



The concept of the value of kindness in Malay folk-tales at the Pasir Mas District, Kelantan: A research of the divine principles of Kamal

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Abstract

Malay folk-tales is a precious treasure and should be preserved as a guide for the future community. This is so because the stories that revolve around Malay folk-tales are very rich in values, including the values of kindness that describe the way of life of the Malay community in the past. Next, this study unravels the research problem, which is a group of previous studies on Malay folklore through the perspective of the concept of the value of kindness. This study focuses on two objectives, which is to identify and analyze the concept of the value of kindness contained in Malay folk-tales at the Pasir Mas district, Kelantan. Among the Malay folk-tales studied include *Main Teri Pembangkit Semangat Ghaib*, *Berpuakakah Tarian Mak Yong*, *Kereta Api di Kampung Terpencil*, *Agama Mencorak Keperibadian* and *Kewibawaan Pak Su Hassan*. The application of Takmilah theory through the divine principle of Kamal is done in this study to strengthen the argument of the analysis of the study. Next, this study uses a qualitative approach involving library methods, field interviews and text analysis to ensure that the data obtained is accurate and systematic. The results of this study prove that Malay folk-tales is full of good-hearted values that are able to educate the audience towards better and purer ways.

Keywords: Value of Kindness, Malay folk-tales, Pasir Mas District, Kelantan, Takmilah Theory

Introduction

In fact, the oldest literary work is oral literature, or known now as Malay folk-tales, 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 (Mohd Taib Osman, 1965) ^[9]. Furthermore, Mohd Firdaus Che Yaacob (2015) ^[6] expressed the opinion that Malay folk-tales is suitable as a medium to unravel the culture, thoughts, way of life, beliefs, customs and dreams of the previous Malay community. Accordingly, Malay folk-tales is an oral narration that has a continuity between nature and humans who are able to tell a story in an interesting way. This opinion shows that Malay folk-tales leads to the expression of culture that has an intact relationship with the human race. Following on from that, Mohd Firdaus Che Yaacob (2018) ^[7] has asserted that Malay folk-tales is also born by the community and is known as folk literature, and in other words regional literature that is spread by certain ethnicities and groups within their respective races and is rich in value positive value. It can be concluded that Malay folk-tales are part of folk literature and are spread by previous communities and are jointly owned by a community. According to Norita Ariffin (2006), the value of kindness is born from compassion in a person's soul and benefits others as well as oneself. In addition, the value of kindness is the attitude of always being concerned about others with a sincere heart (Tajul Arifin Nordin & Noraini Dan, 1992) ^[16]. This statement is supported by Hashim Musa (2008) ^[3], the value of kindness is a sense of consideration for others and always wanting to help people in distress. It can be concluded that the value of kindness is someone who has a good heart and is expressed through noble behavior towards others. Therefore, a study related to the value of kindness in Malay folk-tales should be done to provide knowledge to the community about the noble behavior of the people of the past.

Literature Review

A number of past studies have been collected and analyzed to identify research groups. This is important to ensure that there is no duplication of issues or aspects of the study, especially the value aspect. Therefore, some studies on value have been analyzed and some aspects of the study have been identified.

A study conducted by Mohd Firdaus Che Yaacob (2018) ^[7] titled *Values in Oral Narratives at the Pengkalan Datu River Basin, Kelantan: A Study of Malay Methodology*. This study revolves around aspects of values contained in oral narratives, namely folk-tales in the Pengkalan Datu River basin, Kelantan. Accordingly, folk-tales is collected and the pure values contained in it are identified. After that, the pure values were analyzed using the Malay Methodology Theory through a moral, preaching and social approach. The results found that folk-tales in the Pengkalan Datu River basin contain values that can be used as a foundation for the Malay community to form a noble society. In addition, a study entitled *Elements of Myths Based on Traditional Malay Literary Texts* by Norazimah Zakaria, Mazarul Hasan Mohamad Hanapi, Makmur Harun & Farra Humairah Mohd (2019). This study mentions aspects of myths that reflect society's thinking. In addition, this study uses the texts of stories in the Malay literary tradition such as *Hikayat Merong Mahawangsa* and oral stories found in the text *Cerita Rakyat Malaysia* (2008) as research material. Next, the folklore will be analyzed using a literary sociological approach. The results of the study found that the function of myth is an answer or foundation to society about past events and serves to elevate royal dignity.

A study titled *Islamic Values and Moral Formation in Malay Folklore* by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2020). This study expresses aspects of Islamic values and the formation of morals found in Malay folk-tales. In addition, this study aims to identify and analyze the Islamic values in Malay folk-tales for the moral formation of the Malay community. In addition, this study uses a qualitative approach involving library and text methods to obtain information. In addition, Takmilah's theory is used as a deductive method in this study to produce a solid argument. The results of the study found Malay folk-tales indeed contains Islamic values that can influence the formation of Malay community morals. In addition, the study conducted by Tuan Siti Nurul Suhadah Tuan Adnan & Mohd Firdaus Che Yaacob (2020) titled *Common Sense in the Oral Narrative of the Residents of Kota Bharu, Kelantan: A Social Research*. This study revolves around common sense which describes the thinking of Malays based on the behavior expressed by a person. Accordingly, this study focuses on the objective of identifying and analyzing common sense contained in oral narratives at the Kota Bharu, Kelantan. In the meantime, this study is qualitative in nature involving the library and the field to obtain accurate and structured information. The approach in the Malay Methodology Theory, which is the societal approach, is used in this study as deductive to obtain a strong and relevant analysis of the study. Finally, the results of the study found that the oral narratives that were studied contain elements of common sense such as rationality, courage because it is true, effort and sincerity which at the same time reflect the superior thinking of the Malays. In addition, a study conducted by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2021) titled *Human Values in Oral Stories: A Study*

of Takmilah. The study focuses on the stories that revolve around oral stories, which are very rich in values, including human values that describe the lifestyle of the Malay community in the past. This study focuses on two objectives, which is to identify and analyze the human values contained in oral stories. Next, human values will be applied with Takmilah theory. The application of Takmilah's theory is done in this study to strengthen the argument of the study's analysis. This study can give awareness to readers to appreciate oral stories more. Next, this study uses a qualitative approach involving library and text methods to ensure that the data obtained is accurate and systematic. This study will shed light on human values such as kindness, humility, generosity, forgiveness and respect. The results of this study prove that oral stories are loaded with human values that are able to educate the audience towards better and civilized.'

Statement Problem

A number of past studies have been examined by the researcher for the purpose of identifying the study group and subsequently creating a problem statement. There are various aspects that have been studied by past researchers based on Malay folk-tales. This refers to a previous study titled *Values in Oral Narratives at the Pengkalan Datu River Basin, Kelantan: A Study of Malay Methodology* by Mohd Firdaus Che Yaacob (2018) ^[7], *Elements of Myth Based on Traditional Malay Literary Texts* by Norazimah Zakaria, Mazarul Hasan Mohamad Hanapi, Makmur Harun & Farra Humairah Mohd (2019), *Islamic Values and Moral Formation Malay in folk-tales* by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2020), *Common Sense in the Oral Narratives at the Kota Bharu Residents, Kelantan: A Social Research* by Tuan Siti Nurul Suhadah Tuan Adnan & Mohd Firdaus Che Yaacob (2020) and *Human Values in Oral Stories: A Takmilah Research* by Muhammad Nur Al-Hakim Mohamad Hanafiah & Mohd Firdaus Che Yaacob (2021). Following on from that, it can be proven that the study of Malay folk-tales, especially at the Pasir Mas district, Kelantan, has not yet been touched upon or studied comprehensively. Therefore, an academic study that debates aspects of the concept of the value of kindness in Malay folk-tales at the Pasir Mas district, Kelantan should be done to fulfill the gap of previous studies and provide added value in the world of Malay folklore studies. This study identifies and analyzes the concept of the value of kindness in Malay folklore by applying the Takmilah theory inspired by Shafie Abu Bakar and systematically to give understanding to the reader. Thus, the researcher has high hopes to carry out this study to fulfill the gaps in previous studies and thus provide added value in academic studies.

Research Methodology

In this section, the researcher explains about the approach through the context of the research methodology used in this study. This study applies a qualitative approach involving library methods and interview methods to systematically obtain information and data. Therefore, the first method used in completing this study is the library method. The library method used is to find, collect and examine any study involving Malay folk-tales and National Education Philosophy. For example, literary journals, working papers, seminar papers, books, scholars' theses and internet resources. Accordingly, the materials were obtained as a

result of visits to several selected libraries such as the University Malaysia Kelantan Library, Dewan Bahasa dan Pustaka Wilayah Timur.

Next, this study also involves the interview method in carrying out the data and information collection process. This method is carried out by visiting the houses of comforters to obtain information about Malay folk-tales. Meanwhile, the researcher asked several questions related to Malay folk-tales and the scope of the study throughout the interview process. However, each question that is asked is not fixed because the question is changed according to the situation of the way of narration by the comforter. This aims to create an atmosphere that can attract the attention of comforters to continue telling stories consistently. Therefore, the change of question depends on the way of processing the folklore that is found by comforters.

In addition, the researcher also recorded video and audio during the interview process. This aims to record the way and style of a comforter conveying Malay folk-tales to the audience. In addition, the recording is aimed at producing evidence in the form of video and audio throughout the interview process. Finally, the researcher notes, examines and filters to separate each Malay folk-tale according to the appropriate title and followed by a review process so that there is no dropout of data.

Malay folk-tales Research Procedure sat the Pasir Mas District, Kelantan

In this section, the researcher enlightens about the research procedure or the main processes carried out in completing this study. In relation to that, the main framework of folklore study inspired by Dundes (1965) was used by the researcher to conduct this study. This framework involves three main stages which are the first stage of identification, the second stage of data collection and the final stage which is analysis. The first stage, which is identification, is carried out by the researcher by going to the Pasir Mas district, Kelantan to survey and identify individuals who have the potential to become comforters. After that, the researcher visited grocery stores and stalls at the Pasir Mas area to ask the villagers about the aged individuals and learn about the history of the village. As a result of the search, the researcher managed to obtain several villagers who have the potential to comfort the sick. Among them are Azmi Che Lah, Muhammad Ismail, and Fatimah Ismail. They were chosen because they were seen as having the potential to comfort the sick because they were natives of the village and also had the skills to tell stories.

After that, the researcher carried out the second stage which is the stage of data collection. This stage involves the process of making appointments and informal discussions with the comforters. This aims to create understanding and warmth when communicating to facilitate the interview process. After that, the researcher visited the home of the comforters to conduct the interview process. The interviewing process is conducted based on the questions that have been presented to the comforter. In relation to that, the questions asked are directed towards aspects in Malay folk-tales such as questions about the history of the village, mythical stories, taboos and the origin of natural events found in the village. After conducting interviews, the researcher managed to obtain a number of Malay folk-tales from several villages such as Kampung Slow Machang and Kampung Tempoyak at the Pasir Mas district, Kelantan. The comforters

responsible for conveying Malay folk-tales are Azmi Che Lah, Muhammad Ismail and Fatimah Ismail. In addition, the interview process is done in groups of three people and each person does their own job. The interview process was conducted on September 21, 2020. This process is important to meet the main requirements of this study, namely, Malay folk-tales at the Pasir Mas District, Kelantan Next, the third stage which is the stage of analysis carried out by the researcher to produce an accurate argument. Each Malay folk-tale is qualitatively analyzed with the aim of identifying and analyzing the concept of benevolent values contained in Malay folk-tales at the Pasir Mas district, Kelantan. Furthermore, the analysis process is carried out by applying the Takmilah theory inspired by Shafie Abu Bakar to obtain an accurate and sustainable description.

Learning Aid

In this section, the researcher explains the research tools used in preparing this study in detail. The selection of learning aid is an important process to conduct a study in a planned and smooth manner. Research aids are used to facilitate the research process, especially at the data collection stage. This is said to be so because the data collection process requires certain tools to facilitate the researcher to carry out the process. The most obvious research aid is the Malay folk-tales itself. Accordingly, some tools such as voice recorders and video recorders are needed to obtain Malay folk-tales. These tools are intended to record and save recordings of the interview process as evidence and reference for researchers in the future. In addition, the questions posed to the comforter are also one of the research aids. This is said to be so because the questions can encourage the comforter to continue telling stories and get rid of boredom, thus facilitating the study. Therefore, research aids are an aspect that should be taken seriously by the researcher to conduct this study in order to produce a quality study.

Analyzing Process

All Malay folk-tales at the Pasir Mas district, Kelantan obtained will go through the process of screening, updating and further analysis. The analysis process aims to give understanding to the researcher in the effort to produce this study. In relation to that, the analysis process started with the transcription of Malay folk-tales' data from oral form to written form. As you already know, data and Malay folk-tales in the form of audio and video recordings should be transcribed into written form to facilitate the analysis process. After that, the process of compiling and typing Malay folk-tales in Malay Language is done. After that, Malay folk-tales was translated into the Kelantan dialect. This is intended to make it easier for readers to understand the requirements of this study correctly. Among the Malay folk-tales studied in this study include include *Main Teri Pembangkit Semangat Ghaib*, *Berpuakakah Tarian Mak Yong*, *Kereta Api di Kampung Terpencil*, *Agama Mencorak Keperibadian* and *Kewibawaan Pak Su Hassan*.

The Divine Principle of Kamal

This section will discuss the Takmilah theory inspired by Shafie Abu Bakar. He was a lecturer at the Department of Malay Literature (JPM) at the University Kebangsaan Malaysia in 1993. Accordingly, this theory relies on aspects of Islamic teachings as the main teaching in perfecting a literary work. This study applies the divine principle of

Kamal as a deductive study. According to Shafei Abu Bakar (1996), this principle emphasizes the aspect of carrying the divine message in a work to reach a perfect level. The nature of Allah SWT who is Perfect can be seen through His creations and creations. This is related to the principle used in this study, which is the divine principle of Kamal. The selection of this principle aims to show the value of virtue in Malay folk-tales at the Kota Bharu district, Kelantan as a message to the community to do good in accordance with the command of Allah SWT. Therefore, the research analysis debates in detail about the principle of Takmilah and can give awareness to the audience along with the demands of Takmilah Theory itself.

Analysis of Study Findings

The Concept of Kindness in Malay Folk-tales at the Pasir Mas District

The value of kindness identified in folk-tales at the Pasir Mas district, Kelantan is detailed through systematic analytical description and gives understanding to the audience. Malay folk-tales at the Pasir Mas district, Kelantan is rich in the value of kindness can be seen through the passages discussed in the analysis section. Among the values of kindness that are studied are through being consideration, understanding, compassionate, forgiving and generous. Meanwhile, the Malay folk-tales at the Pasir Mas district, Kelantan that were discussed included main *Main Teri Pembangkit Semangat Ghaib*, *Berpuakakah Tarian Mak Yong*, *Kereta Api di Kampung Terpencil*, *Agama Mencorak Keperibadian* and *Kewibawaan Pak Su Hassan*.

The concept of kindness through consideration

According to Norita Ariffin (2006), considerate is someone who has sympathy for other people's hardships and acts fairly in making a decision without causing any disputes. In addition, thoughtfulness is a noble personality of a person who does his best to avoid any conflict (Hashim Musa, 2008)^[3]. This statement is supported by Mohd Firdaus Che Yaacob (2018)^[7] who expressed the opinion that a considerate character is a person who cares and always wants to help others and give due welfare. Based on the opinion of scientists, considerate nature can be formulated as a nature that cares about peace and is always tolerant in all matters. The thoughtful nature can be seen in the Malay folk tale titled *Main Teri Pembangkit Semangat Ghaib*. This can be seen in the following quote 1:

Quote 1

"Therefore, the villagers have set fire to Mak Ara and Zaitun's house. Nevertheless, Zaitun survived the fire while Mak Ara died. The villagers who were still scared by Mak Ara's actions had chained Zaitun's legs so that he would not be able to use his black magic powers. This is because the community believes that the jinn used by Mak Ara was handed over to Zaitun before he died in the fire. Zaitun could not stand being ostracized and treated like that by the village community and asked for help from the Town Shaman at the end of the village."

(Azmi Che Lah, 2021)

Comforting the sick proves the concept of kindness through the thoughtfulness applied in Malay folk-tales. This refers to indiscriminate punishment of someone. For example, the villagers acted unexpectedly when they were willing to burn

down Mak Ara and Zaitun's house because they were said to defend the jinn. In addition, the community has also ostracized Zaitun as a punishment from the surrounding community. In this context, thoughtfulness is essential in the consideration of sentencing a person so as not to persecute that person. Therefore, the concept of kindness through thoughtfulness in Malay folklore should be put into practice so that injustice does not occur in a society. This is closely related to the opinion of Hashim Musa (2008)^[3] that consideration is practiced by the Malay community in order to create good relationships. This statement is supported by Mohd Firdaus Che Yaacob (2018)^[7] that thoughtfulness is a noble behavior that maintains unity among the community. Based on the opinions of the figures, thoughtfulness should be cultivated in the community so as to create complete peace and well-being. Meanwhile, the divine principle of Kamal in Takmilah theory is applied in this study. According to Shafei Abu Bakar (1997), this principle emphasizes the aspect of the relationship between the two attributes of Allah SWT, namely Kamal (perfect) and Jamal (beauty) which are reflected through His creatures. The human existence that has been created by Allah SWT with the best events in showing His Kamal and Jamal nature. The example is the characters of Mak Ara and Zaitun who are punished without any consideration by society. This teaches the audience to practice thoughtfulness in determining any decision. Therefore, Malay folklore meets the criteria demanded by the Takmilah principle, which is that the perfection of a story depends on the message contained in it.

The concept of kindness through understanding

According to Mohamad Ali Hashimi (1992)^[5], the nature of understanding is someone who is sensitive to others who are in trouble and ready to help. Next, *Kamus Dewan* (2016) defines understanding as someone who is knowledgeable and knows about something. This statement is supported by Mohd Firdaus Che Yaacob (2018)^[7] that understanding is the attention given to others to strengthen the bond of brotherhood. Based on the arguments of scientists, the nature of understanding can be concluded as a noble behavior that creates a sense of sympathy for the hardships of others. The nature of understanding is described in a Malay folktale entitled *Berpuakakah Tarian Mak Yong*. This can be seen in the following quote 2:

Quote 2

"That night, it is said that Princess Ara Widuri met Admiral Panji to clarify the situation at that time. Hearing the proposal made by the King of Kelantan, Admiral Panji requested that Princess Ara Widuri accept it out of respect for the position of the King of Kelantan. Admiral Panji's request was felt as a betrayal by Princess Ara Widuri. The meeting between Princess Ara Widuri and Admiral Panji was known to the King of Kelantan. This has made the King of Kelantan feel angry with the behavior of Admiral Panji who is felt to be trying to snatch Princess Ara Widuri from his Majesty."

(Azmi Che Lah, 2021)

Based on the quote, the concept of kindness through the nature of understanding contained in this Malay folk-tale. This can be seen through the story of arguments between characters because they do not have the nature of understanding. The example is Admiral Panji who did not understand Princess Ara Widuri when he forced the Princess

to accept the proposal of the King of Kelantan even though she did not want to. After that, the King of Kelantan also did not understand Admiral Panji's meeting with Princess Ara Widuri because he had accused the Admiral of stealing the Princess from his Majesty, causing a dispute between them. In this context, the nature of understanding is very important in maintaining the harmony of a relationship so that it does not crack. Thus, the concept of kindness through the nature of understanding in Malay folklore should be used as an example in facing any disagreements in everyday life. This is related to the statement of Mohamad Ali Hashimi (1992) ^[5] that the nature of understanding can give birth to a society that always helps each other. This statement is supported by Mohd Firdaus Che Yaacob (2018) ^[7] that the nature of understanding is proof that a person has a soft and kind heart. Based on the opinion of the scholars, the nature of understanding can be formulated as a good value to be practiced by every society in order to create harmony. Next, the application of the Takmilah theory through the divine principle of Kamal in this study is argued in a relevant way. According to Shafie Abu Bakar (1997), this principle shows a close relationship between perfect and beauty to connect with Allah SWT and humans. This can be observed through the events and human existence that has been formed by Allah SWT with the best of events. For example, the story of the disagreement that occurred between Princess Ara Widuri, Admiral Panji and the King of Kelantan because each of them did not have the nature of understanding. So, this Malay folk tale proves its perfection through the message to practice the nature of understanding so that the society is not divided according to the teachings of Islam.

The concept of kindness through compassionate

The concept of kindness through compassionate is a feeling of sadness that arises in the human heart when seeing other people suffering hardship and suffering (Mohd Ali Hashimi, 1992). In addition, according to *Kamus Dewan* (2016) which defines compassionate as a combination of pity, also feeling sorry when seeing someone in a difficult situation. This statement is supported by Mohd Firdaus Che Yaacob (2018) ^[7] who thinks that the concept of kindness through compassionate is feeling sad when you see the hardships of others and having a desire to help that person. Based on the opinion of the figures, the concept of kindness through compassionate is a noble value in humans to help others who are in trouble and is accompanied by a sense of loss and sadness when seeing people in trouble. They can be seen in the Malay folk-tale titled *Kereta Api di Kampung Terpencil*. This can be seen in the following quote 3:

Quote 3

“This is because the agricultural activities have exceeded the needs of their families. This has made the village community feel sad when they see their crops not getting any profit. The situation has made a resident named Pak Razali to take action to express the matter to the Kelantan State Railway Transport Department. Mr. Razali went to the Kelantan State Railway Transport Department in Kota Bharu to ask for favors to make their village a stopping place for the train from Kota Bharu to the town in Pasir Mas.”

(Azmi Che Lah, 2021)

The above quote talks about the concept of kindness through compassionate contained in this Malay folk-tale. This can be

seen through the story of a villager who felt sorry for the villagers. For example, the character of Pak Razali who feels sorry for the villagers who find it difficult to move to the city to trade. Following that, Pak Razali has taken steps to turn the village into a train stopover. In this context, the nature of compassionate is very important in a community so that the welfare of the community is protected. Therefore, the nature of compassionate in this Malay folk-tale should be nurtured in the soul of the community so that they can work together to take care of welfare. This is closely related to the opinion of the figure Mohd Ali Hashimi (1992) ^[5] who thinks that the concept of kindness through compassionate is someone who has a sense of failure and sadness when he sees other people in trouble or suffering and wants to give appropriate help to that person. This opinion is supported by Mohd Firdaus Che Yaacob (2018) ^[7] who thinks that the nature of compassionate is a person's heart that is soft and has a feeling of not letting others be in trouble, pain and suffering. Based on the opinion of scientists, it can be concluded that the nature of consideration is very important in humans so that they always feel like helping others and at the same time educate the heart to always be gentle with the people around them. At the same time, the application of Takmilah theory through the divine principle is Kamal which emphasizes the divine aspect in a work to reach the perfect level (Shafie Abu Bakar, 1997). The nature of Allah SWT who is Perfect can be seen through His creations and creations. For example, the compassionate nature shown by Pak Razali's character towards the difficulties of the villagers to run their business. This clearly shows that this Malay folk-tales story gives awareness to the audience to practice the nature of consideration in life. Thus, the divine principle of Kamal is seen in this Malay folk-tales through the concept of the concept of kindness through compassionate that invites the audience to do good.

The concept of kindness through forgiveness

According to Aboe Bakar Atjeh (1988), forgiveness is the feeling of always wanting to forgive other people's mistakes with sincerity. In addition, Hashim Musa (2008) ^[3] stated that the nature of forgiveness is someone who will forgive others without feeling revenge and with a sincere heart. This statement is supported by Mohd Firdaus Che Yaacob (2015) ^[6], the nature of forgiveness is an attitude that exists in a person to always forgive people's mistakes without holding grudges and not intending to repay them. Therefore, this forgiving nature is one of the most necessary values in every Muslim in order to create a peaceful society without disputes. Next, the nature of forgiveness is found in a Malay folk tale titled *Agama Mencorak Keperibadian*. This can be seen in the following quote 4:

Quote 4

“After that, Adam started crying and apologized to Haji Rahmat for his barbarism. Adam apologized to Pak Ismail for not listening to his words. Adam promised to study religious knowledge as Pak Ismail requested. Then, Haji Rahmat begged for Adam's legs to be returned as before. Not long after, Adam's legs returned to normal and he was able to walk. Pak Ismail was surprised by what he saw and thanked Haji Rahmat for making his son aware.”

(Azmi Che Lah, 2021)

Story teller proves the concept of the value of kindness through the nature of forgiveness in this Malay folk-tale. This

refers to the story of someone who forgives others without holding any grudges. For example, the character of Haji Rahmat who forgives Adam even though Adam has been rude to him. Furthermore, Haji Rahmat was willing to heal Adam's sick leg. In this context, the nature of forgiveness is very important to practice in order to avoid prolonged conflicts. Therefore, the concept of kindness through the nature of forgiveness in Malay folk-tales should be followed because this nature is very noble. This is in line with the view of the scholar Hashim Musa (2008) ^[3] who thinks that the nature of forgiveness is someone who has a sincere heart in giving forgiveness to others without the feeling of revenge. This statement is supported by Mohd Firdaus Che Yaacob (2015) ^[6] who asserts that the nature of forgiveness is someone who does not hold any anger towards the person who has wronged him. Based on the opinion of scholars, it can be concluded that the nature of forgiveness should be practiced by every human being in order to always resolve conflicts in a gentle way. In the meantime, the application of Takmilah theory can be worked on through the divine principle of Kamal which focuses on works that can bring the audience closer to Allah SWT. This principle emphasizes the aspect of the message in a work that can invite the audience to contemplate the greatness of Allah SWT (Shafie Abu Bakar, 1997). For example, Haji Rahmat's character forgives Adam for being rude to him. This shows the perfection of this work when applying the importance of forgiveness in the processing of the story. Therefore, the perfection of this Malay folk-tale is seen through the concept of kindness through the nature of forgiveness which can be used as a guide to the audience.

The concept of kindness through generosity

According to Hashim Musa (2008) ^[3], generosity is someone who practices charity without expecting anything in return from others. Next, Mohd Firdaus Che Yaacob & Normaliza Abd Rahim (2016) ^[8], generosity is the act of sincerely wanting to help people in need either in the form of material or moral support. In addition, this value is highlighted through philanthropic behavior and doing charity willingly without expecting a reward. This statement is supported by Mohd Firdaus Che Yaacob (2018) ^[7] asserting that the nature of generosity is the attitude of not being stingy to share sustenance with others so that the people around get equal benefits. Based on the opinion of the figures, the nature of generosity can be summed up as the heart of a person who does not count on others, likes to share sustenance and at the same time humble himself despite having abundant sustenance. The value of generosity can be seen in the oral story titled *Kewibawaan Pak Su Hassan*. This can be seen in the following quote 5:

Quote 5

"In fact, Mak Jah has acted to expel the beggar from her shop. Mak Jah's actions were noticed by Pak Su Hassan and he scolded his wife for behaving like that. Then, Pak Su Hassan handed out some bread to cover the beggar's stomach. The beggar thanked him for the gift. After the beggar left, Pak Su Hassan advised his wife not to behave like that again to anyone. Mak Jah could only bow down because she felt guilty for what she had done."

(Azmi Che Lah, 2021)

Story teller proves the concept of kindness through the

generous nature contained in this Malay folk-tale. This can be seen through the story of someone who is generous and respected by the surrounding community. In the play, Pak Su Hassan's character is a generous person in the village. He once scolded his wife for driving away a beggar and advised her not to do that again. In this context, generosity has the potential to help others in distress. Therefore, the concept of kindness through generosity in Malay folk-tales should be practiced in order to protect the welfare of everyone in the community. At the same time, the nature of generosity based on Hashim Musa's (2008) ^[3] opinion leads to noble behavior which is to give alms or help to others sincerely. This statement is supported by Mohd Firdaus Che Yaacob & Normaliza Abd Rahim (2016) ^[8] who assert that the nature of generosity is that someone gives support to people in need either in the form of property or moral support with the intention of helping and giving pleasure to others. Based on the opinion of scientists, generosity is a value that should be practiced by everyone so that they are not stingy and arrogant while also educating themselves to always be grateful for the sustenance that Allah SWT has. In addition, the analysis is further strengthened by the application of Takmilah theory through the divine principle of Kamal. This principle emphasizes the divine aspect in a work to reach the perfect level. The nature of Allah SWT who is Perfect can be seen through His creations and creations. For example, Pak Su Hassan's character scolds his wife for kicking out a beggar from their shop. This shows how important the nature of generosity in life is because it is related to the welfare of others. Therefore, this Malay folk-tale proves the perfection of a work because it applies the concept of kindness through generosity as a guide to the audience.

Conclusion

As a summary, the concept of the value of kindness in Malay folk-tales is very important in the world of Malay literature. This is said to be so because this study can open the public's eyes to the importance of studying and caring about Malay folklore. In addition, the value of kindness in Malay folk-tales at the Pasir Mas district, Kelantan should be taken as a guideline and guide for the modern society to practice the values of kindness in life. Accordingly, Kamal's divine approach which is subject to the Takmilah theory plays an important role in explaining the analysis part of the study. Therefore, this study provides positive input through the concept of the value of kindness in Malay folk-tales towards the audience.

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