

The Discovery Of Cultural Values Of The Malay Community In Kelantan Folktales: Case Study In Bachok, Kelantan

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ABSTRACT

Kelantan folktales, which are stories passed down orally by storytellers within the local community, possess knowledge, entertainment, satire, and can highlight the culture of the Malay community to all levels of society (Yaacob, 2022). In the current era of globalization, people no longer pay attention to the uniqueness of Kelantan folktales. Therefore, this study aims to identify and analyze the cultural values in Kelantan folktales in Bachok, Kelantan. Furthermore, this study also describes several negative values contained in Kelantan folktales. This qualitative study involves literature methods, field studies in the form of interviews, and study analysis. This study applies the Teori Pengkaedahan Melayu (Malay Methodology Theory) through the Pendekatan Moral (Moral Approach, to be used as deductive research. The findings of this study can be proven through the discovery of Kelantan folktales rich in cultural values such as diligence, consensus, honesty, and tolerance, which can shape positive morals within the local community. Therefore, Kelantan folktales obtained in Bachok, Kelantan, should be documented so that society becomes more aware of their existence and the cultural values they contain.

Keywords: Kelantan folktales, Cultural, Values, Universal Human, Malay Community

1. INTRODUCTION

In essence, Kelantan folktales are ancient manuscripts closely intertwined with the lives of traditional societies of the past. These stories have been passed down orally from generation to generation until today. According to Hanafiah & Yaacob (2020), the relationship between traditional Malay society and Kelantan folktales is an inseparable bond. This is because the tales within Kelantan folktales reflect the lifestyle of the earlier Malay community. This means that folktales are a branch of Kelantan folklore disseminated by past communities and collectively owned by a society (Yaacob, 2022). Consequently, Bakar & Engelenhoven (2016) explain that these cultural values are considered a civilization containing knowledge, beliefs, arts, values, and customs that depict the integrity of a Malay civilization. For example, such a civilization can be enhanced through the intellect of individuals within a community. Through culture, society can create objects or arts according to their creativity. Ultimately, through cultural values, the Malay community, in particular, can sustain life through cultural development according to their creative capacity. Therefore, this study is conducted to identify and analyze the cultural values contained in Kelantan folktales as an educational medium for all societal levels (Yaacob, 2022).

2. Preliminary Review of the Study of Malay Folktales

Previous research conducted in the form of an article titled the value of kindness through Malay folktales towards society: an application of the Malay Methodology Theory by Yaacob & Rahim (2016) emphasized that folktales embody the value of kindness practiced by traditional Malay society. Consequently, the practice of this value of kindness serves as a model for shaping a morally upright society. On the other hand, the study titled mythical elements based on traditional Malay literary texts by Zakaria & Hanapi, Harun & Mohd (2019) highlighted the presence of mythical elements in traditional Malay literary texts, reflecting the beliefs and culture of the Malay community. The presence of mythical elements was common among the earlier Malay society. These two studies differ significantly in their focus. The first study emphasizes the value of kindness, while the second study addresses mythical elements in literary works. Additionally, the research materials used in these two studies differ in form. The first study employs the oral transmission of folktales, whereas the second study uses texts centered around hikayat (epic tales). After careful examination, researchers found that neither study has comprehensively revealed the cultural values of the Malay community. Nevertheless, both studies have elevated the stature of Malay literature within contemporary society.

Additionally, the research continued with the article titled the application of values in Malay folktales: an application of the Malay Methodology Theory: analysis of the values of love and justice in society by Yaacob & Abdilah (2017). This study discussed the noble values that are part of the customs and way of life of the Malay community through folktales. This is because the folktales presented embody the values of love and justice through their narratives. Meanwhile, the study titled Islamic values and the formation of morals in Malay folktales by Hanafiah & Yaacob (2020) indicates that folktales contain the customs of the Malay community based on Islamic law. This is due to the various Islamic values outlined in Malay folktales. Based on these two previous studies, researchers found that the scope discussed differs, namely noble values and Islamic values. Although both values have positive moral exposure, the forms of values highlighted are different. This is because noble values emphasize aspects of Malay community culture, while Islamic values focus more on adherence to Islamic law within the community. Moreover, the theoretical approaches of the two studies are different. The first study employs the Malay Methodology Theory, while the second applies the Takmilah Theory. The researchers found that the first study focuses more on the natural way of life practiced by the Malay community, whereas the second emphasizes communal life through religious aspects, using Islam as the main foundation of the study. Through these two studies, the researchers found that cultural values have not been fully explored. This is because both studies focus more on the way of life of the Malay community using the medium of folktales. Therefore, the aspect of cultural values needs to be more thoroughly explored by researchers through their studies.

Furthermore, the researchers continued with the study titled the application of the National Education Philosophy through Malay folktales: a study of the Text Collection of 366 Malaysian Folktales by Yaacob & Abdilah (2018). This study demonstrates that folktales embody elements of noble values firmly held by the Malay community. This is because the noble values practiced become a strong legal principle among the Malay community. Meanwhile, the study titled intelligence in the oral narratives of the residents of Kota Bharu, Kelantan: a societal study by Adnan & Yaacob (2020) highlights intelligence that reflects Malay thinking based on the behavior exhibited by individuals. This is because a person's intelligence can be seen through their good and courteous behavior towards those around them. The researchers found that these two studies differ in their main focus, namely the national education philosophy and Malay intelligence. The first study emphasizes education within the Malay community, while the second highlights the intelligence cultivated within the community. The first study stresses education as it is a crucial aspect for increasing the knowledge level of society in the country, whereas the second emphasizes intelligence due to the unique and uniform way of life of the Malay community, showcasing the strength of its culture. Therefore, both studies have strived to preserve the Malay community's civilization on the world stage.

Additionally, the researchers also examined the study titled from print to digital: the reconstruction of folktales in Malaysia by Omar, Ishak & Mustafa (2019), which stated that the use of multimedia as an intermediary medium can bring folktales back to the current generation. Consequently, the Malay community will be exposed to the arts contained in folktales despite the influence of modernity. Meanwhile, the study titled values in legend stories in the Pengkalan Datu River Basin, Kelantan by Yaacob (2022) emphasized that values are a symbol of the excellence of customs and way of life of the community in Kelantan. This is because various values are contained in the legends of the Pengkalan Datu River Basin, Kelantan. The researchers observed that these two studies differ in their scope. The first study focuses more on the use of multimedia in conveying folktales, while the second highlights the continuity of values in the Pengkalan Datu River Basin through Malay legends. This indicates that past research efforts aimed to preserve Malay cultural heritage through various methods suited to the

changing times. However, both studies have yet to comprehensively explore the aspect of cultural values existing within the Malay community. Nevertheless, these two previous studies have provided exposure to folktales as a national treasure.

In summary, the previous studies discussed indeed have their own differences and advantages, distinct from this study. However, there are still gaps in the previous research that need to be addressed through this study. Therefore, this study is conducted to fill these gaps by detailing the discovery of cultural values of the Malay community in folktales from Bachok, Kelantan.

3. Statement Problem

Based on preliminary observations, this study is conducted from the standpoint of previous research reviewed by the researchers. Therefore, according to the review of past studies, it was found that research addressing cultural values in folktales is still not widely explored in the field of folktale research in Malaysia. Consequently, it is the researchers' responsibility to identify several previous studies to address the gaps in this study. Based on this review of previous studies, the researchers aim to demonstrate that scholars, especially in the field of folktales research in Malaysia, tend to focus on aspects of values, intelligence, and identity in folktales. This has highlighted that research focusing on cultural aspects remains limited. Therefore, it is the researchers' responsibility to advance folktale research in the context of cultural values, particularly in Malay folktales from Bachok, Kelantan, in greater depth so that these stories can be preserved and maintained within today's society, especially among children and youth. This is crucial to ensure that these groups inherit the cultural heritage of Malay folktales in the future. The existence of oral stories can indirectly educate their souls to appreciate and value the precious legacy left by their ancestors. Hence, this research will fill the gaps in existing studies and advance folktales research to a higher level in Malaysia's academic world.

4. RESEARCH METHODOLOGY

This study is qualitative, utilizing both library research and interview methods. Library Research. All reading materials were obtained from the Sultan Abdul Samad Library, University Putra Malaysia; Tun Seri Lanang Library, University Kebangsaan Malaysia; University of Malaya Library, Kuala Lumpur; and Universiti Malaysia Kelantan Library, Kelantan. These materials include books, articles, and theses related to aspects of the study such as folktales, dialects, methodologies, and other relevant topics.

Next is Interviews. Interviews were conducted in Kampung Pulau Rusa, Bachok, Kelantan. The researchers interviewed an experienced source, Jusoh, who is 69 years old and a native of Bachok, Kelantan. During the research, video and photo recordings were used to ensure that the research was conducted systematically. Interviews were the primary method used in the study area. Through this method, several oral questions were posed to the selected informant concerning the scope of the study. Oral questions were asked to gather information relevant to the research topic. The questions were tailored to the specific folktales shared by the informant. Video and audio recordings were made to document how the informant presented the stories. Additionally, photo recordings were taken at the research site to provide solid evidence. Finally, the collected data was recorded, filtered, and categorized accurately to avoid errors and data omissions during the study. Thus, each piece of data obtained facilitated the process of identifying and analyzing the study systematically.

5. Research Procedures for Folktales by Dundes (1965)

Referring to the research procedures, the researchers used the main framework for folklore studies by Dundes (1965) through three stages: identification, data collection, and analysis. In the first stage, the researchers obtained Malay folktales in Bachok, Kelantan. They met and held preliminary discussions with the community in Bachok. Most of the people in Bachok were not well-versed in the delivery of Malay folktales. Consequently, the researchers successfully identified a source who could narrate Malay folktales effectively. The selected and interviewed source was Mohd Rawi Jusoh, a native of Bachok who resides in Kampung Pulau Rusa. He is 69 years old and in good health. This step was crucial to ensure that the researchers could acquire Malay folktales from Bachok for documentation and preservation in Malaysia.

The next stage is the data collection phase. The researchers first met with the source before the interview was conducted at a suitable time to ensure the process of obtaining Malay folktales could be carried out systematically. During the initial meeting, the source set the time, date, and location for the interview. The researchers agreed to the source's preferences. The research team consisted of six members working together, with each member assigned specific roles and responsibilities, such as note-taker, camera operator, video recorder, interviewer, and audio recorder. This step was essential to ensure the

successful completion of the research. After mutual agreement, the interview was conducted at the source's home during the fieldwork period. The interview took place on March 5, 2020.

The final stage is the analysis phase. This study analyzes the Kelantan dialect within the context of the values contained in Malay folktales. All the Malay folktales from the Bachok district were thoroughly analyzed. The folktales that were selected and analyzed include Bukit Marak Bukit Keramat, Berpuakakah Gunung Ayam?, Asal Usul Melawi, Hikayat Pinggan Mangkuk Batu, Ayam Berkokok di Puncak Gunung, and Tok Tangok.

6. Teori Pengkaedahan Melayu (Malay Methodology Theory) by Hashim Awang (1989)

Next, the researcher applied the Teori Pengkaedahan Melayu (Malay Methodology Theory) in this study. The Teori Pengkaedahan Melayu (Malay Methodology Theory) was chosen due to its relevance to the close-knit culture of the Malay community. This theory was proposed by Awang in 1989 and is based on the premise that all aspects of human life, including ways and attitudes of living, beliefs, and local culture within the Malay community, produce their own works. Accordingly, literary theory reflects the messages and ideas of its authors. The Teori Pengkaedahan Melayu (Malay Methodology Theory) is divided into two categories: Natural Methodology and Religious Methodology.

Firstly, Moral Approach. Literature consists of events and objects; however, its nature is based on the Moral Approach rather than being a mere representation of tools or events experienced by humans, whether they have positive or negative effects. The Moral Approach relates to human life experiences, including experiences that humans undergo and information related to humans and the world, such as emotions, beliefs (religion), culture, society, nationality, and environment, involving the strength of knowledge and creativity (Awang, 2002). Thus, the Moral Approach is used to enhance students' skills in using language as an educational communication tool. This aims to achieve conductive learning through direct communication with the presenter.

7. Cultural Values in Malay Folktales in Bachok, Kelantan

In this section, the researcher will discuss the cultural values found in the folktales obtained from the Bachok district in Kelantan. Among the cultural values highlighted are diligence, consensus, truthfulness, and tolerance. Each of these cultural values will be examined in detail based on excerpts from the Malay folktales collected. Furthermore, these cultural values will be applied using the approaches contained within the Teori Pengkaedahan Melayu (Malay Methodology Theory).

7.1 Value of Diligence

According to Daud (1995), diligence is a noble behavior practiced by the Malay community to achieve desired goals while preserving Malay cultural values through the trait of hard work. This view is supported by Ariffin (2006), who states that diligence represents an unwavering determination to work hard to achieve life goals and targets. Yaacob (2015) also notes that diligence is characterized by persistent and thorough effort, regardless of exhaustion, in pursuit of a goal. Thus, diligence should be practiced and cultivated as a cultural value to ensure commitment and achievement of desired objectives. The value of diligence can be observed in the folktales titled Bukit Marak Bukit Keramat, as illustrated in the following excerpt:

"Upon reaching the summit of the hill, they gathered as many herbs as they could to sell in the market later. They were able to use the proceeds from the herbs as their income for that day." (Jusoh, 2020)

Based on the excerpt from Bukit Marak Bukit Keramat, it illustrates the diligence of people in ancient times who sought sustenance even if it meant climbing to the summit of a hill. Gathering herbs was one of the sources of income for people in the past. The folktales depicts a group of young men who diligently searched for as many herbs as possible at the peak of Bukit Marak. This was because they hoped to earn their income for the day by selling the collected herbs. According to Selamat (2001), persistence and dedication are keys to achieving goals and producing high performance. In this context, it clearly demonstrates the culture of diligence practiced by the young men in seeking herbs as their source of income for that day. Therefore, the value of diligence should be nurtured and practiced by every member of society to create a community that is hardworking and always earnest in their efforts. Additionally, the value of diligence can be seen in the folktales titled Berpuakakah Gunung Ayam?. This is illustrated in the following excerpt:

"However, many still went to the mountain to search for herbs, wood, rattan, and bamboo in the highlands. Even though the local people were apprehensive about the conditions of the mountain, they had to endure it to meet their daily needs at that time." (Jusoh, 2020)

Based on the excerpt from Berpuakakah Gunung Ayam? above, it illustrates the cultural value of diligence practiced by the local community. They are diligent and disregard their fear of the mystical stories about

Gunung Ayamin order to search for herbs and forest products to sustain their income. This clearly demonstrates the perseverance and industriousness of the villagers in seeking lawful sustenance to continue their lives. Therefore, the cultural value of diligence should be practiced by the community, as it is a positive cultural value. Consequently, the value of diligence depicted in this folktales reflects the culture practiced by the early Malays, which involves industriousness in seeking sources of livelihood. According to Abdullah (2000), the cultural value of diligence involves actions performed with perseverance, activity, and earnestness to achieve something positive. This view is supported by Yaacob (2018), who describes diligence as an attitude reflecting someone's determination and commitment in every action directed towards achieving goodness. This aligns with the cultural value of diligence practiced by the Malays in their efforts to secure a living. Therefore, the cultural value of diligence should be practiced by every individual to cultivate a diligent and committed society. At the same time, the excerpt highlights a negative aspect: excessive belief in certain matters. This belief involves the influence of supernatural elements imposed by traditional Malay society, leading to superstition about unverified matters. Consequently, traditional Malay society has established several taboos to prevent undesirable outcomes. Sometimes, these taboos include practices like carrying talismans when entering the wilderness, which contrasts with the Islamic teachings practiced by the Malays. Thus, such unsuitable practices should be avoided as they can corrupt the morals and beliefs of the local community. Applying the Teori Pengkaedahan Melayu (Malay Methodology Theory) proposed by Awang (2002) under the Moral Approach reveals the value of diligence among the community through the story *Berpuakakah Gunung Ayam?*. The story shows how the community diligently searches for herbs in the forest to meet their life needs. A life of scarcity teaches the community the value of experience and the necessity to strive towards life goals, even though they feel apprehensive about staying long in the mountainous area of Gunung Ayam. As a result, the superstitious belief about the guardian of Gunung Ayam drives the community to sustain their lives through herb gathering, making them more determined to acquire knowledge about taboos to survive while in Gunung Ayam.

7.2 Value of Mutual Cooperation

According to Musa (2008), mutual cooperation (*muafakat*) is work carried out collectively by all levels, including individuals, communities, and the state. The aim is to conduct community activities to achieve certain goals and benefit all parties involved. This view is supported Jaffar (2013), who states that the cultural value of mutual cooperation represents a shared responsibility borne by every member of the community to achieve common goals and benefits. Furthermore, Yaacob (2015) emphasizes that the cultural value of mutual cooperation is a collective responsibility carried out together regardless of religion, rank, or ethnicity to create common good within the community. Thus, the cultural value of mutual cooperation can be summarized as a practice that should be embraced by every level of society to foster a harmonious life. This value of mutual cooperation is reflected in the folktales titled *Bukit Marak Bukit Keramat*. This can be seen in the excerpt below:

"In the village, Tok Ketua Tam called an emergency meeting because the parents of the four friends informed him that their children had not returned home after going to Bukit Marak. They were worried about their children's condition there. The villagers informed bomoh Lat to join them in searching for the children at Bukit Marak that very night." (Jusoh, 2020)

Based on the excerpt from *Bukit Marak Bukit Keramat*, it illustrates the value of mutual cooperation practiced by past communities in carrying out tasks. The character of Tok Ketua Tam and the villagers clearly demonstrates the cultural practice of mutual cooperation in searching for the four young men who went missing at Bukit Marak. In this context, the value of mutual cooperation involves negotiation, discussion, agreement, and consultation agreed upon by all members of the community in making decisions (Ariffin, 2006). This clearly shows that the value of mutual cooperation plays a crucial role in maintaining a united community. Therefore, mutual cooperation has become one of the Malay cultural values that should continue to be practiced to maintain a harmonious society. At the same time, this folktales also contains a negative value, which is a lack of faith, as it does not make Allah SWT the primary source of help. For example, the villagers place more trust in the bomoh Lat than in Allah SWT while searching for their lost children at Bukit Marak. Thus, this highlights the negative value presented in this folktales as a lesson and cautionary tale for the audience. Furthermore, the value of mutual cooperation can also be seen in the story titled *Berpuakakah Gunung Ayam?*. This can be observed in the excerpt below:

"The local community rarely climbs the mountain due to concerns about their safety. For the young people, the elders advise them to stay away from the mountain. If they must go, they need to observe the taboos associated with climbing the mountain." (Jusoh, 2020)

Based on the excerpt from *Berpuakakah Gunung Ayam?*, it clearly illustrates the cultural value of mutual cooperation practiced within the village community. It is evident that there is mutual advice between the elders and the youth to be cautious if they need to conduct any activities on Gunung Ayam. This concern arises because the villagers fear the occurrence of any unwanted events. This event reflects the cultural value of mutual cooperation practiced by the Malays in every activity done together with friends, family, and all members of the community (Sinar, 2001). In this context, it shows the village community working together in social activities while upholding the cultural value of mutual cooperation. Therefore, the cultural value of mutual cooperation should continue to be practiced to this day and forever to foster a strong, cohesive community that takes care of one another. Additionally, the folklore *Asal Usul Melawi* outlines the value of mutual cooperation that should be used as a guide. This is evident in the excerpt below:

“The village is peaceful and harmonious, with the community living in unity and mutual cooperation with one another. The green scenery contributes to the calm atmosphere of the village community.” (Jusoh, 2020)

Based on the excerpt from *Asal Usul Melawi* above, it describes the peaceful state of Melawi village because the community lives in harmony and mutual cooperation. The cultural value of mutual cooperation is emphasized in this folktales to guide the audience towards prioritizing this value for a peaceful and harmonious life. According to Yaacob (2018), mutual cooperation involves communities working together to achieve consensus agreed upon by all members. In this context, the folktales *Asal Usul Melawi* clearly outlines the cultural value of mutual cooperation that should be practiced by the Malay community to conduct activities collectively. Therefore, the Malay community should join forces to preserve and foster the value of mutual cooperation to ensure its continued practice. The application of the *Teori Pengkaedahan Melayu* (Malay Methodology Theory by Awang), (2002) through a Moral Approach highlights the value of mutual cooperation among the community. The Moral Approach demonstrates how people use life experiences to foster a sense of unity within the Malay community. For example, the Malay community practices beliefs in supernatural beings that underpin their way of life. This relates to how life experiences teach the community to be cautious in their actions to avoid future misfortune. As a result, the Malay community continues to maintain their cultural identity through their folktales and fosters a sense of mutual cooperation among their members.

7.3 Value of Speaking the Truth

According to Hashimi (1992), the cultural value of speaking the truth is the act of speaking sincerely without any elements of deceit, originating from the Malay community. This view is supported by Musa (2008) and Yaacob (2015), who note that speaking the truth involves honesty in communication and trustworthiness without containing elements of deception. Additionally, Karim & Rezo (2012) argue that the cultural value of speaking the truth should be ingrained in individuals' character and soul to avoid conflicts and to live in harmony. It can be concluded that speaking the truth is a cultural practice that should be adhered to by everyone because this trait is crucial for ensuring the well-being of communal life. The cultural value of speaking the truth is demonstrated in the folktale titled *Hikayat Pinggan Mangkuk Batu*. The aspect of this cultural value can be seen in the following excerpt:

“They gave the excuse that they only needed it for one day because they wanted to use it during the wedding ceremony. Thus, Princess Saadong happily gave it to them. Over time, the plates and dishes, along with other ornaments, were not returned to Princess Saadong. When they were returned, the plates and dishes were not the same as when they were borrowed.” (Jusoh, 2020)

The excerpt from *Hikayat Pinggan Mangkuk Batu* illustrates the villagers' dishonesty with Princess Saadong. It clearly conveys the message that the public should practice the cultural value of speaking the truth in their lives. Therefore, the value of speaking the truth is crucial to prevent conflicts or undesirable situations within a community. As noted by Yaacob (2015), maintaining truthfulness is vital for a society to remain honest and avoid deceit. The value of speaking the truth was practiced by past Malay societies and should be upheld and continued by current and future generations to preserve the esteemed cultural heritage of the Malays. Additionally, this excerpt also highlights a negative aspect-dishonesty in communication. For instance, the villagers were not truthful after borrowing plates and dishes from Princess Saadong because they failed to return them. This shows that the villagers used flattering words to borrow items but ultimately lied by not returning them. Such negative behavior should be avoided to maintain a harmonious and respectful society. In addition, the story *Hikayat Pinggan Mangkuk Batu* also outlines another aspect of the cultural value of speaking the truth. This can be seen in the excerpt below:

“O sweet and kind-hearted Princess Saadong, I have come to request a few dishes and utensils to serve the villagers at my upcoming event. May I have them, Princess Saadong? I will return them later. I only

need to use them for a short time. Once the event is over, I will return them to you." So pleaded Lebai Man to Princess Saadong." (Jusoh, 2020)

The excerpt from *Hikayat Pinggan Mangkuk Batu* above shows that Lebai Man spoke courteously, requesting permission to borrow dishes and utensils from Princess Saadong. His words and promise to return the borrowed items were considered truthful by Princess Saadong, leading her to grant him permission. According to Hashimi (1992), individuals should practice the value of speaking the truth to be respected and liked by those around them. In this context, Lebai Man's truthful and polite manner led Princess Saadong to agree to lend him the dishes and utensils. Therefore, the value of speaking the truth should continue to be practiced by the Malay community to build a society that is honest and trustworthy. This Moral Approach benefits both individuals and their surrounding community. It stems from the value of honesty practiced by the Malay society. The honest behavior displayed brings benefits to the community, helping them obtain what they desire. As a result, through the application of this theory, the community tends to prefer being honest and mature in their communication, facilitating better interactions with others.

7.4 Value of Compromise

According to Daud (1995), compromise is an attitude where a person shows sympathy towards the suffering and difficulties of others, and makes efforts to provide welfare and avoid conflicts. Daud (1995) opinion is supported by Ariffin (2006), who states that the value of compromise is a noble practice historically upheld by the Malay community to maintain a peaceful and harmonious social relationship. According to Yaacob (2015), the value of compromise should always be nurtured by every individual to create strong unity within the community. Therefore, the value of compromise has indeed been long practiced by the Malay community and should continue to be upheld to benefit social relationships. The value of compromise is identified in the folktale titled *Ayam Berkokok di Puncak Gunung*. The excerpt below provides an example of the value of compromise:

"However, Tok Ketua Kassim felt hesitant to give them permission because he was concerned that something bad might happen. Here's the thing, I don't want to stop you from going there, but the locals here are also afraid to go up the mountain because it is believed to be inhabited by a spirit. So, if you want to go up the mountain, you must follow certain taboos, especially regarding how you speak." (Jusoh, 2020)

Based on the excerpt from *Ayam Berkokok di Puncak Gunung*, it illustrates the value of tolerance demonstrated by Tok Ketua Kassim, who gave conditional permission to the youths to climb Gunung Ayam to find herbs to cure their sick relative. This is because Gunung Ayam is said to be inhabited by a spirit, and the villagers themselves are afraid to go there. Consequently, Tok Ketua Kassim felt conflicted about granting permission to anyone to climb Gunung Ayam. However, the value of tolerance practiced by Tok Ketua Kassim, reflecting the broader Malay community's traditions, allowed a slight opening for the youths from the neighboring village, driven by Tok Ketua Kassim's compassion for their sick relative. According to Musa (2008), the Malay community always honors its members and strives to practice tolerance to create a united and peaceful society. Therefore, this clearly demonstrates the value of tolerance practiced by the ancient Malay society in their lives. Thus, the value of tolerance should be upheld by the Malay community to ensure the well-being of all its members. Additionally, the negative aspect contained in this excerpt is shirk (associating partners with Allah SWT). For example, the villagers believe that Gunung Ayam is inhabited by a spirit and are willing to set aside the power of Allah SWT by adhering to taboos that clearly violate Islamic law. Thus, this folktales clearly illustrates the negative aspect of shirk practiced by the villagers. Furthermore, the folktales titled *Asal Usul Melawi* also showcases the value of tolerance. This can be seen in the excerpt below:

"This is because many have come to ask for fresh water. However, many also come to seek medical help from him." (Jusoh, 2020)

Based on the excerpt from *Asal Usul Melawi* above, it shows the character of Tok Wi, who practices the cultural value of tolerance with the villagers. This is because he has never refused to help when many people come to seek his assistance, even though his own living conditions are not luxurious, as he only lives in a hut. Nevertheless, Tok Wi is accommodating and always helps the villagers sincerely, accompanied by a compassionate attitude towards others. The value of tolerance should be adopted as a cultural norm that every person should practice so that a spirit of mutual help can be established (Daud, 1991). Therefore, the cultural value of tolerance should be practiced and instilled in everyone to ensure harmony among people. Furthermore, the folktales titled *Hikayat Pinggan Mangkuk Batu* also displays the value of tolerance. This can be seen in the excerpt below:

"The servant wishes to use it for just a moment. After the ceremony, I will return it to the Princess," pleaded Lebai Man to Princess Saadong. Princess Saadong felt great pity for the unfortunate cleric."

Alright... But on the condition that the plates and bowls borrowed must be returned afterward," replied Princess Saadong." (Jusoh, 2020)

The excerpt from Hikayat Pinggan Mangkuk Batu illustrates the cultural value of tolerance practiced by Princess Saadong towards Lebai Man, who pleaded to borrow plates and bowls from her. Despite her initial hesitation, Princess Saadong showed tolerance and compassion, ultimately granting permission to Lebai Man with the condition that the items be returned after use. This event clearly demonstrates the value of tolerance practiced by Princess Saadong, intertwined with compassion for the difficulties of others. This aligns with the opinion of Yaacob (2015), who suggests that tolerance arises from sympathy and compassion for the suffering of others, as well as a willingness to help and care for the surrounding community. In this context, it is evident that the value of tolerance is crucial in communal life. Therefore, the practice of this cultural value should be nurtured and instilled in the Malay community to maintain a strong and cohesive societal structure. The application of Awang (2002) Teori Pengkaedahan Melayu (Malay methodology Theory) through a Moral Approach shows that every event affecting an individual has a lesson that benefits the Malay community. This is attributed to the values of tolerance upheld by the Malay society, influenced by their beliefs and religion, which have shaped their principles of life. Consequently, the Malay community often prioritizes tolerance to maintain good relationships among its members. This is done for the sake of collective welfare and harmony in communal living. Therefore, the value of tolerance is essential for every community to foster courteous and orderly individuals within a civilized society.

8. CONCLUSION

In conclusion, the folktales of Bachok are rich with cultural values that are worthy of emulation and guidance. Among the cultural values detailed in this study are diligence, consensus, truthfulness, and tolerance. Of these values, consensus is seen as particularly integral to the way of life of the Malay community. This is because the practice of consensus among community members has built a strong and sustainable bond. Consequently, actions within the community are often preceded by discussions to achieve a good decision for mutual benefit. The cultural values outlined in the Bachok folk tales have significant potential to foster a more humane relationship among community members. Additionally, the application of the Teori Pengkaedahan Melayu (Malay Methodology Theory) provides a clear explanation of the cultural values found in Bachok folktales. Each cultural value is analyzed specifically using various approaches within the Malay Methodology Theory, aligning with the suitability of the cultural values themselves, which supports convincing arguments. Thus, it is proven that the Teori Pengkaedahan Melayu (Malay Methodology Theory) indeed offers an appropriate approach for linking with the study's aspect of cultural values. The analyzed cultural values also highlight the excellence of the past Malay community. Therefore, there should be efforts by all levels of society to cultivate and maintain the cultural values of the Malay community to build a civilized and esteemed society in the eyes of the world.

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