human values aspects of Malay society. Furthermore, today's era is based on technology and reading books

through e-books is beginning to be introduced. Therefore, the presentation of Malay folklore has become more limited and difficult to convey directly to young people. This makes young people's knowledge of the human values of Malay society less known. Therefore, this study was conducted to provide added value to future studies, especially on the human values aspects in Malay folklore.

Research Methodology

Methodology is the most important element in the procedure for collecting valid data. Therefore, the use of accurate and correct methods can complete the study findings because they coincide with the objectives. For the information collection process, the researcher has used a qualitative design. This qualitative design is divided into the library method, the field method and the questionnaire to obtain accurate and detailed data.

The first method is the library method. The library method refers to a scientific observation to obtain a definition of Malay folklore and human values. This is done to classify each information obtained. This is to avoid duplication in collecting study data. Among the scientific materials examined are books, journals, working papers and internet sources. These scientific materials were obtained at Tun Uda Library, University Malaysia Kelantan Library, Kuala Lumpur Language and Library Department, East Coast Language and Regional Department, University Putra Malaysia Library, Sultan Zainal Abidin University Library, University Malaysia Terengganu Library, University Utara Malaysia Library and Kelantan State Public Library.

Meanwhile, the second method is the field method. The field method involves a method in which the researcher collects data by interviewing the storyteller in the area that has been outlined. The researcher went to the Bachok district, Kelantan to get several comforters to get Malay folklore. The researcher met the head of the district and was recommended by Mr. Jusoh. The researcher met Mr. Jusoh in Kampung Rusa, Bachok, Kelantan. After discussing with the storyteller, the researcher set a date and time that was suitable for Mr. Jusoh. This was to provide a harmonious relationship throughout the interview. The researcher met Mr. Jusoh on March 5, 2020 at exactly 9 am, March 8, 2020 at 11 am and March 12, 2020 at 11 am. The interview session lasted for an hour to two hours. The results of this interview obtained some Malay folklore. Among the folklore stories obtained are the *Pembunuhan Raja Abdullah*, *Bukit Marak Bukit Keramat*, *Raja Siam Terkena Tuba Bunian*, *Ayam Berkokok di Gunung*, *Perkembangan Ilmu Islam di Kelantan* and *Berpuakakah Gunung Ayam?*.

Throughout the interview process, the researcher recorded the process in audio and video. The purpose of this recording was to serve as evidence and reference for the researcher in the future. In addition, the researcher also recorded every conversation that took place throughout the interview. The results of this recording were filtered several times to ensure that every data obtained was not omitted. This is to ensure that every information obtained is accurate and valid.

Data collection was also done through questionnaires. Through the questionnaire method, the researcher used the quizizz application by uploading six short Malay folklore. The researcher took respondents consisting of 75 students from University Malaysia Kelantan. These respondents consisted of students who were taking the Malay Culture and Civilization subject at University Malaysia Kelantan. Through the use of quizizz, the researcher was able to examine the level of understanding of University Malaysia Kelantan students towards the human values of Malay society through the Malay folklore presented.

Theory

Takmilah theory is one of the holistic frameworks proposed by Bakar (1996). This *Takmilah* theory encompasses the concepts of divinity, prophethood and includes Islamic religious knowledge. Knowledge about religion is spread to the community to be lived together. Therefore, the researcher uses one of the *Takmilah* theories, namely the *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil*. The concept shows the continuity of education with religion applied by the local community. This is because the community learns the knowledge of monotheism and faith to improve themselves with goodness. *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* highlights the forms of literary works that honor the majesty of Allah SWT through the actions of his people who wage jihad and oppose acts of shirk. This is clearly to remind fellow human beings about the concept of *Amar Ma'ruf Nahi Munkar*. Understanding this concept makes people feel that they have reached a level of perfection in learning Islamic religious knowledge.

Analysis and study findings

In the analysis section, the researcher found several forms of citizenship education through folklore on human values in the oral culture of Kelantan. Among them are living based on Islam, education to form civilized humans, refinement of character, obedience to the government and always reaching consensus.

Human values is a form of knowledge used to evaluate a truth (Adnan & Yaacob, 2020). Human values is seen as an assessment that is carried out in depth to confirm an act or situation. Aspects of human values are used to discuss matters in detail and supported with clear evidence. This statement is supported by Adnan, Yaacob & Mazlan (2021) who believe that human values is critical thinking followed by details or strong evidence. This proof confirms that every action taken is in accordance with customs and main principles. According to Hanafiah & Yaacob (2021), human values are a form of ethics that is associated with mature and wise thinking. Human values are applied to defend social justice in the community. Justice implemented through noble values can build deep understanding between communities.

Living based on Islam

Living based on Islam is a spiritual element that has been integrated into the beliefs of the Malay community (Adnan & Yaacob). This is because the Malay community has placed great faith in the oneness of Allah SWT. All blessings obtained are gifts from Allah SWT to His faithful people. This statement is supported by Hanafiah & Yaacob (2021) who believe that living based on Islam is a person's desire to obtain perfection from the Divine. Therefore, the actions and conversations of the individual adhere to the religion of Islam. All principles and guidelines taught in Islam will be obeyed voluntarily. The concept of living based on Islam can be seen in the title of the story *Perkembangan Islam in Kelantan*. This concept is explained as in the excerpt below:

Excerpt 1

In the context of the game of *teri* during the era of Islamic influence, the aim was to cure patients through incantation treatment but still hold fast to the obedience of a servant to Allah SWT through the recitation of prayers to cure patients who were affected by the devil's influence.

(Jusoh, personal interview, Mac, 5, 2020)

Based on the above excerpt, the concept of living based on Islam can be seen in the context of the *teri* game. Initially, the *teri* game received Hindu influence which used elements of worship in the ceremony. However, after the arrival of Islam, the *teri* game began to change the concept of worship to the practice of praying. Where every illness was submitted to Allah SWT to be cured. This is because at that time, the Malay community believed that there was no greater power than Allah SWT. At this time, the Malay community began to realize that the practice of worship contradicted the beliefs that had been outlined in the *Quran* and *Hadith*. Application of *Takmilah* theory through the principle of public and work relationship by Bakar (1996). The *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* covers the process of learning religion by a group of people. Malay society learns knowledge to improve the mind and personality so as not to deviate from the religion of Islam. This is because Malay society believes in the concept of heaven and hell. This is where people who do good will get a place in heaven while people who wrong themselves and others will be in hell. Therefore, the act of associating partners with Allah SWT is prohibited in Islam. This is because Allah SWT cannot be equated with His creation.

Education to form civilized humans

Education to form civilized humans is a form of teaching that emphasizes behavior that has high ethics and discipline (Adnan & Yaacob, 2023). This type of education is important for forming a harmonious and respectful society. Indirectly, every complex problem will be solved well involving uncontrolled angry emotions. This statement is supported by Hanafiah, Yaacob, Rashid & Jusoh (2021) who define education to form civilized humans as all forms of teaching carried out by parents to instill good morals in their children. This is to ensure that their children respect the elders in the community. Indirectly, young people are able to avoid conflicts with older members of the community.

The concept of education to form civilized humans can be seen in the title of the story *Pembunuhan Raja Abdullah*. This concept is detailed as in the excerpt below:

Excerpt 2

King Loyor wanted to save his son and arranged an engagement between King Abdullah and Princess Saadong. So, Princess Saadong got engaged to King Abdullah before leaving for Bangkok to follow the King of Siam.

(Jusoh, personal interview, Mac, 5, 2020)

Through the above quote, the concept of education to form a civilized human being can be seen in the character of King Loyor. King Loyor was the father of Princess Saadong. When Princess Saadong was proposed to by the King of Siam, King Loyor acted to arrange his daughter's engagement with King Abdullah. This was seen as a sign of respect for the King of Siam because Princess Saadong did not want to marry him. However, in order to save the face of the King of Siam, the King Loyor asked his nephew to be engaged to Princess Saadong. This was a subtle way of expressing his disagreement with the King of Siam's proposal. Application of *Takmilah* theory through the *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* by Bakar (1996). The principle of audience and work relationship shows a form of literature that teaches people to deepen their understanding of Islam. This is because one of the principles of Islam is mutual respect for each other. This action is to build a humble society regardless of actions or speech. This principle is able to form a civilized and harmonious Malay society. This also highlights the personality of the Malay community who maintain politeness and manners.

Refinement of character

Refinement of character is a form of consideration of the mind by a human being in controlling his desires (Mazlan, Yaacob & Abdillah, 2021). Refinement of character shows a person's kindness when receiving help. This is because humans show their good side more with gentleness in words or actions. This statement is supported by Yaacob (2022) who describes refinement of character as a person's habit of prioritizing good deeds to those around them. This is because the individual also receives the kindness of others directly or indirectly. This character encourages people to spread kindness to each other in their community.

The concept of refinement of character can be seen in the title of the story *Pembunuhan Raja Abdullah*. This concept is explained as in the excerpt below:

Excerpt 3

Then, the seventh Pawang asked the King of Siam to return Princess Saadong to her native country because he was afraid that her illness would worsen. Then, the King of Siam sent the chieftain Ta bar to accompany Princess Saadong back to the Kilatan State. Princess Saadong felt very happy because she was saved from the King of Siam and her country was also at peace without having to be enemies with the State of Bangkok.

(Jusoh, personal interview, Mac, 5, 2020)

Through the above excerpt, the concept of refinement of character can be seen in the character of the King of Siam. Therefore, the King of Siam was pleased with Princess Saadong and proposed to her. However, when Princess Saadong arrived in the state of Siam, the King of Siam received news that Princess Saadong had been engaged. The King of Siam was disappointed and felt betrayed and acted arbitrarily. Due to the actions of the King of Siam, he eventually fell ill with a strange illness for days. The King of Siam called a doctor and was told that Princess Saadong presence brought disaster. To cure the illness, the King of Siam needed to send Princess Saadong back to his state. The King of Siam asked Tok Bar to accompany Princess Saadong back to his state.

Apart from that, the concept of refinement of character can be observed in the title *Raja Siam Terkena Tuba Bunian*. This concept is detailed as in the excerpt below:

Excerpt 4

After getting engaged and the time to leave for Bangkok had arrived, Princess Saadong fulfilled her promise to go to Bangkok after seven days. Princess Saadong was accompanied by the loyal chieftain of the King of Siam, Chieftain Ta Bar, to Bangkok.

(Jusoh, personal interview, Mac, 8, 2020)

Based on the excerpt above, the concept of refinement of character can be seen in the character of Princess Saadong. Princess Saadong is said to have received a proposal visit from the King of Siam. Because she had diplomatic relations with the King of Siam, Princess Saadong did not dare to agree or reject the proposal. Princess Saadong only asked for a week's time to think. Because it would be inappropriate to reject the proposal, Princess Saadong asked her father, Raja Loyor, to agree to be engaged to Raja Abdullah. After the specified period, Princess Saadong fulfilled her promise to go to Siam.

In addition, the concept of refinement of character is also seen in the title of the story *Ayam Berkokok di Gunung*. This concept is explained as in the excerpt below:

Excerpt 5

They had visited the village chief's house to ask for permission to collect forest products on Gunung Ayam. "Chief, we want to collect some herbs on Gunung Ayam because only on that mountain can we get the herbs. We hope that the chief can give us permission because we really need it for our brother who is seriously ill." Asked Harun, one of the three of them.

(Jusoh, personal interview, Mac, 8, 2020)

In the excerpt above, the concept of refinement of character can be seen through the character of Harun. Harun is a villager who intends to go to Gunung Ayam. He is depicted as being very polite when asking for permission from the village chief to go to the mountain that very afternoon. The village chief advises against it, warning Harun not to pursue his plan due to the late hour. However, Harun remains firm in his decision because a family member is gravely ill.

Observations on the concept of refinement of character are explored in the title *Berpuakakah Gunung Ayam*. This concept is explained as in the excerpt below:

Excerpt 6

After Mak Na recovered as usual, Bomoh Embong told her not to do anything while she was at Gunung Ayam because she was worried that the guardian would be angry. Mak Na felt very sorry for her actions and thanked Bomoh Embong for healing her. Mak Na apologized to Pak Abdul for causing trouble to her husband.

(Jusoh, personal interview, Mac, 12, 2020)

Through the above quote, the concept of refinement of character can be seen in the character of Mak Na. Mak Na and her husband went to Gunung Ayam to look for wooden herbs. When they arrived at Gunung Ayam, Mak Na's husband told them not to do anything reckless there. However, Mak Na, who saw a fairly fresh wooden leaf without thinking twice, picked the leaf. Mak Na's actions made her possessed. Mak Na was lucky because her husband realized the strange behavior. Mak Na was taken by her husband to see Bomoh Embong. At Bomoh Embong house, Mak Na was treated. After recovering, Mak Na thanked him for the help. Mak Na promised not to do anything that would harm herself. Application of *Takmilah* theory through the *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* by Bakar (1996). The *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* is seen as a form of knowledge that adheres firmly to the Islamic religion. The Islamic religion educates humans to be more polite, always humble and grateful for the blessings bestowed upon them. Such actions educate humans to maintain polite behavior towards each other. This principle further highlights the beauty of the Islamic religion which glorifies believers and preserves virtues through the production of its works.

Obedience to the government

Obedience to the government is a form of unwavering loyalty to the leader of the organization (Yaacob & Adnan, 2023). Loyalty is demonstrated through the act of following orders without questioning the ethics of the leader. This is because the leader being followed adheres to the true principles of religion. Furthermore, the personality of a kind leader makes his subordinates admire his character. According to Yaacob, Adnan & Hanafiah (2023), obedience to the leader is a person's obedience to the leader because he always treats his subordinates fairly. A fair and steadfast leader

makes his subordinates amazed by his character. Therefore, the leader is made an idol or an example of someone to be followed.

The concept of obedience to the government can be seen in the title of the story *Raja Siam Terkena Tuba Bunian*. This concept is detailed as in the excerpt below:

Excerpt 7

The King of Siam message was addressed to the Princess who was said to be in Bukit Marak. The Princess was known as Puteri Saadong. Puteri Saadong was said to be the daughter of Puteri Buluh Bentung. However, the authenticity of the origin of Puteri Saadong is unknown.

(Jusoh, personal interview, Mac, 8, 2020)

Based on the above excerpt, the concept of obedience to the government can be seen in the character of the King of Siam envoy. The character of this envoy tries to convey the mandate of the King of Siam to propose to Princess Saadong at Bukit Marak. This envoy obediently conveys the order of the King of Siam to Princess Saadong. Although he cannot see Princess Saadong's face, this envoy can see the princess' delicate and beautiful fingers. Therefore, the envoy conveys what he sees to the King of Siam. The application of *Takmilah* theory through the *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kami* by Bakar (1996). The *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* encompasses religious education within literary works. This study highlights Malay literature that educates individuals to be more obedient to the rulers. This is because every command from the ruler is closely related to religion. Therefore, a capable government is able to address issues and problems that arise within an organization.

Always reaching consensus

Always reaching consensus is a discussion carried out together with the community (Yaacob, Adnan, Husin, Hamdan, Mohamad & Ismail, 2024). This discussion is conducted regardless of an individual's rank or status in the organization. The purpose of this discussion is to find solutions to the issues presented. This statement is supported by Yaacob, Adnan, Hassan, Hasan, Yusuff & Mohamad (2024), where consensus involves an open attitude within a group of people to solve problems. Each person tries to respect the stance or opinion of others. The concept of always reaching consensus shows the way of thinking of an individual or group of people who are not prejudiced against one another.

The concept of always reaching consensus can be seen in the story of *Bukit Marak Bukit Keramat*. This concept is elaborated in the following excerpt:

Excerpt 8

One day, the four of them arranged to meet at a *wakaf* in the village. They wanted to discuss their plans to go to Bukit Marak to find herbs. "I heard that Bukit Marak is where the villagers say a lot of things have happened," Yusof asked, looking at his friends' faces for confirmation.

(Jusoh, personal interview, Mac, 12, 2020)

Apart from that, the concept of always reaching consensus can be detailed through the title *Raja Siam Terkena Tuba Bunian*. This concept is explained as in the excerpt below:

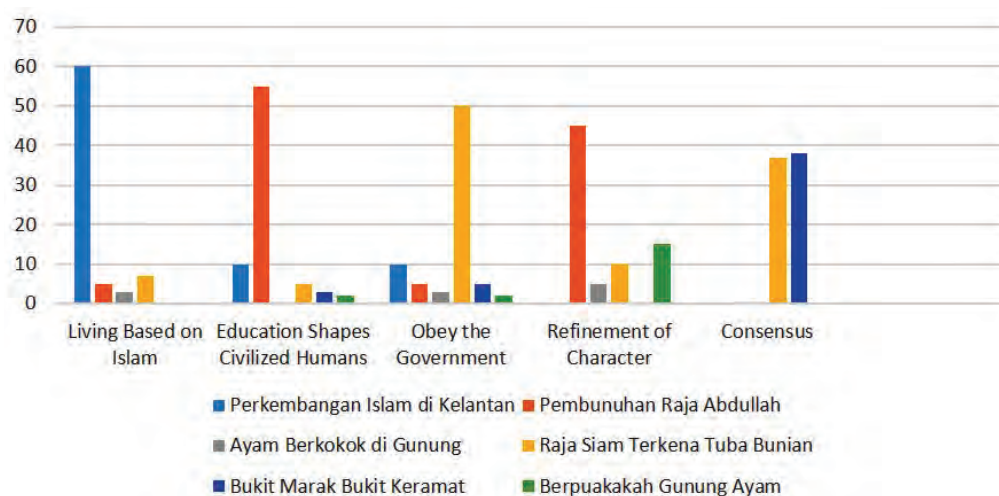
Excerpt 9

When his seven attendants appeared before him, he asked the question that had been on his mind for the past few days. “O my loyal attendants, I feel very anxious about the throne of this state. I do not have a queen. How can I find a candidate for queen for the good of this state, O seven attendants?” asked the King of Siam to his seven attendants.

(Jusoh, personal interview, Mac, 8, 2020)

Through the excerpt above, the concept of always reaching consensus is seen in the character of the Siam King. The Siam King, who did not have a queen, summoned seven royal shamans to seek their opinions on finding a queen. After consulting with each other, the seventh shaman divined a princess who lived on Bukit Marak. The discovery of the princess brought happiness to the Siam King, and he then sent a messenger to propose marriage to her. Application of *Takmilah* theory through the *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* by Bakar (1996). This *Prinsip Khalayak bertujuan memupuk mereka ke arah insan kamil* encourages humans to deepen their knowledge. This is because knowledge can guide humans to be more empathetic between communities. This principle explains the harmony between communities that is obtained when each one tries to give in and not be arrogant. Therefore, the reward for good deeds will be given by Allah SWT.

Figure 1. Students Understanding at University Malaysia Kelantan in Malay Folklore through the Quizizz Application



Based on Figure 1, the students found the human values of life based on Islamic teachings in the story *Perkembangan Islam di Kelantan* with 60 students agreeing, compared to the story *Ayam Berkokok di Gunung* with only three students agreeing. Meanwhile, the human values of education aimed at shaping cultured individuals was agreed upon by 55 students in the story *Pembunuhan Raja Abdullah*, compared to only two students in the story *Berpuakakah Gunung Ayam*. Additionally, the story *Raja Siam Terkena Tuba Bunian* was agreed upon by 50 students regarding the human values of obedience to the ruler, compared to only two students in *Berpuakakah Gunung Ayam*. The story *Pembunuhan Raja Abdullah* also received high approval from University Malaysia Kelantan students, with 45 students agreeing, while only five students agreed with the story *Ayam Berkokok di Gunung*. However, the human values of always being in consensus was equally agreed upon by

students in the story *Bukit Marak Bukit Keramat* with 38 students, while 37 students agreed it was present in *Raja Siam Terkena Tuba Bunian*. This demonstrates that University Malaysia Kelantan students were able to comprehend the essence of the Malay folklore delivered through the quizizz application. This understanding occurred due to several factors, including the use of simple language in the Quizizz application. This allowed students to grasp Malay folklore efficiently. Furthermore, quizizz did not use implied language in delivering Malay folklore. As a result, the use of quizizz effectively exposed students to Malay literature.

CONCLUSION

In conclusion, this study is seen to be able to demonstrate the existence of several human values within Malay society in the folklore Malay of Bachok, Kelantan. These human values have greatly contributed to educating the Malay community to always do good, regardless of one's rank or status. The delivery of human values through Malay folklore teaches the community to be more tolerant of each other. Indirectly, harmonious relationships can be built and maintained with the younger generation. Although Malay folklore is less exposed to young people today, the use of applications such as quizizz should be integrated. This would allow the community to deliver Malay folklore using technology like quizizz. As a result, Malay folklore can be preserved and passed down to the younger generation. According to Yaacob, Adnan, Hassan, Hasan, Yusuff, & Mohamad, (2024), learning through technology can also be used as an important medium to attract the interest of the students who study Malay folklore effectively and fun.

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