MORAL VALUES IN MALAY FOLKLORE: PERSPECTIVES OF LEARNERS

VALORES MORAIS NO FOLCLORE MALAIO: PERSPECTIVAS DOS APRENDIZES

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Abstract: Malay folklore is one of the oral literature works created by the ancient Malay community, disseminated through oral tradition and collectively owned by the Malay community. Malay folklore typically portrays various moral values. This study aims to identify and analyze the moral values depicted in Malay folklore from the perspectives of university students in Kahoot. Forty undergraduate students from University Malaysia Kelantan were randomly selected as participants. The study employed a questionnaire survey method, where students responded to a set of questionnaires regarding their perspectives on moral values learned from Malay folklore. Data analysis was conducted using a qualitative approach, incorporating library research, fieldwork, and questionnaire analysis. The study outlines the Malay Methodology Theory, particularly employing a deductive approach called Premonition study. The findings revealed that the moral values depicted in Malay folklore have contributed to shaping the students' personalities positively. It was found that these moral values encourage students to enhance their personalities for the better.

Keywords: Moral Value. Malay Folklore. Kahoot. Malay Methodology Theory. University Malaysia Kelantan.

Resumo: O folclore malaio é uma das obras de literatura oral criadas pela antiga comunidade malaia, disseminada através da tradição oral e propriedade coletiva da comunidade malaia. O folclore malaio normalmente retrata vários valores morais. Este estudo tem como objetivo identificar e analisar os valores morais retratados no folclore malaio a partir da perspectiva de estudantes universitários em Kahoot. Quarenta estudantes de graduação da Universidade Malaysia Kelantan foram selecionados aleatoriamente como participantes. O estudo empregou um método de pesquisa por questionário, onde os alunos responderam a um conjunto de questionários sobre suas perspectivas sobre os valores morais aprendidos no folclore malaio. A análise dos dados foi realizada com abordagem

qualitativa, incorporando pesquisa bibliográfica, trabalho de campo e análise de questionários. O estudo descreve a Teoria da Metodologia Malaia, particularmente empregando uma abordagem dedutiva chamada estudo de Premonição. As descobertas revelaram que os valores morais retratados no folclore malaio contribuíram para moldar positivamente a personalidade dos alunos. Verificou-se que esses valores morais incentivam os alunos a melhorar suas personalidades para melhor.

Palavras-chave: Valor moral. Folclore Malaio. Kahoot. Teoria da Metodologia Malaia. Universidade Malásia Kelantan.

1. Introduction

Malay Folklore is a form of oral-literary expression originating from the ancient Malay community, serving both as entertainment and a means to convey positive messages and cultural values, particularly among Malays. Malay folklore stands as the oldest form of oral literature within the Malay realm, passed down through generations via oral tradition (Mohd, 1965). Additionally, folklore is often referred to as "people's literacy" as it holds a prominent position in Malay literature (Abu, 1976). Malay Folklore emerges from the creative minds of the ancient Malay community, particularly from rural areas, with storytellers being responsible for its dissemination (Fatimah, 1990). These assertions are echoed by (Mohd, 2015), who views folklore as a literary form transmitted orally through spoken word. Furthermore, folklore is regarded as communal property and cannot be claimed by any individual (Mohd, 2018). Based on the insights of these scholars, it is evident that folklore represents a valuable cultural heritage that must be preserved and passed down to future generations to prevent its loss.

Moreover, this study delves into the moral values embedded in folklore. Virtue is defined as the manifestation of goodness in one's character through actions and speech (Rozita, Muhammad & Bahiyah, 2018). This notion stems from individuals exhibiting noble conduct through a firm belief in the teachings of Allah SWT, fostering positive relationships within the community. This viewpoint is supported by, who asserts that virtue entails mutual respect among individuals, a product of Malay society's upbringing emphasizing decency and etiquette in interpersonal relations (Mohd, 2018) . This reflects the community's moral integrity and their commitment to upholding their civilization. According to Rozita (2019), virtue is a defining trait of an authoritative figure, prioritizing beneficial conduct for the local community. This sentiment is echoed by Ahmad, Mohd and Rosmawati (2020), who argue that virtue serves as positive reinforcement expressed through daily interactions within the community, aiming to foster harmonious coexistence. Consequently, individuals imbued with moral values exhibit self-

discipline in accordance with the societal norms and principles, contributing to a cohesive and orderly community.

Additionally, Kahoot is categorized as a form of digital media utilized for assessing individuals' comprehension. Kahoot serves as a digital learning tool employed by educators to gauge their students' understanding levels (Faridah & Afzam, 2019). This is because the Kahoot application has the capability to infuse fun into the fundamentals of learning while also stimulating children's critical thinking. This viewpoint is supported by Athirah and Laili (2019), who assert that Kahoot functions as a digital game used as an educational platform for children and adolescents. Hence, teachers can enhance the essence of learning by incorporating videos, graphics, and statements within the Kahoot application during both in-class and out-of-class learning sessions. This approach effectively captures the attention of this demographic, facilitating deeper knowledge acquisition through a medium aligned with contemporary technological advancements.

Nailul and Zaleha (2016) consider Kahoot as a software tool utilized by teachers to stimulate students' interest and knowledge. This is because the application can be seamlessly integrated into online teaching and learning activities, fostering an interactive learning environment. Consequently, teachers can design various question formats to assess students' knowledge in a more dynamic and efficient manner. This assertion is corroborated by Rohaidah, Norziah, Mohd and Zamri (2020), who affirm that Kahoot functions as a website designed to facilitate extensive and effective student learning through group activities. This adaptation responds to the increasing prevalence of technology and educators' proactive measures to engage students through diverse learning modalities, thereby prompting students to actively pursue new knowledge presented by their teachers. Thus, Malay folklore can be integrated into the Kahoot application to not only showcase traditional cultural elements to students but also to preserve the nation's heritage.

2. Folklore in the Archipelago

Folklore as an oral tradition passed down from previous generations to the present, serving to maintain noble values and educate the nation's children in good character (M. Kristanto, 2014) . Folklore reflects positive values and cultural aspects of ancient societies, offering educational guidance for communities (La, 2015). Next, Wiwin (2017) argues that folklore, as oral literature, provides moral recommendations for societal development. Arief, Sarwiji and St.Y. Slamet (2017) assert that folklore serves as lessons for local communities,

emphasizing character values through storytelling. This view is supported by Nofi and Rai (2019), who consider folklore a masterpiece of Malay literature, containing lessons and moral values passed down through generations by word of mouth, reflecting the community's culture and civilization. Thus, the folklore studied contains valuable moral values for societal guidance.

The study of folklore is also gaining traction in Indonesia. Ni (2015) asserts that folklore, especially in Bali, represents local wisdom closely tied to sustaining and fostering positive values within the community, aiming to cultivate a society characterized by high ethics and culture. This is particularly relevant for young students, such as those in primary schools in Ubud, who need to be educated with strong moral values to become exemplary human resources. Additionally, folklore constitutes an ancient form of oral literature encompassing myths, jokes, legends, and stories explaining natural phenomena (Yena, 2017). This study emphasizes the importance of integrating folklore as specialized teaching material in schools, given the presence of valuable moral lessons that can effectively serve as learning tools for students. Furthermore, Sandy, Nur, Siti and Siti (2019) corroborate the view of Yena (2017) by asserting that folklore serves as a medium for instilling and shaping moral values in children, specifically. This study underscores the use of storytelling techniques to present folklore, aiming to captivate children's interest in listening to Sasak folklore and thereby instilling moral values in them.

Uli and Nurshella (2019) posit that Malay folklore represents the perspective of a storyteller who imparts wisdom through stories in the form of advice, intended to serve as positive lessons for the local community. This oral tradition ensures that every member of the community comprehends the conveyed meanings. Shaiful (2016) suggests that Malay folklore serves as a means for parents to admonish children with advice embedded within stories, fostering positive attitudes. Siti (2015) add that folklore's adaptable content enables widespread dissemination and multiple versions tailored to different communities, fostering acceptance. Thus, folklore contributes positively to shaping moral behavior within community life.

Folklore studies are actively pursued in Malaysia. Rahimah and Alya (2020) advocate refuting Western misconceptions through folklore, exemplified by Malay jokes countering the notion that Malays are inherently unintelligent and lazy. Consequently, folklore should be elevated to counter negative Western narratives and highlight the superiority of Malay culture. Muhammad and Mohd (2020) assert that folklore contains Islamic values that can foster moral development within the Malay community. They outline Islamic virtues such as humility, reliance, gratitude, obedience, and friendship found within folklore, advocating for their deeper

exploration and application as guiding principles within the community. Thus, folklore offers valuable Islamic values that warrant further exploration for communal benefit.

Furthermore, Tuan and Mohd (2020) assert that folklore embodies common sense that reflects the mindset of the Malay community based on their observable behaviors. This is because the common sense prevailing within the Malay community is rational, courageous, sincere, and industrious, reflecting the superior intellect of the Malays. Hence, folklore deserves greater attention in scholarly research as it encapsulates the rich common sense of the Malay community, which can serve as an educational tool to promote more courteous behavior within society. Additionally, that folklore, particularly legendary stories, contains values that could serve as guiding principles for the Malay community (Mohd, 2021). This study delineates the noble values embedded in legendary stories from the Pengkalan Datu River Basin in Kelantan. Therefore, future researchers should continue to explore folklore as there are numerous cultural values within the Malay community yet to be fully elucidated. Moreover, Muhammad and Mohd (2021) argue that the Islamic values found in folklore can serve as the foundation for shaping the character and morals of the Malay community. This study highlights the Islamic values within folklore based on the principle of Takmilah, which underscores the audience's relationship with the work, demonstrating that every Islamic value in folklore can underpin the formation of the Malay community's identity. Thus, folklore indeed encapsulates Islamic values that can mutually benefit society when practiced in daily life.

Furthermore, studies on Malay folklore have also been conducted in Indonesia. For instance, Ni (2015) posits that folklore, particularly in Bali, represents a form of local wisdom closely intertwined with the community's ethos in fostering and perpetuating positive values essential for cultivating a society characterized by high morals and rich culture. This is particularly pertinent for the younger generation, specifically primary school students in Ubud, who should be imbued with strong moral values to become exemplary human resources. Moreover, folklore constitutes an ancient literary tradition encompassing mythic, humorous, legendary, and natural event origin stories (Yena, 2017). This study advocates for the incorporation of folklore as specialized teaching material in schools due to its inherent value in serving as an effective learning medium for students. Additionally, Sandy, Nur, Siti, and Siti (2019) endorse the notion put forth by Yena (2017), asserting that folklore serves as a medium for instilling and shaping moral values, particularly in children. This study emphasizes the use of storytelling techniques to convey "Sasak" folklore, aiming to instill moral values in children. Esma, Emi and Amril (2017) affirm that folklore serves as an epic narrative rich in the cultural

and customary practices of local communities, thus serving as a holistic educational tool. Consequently, this study underscores the character values embedded within "Seluma" folklore, shaping the identity of the Indonesian nation. Similarly, Syuhada, Akhmad and Alfian (2018) concentrate on the value of "Dayak Tunjung" folklore in West Kutai, focusing on leadership qualities depicted in the story of "Tulur Aji Jangkat". However, such folklore remains relatively obscure in contemporary society, especially those from remote areas in Indonesia. Through these studies, cultural values inherent in folklore can be preserved to the fullest extent possible. Syuhada, Akhmad and Alfian (2018) further stress that these values must be highlighted, particularly to enhance academic discourse among today's youth. Iswanto and Marsi (2020) concur with Syuhada, Akhmad and Alfian (2018), asserting that folklore and its values are intrinsically linked to shaping individuals' perspectives on societal events in Indonesia. Through this approach, folklore can be explored in a more nuanced manner, especially in the context of local community culture. Hence, every stakeholder must play a role in ensuring the preservation and continued relevance of folklore over time.

3. Folklore and Technology

In line with contemporary trends, the presentation of folklore should be modernized to keep pace with technological advancements and simultaneously capture the interest of young people. Normaliza (2014) suggests that the use of software is an effective method for conveying folklore to children, as they are more inclined to engage with folklore through technological means. Thus, the development of technology should be leveraged to disseminate folklore to the community. Normaliza, Nik and Awang (2017) propose that folklore should be distributed using sophisticated devices such as mobile phones and laptops, as the younger generation prefers to access information using modern technological tools. Therefore, further research on methods of conveying folklore should be conducted to preserve this invaluable national treasure. Additionally, Delas (2017) contends that folklore, as intangible heritage, should be preserved through various means, including conversion into visual media, facilitating easy accessibility to the public and aligning with contemporary technological advancements.

Moreover, Mohd and Nasirin (2017) assert that technology has significant potential to showcase and empower folklore through various multimedia platforms, thereby elevating folklore to a higher level using modern facilities. Multimedia platforms, such as transforming folk tales from oral and printed forms into animated formats, are deemed suitable for conveying folklore in this era of globalization. Similarly, Rosmani, Md and Siti (2019) propose that adopting

technological forms can revitalize the traditions of ancient societies in the digital age. Delivering Malay folklore in digital writing aligns with the lifestyle of contemporary society, fostering reading and understanding in the present context. Additionally, they suggest that the technological revolution could spur creative industries to digitize Malay folklore collaboratively. Consequently, creative works could restore the identity of Malay folklore to the public, especially educating young people about their cultural heritage.

4. Problem Statement

Scholars in the field have expressed concerns about the current methods of disseminating folklore to society, calling for changes and improvements. For instance, Normaliza, Nik and Awang (2017) and Delas (2017) argue in their studies that the current delivery methods for folklore are ineffective in conveying the community's values, largely due to the lack of alignment with today's technological advancements. Additionally, they emphasize the importance of ensuring that every folklore highlights positive values to instill them in the community and encourage their practice in daily life. Delas (2017) further suggests that delivering folklore through visual media should prioritize showcasing these positive values. In light of these concerns, this study aims to spotlight the moral values present in Malay folklore through the application of Kahoot to encourage young people to practice them. Furthermore, Rosmani, Md and Siti (2019) noted that the finer moral values are often overlooked in creative works, particularly in Malay folklore. They attribute this to the current trend in the creative industry, which tends to prioritize attracting the attention of young people over emphasizing the core values in their writing. Additionally, they observe that many contemporary art activists incorporate elements of modern environments rather than traditional ones, making it difficult for young people to grasp the traditional context. This includes the use of language styles that do not reflect the traditions of past societies and prioritize simplicity over implicit meaning. Hence, this study seeks to underscore the timeless moral values inherent in Malay folklore, bridging the gap between traditional folklore and modernity while providing substantive context.

5. Methodology

This study utilizes qualitative research as a crucial method to ensure comprehensive analysis. In this qualitative study, the researcher employs the library method, field study, and questionnaire. The library method is utilized to gather materials such as dictionaries, journals,

and books. Additionally, a field study method is implemented to gather authentic information. The researcher adopts the folklore framework by Dundes (1965), which involves identification, data collection, and analysis of the information obtained. Consequently, the researcher collects Malay folklore based in Bachok, Kelantan, Malaysia. The Malay folklore of Bachok, Kelantan is obtained from a respondent, Mr. Rawi, between March 5th and March 20th, 2020. This enables the researcher to analyze the moral values in Malay folklore in Bachok, Kelantan, in detail and substantiate opinions based on scholars' perspectives.

Furthermore, this study employs a sample of 40 students from University Malaysia Kelantan as respondents for the questionnaire. Respondents, aged between 20 to 22 years, are randomly selected. Through this method, respondents are presented with several quotes based on folklore to identify positive moral values therein. Respondents examine passages of Malay folklore within the Kahoot app. This allows the researcher to analyze respondents' knowledge and understanding of the questionnaire presented in the Kahoot application. Stories selected by the researcher include "Tok Chok Penyelamat Kampung," "Asal Usul Nama Jelawat," and "Bidan Mok Long Haji." Thus, through the outlined methodology, this study aims to highlight the positive moral values in folklore in Bachok, Kelantan, to be passed on to the global community as a whole.

6. Malay Methodology Theory

Therefore, this study has adopted the Malay Methodology Theory established by Hashim (1989) due to its relevance to aspects of social life such as customs, beliefs, and culture of the local community. The essence of this approach lies in the Premonition Approach, which aims to illustrate events in the universe that enrich life experiences (Hashim, 2002). However, these life experiences are depicted as the outcome of a work imbued with mysterious elements driven by a specific goal or vision. This approach involves seeking meaning in dreams experienced by individuals, which subsequently shapes their understanding and guides them towards leading a fulfilled life while disseminating knowledge.

7. Analysis And Discussion

In this section, the study analyzes positive values in Malay folklore. Among the moral values analyzed in the Malay folklore are kindness. The Malay folklore studied includes "Tok Chok Penyelamat Kampung," "Bidan Mok Long Haji," and "Asal Usul Jelawat."

7.1 Positive Attribute Through Kindness

According to Tajul (1992), kindness is an act that involves caring and feeling sympathy for the hardships of others, coupled with a sincere desire to help. Similarly, Hashim (2008) believes that kindness entails being generous and providing assistance to others, ultimately contributing to mutual welfare. Mohd and Normaliza (2014) assert that kindness is exemplified by individuals who perform acts of goodness towards their fellow human beings. This stems from an inherent concern for the problems faced by others, prompting individuals to take action within their means to alleviate those problems.

Drawing from these perspectives, a kind-hearted individual is someone who takes action to help alleviate the difficulties faced by others within their capacity. This kindness is evident in the folklore "Tok Chok Penyelamat Kampung," as illustrated below:

> "Tijah just shook his head while looking at Rahimah unassuming behavior. Tijah invited Rahimah to sit on the rocks of the riverbank. While they were talking, Rahimah suddenly cried without knowing the cause. Tijah panicked at the situation. Suddenly, Rahimah shouted, calling someone a stranger. Tijah was only able to catch the words of the princess that came out of Rahimah's mouth. Tijah was scared to see Rahimah condition and ran to ask for help from the villagers." (Rawi, 2020)

In the above excerpt, kindness is exemplified in the character of Tijah. Upon witnessing Rahimah distress, Tijah promptly seeks help from the villagers, demonstrating concern for Rahimah well-being. Despite her own limitations, Tijah takes proactive steps to enlist the assistance of others, ultimately saving Rahimah from her predicament.

Next, a positive attitude is also highlighted in the story of Bidan Mok Long Haji. This kindness can be observed as follows:

> "Sameon is convinced that the matter happened due to his forgetfulness not to invite Mok Long Haji this afternoon. Then, Sameon immediately went to Mok Long Haji house to apologize and ask Mok Long Haji to heal his daughter. Sameon daughter recovered after he returned home. Many villagers believe that Mok Long Haji should be invited to any ceremony to avoid disaster on the owner of the ceremony." (Rawi, 2020)

Based on the above quotation, kindness through mutual forgiveness can be observed in the character of Mok Long Haji. This is evident when Mok Long Haji willingly cures Sameon possessed daughter despite not being invited to Sameon son feast. Mok Long Haji caring attitude towards Sameon family problems and his willingness to forgive the oversight are evident. Thus, Mok Long Haji endeavors to treat Sameon child as usual.

This aligns with the perspective of Tajul (1992), who defines kindness as having a sincere heart to help others facing hardship. Similarly, Hashim (2008) describes kindness as a noble characteristic originating from a pure heart, aimed at helping the community around to lead a

better life. Additionally, Mohd and Normaliza (2014) posit that kindness involves intending to help others achieve goodness and well-being together without neglecting the other party. According to these perspectives, kindness can be conceived as something pure that should be nurtured in every community to foster a caring community where mutual assistance is prevalent.

The Approach Premonition by Hashim (2002) can be clearly discerned through the two excerpts above. These characters exhibit foresight in determining their actions, as the outcomes of their actions can elucidate the relationships within the local community. They examine the situations occurring in their lives to guide their subsequent actions prudently. Therefore, through research and reflection on various matters, positive impacts can be generated within the local community. This indirectly facilitates students in acquiring broad and profound knowledge through specific skills and techniques embedded in Malay folklore. Malay folklore contains valuable lessons and emotions that influence students' understanding, enabling them to develop self-awareness systematically and apply specific learning techniques. Consequently, the understanding gained can be utilized for the betterment of humanity while preserving the culture of the Malay community.
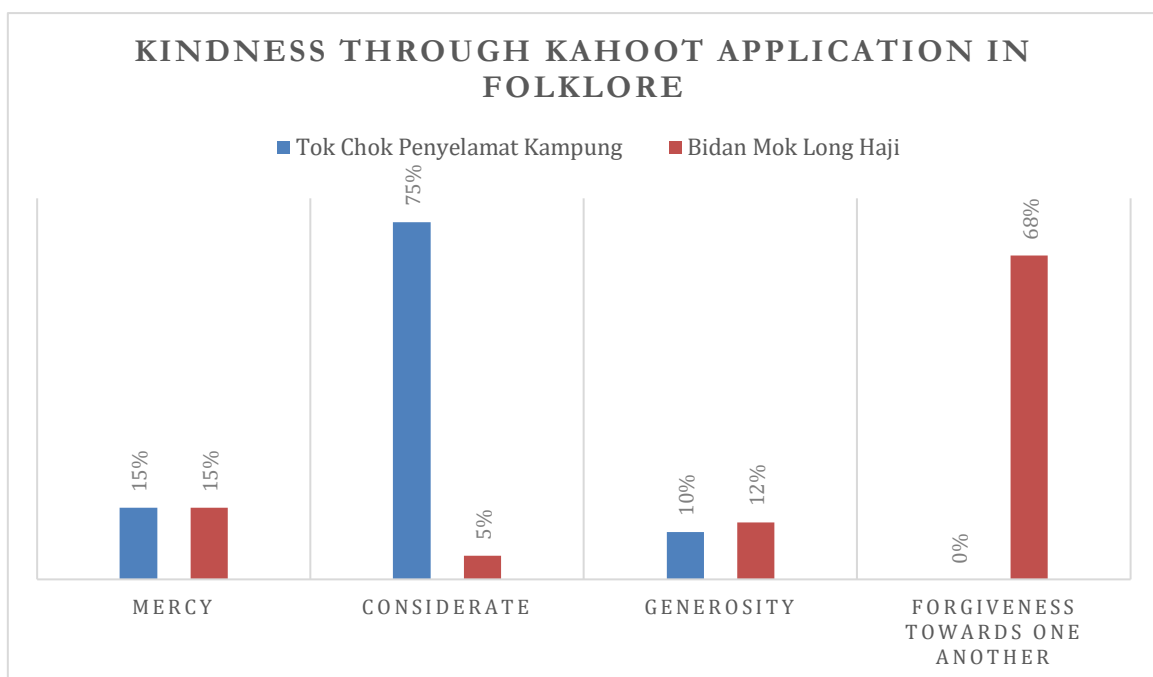

Figure 1: Kindness Through Kahoot Application to Folklore

Through the Kahoot application, the researcher observed that kindness manifested through considerate behavior in the story "Tok Chok Penyelamat Kampung" garnered 75% of the story's rating, whereas "Bidan Mok Long Haji" received only 5%. Similarly, in the story "Bidan Mok Long Haji," 68% of the respondents recognized kindness through forgiving each

other, whereas this aspect received 0% in the story "Tok Chok Penyelamat Kampung." However, only a small proportion of students, specifically 15%, identified kindness in both stories through compassionate treatment. This illustrates that students are capable of discerning the inherent moral values within each folklore.

7.2 Positive Attribute Through A High Attitude

According to Jumali (2001), a person with a high attitude possesses pure, noble, and gentle feelings and behavior when establishing relationships with others. Similarly, a high attitude of modesty, as described by Mohd (2015), entails consistently maintaining one's behavior and conversation towards others to uphold harmony in society.

Rozita, Muhammad, and Bahiyah (2018) define a high attitude as displaying politeness and courtesy in social relations, thereby fostering good relationships based on trust. Consequently, individuals practicing such behavior are admired within the local community for their noble character.

Based on these scholars' views, a high attitude of modesty is characterized by individuals being praised in the local community due to their noble-heartedness. This high attitude is exemplified in the story of "Bidan Mok Long Haji," as quoted below:

> "Hamzah made a small contribution to Mok Long Haji as a gesture of gratitude for the birth of his first child. As a result, Mok Long Haji became renowned among the villagers for her helpfulness, forgiveness, and impartiality in providing assistance. Mok Long Haji name is increasingly revered among the people of Kampung Rusa, commemorating her contributions to the community." (Rawi, 2020)

Through the above excerpt, the high attitude of Mok Long Haji is evident, as she exemplifies polite behavior to uphold the well-being of the local community. Mok Long Haji consistently assists community members facing difficulties, fostering unity and harmony in community life. Consequently, Mok Long Haji name holds a special place in the hearts of the community due to her compassionate actions.

Additionally, the story titled "Asal Usul Nama Jelawat" also exemplifies the high attitude. This aspect is discussed in the following excerpt:

> "The following day, Lim brought his fishing net to the river area. As he cast his net, it became entangled on a wooden stump, tearing it apart. At that moment, Rahmat happened to be strolling nearby. Seeing Lim distressed expression by the riverbank, he inquired about the matter. Lim, speaking with a Chinese accent, lamented about his torn net. Although Rahmat initially did not comprehend Lim words, upon seeing the damaged net, he grasped the situation. Rahmat advised Lim to remain patient and mend the net." (Rawi, 2020)

Through the above excerpt, Rahmat high attitude is evident in his polite demeanor. Despite encountering Lim distress, Rahmat approached him with kindness, expressing concern for his well-being. Rahmat carefully chose his words, mindful of not causing further anguish to Lim. Upon learning of Lim's predicament, Rahmat offered words of encouragement, demonstrating his effort to console the grieving Lim.

This aligns with the views of scholars such as Jumali (2001), who argue that a high attitude encompasses noble qualities associated with gentle and virtuous behavior and conversation. Mohd (2015) supports this notion, stating that a high attitude of modesty involves practicing polite, courteous, and gentle behavior in all interactions with others. Similarly, Rozita, Muhammad and Bahiyah (2018) assert that a high attitude entails behaving in a manner consistent with values of decency to foster positive relationships within the community. According to these scholars, a high attitude of modesty represents a noble value that should be instilled in individuals from a young age, nurturing a society characterized by politeness and courtesy.

The Malay Methodology Theory through the Premonition Approach by Hashim (2002) illustrates how certain goals can be achieved through life experiences. This approach suggests that experiences can cultivate maturity in decision-making and inspire individuals to pursue significant objectives. The characters in the aforementioned folklore exemplify this, as they navigate life's challenges and strive to assist their local communities, ultimately enhancing communal well-being. Consequently, students become more enlightened and motivated to pursue their aspirations, as folklore imbues them with profound insights and meaningful lessons. This underscores the potential for students to leverage acquired knowledge and lessons from folklore to develop beneficial software solutions for both themselves and their communities. Thus, a superior personality can emerge through students' comprehension, fostering adaptable intellectual and spiritual growth.
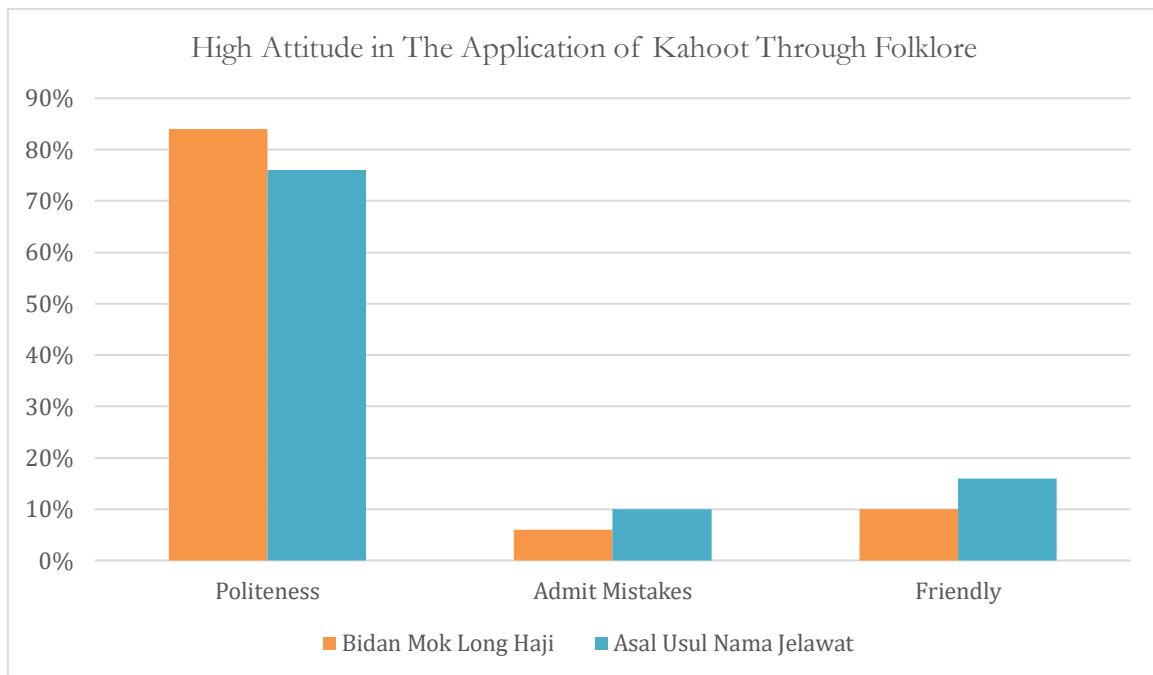
Figure 2: High Attitude in The Application of Kahoot Through Folklore

Through the Kahoot application, the researcher found that the respondents were able to identify instances of high attitude based on the percentages obtained. The results showed that 84% of the students identified instances of politeness as indicative of high attitude in the story of "Bidan Mok Long Haji," while in the story of "Asal Usul Nama Jelawat," this percentage was 76%. Additionally, 16% of students identified instances of friendly treatment as indicative of high attitude in the story of "Asal Usul Nama Jelawat," whereas in the story of "Bidan Mok Long Haji," this percentage was slightly lower at 10%. This indicates that the portrayal of politeness as a form of high attitude was more prevalent in these two folklores compared to other forms of high attitude such as admitting mistakes and being friendly.
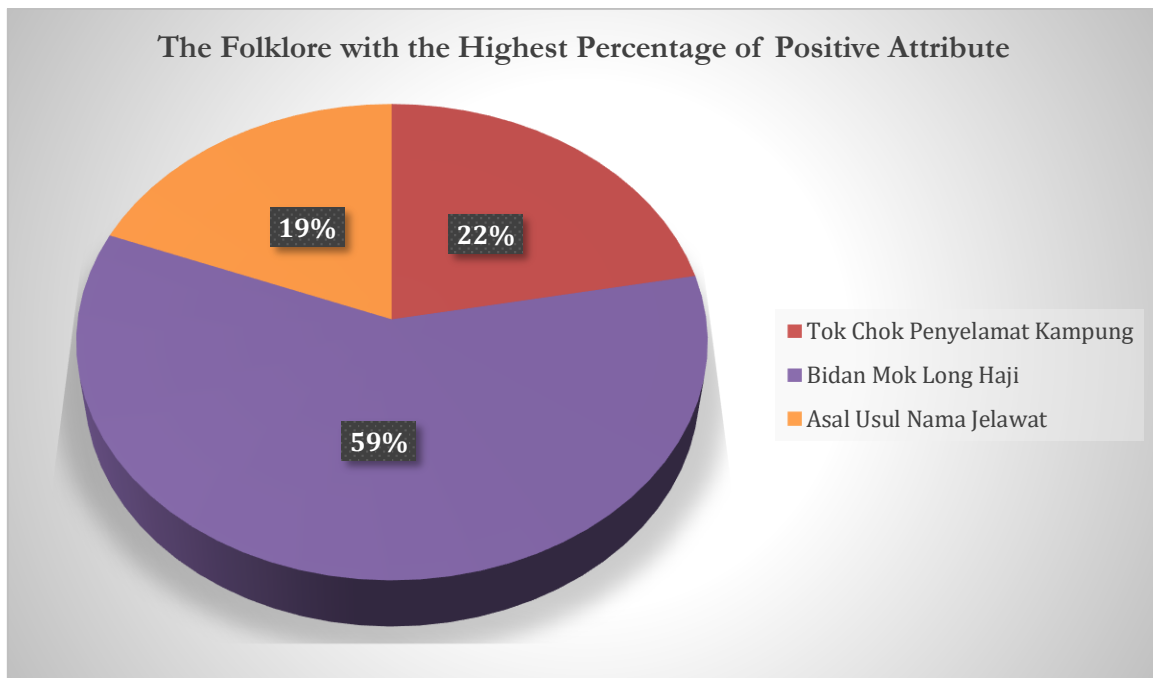
Figure 3: The Folklore with the Highest Percentage of Positive Attribute

Through research using the Kahoot application, the researcher found that 59% of students chose the title "Bidan Mok Long Haji" as the folklore with the most values, compared to only 19% who chose "Asal Usul Nama Jelawat". Meanwhile, only 22% of students chose "Tok Chok Penyelamat Kampung" as the folklore with positive attributes. This study reveals that students are able to identify and apply the positive attributes found in Malay folklore in their lives. Therefore, there should be further efforts to uphold the timeless Malay heritage, adapting to changing times.

8. Conclusion

In conclusion, this study engaged storytellers from Bachok, Kelantan, and students from University Malaysia Kelantan to refine the understanding of Malay folklore. The study meticulously explored the noble values inherent in the obtained folklore, demonstrating that Malay folklore can foster positive character traits in contemporary society. It underscores the importance of integrating folklore into the lives of young people, enabling them to emerge as dedicated leaders within their communities and nations. Upholding Malay folklore with moral values is crucial for fostering a credible society. The research findings present the students' comprehension of moral values embedded in Malay folklore, facilitated by engaging tools like Kahoots, which employ graphics, music, diagrams, and concise statements, captivating students'

interest and enthusiasm in exploring Malay folklore. This enthusiasm fosters a motivation to implement positive values in their lives, potentially cultivating determined and integrity-driven leaders across political, social, and economic spheres. Leveraging students' understanding of Malay folklore can thus contribute to the development of a dynamic and intellectually vibrant society. Ultimately, by applying Malay folklore through Kahoots, this study aims to impart valuable knowledge and serve as a guiding beacon for leading a fulfilling life while preserving the rich cultural heritage of the Malay community.

Acknowledgement

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