

PERSPECTIVES OF STUDENTS AT UNIVERSITY OF MALAYSIA KELANTAN ON ISLAMIC VALUES CONTAINED IN FOLKLORE IN TUMPAT, KELANTAN THROUGH QUIZIZZ APPLICATION

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Abstract

Folklore is one of the traditional literatures describing the benefits of the community thinking and delivered orally in the old days. However, the small number of students in University of Malaysia Kelantan believes that the delivery of folklore is very boring because acquired through reading and just plain text only form of entertainment alone. In addition, this study highlights the relationship between folklore and students at Universiti of Malaysia Kelantan through the application of Takmilah principles. Thus, this study aims to identify and analyze the perspective of students at University of Malaysia Kelantan Islamic values contained in folklore in Tumpat, Kelantan by applications Quizizz. In relation to that, 38 students at University of Malaysia Kelantan were randomly selected to be the study sample by answering a questionnaire through the Quizizz application. In addition, the design of this study is qualitative and involves methods such as library, field and questionnaire to find a relevant result. Finally, the findings show that the use of media technologies such as application Quizizz to attract interest and help student's understanding of Islamic values in the folklore because this application is relaxing and creates a sense of fun to the students to keep an interest to read folklore.

Keywords: folklore, Islamic values, Quizizz, students at University of Malaysia Kelantan, Tumpat, Kelantan.

INTRODUCTION

Folklore is a part of folk literature and was disseminated by the previous community and owned jointly by the Malay community. The ancient Malay community conveyed folklore as a medium to entertain and also convey messages, education and teaching to the local community. According to Mohd Taib Osman (1976), folklore is owned by almost all civilizations in the world and is the heritage of

the nation passed down from the previous generation to the latest generation. In addition, folklore is one of the creative literary works produced by the rural Malay community as an entertainment tool among the community (Fatimah Md Yasin, 1990). Furthermore, this statement is supported by Mohd Firdaus Che Yaacob (2018) who put forward the opinion that folklore is also produced by society and is known as folk literature, and in other words district literature disseminated by certain

ethnicities and groups in their respective races as well. Therefore, folklore should always be explored and elevated to a higher level so that it does not become obsolete and always fresh in the minds of the Malay community.

In relation to that, Islamic values are a noble behavior practiced by the Malay community based on Islamic teachings and syariah. The practice of Islamic values has long occurred among the Malay community who are mostly Muslims since the time of their ancestors. According to Salhah Abdullah (2009), Islamic values are values that are closely related to moral and ethical values that teach human beings to better understand humanity and can be accepted by all religions. In general, Islamic values cover three aspects, namely worship, belief and morality. In addition, Islamic values are values that include moral excellence and moral values which give meaning to the character or behavior, habits, beliefs or religion as a result of something taught, seen or heard (Rezki Perdani Sawai, 2009). Therefore, the Islamic values contained in folklore should be studied and highlighted as an important study and can benefit the universal human being.

In conclusion, an academic study should be done on the perspectives of students at University of Malaysia Kelantan on Islamic values in folklore to elevate its dignity to a higher level. This is because, folklore records the content of significant Islamic values to be used as a guide to society. In addition, this study also uses the Quizizz application to attract students to take care of folklore. Therefore, this study aims to examine the perspectives of students at University of Malaysia Kelantan on Islamic values found in folklore.

LITERATURE REVIEW

Research is done on a number of previous studies themed on folklore by applying various aspects of the study. The purpose of this study is to identify the study group in order to meet the aspects of the study that have not been

studied in detail. There are several past studies have been collected by researchers for scrutiny.

First of all, this study was conducted by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2020) entitled *Islamic Values and the Formation of Morality in Malay Folklore*. This study highlights aspects of Islamic values and the formation of morals found in Malay folklore. In addition, this study aims to identify and analyze Islamic values in Malay folklore. Next, this study uses a qualitative approach used by involving library and text methods to obtain information. Furthermore, Takmilah theory is used as the deductive of this study to produce a solid argument. The results of the study found that Malay folklore does contain Islamic values that can influence the formation of the morals in Malay community.

Apart from that, a study conducted by Tuan Siti Nurul Suhadah Tuan Adnan & Mohd Firdaus Che Yaacob (2020) entitled *Common Sense in the Oral Narratives of the Residents of Kota Bharu, Kelantan: A Community Study*. This study revolves around common sense which describes the thinking of the Malays based on the behavior manifested by a human being. In this regard, this study is based on the objective of identifying and analyzing the common sense contained in the oral narrative in Kota Bharu, Kelantan. In the meantime, this study is qualitative in nature that involves the library and the field to obtain accurate and organized information. The approach in Malay methodological theory, the societal approach is used in this study as a deductive to obtain a strong and relevant research analysis. Finally, the results of the study found that the oral narrative studied contains elements of common sense such as rationality, courage because it is true, effort and sincerity which thus reflects the superior thinking of the Malays.

Meanwhile, a study entitled *Strange Events in Folklore "Hikayat Nakhoda Muda": An Inquisitive Semantic Analysis* by Nur Ezatull Fadteheh Hedel (2020). This study details about the strange events found in the folklore entitled *Hikayat Nakhoda Muda*. Therefore, this study outlines the objective of

the study which is to identify and analyze strange events in folklore. In addition, the methodology of this study is qualitative by involving the study of text that has been booked in addition to applying the Inquisitive Semantics approach initiated by Jalaluddin in 2014 and the cross-reference framework approach inspired by Kempson in 1986. The study found that there are 10 strange events and reasons the occurrence of strange events that are worked out in the Hikayat Nakhoda Muda.

Next, the previous study entitled Values in Legendary Stories in the Pengkalan Datu River Basin, Kelantan by Mohd Firdaus Che Yaacob (2021) which highlighted the aspect of values in the study themed legendary stories which is one form of folklore. At the same time, this study is guided by the objective to identify and analyze the values in the legendary story in the Pengkalan Datu River Basin, Kelantan. Furthermore, this study uses a qualitative approach involving library methods, field-shaped interviews, and analysis of the study. In addition, the spiritual concept enshrined in the national Philosophy of Education is used as a deductive study as a platform to produce a robust analytical description. The findings of the study record the discovery of values such as kindness, generosity, respect and love in the legendary story in the Pengkalan Datu River Basin, Kelantan which is suitable to be used as a guide and follow for the Malay community.

In addition, another academic study themed on folklore entitled The Discovery of Islamic Values in Malay Oral Stories: A Study of the Approach of Works and Audiences by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2021). This study highlights the aspects of Islamic values in folklore in shaping human personality and morals. The series, this study refers to the objective of identifying and analyzing Islamic values in Malay oral stories in the text of the Collection of 366 Malaysian Folklore. In addition, the design of this study was qualitative by involving library and text methods. Furthermore, the application of the work and audience approach contained in Takmilah theory is used as the deductive of the

study to strengthen the analysis and findings of the study. The results of the study found that Malay oral stories contain Islamic values that have the potential to educate the community to improve their morals and personality continuously in order to become a great society.

In conclusion, based on the highlights of past studies, researchers can prove that past studies focus on various aspects. The first study raises the Islamic values in folklore that can influence the formation of society's morals while the second study details the content of common sense in the oral narrative that can be used as a guide in life. In addition, the third study highlights aspects of strange events that are applied in Malay folklore as a gaze to today's society. Next, the fourth study discusses the aspect of values in the legendary story by making the spiritual concept enshrined in the National Philosophy of Education as the foundation of the study. Finally, the study of Malay folklore that led to the discovery of Islamic values in them and has the potential to be used as a guide in life. However, the study on the perspectives of students at University of Malaysia Kelantan on Islamic values in folklore and the use of Quizizz application has not been thoroughly studied in academic studies. This is at once a group of past studies and should be filled through this study. Therefore, this study can prove that this Quizizz application can provide a more interesting contribution and effect to the reading of folklore among students at University of Malaysia Kelantan.

STATEMENT PROBLEM

Past studies are an accurate benchmark to be used as a guide to identify research gaps. So, researchers have collected and examined a number of previous studies to ensure that this study can fill the gap of the study while avoiding duplication of aspects of the study. This refers to previous studies such as Islamic Values and the Formation of Morality in Malay Folklore by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che

Yaacob (2020), *Common Sense in the Oral Narratives of the Residents of Kota Bharu, Kelantan: A Social Study* by Tuan Siti Nurul Suhadah Tuan Adnan & Mohd Firdaus Che Yaacob (2020), *Values in Legendary Stories in the Pengkalan Datu River Basin, Kelantan* by Mohd Firdaus Che Yaacob (2021), *Strange Events in the Folklore "Hikayat Nakhoda Muda": One Inquisitive Semantic Analysis* by Nur Ezatull Fadteheh Hedel (2020) and *The Discovery of Islamic Values in Malay Oral Stories: A Study of the Approach of Works and Audiences* by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2021).

Based on the study of a number of previous studies, the researcher does not deny that there are various studies of folklore based on Islamic values in it. However, a deeper observation is that there is still a lack of study on aspects of Islamic values in the specific folklore of Tumpat district, Kelantan. In addition, studies that highlight the application of Quizizz in presenting folklore have also not been given full attention by past researchers. Therefore, a study according to academic standards related to Islamic values in folklore in the district of Tumpat, Kelantan and enlightenment on the application of Quizizz in conveying folklore should be done. In addition, the principle of the relationship between the work and the audience in Takmilah theory is applied in this study to explain the extent of the relationship between the work that is folklore in Tumpat with the audience that is students at University of Malaysia Kelantan. In this regard, this study also uses students at University of Malaysia Kelantan as respondents to answer questionnaires through the Quizizz application to see their perspectives on Islamic values in folklore in Tumpat, Kelantan. So, in the end this study can bring readers to explore the use of Quizizz application that is more interesting and can cultivate students' interest to continue to take care of folklore.

RESEARCH METHODOLOGY

This study is qualitative, which involves library methods and interview methods to obtain information and research data. The library method refers to the researcher has visited the library with the aim of collecting as many reference material and sources on the study of folklore and Takmilah theory. Among the libraries visited include the University of Malaysia Kelantan Library and Dewan Bahasa dan Pustaka Wilayah Timur. This method allows information to be obtained formally such as literary journals, working papers, seminar papers, books, theses of scholars to be examined.

Furthermore, the interview method was used to obtain information on folklore in the district of Tumpat, Kelantan. This method is carried out by the way the researcher visits the house of the storyteller to get the folklore. In this regard, the researchers posed a number of questions related to folklore such as taboos, the origin of events, history and stories that were once told by their ancestors in the past. In this case, each question posed is not fixed or varies according to the narration of the storyteller. This aims to attract the attention and eliminate the boredom of the storyteller to continue to tell the story consistently. In addition, the change in the form of the question also depends on the situation of the storyteller at that time. Therefore, the interview method should be emphasized in terms of the form of the question and the way to present the question so that the storyteller can tell the story comfortably and accurately.

In addition, this study also involves video and audio recording methods to further streamline the process of searching and storing information related to folklore. Accordingly, audio and video recording is done using devices such as smartphones and tablets. This is intended to be used as reference material for researchers to continue the next process in the study and also as evidence in the future. Finally, the researcher recorded, selected and screened each folklore to sort it according to the appropriate title.

FOLKLORE RESEARCH PROCEDURE IN TUMPAT, KELANTAN

Accordingly, this study uses an approach through the Folklore framework inspired by Dundes (1965). This approach is divided into three stages, namely the identification stage, data collection stage and the final stage of data analysis on folklore obtained in Tumpat, Kelantan. The researcher carried out the identification stage by visiting the house of the village head of Jubakar Pantai based on suggestions from the surrounding residents. The head of the Jubakar Pantai village is named Mohd Nawī Yaacob, 56 years old and is a native of the village and also the head of the village. Therefore, his selection as a respondent is relevant because he has high experience throughout his life in the village of Jubakar Pantai.

Next, the second stage, the data collection stage, was conducted to meet the needs of this study. This stage involves the process of interviewing between the researcher and the respondent, namely Mohd Nawī Yaacob. This aims to get the folklore authentic and original from him. The interview process was conducted by three people and each member was given their respective tasks and responsibilities in completing this stage of data collection. Tasks such as asking questions to the storyteller, recording video and audio as well as noting important things related to folklore. As a result of the interviews, the researcher managed to collect a folklore from Mohd Nawī Yaacob from Jubakar Pantai village. Therefore, the data collection stage plays an important role in conducting a study. The series, this study also involves a questionnaire process involving perspectives of students at University Malaysia Kelantan on Islamic values contained in folklore in Tumpat, Kelantan through Quizizz application. The students were randomly selected between the ages of 21 to 23 years and consisted of 38 students. In addition, all students were divided into 30 female students and 8 male students. Quizizz application is used by researchers as a medium to submit 10 questions related to folklore in Tumpat, Kelantan to students. Accordingly, the passages provided in the

questionnaire will be examined by the students to see their perspectives on the Islamic values contained in the folklore of Tumpat, Kelantan. This method is the main tool for researchers to see the perspective of students at University of Malaysia Kelantan on folklore.

Next, the researcher conducts the analysis stage by analyzing the folklore obtained in the context of Islamic values. Islamic values are analyzed in line with the opinions of scholars so that all information obtained is relevant and accurate. In addition, the researcher also provided enlightenment regarding the theory of Takmilah through the principle of the work's relationship with the audience triggered by Shafie Abu Bakar in 1996. The selection of this theory as a platform is to explain the relationship between folklore containing Islamic values with students' perspective. In conclusion, the use of this folklore framework is very important to conduct a study related to folklore.

TAKMILAH THEORY

Further, this study will detail about the theory of Takmilah inspired by Shafie Abu Bakar. This theory is the only theory of Islamic literature in Malaysia that emphasizes analysis and criticism based directly on the concept of monotheism and Islamic values. According to Shafei Abu Bakar (1997), Takmilah theory has been refined and further strengthened by emphasizing seven principles. These principles include the principle of divinity which is Kamal, the principle of apostleship as a Kamil human being, the principle of Islam which is Akmal, the principle of knowledge with literature which is Takamul, the principle of literature itself which is aesthetic and Takmilah, the principle of the artist who should be self-sufficient and the principle the audience aims to nurture them towards Kamil's humanity. The principle of public relations with literature is a close relationship with each other that details about education, da'wah, cultivating the values of monotheism, holiness, the greatness of God, jihad, resistance to evil and something that invites towards goodness (Shafei Abu Bakar, 1997). In this regard, Shafie Abu Bakar (1997) asserts that a literary

work produced by a writer should be able to create awareness, realization and so on gained by the audience from the work read through the characters displayed by the author into his work.

JUSTIFICATION OF THEORY SELECTION

The justification for this principle is chosen as the basis of this study is because the aspect of Islamic values in folklore in Tumpat, Kelantan is closely related to the characteristics and demands in this principle. This is because this principle aims to see to what extent the impact of folklore works affects the perspectives of students at University of Malaysia Kelantan. In addition, this principle can describe the perspective of students at University of Malaysia Kelantan on Islamic values in folklore that can be detected by students. This is also related to the demands of this principle that a literary work can provide education and awareness to the public. Next, this principle also clarifies the effectiveness of folklore delivery through the Quizizz application in the context of the Takmilah principle. Therefore, the selection of this Takmilah principle produces a robust and relevant analytical result.

ANALYSIS AND FINDINGS OF THE STUDY

The results of the questionnaire obtained from the perspective of students at University of Malaysia Kelantan on the Islamic values found in the folklore of Tumpat, Kelantan were analyzed using Takmilah theory through the principle of audience relationship with the work.

VALUES OF FAITH

According to Fowler (1978), faith is a belief in religion that is universal and is a necessity in human life that encompasses one's actions, attitudes and thoughts. In addition, belief in Allah SWT is a strength of a Muslim's faith in the belief in the power of Allah that determines the course of life of every human being on this earth (Aya Ma'luah, 2019). This statement is supported by Muhammad Idrus (2006) stating that belief should not be viewed only to

religion alone, but should be summarized by believing in the existence of a god that is Allah SWT. Based on the opinion of the above researchers, it can be concluded that believing in god, especially Allah SWT for Muslims should always be nurtured and maintained so that life becomes more orderly. The value of faith is worked into a folklore entitled Tok Ayah Sin. This can be seen through the following passages:

"One day, he saw an adoring ceremony performed by the villagers. Then, there is a sense of responsibility in his heart to prohibit acts that are considered shirk and to associate with Allah SWT. "I urge the villagers to stop performing the worship ceremony because it is clear to associate Allah SWT," Tok Ayah Sin said to the villagers. The villagers received a reprimand from Tok Ayah Sin because they knew that if Tok Ayah Sin reprimanded an act, it would be certain that the act would cause harm. So, they stopped the worship ceremony."

(Mohd Nawawi Yaacob, 2020)

Storyteller proves that this folklore applies the value of believing in Allah SWT through the character of Tok Ayah Sin. For example, the character of Tok Ayah Sin who is narrated forbade the villagers from performing worship ceremonies because the act clearly associates Allah SWT. The villagers also received the advice as a reprimand from someone with high religious knowledge. So, this folklore shows a picture of the importance of the value of believing in Allah SWT to always leave the things that are forbidden and do the things that are commanded.

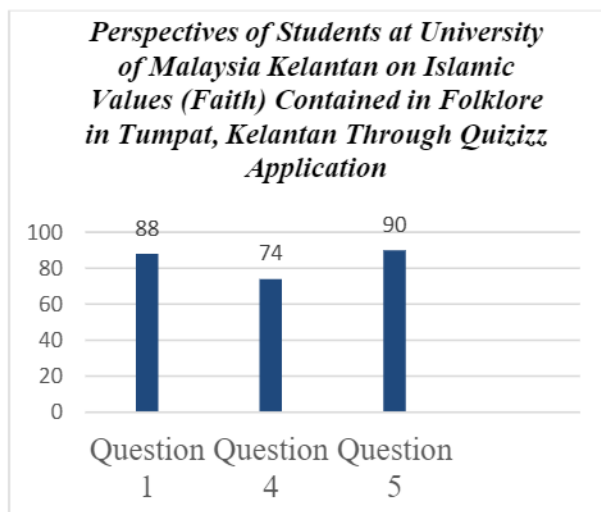
In addition, the value of faith can also be seen in the folklore entitled Langgar Pantang. This can be referred to the following passages:

"Mak Yong is a cultural dance of the ancient Malays played to treat the sick. The dance is played by characters such as Pak Yong, Peran, Mak Yong and Dayang. All these characters also need to wear special costumes to play Mak Yong's dance. In addition, this dance should also follow some taboos so that nothing untoward happens during Mak Yong's dance."

(Mohd Nawi Yaacob, 2020)

The passage illustrates the value of faith in this folklore by narrating the ancient Malay culture through a strong belief in Mak Yong dance and taboos. For example, the Malay community in the past was very obedient to taboos, especially in the Mak Yong dance, so much so that it was made as if it was a rule that must be followed when holding the Mak Yong dance. This is because the fragile level of faith in Allah SWT causes them to glorify things that are not taught in the teachings of Islam. Thus, this folklore emphasizes that the importance of cultivating the value of believing in Allah SWT starts from a young age so that we always remember and glorify the greatness of Allah SWT.

This is in line with the opinion of the figure, Fowler (1978) who stated that the values of faith nurtured in human beings affect every behavior, words and thoughts of a person. This statement is supported by Muhammad Idrus (2006) who argues that believing is the most important thing and must be done by every Muslim. Based on the opinion of the figures, the value of faith can be concluded that one of the Islamic values that must be practiced by the Muslim community to form an ummah that is obedient to Allah SWT.



Accordingly, the value of faith was highlighted in three questions through a questionnaire through the Quizizz application. The question that got the highest percentage was question number five which was 90% while the question

that got the lowest percentage was question number four which was 74%. Question number five gets the highest percentage because the passages given in the Quizizz app are easy to understand and the simple question form can give the students the comprehension to answer the question. Meanwhile, Question number four got a low percentage because the passages given in the Quizizz application were poorly understood by the students and caused some students to not be able to detect the value of faith in it. Next, question number four recorded a percentage of 88%. This is because the simple and easy to understand question structure helps students to answer the question. Based on the results obtained, on average, the perspective of students at University of Malaysia Kelantan can be seen to identify the values of faith found in folklore because the Quizizz application provides an interesting and relaxed delivery method.

Furthermore, the application of the Takmilah principle, which is the principle of public relations with the work, aims to cultivate them towards Kamil human beings can be argued with the value of faith in folklore in Tumpat, Kelantan. According to Shafei Abu Bakar (1997), this principle emphasizes on education applied in the work to give awareness to the society towards goodness. This can be seen in this folklore which describes the value of believing in Allah SWT. For example, Tok Ayah Sin who forbade the villagers from performing worship ceremonies because the act leads to the weakness of one's faith. This has made the villagers aware and they stopped the worship ceremony because they listened to the advice from Tok Ayah Sin. In summary, the value of believing in Allah SWT is the most important thing and must be taken care of so that it does not decrease from the heart of a true believer in line with the demands of the principle of Takmilah.

VALUE OF TOLERANCE

The value of tolerance refers to being considerate is that human beings have a feeling of sympathy towards others even if the person commits wrongdoing and is fair in the decision to take care of welfare and avoid conflicts with

others (Mustafa Daud, 1996). In addition, Hashim Musa (2008) argues that the value of tolerance is a feeling of sympathy, fairness, compassion and concern that human beings have and are willing to provide help and care for the welfare of the local community. This statement is supported by Mohd Firdaus Che Yaacob (2018) who stressed that the value of tolerance is a values that must be possessed by every human being to form good morals and one of the values. Based on the opinion of scholars, the value of tolerance can be concluded that a good value to give opportunities to others in order to obtain welfare and goodness for themselves and the surrounding society. The value of tolerance has been outlined in a folklore titled Penghulu dan Pencuri. This can be seen in the following passage:

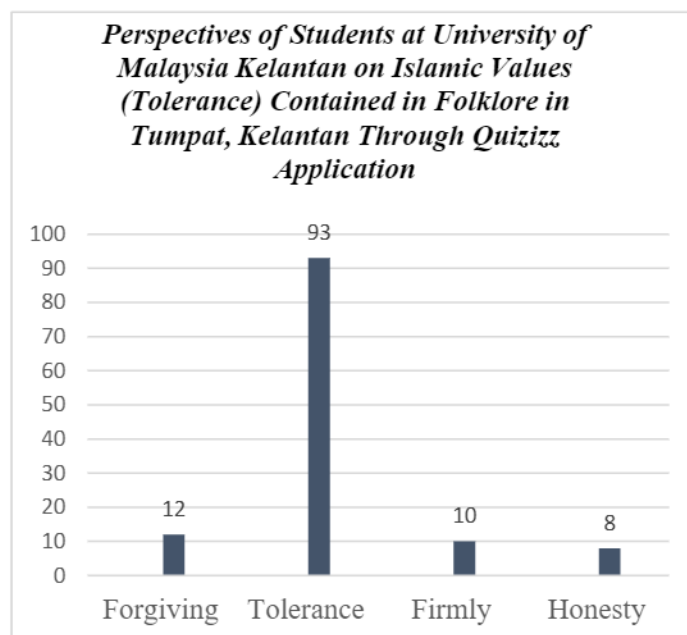
"After several nights of patrolling, the villagers managed to catch the thief who was responsible for taking care of livestock in the village. The legal system at that time was still not at a good level. So, the villagers took their own decision by proposing to kill the thieves. However, Yakob Mahmud prevented the act and wanted to resolve the matter in his own way. "

(Mohd Nawi Yaacob, 2020)

Based on the passage above describes the value of tolerance in the folklore entitled Penghulu dan Pencuri which is clearly worked through the character of penghulu Yakob Mahmud. This refers to the arrest of thieves by the villagers. In connection with this, the villagers tried to inflict their own punishment by proposing to kill the thief. However, Yakob Mahmud, who emphasized the value of tolerance in his leadership, did not agree with the proposal and wanted to deal with the thief in a more gentle and considerate way. This clearly shows the importance of practicing the value of tolerance in any situation to avoid the occurrence of violence and strife. Therefore, the value of tolerance that is highlighted in this folklore should be educated to members of society, especially students.

This is in line with the opinion of the scholar Mustafa Daud (1996) who argues that

the value of tolerance is a considerate attitude towards a person even if he has made a mistake. In addition, Mohd Firdaus Che Yaacob (2018) stressed that the value of tolerance is one of the values and should be practiced by every human being in living a social life. Based on the opinion of scholars, the value of tolerance can be formulated as an important value in society to maintain unity and harmony.



Based on the Quizizz app, questionnaire questions outlining tolerance values recorded a high percentage. There are four answer choices in this question namely forgiving, tolerant, firm and honest. The percentage of students who can detect and interpret accurately the value of tolerance in folklore in Tumpat, Kelantan is 93%. Meanwhile, the answer choice that got the lowest percentage is the honest aspect which is only 8%. This can be seen based on the percentage of students who chose the answer options provided. The students choose the correct answer which is the value of tolerance because the students can understand about the value of tolerance through the passage accurately. Accordingly, only a handful of students chose other answers such as firm by 10% and forgiving by 12% which is the wrong answer because those students have interpreted the value of tolerance in the passage accurately and chose the correct answer. This is because the Quizizz application is able to open the minds of students to provide an

understanding of the passages provided through attractive shapes and graphics. In conclusion, almost all students at University of Malaysia Kelantan can answer the questions accurately because the Quizizz application makes it easier for students to understand the passages that are included in the questions in the form of a simpler quiz.

Accordingly, the application of one of the principles in Takmilah theory, namely the principle of the work's relationship with the audience can be seen in this folklore. This principle emphasizes that the work plays an important role in influencing the thinking of the audience towards a particular issue that wants to be highlighted (Shafie Abu Bakar, 1997). This can be seen in this folklore which clearly outlines the value of tolerance. For example, the character of the Yakob Mahmud who rejected the villagers' proposal to punish the thief by killing the thief. This is because, Yakob Mahmud wanted to manage in a more tolerant way using the method of advising the thief about the evils of stealing. Finally, the thief repented and not to steal the villagers' cattle again. In this context, this folklore effectively raises a sense of awareness through the value of tolerance that is cultivated and at the same time perfects the characteristics of this principle, which is a work that nurtures the audience towards the human being Kamil.

VALUES OF RESPONSIBLE

According to Hashim Musa (2008), the value of responsibility is a task that is borne by a person and done with full commitment, diligence and enthusiasm to produce a perfect task. Further, Kamus Dewan (2016) defines that to be responsible is to be responsible for something, to be obligated and to bear responsibility. This statement is supported by Mohd Firdaus Che Yaacob (2018), responsibility is a person who does something that is told by others with full commitment. It can be concluded that the value of responsibility is an important value to be practiced by a person in doing a job in order to train themselves to complete each job. Responsible values can be observed in the

folklore titled Penghulu dan Pencuri. This can be seen in the following passage:

"Yakob Mahmud has a firm character in all things. Among them are, children's education, Islamic teachings and village affairs. Told by the community that, he is a committed person and always thinks of the problems of the people to solve every suffering of the people. However, he is also known for his gentleness in resolving issues raised by the villagers."

(Mohd Nawawi Yaacob, 2020)

Storyteller recounts that the character of Yakob Mahmud in this folklore practices responsible values in the context of being a leader. For example, it is narrated that Yakob Mahmud was a chief who was committed, authoritative and firm in managing the affairs of the villagers. He is also said to have gentleness in his fierce character and always thinks of the problems of the villagers. Therefore, it clearly shows the character of Yakob Mahmud as a responsible leader and should be an example to the local community.

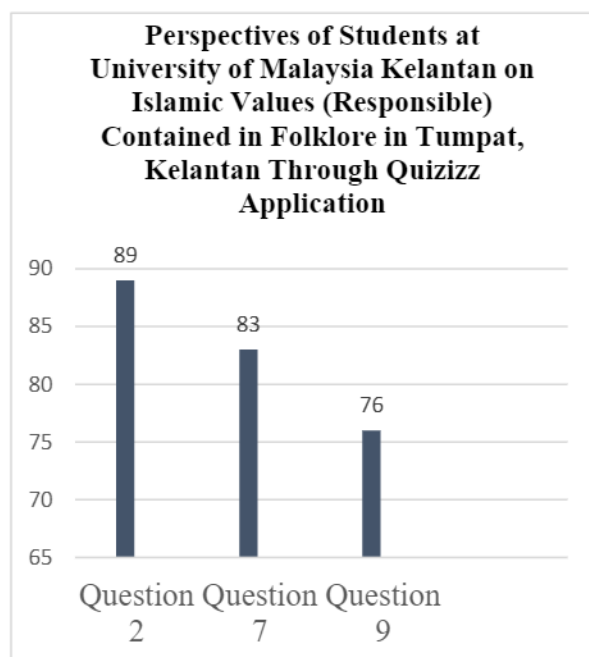
Next, responsible values can also be detailed through the same folklore. This refers to the passage below:

"The village is taken care of by Yakob Mahmud. Yakob Mahmud is a person who is highly respected and admired by the surrounding community because of his authority as a chief. His physical appearance is small and short, but he is feared by others because of his toughness and firmness."

(Mohd Nawawi Yaacob, 2020)

The above passage also emphasizes that the responsible values outlined in this folklore are through the character of Yakob Mahmud. This is explained by the narration of the external and internal nature of Yakob Mahmud. For example, his small physical appearance but his firm and authoritative inner nature explains that Yakob Mahmud's chief is a responsible person. In conclusion, this folklore applies responsible values that should be used as a guide and follow to the whole society, especially young people such as students.

Responsible values that are cultivated in folklore are in line with the views of the scholar Hashim Musa (2008), who thinks that responsible values should be embodied with a sense of commitment and enthusiasm to do a task. This is supported by Mohd Firdaus Che Yaacob (2018), who states that the value of being responsible is to do something that has been entrusted with full dedication. Based on the views of scholars, responsible values should be nurtured and sown in the soul of society in order to produce a responsible society.



In the meantime, responsible values are applied in three questions submitted through the Quizizz application, namely questions number two, seven and nine. The highest percentage of responsible values answered correctly by the students was question number two with a percentage of 89% compared to question number nine which recorded the lowest percentage of 76%. This is because question number two is easier for students to answer due to the Quizizz application which gives fun to the students in answering the questions and easy to be understood by the students. Meanwhile, question number nine got a low percentage due to the difficult form of the question and made it difficult for the students to answer the question accurately. Next, question number seven also got a high percentage of 83%. This is so because the question structure in the Quizizz app is simple

and students understand how to identify the responsible values highlighted in the question. Overall, the perspective of students at University of Malaysia Kelantan on responsible values is positive because the Quizizz application gives students fun to answer the quiz questions provided.

At the same time, this coincides with one of the principles in the Takmilah theory selected in this study, namely audience with literature. According to Shafie Abu Bakar (1997), the author must apply the element of education to invite the audience or readers closer to the teachings of Islam and avoid the distortion of belief in God. This can be seen in this folklore that cultivates responsible values as a guide to the audience. As an example, this folklore tells about the internal and external nature of the character of Yakob Mahmud who is responsible in managing the causes and problems of the villagers for the well being of the village. This educates the audience about the importance of responsible values in life. Therefore, this folklore achieves the demands in the idea of the Takmilah principle, which is to provide education, invite towards goodness and awareness to the audience.

VALUE OF KNOWLEDGEABLE

The value of knowledgeable is put forward by Dwiloka (2005) that a person who has a sense to expand knowledge to those around him as a virtue for all human beings. In addition, according to knowledge is the knowledge possessed by humans about something such as art and religion (Suriasumantri, 2007). This opinion is supported by Syampadzi Nurroh (2017) who put forward the opinion that a knowledgeable is someone who has knowledge of something and is dynamic in nature to lead to perfection. Based on the definition of scholars, it can be concluded that the value of knowledgeable is the highest value that exists in human beings and should be accompanied by moral values in order to use the knowledge they have towards social good. The value of knowledgeable can be seen in the folklore entitled Penghulu Yakob Mahmud. This can be referred to the following passages:

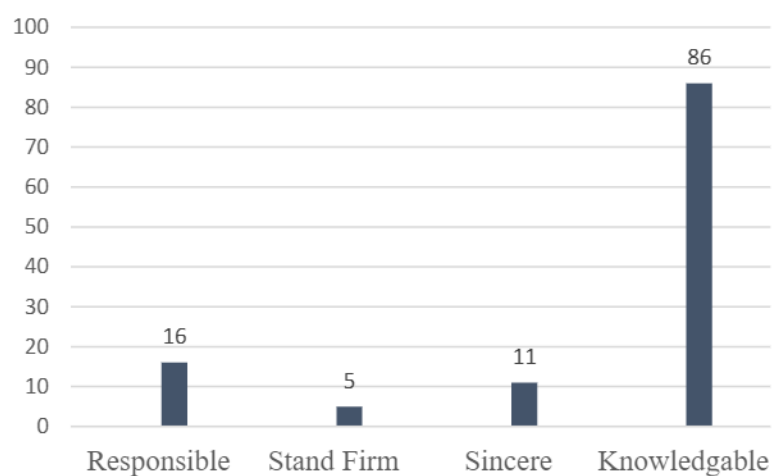
" Yakob Mahmud has built a mosque as a place for young people to learn about Islam. Religious activities such as memorizing the Quran, Islamic talks and knowledge gatherings on Islam are often held at the mosque. This has indirectly been the case. liven up the atmosphere as if always blessed by God in the village because the villagers when active in gaining knowledge about Islam from Yakob Mahmud. "

(Mohd Nawi Yaacob, 2020)

Storyteller proves that the value of knowledgeable is highlighted by the character of Yakob Mahmud who attaches importance to seeking knowledge, especially Islamic religious knowledge. For example, the construction of a mosque was realized by the Yakob Mahmud to carry out religious activities to impart religious knowledge. Apart from that, he also urged the villagers, especially the young, to participate in talks, and knowledge gatherings held at the mosque. This aims to cultivate the villagers to acquire knowledge continuously. So, it is clear that the value of knowledgeable outlined in this folklore should be used as an example to the community, especially the students who do not stop gaining knowledge for the sake of the future.

This is in line with the opinion of a figure, Suriasumantri (2007) argues that the value of knowledgeable is a person's knowledge and skills about something. This is supported by Syampadzi Nurroh (2017) argues that the value of knowledgeable is the knowledge of a person that leads to perfection. Based on the opinion of the figures, the value of knowledgeable can be concluded that a person must seek knowledge in any field to achieve the level of perfection in life.

Perspectives of Students at University of Malaysia Kelantan on Islamic Values (Knowledgeable) Contained in Folklore in Tumpat, Kelantan Through Quizizz Application



Based on the Quizizz application, the questionnaire questions also outline the value of knowledgeable contained in folklore in Tumpat, Kelantan. The percentage of students who can identify the value of knowledgeable that is the correct answer in folklore in Tumpat, Kelantan is 86%. This can be seen based on the percentage of students who choose the answer options provided. Students are given four options, namely responsible, sincere and knowledgeable. Only a handful of students chose the wrong answer and the lowest percentage of answers was a fixed stance of 5%. This is because, the simple question form and assisted by the Quizizz application that provides graphics and interesting writing can help students to answer the question. In addition, only a handful of other students chose the wrong answer which is responsible by 16% and sincere by 11%. This is because, the students have managed to interpret the passages that contain knowledgeable value accurately and assisted by the Quizizz application which has an interesting and concise graphic structure. Overall, the perspective of students at University of Malaysia Kelantan on the value of knowledgeable is positive because the Quizizz application presents quotes from folklore in Tumpat, Kelantan in a more relaxed and gives fun for students to answer the questions given.

Furthermore, the application of Takmilah theory through the principle of public relations with literature can be seen in this folklore. According to Shafei Abu Bakar (1997), states that the approach of the audience and the work is one of the principles of Takmilah which emphasizes the element of education in the work to change the audience towards Kamil human beings. This can be seen in this folklore that expresses the value of knowledge, especially Islamic religious knowledge that must be studied by all members of society. This refers to the character of Yakob Mahmud who emphasized religious knowledge by building a mosque to be used as a place for talks and knowledge gatherings. Apart from that, he also encouraged the young people in the village to always acquire Islamic knowledge. This clearly shows that this Malay folklore emphasizes the value of knowledgeable to the audience. As such, the principle of Takmilah is clearly seen in the relationship between folklore and the knowledgeable values conveyed to the audience.

THE VALUE OF TRUST

According to Sabiq (1982), trust carries the meaning of believing, confident, dependent, surrendering and always asking Allah for all forms of desire. Furthermore, al-Syarqawi (1987) states that all behavior and things that happen are dependent on God. This statement is supported by Anni Zulfiani Husnar (2017) who states that the heart of a believer in the belief in which all things that have happened and will happen are subject to the power of Allah SWT. Therefore, it can be concluded that the value of trust is a sense of complete belief in the power of Allah SWT and always believe in Him. The value of trust has been inculcated into a folklore entitled Langgar Pantang. This can be detailed in the following passages:

"The shaman was not able to cure Senah until a scholar named Imam Sani came to help. He recited the verses of the Quran and prayed for help from Allah SWT to cure Senah. Imam Sani took an hour to consult with the jinn who possessed Senah's body to get out. Finally, Senah was successfully cured. Imam Sani

advised the villagers not to do things that could duplicate or associate partners with Allah SWT.
"

(Mohd Nawawi Yaacob, 2020)

Based on the above passages, the value of trust is highlighted through the healing event of Senah's character from the demons in his body. It revolves around a shaman who could not cure Senah until Imam Sani came to help. For example, Imam Sani had consulted with the jinn to come out and successfully heal Senah and advised the villagers not to do things that could duplicate or associate partners with Allah SWT.

In addition, the value of trust has also been in folklore entitled Asal Usul Kampung Geting. This can be seen based on the following passages:

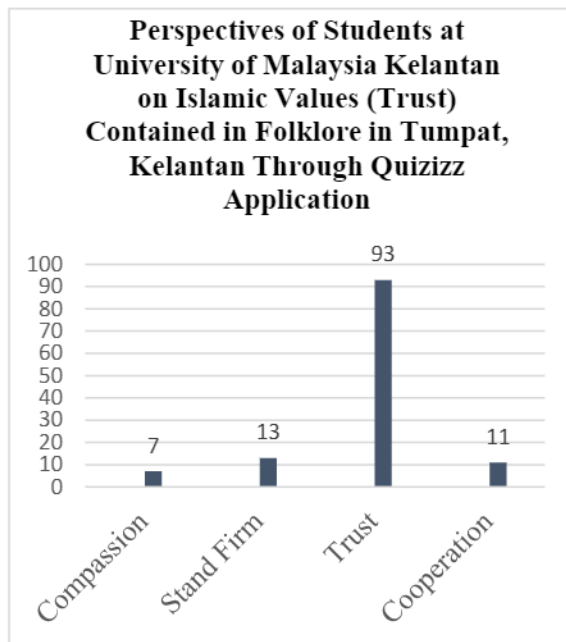
"The occurrence of this natural disaster started with heavy rain for about two weeks. It is said that thunderstorms and strong winds also hit from the sea to the coastal areas. Most of the villagers are very worried about the bad weather. This is because the residents mostly work as fishermen and cannot go to sea to earn a living. The Tok Imam of the village suggested to pray in an effort to seek help from Allah SWT to save them from a terrible natural disaster."

(Mohd Nawawi Yaacob, 2020)

Storyteller proves that the folklore entitled Asal Usul Kampung Geting highlights the value of trust through the natural disasters that hit the village. For example, the Tok Imam of the village called on the residents to pray to ask for help from Allah SWT as an option. This clearly shows the value of trust which is illustrated through the character of Tok Imam and the villagers who ask for help from Allah SWT. Therefore, the value of trust should always be nurtured in every Muslim so that the strength of a strong belief in the power of Allah SWT remains intact in the heart.

The value of trust that on this folklore is in line with the view of the scholar Sabiq (1982) who is of the view that trust is the complete surrender of the soul to Allah SWT

without any sense of doubt. This view is supported by Anni Zulfiani Husnar (2017) who asserts that everything that happens whether good or bad is subject to the authority of Allah SWT. Based on the views of scholars, the value of trust can be formulated as a value that must be practiced by Muslims so as not to stray from the path of Islam.



The series, questionnaires through the Quizizz application also highlighted the value of trust contained in folklore in Tumpat, Kelantan. The percentage recorded from the students' answers was 93% who chose the correct answer which is trust. This can be seen through the percentage of students choosing the answer that has been prepared correctly and only a handful of students who chose the wrong answer. In relation to that, there are four answer options provided, namely compassion, firm stance, trust and cooperation. The lowest answer choice is twelve kindness which is only 7%. This is because the Quizizz application is very helpful in giving understanding to students through the passages provided as well as creating a sense of fun while answering questions. Next, there are a handful of students who chose the wrong answer which is a fixed stance by 16% while cooperation by 11%. This is because only a handful of these students did not succeed in interpreting that there is a value of trust in the passages provided. Based on the percentage obtained, it is clear that students at

University of Malaysia Kelantan on average can answer correctly because of the Quizizz application which creates a more relaxed method of delivery through quiz shaped questions.

Furthermore, Takmilah theory based on the principle of the relationship between the work and the audience is applied in this discussion. This principle emphasizes the element of education in the work in shaping society towards Kamil human beings in accordance with the demands in the theory of Takmilah (Shafei Abu Bakar, 1997). This can be detailed in this folklore which emphasizes the value of trust in its narration as advice and education to the audience. For example, the character of Tok Imam and the villagers who took the initiative to pray after their village was hit by a major flood. This shows the high value of trust in Allah SWT among the village community. Thus, this folklore fulfills the demands of the Takmilah principle by presenting the folklore in Tumpat, Kelantan which contains the value of trust as an educational element to the public.

CONCLUSION

In conclusion, this study shows that the folklore in Tumpat, Kelantan is loaded with Islamic values. The Islamic values contained in folklore have the potential to educate the community to always practice Islamic values which are a revelation from Allah SWT. In addition, this study also clarifies the perspectives of students at University of Malaysia Kelantan on Islamic values in folklore in Tumpat, Kelantan. The perspectives of students were examined using the Quizizz application by submitting questionnaires to students at the University of Malaysia Kelantan. This is because the Quizizz application is a more interesting and relaxing medium to convey folklore in the context of Islamic values to students. Therefore, the way of presenting folklore should be given a new breath by using the Quizizz application to attract students to continue their interest in reading folklore that is rich in teaching value.

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