

# Survey Of Understanding Level Of Students At University Malaysia Kelantan (UMK) On The Concept Of Wisdom In Malay Folktales Of Dua Beradik via The Quizziz Application

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## ABSTRACT

Malay folktales is a literary work created to educate the morals of past societies. In the old days, the Malay community did not have a system to standardize the education of their community. Therefore, Malay folktales was used as an informal educational tool by the society at that time. This study was conducted to identify and analyze survey of understanding level of students at University Malaysia Kelantan (UMK) on the concept of wisdom in Malay folktales of dua beradik via the quizziz application. The study focuses on a Malay folktales titled Dua Beradik in Bachok, Kelantan. This Malay folktales was obtained through an interview with Mr. Jusoh at Kampung Rusa, Bachok, Kelantan. The storyteller chosen possesses the personality and skills to effectively convey Malay folktales to the community. This study also employs a qualitative design, including literature review, fieldwork, and questionnaires. Thus, the study uses the Quizziz application as an educational medium for University Malaysia Kelantan students. The study also adopts a Moral Approach to strengthen the analysis. As a result, the study found that the concept of wisdom in Malay folktales Dua Beradik through the Quizziz application can improve morals and personality, particularly among university students.

**Keywords:** Malay folktales, Quizziz, Students, University Malaysia Kelantan, Wisdom

## 1. INTRODUCTION

Malay folktales are a form of literature from the past that was predominantly embraced by the Malay community. These Malay folktales were created to provide moral education to young people (Rahman, Nor, Darus, Noor, Daud, Lintan & Muhamad, 2017). The content of Malay folktales often emphasizes the rules, customs, and taboos of the ancestors (Yaacob, 2022). This is so that the younger generation can adapt the values conveyed by their ancestors through these stories. This statement is supported by Yaacob, Ismail, Jamal, Som, Saari & Abdillah (2022), who stated that Malay folktales is a form of oral communication passed down by ancestors to teach moral values to the youth (Yaacob, 2022). The dissemination of Malay folktales content is seen as a primary reflection of the Malay community. Malay folktales is preserved because its content can help improve the morals of young people who are increasingly influenced by mass media.

Meanwhile, wisdom is a form of thought accompanied by wise actions by an individual (Yaacob, 2022). Wise thinking enables an individual to solve problems with dedication. This is because every action taken by a person considers the impact of their actions on the community. This statement is supported by Rahman, Malek & Mansor (2021), who state that wisdom is the formation of an individual's character, accompanied by mature intelligence. Mature thinking allows a person to have the creative ability to solve problems. However, every problem is addressed by understanding the situation of all parties involved. This is because a competent leader will provide fair justice to all parties without favoritism.

The Quizizz application is a type of website created to engage students in deepening their knowledge in a particular field (Aini, 2019). This application is used to enhance the quality of the teaching system in lecture halls. This is in line with the rapid development of technology. Therefore, the education system should be improved with various web applications to enable students to better understand the scope of their learning. This statement is supported by Irfani, Sulistiani & Ardiansyah (2021), who believe that Quizizz is a form of web media designed to enhance the education system. Students who use the Quizizz application will better understand and appreciate the knowledge conveyed by the teacher. Indirectly, teachers can assess students' understanding to determine whether the knowledge delivery is effective or not.

In conclusion, the development of web technology benefits both students and teachers. This is because various forms of knowledge, such as Malay folktales, can be indirectly conveyed to students. The Quizizz as a web technology can bring students closer to the cultural traditions of their ancestors by appreciating and immersing themselves in this literary knowledge. Indirectly, this application can create a conducive and interactive environment throughout the learning process. As a result, students will be more engaged and show greater interest in understanding the knowledge delivered by the teacher.

## 2. Review of Previous Studies

The researcher has conducted several reviews of previous studies, particularly those related to Malay folktales. One such study is titled the application of National Education Philosophy through Malay folktales: a textual study of the 366 Malaysian Folktales Collection Edited by Aripin Said & Othman Puteh by Yaacob & Abdillah (2017). Folklore is an oral genre favored by past societies because it carries profound messages for the community. This study was conducted to identify and discuss the National Education Philosophy in Malay folktales. The study focuses on several Malay folktales found in the text 366 Malaysian Folktales Collection. Therefore, this study uses literature review and textual analysis methods to strengthen the data. The findings show that Malay folktales can build vision and wise thinking in managing the negative emotions of the local community. Another study conducted by Ismail & Hassan (2017) is titled planning principles in Hikayat Awang Sulung Merah Muda. Malay folktales are a story told by ancestors as entertainment for the community. This study was carried out to identify and analyze the planning principles in Hikayat Awang Sulung Merah Muda. The study uses the text Hikayat Awang Sulung Merah Muda. It also employs literature review and textual analysis methods to validate the data found. The findings reveal that Malay folktales highlights positive elements, such as noble deeds, which should be learned by children to shape their character.

Additionally, a study titled Hikayat Pelanduk Jenaka: development of bodily-kinesthetic and linguistic intelligence in children and adolescents by Bakar (2018) was conducted. Comedic Malay folktales are a form of oral literature that educate children by incorporating humorous elements into their delivery. This study was carried out to identify and discuss the development of bodily-kinesthetic intelligence in Hikayat Pelanduk Jenaka among children and adolescents. Therefore, the study focuses on the comedic Malay folktales Hikayat Pelanduk Jenaka. It employs three methods: literature review, textual analysis, and observation to obtain robust data. The findings suggest that comedic Malay folktales can influence the intellectual and moral development of children and adolescents in a positive direction.

A study on Malay folktales was also conducted by Malek, Rahman, Darus, & Mansor (2019), which discusses a culturally diverse curriculum-based storytelling approach for early childhood literacy learning. is a Malay folktales literary material used by past societies to educate children about morals. This study was carried out to identify and analyze the storytelling approach based on the curriculum for early childhood literacy learning. The study focused on respondents aged four to six years old from a kindergarten in Tangkak, Johor. Therefore, the research methods used were literature review and observation to obtain accurate data. The findings indicate that learning through this storytelling approach effectively instills moral values among children. Additionally, a study titled the role of myths in the Indigenous Community of Kampung Peta, Endau, Mersing, Johor by Kemalok & Mohamed (2020) was conducted. This study aimed to identify and discuss the role of myths among the indigenous people in Johor. The study focused on examining myth-based folktales of the indigenous people at Kampung Peta, Endau, Mersing, Johor. Therefore, the research methods used were literature review and interviews to

achieve results aligned with the study's objectives. The findings reveal that myth-based stories not only reflect the identity of the community but can also serve as a guide for living.

According to Yusoff, Mansor, Harun, & Razak (2021) in their study titled the Jakun indigenous Community in Rompin, Pahang: A Study on the Preservation of Oral Stories, folktales is traditional literature that continually reminds young people of good behavior through oral transmission. This study was conducted to identify and analyze the preservation of oral stories among the Jakun Indigenous People in Rompin, Pahang. Therefore, the study focused on several folktales found in Rompin, Pahang, for preservation. The study employed literature review and fieldwork methods to obtain accurate data. The findings indicate that the preservation of folktales is indeed beneficial for maintaining so that young people can appreciate the historical impacts of their cultural heritage. Additionally, a study titled values in legendary story collected at Lembangan Sungai Pengkalan Datu, Kelantan by Yaacob (2022) was conducted. Folklore is a Malay folktales frequently shared with the community as advice for improving moral character. This study was carried out to identify and analyze the values in legendary story collected at Lembangan Sungai Pengkalan Datu, Kelantan. The study focuses solely on legend stories from this area. It employs literature review and fieldwork methods to obtain robust data. The findings reveal that Malay folktales can strengthen listeners' resolve to face life's challenges with resilience.

According to Adnan & Yaacob (2023) in their study titled Wisdom in Malay Folktales: Socio-cultural Interpretation for Children and Adolescents, folklore reflects the politeness and propriety of language, particularly within the Malay community. This study was conducted to identify and discuss the interpretation of wisdom in Malay folktales for children and adolescents. The study focuses on three Malay folktales. For example, is, Amukan Lembaga Hitam, Misteri Penunggu Panau, and Haji Mahmud Tokoh Agama. Therefore, the study employs literature review and fieldwork methods to strengthen the data obtained. The findings reveal that Malay folktales contain socio-cultural elements that children and adolescents can learn to understand the customs and traditions of their ancestors from the past.

In conclusion, Malay folktales as a play a crucial role in shaping the identity of children and adolescents. The delivery of these Malay folktales indirectly reflects the civilization and manners possessed by their ancestors. This exposure can educate children and adolescents to better understand and appreciate Malay cultural traditions. However, previous studies have not delved deeply into this aspect. This is because earlier research has given less attention to the concept of wisdom in Malay folktales, particularly in relation to students' understanding through the Quizizz application. Therefore, the researcher feels responsible for highlighting this aspect of wisdom to university students. The outcome of such exposure can enable university students to thoroughly appreciate and study the concept of wisdom present in the community.

### 3. Problem Statement

In general, Malay folktales are frequently examined and studied by scholars from various aspects. These studies are conducted to address gaps, particularly in the field of Malay folktales. Among the previous studies examining Malay folktales are the application of National Education Philosophy through Malay folktales: a textual study of the 366 Malaysian Folktales Collection by Yaacob & Abdillah (2017), planning principles in Hikayat Awang Sulung Merah Muda by Ismail & Hassan (2017), Hikayat Pelanduk Jenaka: development of bodily-kinesthetic and linguistic intelligence in children and adolescents by Bakar (2018), a culturally diverse curriculum-based storytelling approach for early childhood literacy learning by Malek, Rahman, Darus & Mansor (2019), the role of myths in the Indigenous Community of Kampung Peta, Endau, Mersing, Johor by Kemalok & Mohamed (2020), The Jakun indigenous Community in Rompin, Pahang: a study on the preservation of oral stories by Yusoff, Mansor, Harun & Razak (2021), values in legendary story collected at Lembangan Sungai Pengkalan Datu, Kelantan, by Yaacob (2022), and wisdom in Malay folktales: socio-cultural interpretation for children and adolescents by Adnan & Yaacob (2023). At the same time, the above studies have shown that the aspect of wisdom has been less emphasized in their research. This is because scholars have focused more on other aspects such as values, cultural preservation, and socio-cultural issues, rather than the concept of wisdom. Consequently, this study is relevant as it aims to preserve the aspect of wisdom in Malay folktales. It seeks to create continuity in Malay societal thinking to address social issues within the community.

### 4. Scope of the Study

In this section, the researcher limits the study to examining a Malay folktales titled Dua Beradik. This story was obtained through an interview with Mr. Jusoh at Kampung Rusa, Bachok, Kelantan. He is 69 years old. The researcher chose Mr. Jusoh for his potential to effectively convey Malay folktales. Additionally, this study uses the Quizizz application to assess the understanding of students at University Malaysia Kelantan. The respondents are students from University Malaysia Kelantan enrolled in the

Malay Civilization course. The sample consists of 50 students, with 25 male and 25 female students. The respondents participated in the Quizizz application on 7 August 2023, at 10 a.m. This process took one hour and fifteen minutes, allowing respondents to provide feedback via the Quizizz application. Through this application, the researcher aims to demonstrate the presence of concepts such as diligence, mutual assistance, and harmony in Malay folktales. Furthermore, the researcher uses Malay Methodological Theory through a Moral Approach, as this approach emphasizes good relationships among community members, thereby maintaining universal harmony.

## 5. Research Methodology

The research methodology is a crucial aspect of any study. Methodology refers to the methods used by researchers to validate the main materials in the research. This is essential for addressing the research questions in detail. Therefore, each method used in a study is vital for demonstrating the authenticity of the research conducted. The research methodology is seen as a measurement tool that provides guidelines to the researcher to ensure the objectives of the study are met. In this study, qualitative methods and Malay Methodological Theory (Awang, 1989) have been chosen as the main framework.

### 5.1 Research Design

Generally, this study uses a qualitative research design. Therefore, it requires detailed examination to identify and analyze the research questions. Each examination is crucial to obtaining the best results based on the initial information gathered. In this regard, the study employs three methods are literature review, fieldwork, and surveys.

#### 5.1.1 Literature Review

This study uses literature review as a method for data collection. According to Adnan & Yaacob (2023), literature review is a form of scholarly research used to support hypotheses and valid data. This method is seen as a means of gathering fundamental information, which can then form the main framework and achieve a robust analysis. The researcher used scholarly materials such as papers, journals, and theses to examine the definitions of Malay folktales and Malay wisdom. These materials were obtained from the Library of University Malaysia Kelantan, Kelantan State Public Library, University Malaysia Terengganu Library, Terengganu State Public Library, Hulu Terengganu District Library, Raja Tun Uda Library, and University Sultan Zainal Abidin Library.

#### 5.1.2 Fieldwork Method

Through the fieldwork method, interviews were conducted to obtain primary sources directly. The interview was held with the selected storyteller, Mr. Jusoh from Bachok, Kelantan. The researcher met Mr. Jusoh on 8 March 2020, at 10 a.m. The interview took place at Mr. Jusoh home at Kampung Rusa, Bachok, Kelantan. The interview was conducted with the presence of five researchers. This method allowed the researcher to interact with the storyteller to obtain a flexible and comprehensive folklore. As a result, the researcher was able to delve deeper into the delivery of folklore from the storyteller. Additionally, recording devices such as voice recorders and cameras were used as recording tools. This process helped verify and support the materials obtained during the interview, ensuring that every detail and statement was recorded clearly.

#### 5.1.3 Survey Method

Through the survey method, this approach aims to analyze the concept of wisdom using media applications like Quizizz. The researcher used the survey method to assess the understanding of University Malaysia Kelantan students regarding the folklore Dua Beradik. The story Dua Beradik was digitized into the Quizizz application to allow students to engage with the folklore in a modern format, aligning with digital technology-based education. For the survey method, the researcher involved 50 students from University Malaysia Kelantan, specifically those enrolled in the Malay Civilization course. The sample included 25 male students and 25 female students who took the Quizizz survey. A total of 15 survey questions were included in the Quizizz application. The researcher presented the folklore Dua Beradik in animated form and in standard Malay to ensure that students could understand the concept of wisdom being conveyed. This was done to evaluate the students' understanding of the folklore presented.

## 6. Malay Methodology Theory

This study has applied the Malay Methodology Theory through a Moral Approach. The Malay Methodology Theory was chosen due to its relevance to the culture and life of the Malay community. This theory was proposed by Awang in 1989. It encompasses all aspects of life, including ways, attitudes,

beliefs, and the culture of the Malay community, and aims to produce its own works. Consequently, this theory highlights the messages and ideas of its authors. The Moral Approach is a form of literature involving events and objects, but these events are based on the Moral Approach, rather than existing as tools or describing events experienced by humans, whether positive or negative. The Moral Approach reflects human life experiences, including related information about humans and the world, such as spirituality, religion, culture, society, nationality, and environment, involving the strength of knowledge and creativity (Awang, 2002). Therefore, the Moral Approach can enhance students' skills in using language as a tool for educational communication.

## 7. Study Analysis

In the study analysis section, the researcher found that the concept of wisdom, as understood by students from University Malaysia Kelantan regarding the story Dua Beradik, includes aspects such as diligence, mutual assistance, and harmony.

Wisdom is a form of personal virtue that can counter negative perceptions (Aini, 2019). This is due to the individual's actions, which prioritize moral values in daily life. Therefore, a society observing such actions will be able to emulate them because they benefit everyone. This statement is supported by Bakar (2018), who defines wisdom as a form of rational thinking in considering the pros and cons of a decision. This is because the individual is capable of rationally assessing the impact of the decision on the entire community. Thus, optimal actions are necessary to ensure that all parties are satisfied with the final decision in resolving the issue.

### 7.1 The Concept of Wisdom Through the Attitude of Diligence

The attitude of diligence refers to the efforts made by an individual persistently to achieve satisfactory results (Islahuddin, Tawandorloh & Ha, 2021). Diligence is viewed as the perseverance of a person to achieve optimal satisfaction in performing a task. This is because an individual is able to work earnestly to enhance their own or their organization's economy. This statement is supported by Ismail & Hassan (2017), who define the attitude of diligence as a form of continuous effort by an individual. Each challenge is faced with dedication without any complaints. This is because the individual believes that every effort will yield positive results. This attitude of diligence can be examined in the Malay folktales Dua Beradik. This is illustrated in the following passage 1:

#### Passage 1

The elder sibling is named Endok, while his younger sister is Puteri. They are said to have gotten lost and ended up in the district in Bachok, Kelantan. The elder brother, Endok, is a strong and hardworking man. He often helps the villagers with agricultural activities. (Jusoh, 2020)

Based on the passage above, the researcher identifies the trait of diligence in the character of Endok. Endok is the elder brother of Puteri. The two are said to have a good relationship with the local residents, as evidenced by Endok diligent help with agricultural activities in the village. The produce from these activities is used by Endok to support their livelihood. Furthermore, Endok is described as being friendly with the local people, which has earned him their trust to assist with agricultural work. Additionally, there are other characters that reflect the trait of diligence in the Malay folktales of Dua Beradik. This trait is explained as passage 2:

#### Passage 2

Meanwhile, the younger sister, Puteri, often engages in weaving and sewing activities with the women of the village. Both siblings are seen as very close to the villagers, even though they are newcomers. (Jusoh, 2020)

Based on the passage above, the trait of diligence is clearly detailed in the character of Puteri. Puteri is the younger sister of Endok. The siblings are traveling because they are being chased by a spirit that is infatuated with Puteri. Therefore, they seek refuge in a village to avoid the spirit's disturbance. In the village, Puteri is seen as very diligent in helping the women with weaving and sewing tasks. Whenever there is an event in the village, Puteri also participates. Her diligence and courteous demeanor make her well-liked by the villagers. According to Kembaren, Nasution, and Lubis (2020), diligence is a character trait of dedication that emerges from earnest efforts to achieve primary goals. A storyteller will strive to portray positive traits such as diligence in the main characters. This aims to highlight the virtues that should be embodied by the Malay community in particular. Therefore, diligence is seen as a form of individual spirit willing to sacrifice effort for a stable life. The application of the Malay Methodology Theory through the Moral Approach by Awang (2002) defines the Moral Approach as a state where an individual's life experiences can have a positive or negative impact on society. This approach

involves a strong spiritual aspect within the individual. Through the characters mentioned, Malay folktales illustrate that diligence can positively influence the lives of those around and provide useful benefits. As a result, society can lead a harmonious life with the various efforts that have been made.

### **7.2 Concept of Wisdom Through the Attitude of Mutual Assistance**

The attitude of mutual assistance is a reflection of a lifestyle within a community where members respect one another (Malek, Rahman, Darus & Mansor, 2019). Every community member needs to understand the proper way to communicate to avoid creating a strained relationship among them. Therefore, every community will have a responsibility to help each other. This statement is supported by Rahman, Nor, Darus, Noor, Daud, Lintan & Muhamad (2017), who note that mutual assistance is the action of a group of people to alleviate the burden of community members facing problems. Through this action, each member of the community feels loved and respected within the group. This shows the formation of close relationships within the community. The attitude of mutual assistance can be seen in the Malay folktales of Dua Beradik. This attitude is detailed in the following passage 3:

#### **Passage 3**

They agreed to ask the villagers for help in finding Puteri. For three consecutive days, the villagers searched for Puteri but could not find her. (Jusoh, 2020)

Based on this passage 3, researcher found that the attitude of mutual assistance can be observed in the character of the villagers. This stems from the incident of Puteri, Endok sister, who was said to be possessed by a spirit. The villagers assisted Endok in searching for Puteri everywhere. They conducted the search for three days because they were concerned for Puteri safety. Every aspect of the search was carried out diligently by the villagers. They did not want anything bad to happen to Puteri. Additionally, the attitude of mutual assistance can also be detailed through the secondary characters in the Malay folktales of Dua Beradik as passage 4:

#### **Passage 4**

Endok was puzzled by his sister behavior. He immediately left the house to seek help from Pawang Murad at the edge of the village to assess the condition of his sister, whose cause was unknown. (Jusoh, 2020)

Through this excerpt, the researcher finds that the attitude of mutual help is evident in the character of Pawang Murad. Pawang Murad is a shaman in the village who possesses knowledge in curing the villagers' ailments. When Puteri, Endok sister, was possessed, Pawang Murad was asked to help cure her. When Pawang Murad and Endok arrived at the house, Puteri suddenly disappeared. Therefore, Pawang Murad and Endok made an effort to search for Puteri before informing the villagers about the situation. According to Rahman, Malek, & Mansor (2021), the attitude of mutual assistance is the diligent effort of a community aimed at alleviating the burdens of the group. This is done because the community does not want to create disharmony among its members. In the past, societies sought a peaceful life without disturbances, especially social problems. Therefore, storytellers often emphasize the attitude of mutual help in Malay folktales so that the community understands their respective responsibilities. This can prevent self-centeredness from emerging within a group. As a result, complex issues can be resolved more easily with the help of the community. The application of Malay Methodology Theory through the Moral Approach by Awang (2002). This Moral Approach is said to align with the behavior exhibited by the characters in the Malay folktales. This is because, through the experiences of Endok and Puteri as travelers, they play a role in assisting the lives of the surrounding community as a sign of respect for the local residents. This helps to build trust between the villagers and Endok and Puteri due to their willingness to help others. Therefore, the positive reception by the villagers is a result of the assistance provided by Endok and Puteri.

### **7.3 The Concept of Wisdom Through the Attitude of Harmony**

According to Yusoff, Mansor, Harun & Razak (2021), the attitude of harmony refers to a process in which individuals are able to enjoy equal rights within a community. This attitude of harmony demonstrates a unified relationship among community members without questioning differences in rank, status, religion, or ethnicity. This indicates that the community enjoys a peaceful life. This statement is supported by Yaacob (2021), who defines the attitude of harmony as a form of friendliness established within a community. The attitude of harmony reflects a close relationship among community members without any feelings of suspicion, as they have a high level of trust in one another. The attitude of harmony can be observed in the Malay folktales of Dua Beradik. This attitude is described as passage 5:

## Passage 5

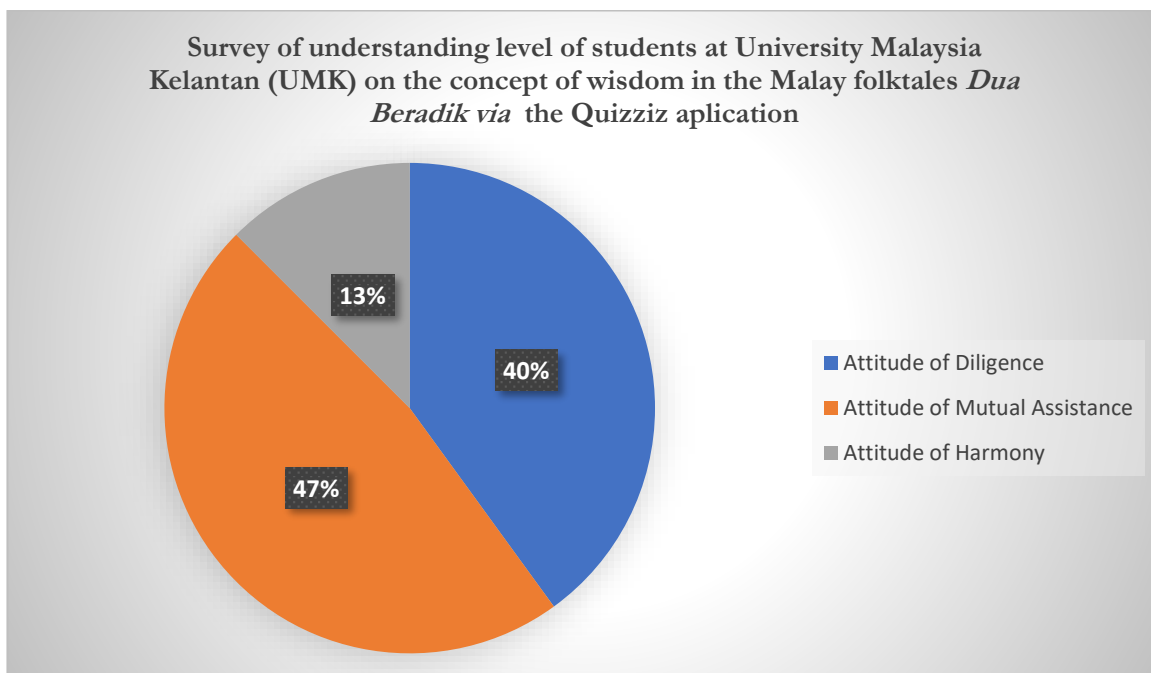
Many of the problems occurring within the community were resolved by the two siblings. Their presence reduced conflicts within the village. The villagers believed that these two siblings were a divine gift sent to restore peace in their village. Previously, there had been many disputes among them, which made their village unrestful. (Jusoh, 2020)

From the above excerpt, the concept of harmony can be seen in the characters of Endok, Puteri, and the villagers. These three characters are said to have established a positive relationship. This is due to the arrival of Endok and Puteri, which was considered a blessing. Before their arrival, the village was often in conflict. Endok and Puteri were seen as bringing harmony to the village because they consistently demonstrated good behavior. They were also said to act as peacemakers during conflicts in the village. The concept of harmony can also be observed in the following characters as passage 6:

## Passage 6

The beautiful appearance of Puteri was admired by most of the young men in the village. Some even bravely came to propose to Puteri through her brother, Endok. However, all these proposals were politely rejected because Endok felt that his sister was still not mature enough in terms of character and behavior for marriage. These rejections were mostly accepted graciously by everyone. (Jusoh, 2020)

Based on the excerpt above, the attitude of harmony can be seen in the character of Endok. The story highlights the beauty of Endok sister, Puteri, who became the object of admiration for the village youths. Almost every day, Endok house was visited by suitors looking to marry Puteri. However, Endok politely rejected the proposals. This is because Endok believed that his sister was still young and not yet ready for marriage. Endok did not want his sister to regret the decision later. Endok polite rejections were accepted by the village youths. They were not angry and respected his decision, as they believed that Endok actions were for Puteri own good. According to Yaacob (2022), the attitude of harmony represents the community's commitment to continuously strengthen social relationships. Therefore, every community will strive to create friendly relations among its members. Negative attitudes such as anger and disputes are to be avoided, as they believe that such negativity will strain the bonds of brotherhood within the community. The application of Malay Methodology Theory through the Moral Approach by Awang (2002). This approach is closely aligned with the lifestyle of the Malay community, which practices politeness in speech and actions. The Moral Approach emphasizes both positive and negative values that have a significant impact on the local community or readers. Positive values can encourage the community to integrate them into their lives, while negative aspects in a Malay folktales serve as lessons or reminders for the community. This allows the values within Malay folktales to shape good character in individuals and their communities.



**Diagram 1:** Survey of understanding level of students at University Malaysia Kelantan (UMK) on the concept of wisdom in the Malay folktales of *Dua Beradik* via the Quizziz application

Based on Figure 1, the researcher found that students from University Malaysia Kelantan are able to appreciate and delve into the implied meaning conveyed in the Malay folktales Dua Beradik. This is evident as students are able to identify the concept of wisdom contained within the Malay folktales. In the figure above, 47% of students identified the concept of wisdom through the attitude of mutual assistance, compared to 13% of students who identified it through the attitude of harmony. This is because the characters in the Malay folktales clearly demonstrate the trait of mutual assistance within the community. Indirectly, community problems can be resolved fairly. However, there is another concept of wisdom that almost matches the highest percentage, which is the concept of wisdom through the attitude of diligence at 40% of students. This is because the diligent behavior of the characters causes some students to be confused in understanding the characters' traits implicitly. Some students only identified the concept of wisdom based on explicit statements or content. The clear presentation of the Malay folktales via the Quizziz application attracts students to engage with it. The use of animated visuals and music also plays a crucial role in drawing students' interest to learn about noble ethics through Malay folktales.

## 8. CONCLUSION

Overall, this study has explored the concept of wisdom through the Malay folktales of Dua Beradik at Bachok, Kelantan. This finding is supported by the percentage of students who answered questions correctly on via the Quizziz. According to the data obtained on via the Quizziz, 47% of students were able to understand the concept of wisdom related to mutual assistance, compared to the concepts of diligence and harmony. This is due to the character's focus on doing good and helping within the community. As a result, students gained a better understanding and deeper insight into the Malay folktales presented by the lecturer. The use of mass media and digital technology via the Quizziz is crucial for influencing university students' comprehension. This is because times are changing, and technological advancements need to keep pace with these changes. The study found that presenting the Malay folktales via the Quizziz effectively exposes students to Malay cultural heritage. Consequently, students can learn about the manners and customs of their ancestors in a digital format. Therefore, lecturers need to play an active role in introducing students to Malay folktales so that such heritage is not forgotten, even as times change.

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