

Malay Hearts of Kindness in Folklore at the Machang State, Kelantan: A Moral Approach

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Abstract: Folklore are narratives that belong to a community, passed through from one generation to another. Folklore are narratives that belong to a community, are passed down from generation to generation, and are conveyed from mouth to mouth. Not only for enjoyment, but also as a guide for the development of character and values in the current generation, folklore contains references with the conventional wisdom of the Malay community in the past. According to Hashim Musa (2008), components of Malay personality that impact features of Malay speech, behaviour, and thinking can be emphasised through the Malay character aspect. In accordance with that, this study was carried out to determine and evaluate the Malay Hearts of Kindness found in folklore stories at Machang state, Kelantan. Furthermore, the publication *Cerita Rakyat Kelantan: Himpunan Seluruh Jajahan* (2023) by Nasirin Abdillah, Mohd Firdaus Che Yaacob, and Abdul Latif Abu Bakar served as the study's primary source. In addition, to finish this research, a qualitative technique incorporating library resources and text is employed as a guideline. In studies, Moral Approach, Malay Method Theory (1989) by Hashim Awang) is employed by deduction to reinforce the study's analysis. In summary, the study's findings demonstrate that folklore is certainly strongly tied to the core of Malay culture, capable of forming traditions, values, and civilised culture within the Malay people.

Keywords: Malay Hearts of Kindness, Folklore; Moral Approach; Malay Methodology Theory

1. Introduction

Folklore are traditional writings that have historically been passed down via the speech of individuals or companions of the ill and are not only entertaining, but also represent the good judgement of earlier cultures and have the fundamentals of teaching that attempts to educate the society. Characters in a folklore story can benefit or harm the community. Character and personality are psychological characteristics, morals, or personality qualities that separate one individual from another. Furthermore, as stated by Chairil (2014), character is a special value, either a person's character, morals, or personality that is formed as a result of the internationalisation (appreciation) of different principles that are believed and used as a way of looking, thinking, speaking, acting, and acting in everyday situations. According to Fatchul Muin (2011), human character and behaviour may be built by implementing good character practises in order to generate behaviour that is honest, responsible, tolerable, maintaining commitments, cautious, disciplined, helpful, cooperative, steady, and fair.

Following that, Malay hearts of kindness is a human being's personality and may be used to characterise the personality of an individual, which can be shown in their speech, demeanour, and behaviour. According to Hashim Musa (2008), the Malay hearts of kindness is also symbolised as rationale for a person. This demonstrates that reason serves an important purpose in existence, particularly in human thought. Means that, Malay hearts of kindness have a great degree of knowledge, skill, and wisdom that allows them to logically comprehend and decide about things. Human characteristics may be distinguished from other living beings due to the ability of cognition that each human being possesses. According to Hashim Musa (2008), the heart is a spiritual part of the human person and has a link with the heart. The heart is capable of expressing sentiments and will, as well as describing sensations of happiness, sadness, and concern that arise from the heart and soul. In a nutshell, morality is a thinking aspect that may work in a person's self and is manifested via behaviour and ideas that can represent one's individuality.

2. Literature Review

Among them is a study entitled *Nilai Baik Hati Menerusi Cerita Rakyat Melayu Terhadap Masyarakat Melayu Suatu Aplikasi Teori Pengkaedahan Melayu* by Mohd Firdaus Che Yaacob and Normaliza Abd Rahim (2016). This research explores the concept of compassion found in Malay Method Theory. In this regard, the goal of this research is to discover and analyse the value of kindness in Malay folklore, particularly in the Malay community. This research also employs Malay Method Theory as the study's foundation to reinforce the case in the analysis section of the study. According to the findings of the study, there is a value of kindness in the

framework of compassion, thoughtfulness, and generosity in Malay folklore that may be practised in everyday life.

Next, a previous study titled *Folklore of Cerita Rakyat Orang Asal Sabah Sebagai Medium Pembelajaran Asas Literasi: Analisis Keperluan* by Mohd Nazri Abdul Rahman, Mariani Md. Nor, Romli Darus, Ahmad Shobry Mohd Noor, Arun Daud, Rinau Lintan & Nor Asiah Muhamad (2017). The primary purpose of this research is to evaluate Sabah folklore as a medium for providing basic literacy education. Furthermore, the purpose of this research is to determine the suitability of Sabah folklore as a medium for teaching basic literacy to Sabah children. In this regard, the Fuzzy Delphi technique was used in this study to produce reliable and systematic analytical results concerning the applicability of folklore as an educational tool. Finally, the study's findings revealed that Sabah local folklore is certainly acceptable for use as a medium for teaching the fundamentals of reading to indigenous children since it contains educational aspects such as positive values to be practised in life.

Furthermore, Mohd Fahmi Ismail and Mohd Firdaus Che Yaacob (2018) conducted a study of *Kesan Cerita Rakyat Masyarakat Orang Asli Temiar Gua Musang, Kelantan*. This study emphasises cultural significance as the key component of research based on the Temiar indigenous people's folklore in Gua Musang, Kelantan. Furthermore, this research is led by three primary objectives: documenting, analysing, and summarising the cultural values contained in the folklore based on Temiar indigenous people's folklore in Gua Musang, Kelantan. Furthermore, to acquire information and enhance arguments in the analytical outline, the present research employs a qualitative technique comprising library and field methodologies and a framework of cultural values. The study's findings reveal that the Temiar indigenous people's folklore may be deemed to exhibit the community's life, customs, beliefs, and symbols today.

3. Problem Of Statement

There are different features and perspectives to be investigated carried out by earlier scholars on folklore, as stated in a number of previous studies. These include research on the importance of compassion, cultural values, learning medium, character, and mythological components. Mohd Firdaus Che Yaacob and Normaliza Abd Rahim (2016), Mohd Nazri Abdul Rahman, Mariani Md. Nor, Romli Darus, Ahmad Shobry Mohd Noor, Arun Daud, Rinau Lintan & Nor Asiah Muhamad (2017) and Mohd Fahmi Ismail & Mohd Firdaus Che Yaacob (2018). This obviously demonstrates that the compassion part of folklore remains to be well researched. Following that, an academic study on Malay morality should be conducted to fill the gap and become an asset in the realm of folklore studies. Furthermore, the idea of Malay Method Theory is used in this study to clarify the relationship between Malay morality found in folklore and the Malay community itself. As a result, this research is intended to result in a society with a noble personality, both in terms of behaviour, speech, and acts.

4. Research Methodology

The text of *Cerita Rakyat Kelantan: Himpunan Seluruh Jajahan* by Nasirin Abdillah, Mohd Firdaus Che Yaacob, and Abdul Latif Abu Bakar (2023) is studied using qualitative approaches in general. To gather more comprehensive extra data, this research is separated into two sections, bibliographic approaches and text reference methods. The researcher also examined reading to the text *Hati Budi Melayu: Pengukuhan Menghadapi Cabaran Abad Ke-21* by Hashim Musa (2008) as a reference to provide the 26 fundamental elements of the Malay heart. Following that, the study data was analysed utilising the Malay Methodology Theory's moral approach. According to Hashim Awang (1999), the moral approach is also based on the applied approach, which is literature in the form of events and objects, but the events are based on the moral approach, not an existence that equates to a tool or object that provides use, but an event that is a human experience. For example, certain people's experiences and information about people and their surroundings, such as psychology, belief (religion), culture, society, country, and the environment, include the power of science and creativity. By having such properties, literature is able to provide benefits that are wider and far and deeper than its function as an object or tool, which is a benefit related to the innermost being and human personality.

5. Analysis And Findings of The Study

5.1 Sincerity through Humility

Sincerity relates to a sense of being free from filth, pure, and noble apart from other characteristics. According to Mohd Ali Hashimi (1992), a pure heart keeps one from committing evil and always protects one's own rights. In addition, sincerity is a trait of a person who does not care about praise and does not want anything in return, and others put all of his good acts to the test, even if they are the size of a particle. According to Mohd Firdaus Che Yaacob (2015), sincerity is someone who has a pure heart and is concerned about his own and others' rights. In addition, Hashim Musa (2008) also expressed his views on the attitude of sincerity, that is, people who have purity of heart and always prevent evil and do every job correctly and do not take advantage of the

circumstances around them. The application of sincere feelings in oneself is able to build a clean and pure human soul in carrying out entrusted responsibilities.

Next, according to Achmad D. Marimba (1981), humility comes from the word *tawadhu* which means to humble oneself to something that is glorified. In addition, Mohd Firdaus Che Yaacob (2018) stated that the value of humility is a value that teaches people to be modest and not arrogant in life so that they can form a society that respects each other and has noble character among each other. Based on the opinions of the figures above, it can be concluded that a humble and sincere attitude in doing a job is very important in the life of the Muslim community to avoid the occurrence of unwanted things among members of the community. This can be seen in the folklore titled *Kebijaksanaan Pok The* through the following quote 1:

Quote 1

The wisdom found in oneself is a very special gift of God. Pok Teh is a humble person who does not care about himself and makes himself equal to others. For him, the knowledge gained should be shared so that it can be practiced by the community.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023)

The above quote shows the character of Pok Teh, a wise old man who is well known and respected by the local community. Although he was gifted with wise knowledge, he was a humble person who did not care about himself and put himself on par with others. Every help he gives is sincere because the knowledge gained should be shared. Therefore, the sincere Malay compassion through humility in the folklore is linked to the Malay Methodology Theory under the moral approach. This is because the moral approach aims to find the well-being of community life as well as the strengthening of faith and piety that can be expressed and found in folklore (Hashim Awang, 2002). Therefore, it is in line with the statement found by Achmad D. Marimba (1981), which is to be humble, that is, to humble the heart to something that is glorified, which is God. This statement is supported by Mohd Firdaus Che Yaacob (2018), who states that humility is an attitude that does not show off and is modest among other creatures. Based on the statement above, it can be concluded that humility through the context of sincerity is a praiseworthy attitude because it practices the value of simplicity despite the fact that it has a high throne. It can form a noble personality in every person in his society.

5.2 The Importance of Hard Work and Perseverance

The essence of hard work is defined as people who strive consistently, diligently, and earnestly to achieve goals, targets, and ambitions in order to achieve success in life (Tajul Arifin Nordin & Nor'aini Dan, 1992; Jumali Selamat, 2001; Norita Ariffin, 2006; Hashim Musa, 2008; Siti Rabiatul Adawiah Jaffar, 2013; Mohd Firdaus Che Yaacob, 2015). Furthermore, the value of craft is defined as an act with serious endeavour, that is, an act that is earnest and thorough in accomplishing anything till getting something good. It can be concluded that the value of craft is a human being who wants to do something earnestly, persistently, persevering and enthusiastic to obtain a success towards the desired ideals and goals in a life. This can be seen in the folk tale titled *Kebijaksanaan Pok The* through the following quote 2:

Quote 2:

Thanks to his efforts and *tawakal*, what he wished for was obtained, that is, he was able to create a madrasah that was magnificent and solidly built. The idea was sparked when he discovered that there was no madrasah that could provide education to the children in the village. However, it is not good if his wishes do not get permission from the villagers. He is determined to inform the villagers about his wishes. Alhamdulillah, after the discussion, his wish was finally fulfilled.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 159)

The quote above shows Pok Teh character as a hard worker. He is determined to create a madrasah because there is still no madrasah in the village. Therefore, he asked permission from the villagers first. Finally, thanks to his efforts and trust, a madrasah was successfully built to be used as a place for village children to receive education. This event shows the application of a moral approach through Pok the desire to build this madrasah became a reality after a discussion and agreement was held with the villagers.

In addition, the Malay spirit of the value of craft work through perseverance can be seen in the folk tale titled *Telaga Tok Uban (Mek Kalsum)*. Jumali Selamat (2001) states that the attitude of persistence practiced by people in doing work will provide a high-quality achievement. In addition, Azura Abdullah (2000) thinks that people who practice the value of work that prioritizes craft through persistence are able to highlight the nature of being diligent, persistent and earnest in order to achieve the best goals and achievements. Every activity carried out with full diligence will give a positive effect. Therefore, Mustafa Daud (1995) emphasizes the attitude of

persistence and always trying to do work, making people look noble and praised by society because of persistence in continuing to survive. This can be seen in the following quote 3:

Quote 3:

Tok Uban dug the well alone without thinking about the risks he would face. During the digging of the well, Tok Uban almost gave up. However, when Tok Uban thought back, she could not despair because her water supply was dwindling. "I can't give up. The water is getting less and less. Ya Allah perseveres my heart. Build patience in me," said Tok Uban".

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 162)

The above quote describes the persistence of an old woman named Mek Kalsum or also known as Tok Uban. At one point, her village was hit by scorching hot weather causing the river to dry up and the water supply dwindling. She got the idea to dig a well to get a source of water supply. She dug a well alone armed with his old strength without thinking of the risks he would face. Thanks to her perseverance and patience, Tok Uban finally managed to dig a well even though throughout the digging he almost gave up. It is clear that the application of the Malay moral values of hard work and perseverance in both folklore is supported by a moral approach. This is because the moral approach functions as an approach that shows the experiences that every human goes through, every knowledge acquired by humans in their lives either has a positive or negative impact on them (Hashim Awang, 2002). For example, through folklore through the value of work in the context of craft and persistence, this proves the human nature that is determined to do something with earnestness to ensure that every action and decision made will gain success for itself and have a positive impact on others. Indeed, this attitude of craft and persistence should be practiced by every human being to form a society that is capable of doing something ordinary or otherwise. In this context it is clear, proving that people who are determined to do something will benefit themselves and others in addition to teaching them to be more successful in the future through the experience and knowledge they gain.

5.3 Cooperation and Tolerance Promote Sustainable Community Living

According to Hashim Musa (2008), communal life is a life in which people look after one another. A cooperative mentality is an action taken together at the individual level, among the community and the country, the community in an attempt to carry out a social activity that can benefit and interest all (Jumali Selamat, 2001; Norita Ariffin, 2006; Hashim Musa, 2008); Wan Marzuki Wan Mohd Noor, 2010; Siti Rabiatal Adawiah Jaffar, 2013; Mohd Firdaus Che Yaacob, 2015). The attitude of cooperation can be formulated as a pure responsibility that should be carried out in the community to do any social activity regardless of religion, race and descent in order to create welfare together, tolerate, respect each other, foster unity, emphasize understanding, avoid conflict and this conflict as well as cooperation can create a harmonious and prosperous atmosphere. This can be seen in the folk tale titled *Kehebatan Perwira Tok Keramat* through the following quote 4:

Quote 4

The surau will be used by the villagers to worship and preach. The prayer hall will be used by the three villages even though the distance between the surau and Kampung Surau and Kampung Bilal Talib is quite far. During the construction of Surau Pulau Condong, several strange events have occurred. Nevertheless, Surau Pulau Condong has been successfully built with the cooperation of the villagers.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 160)

The quote above shows that Tok Keramat suggested that a surau be built for the use of the villagers to perform worship and educational purposes. The prayer hall will be used for three villages, namely Kampung Bilal Talib, Kampung Pulau Condong and Kampung Surau. Despite various guesses and obstacles faced such as the occurrence of some odd events, finally a prayer hall was successfully built as a result of the cooperation of the villagers who practice community life.

In addition to this, the folk tale titled *Tok Piyah Merah* also describes community life through an attitude of cooperation such as the following quote 5:

Quote 5:

It is believed by the Chinese farmer that by implementing everything will be perfect and the rice planted will not be affected by disease and so on. From another point of view, this ceremony continues as a festival of excitement when starting to descend to the rice fields. It can also strengthen the relationship between the farmers who work the rice fields together.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 186)

The quote above shows that the cooperative attitude has been established among the rice harvesters in Kampung Joh. The rice growers believe that the worship of spirits is necessary in an effort to obtain the well-being of the rice plant and not cause harm to the cultivated agriculture such as the disturbance of rice plant pests. The ceremony continues as a festival of excitement in addition to strengthening the relationship between the farmers. While the folklore titled *Raja Muda Minangkabau Penyabung Ayam* describes social life through an attitude of tolerance. The attitude of tolerance is a tolerant attitude that is able to produce understanding and agreement in living a community life. Therefore, it can be formulated as an agreement in an organization of community life in carrying out activities together. This can be seen in the following quote 6:

Quote 6:

Then there was a discussion between them about the cockfighting match. There was some tension in the discussion as they discussed the reward for whoever won the match overall. Finally, a consensus was reached regarding the reward for whoever won the match.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 183)

The above quote shows the close relationship between Nik Awo and Raja Hatta Shah in the cockfighting match. They reached an agreement on a reward for whoever won the match. They agreed that if Raja Hatta Shah's side won the match, the cockfighting players from the Machang side would have to hand over their wives and the Machang land to the Minangkabau government. If the Machang side won the match, then Machang survived all threats from the Minangkabau government. Thus, the Malay morals of living in society through the attitude of cooperation and tolerance in the three folk tales can be linked to the Malay Methodology Theory under the Moral Approach. This is because the moral approach aims to find the well-being of community life as well as the strengthening of faith and piety that can be expressed and found in folklore (Hashim Awang, 2002). Folktales are also a vehicle for finding goodness and justice in society which is highly demanded in Islam. Therefore, the attitude of cooperation and tolerance in each individual is very important because it is one of the main conditions of social life. In community life, tasks need to be shared by each member. This is also in line with the demand in Islam which always reminds its people to always help to ensure the well-being of life. In addition, folklore is produced not only for social documentation, but also as a tool or catalyst in forming a knowledgeable and intellectual nation. In fact, it also leads to lessons that can provide useful benefits.

5.4 Respecting Parents through Respectful and Caring Attitudes

Hasan Albana (1985) stated that an attitude of obedience exists from the belief in a person that will give birth to a feeling of love and respect that is able to cultivate the value of obedience in oneself. Hashim Musa (2008) explained that obedience is a feeling that describes the desire to do something without being told and forced, that is, a person does things without complaining and complaining because he wants to form a peaceful and harmonious relationship. According to Yuda Oktana (2009) this attitude of obedience can be directed to various parties. Among them obey parents, obey leaders, obey the creator.

The attitude of respecting the elderly is that the word 'parents' means a title for mother and father or older people (*Kamus Dewan Edisi Keempat*, 2016: 557). According to Hashim Musa (2008), respect for the elderly is one of the key elements in creating a harmonious life in the local community. It provides good benefits in educating noble personalities in the community. This can be seen in the folk tale titled *Pantang Larang Kampung Mempelam* through the following quote 7:

Quote 7:

The taboo is that in the construction of a house, a child cannot build a house across their parents' house because it will affect the child. If a child disobeys the taboo, he will be considered a disobedient child. The purpose of the prohibition is that the local community holds the principle of respect in the family, that is, the younger must respect the older.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 166)

The above quote explains the taboo of a child to their parents in the community in Kampung Pangkal Mempelam. A child cannot build a house across their parents' house. If the taboo is violated, then the child is considered a disobedient child. The purpose of the prohibition in the local community is because they hold the principle of respect in the family, that is, young people need to respect their elders. In addition, obeying parents through a caring attitude can be seen in the folk tale titled *Gertak Joh*. According to Hashim Musa (2008), a caring attitude is a feeling of concern for the people around and this attitude proves that people prioritize the audience. A caring attitude can restore the spirit of people who experience hardships and pains in life. This can be seen in the following quote 8:

Quote 8:

Pak Su has lived in Kampung Joh since he was a child because of his lineage, that is, Pak Su's ancestor was a native of Kampung Joh. Mothers and fathers in Kelantan are better known as "maa" and "abah" are still alive but in old age. Because Pak Su's mother and father are old, Pak Su actively works to help both his parents.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023:175)

The quote above shows the attitude of Pak Su who remembers the kindness of his two parents who are now elderly by taking care of their welfare. Pak Su works hard every day to help his parents by smashing rubber menorah bones in his father's vast garden. All Pak Su's hard work is to help his family earn money to buy food and so on. It is clear that the application of the Malay morals of obeying parents through the attitude of respecting and caring for the elderly in both folk tales is supported by a moral approach. This is because the moral approach functions as an approach that shows the experiences that every human goes through, every knowledge acquired by humans in their lives either has a positive or negative impact on them (Hashim Awang, 2002: 17). In addition, folklore is able to shape a person's personality towards the society around him. It has a great impact on the current generation to apply the value of obedience to parents to obtain a prosperous life.

5.5 Defending Truth and Justice through Courage

Humans have the right to defend and defend a truth so that justice is on the side of the right. Therefore, a life based on courage will give people the power to defend and fight for their dignity, society, religion and country. Mohd Ali Hashimi (1992) stated that justice refers to human behavior that does not cheat in reaching a decision including from speech or action. Hashim Musa (2008) stated that courage is a trait that has the strength found in a human being to face all obstacles and challenges in a life full of challenges and problems. This can be seen in the folk tale titled *Serangan Jepun di Kampung Joh* through the following Quote 9:

Quote 9:

The Japanese have left behind many old traces that were left alone. This all happened because of the bravery of the Malayan army who dared to fight for the homeland in order to regain the rights of the Malays. Previously, the Malayan army was lacking in terms of firearms and war strategy. This caused Malaya to ask for help from the British to fight the Japanese army.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 174)

The quote above shows the bravery of the Malayan army with the help of the British defeating the Japanese who had ruled for four years in fighting for the homeland to regain the rights of the Malays. Previously, the Malayan army was lacking in terms of firearms and war strategy. Various atrocities were committed by the Japanese army against the residents of Kampung Joh. Among them, the local population was made into forced labor, killed if they fought against the Japanese, paid a very small salary, and various other forms of cruelty that the local population had to bear. It is clear that the application of the Malay morals to defend truth and justice through a brave attitude in the folklore is supported by a moral approach. This is because the moral approach functions as an approach that shows the experiences that every human goes through, every knowledge acquired by humans in their lives either has a positive or negative impact on them (Hashim Awang, 2002: 17). For example, the study of folklore through the value of courage in the context of defending truth and justice proves that the story describes every human being who uses the maturity of his mind and is determined to act correctly to gain a positive impact on himself and others. Indeed, every human being who acts blindly will find success when facing challenges and obstacles. In this context it is clear, proving that every human being who acts in defence of truth and justice is indeed more mature to act in all actions by using a wise mind to obtain a positive impact and not cause any difficulties to himself or others.

5.6 Being Grateful

The meaning of being grateful is the sincerity of people to appreciate and praise the contribution, gift and devotional service that someone has given in an effort to help themselves (Imam al-Ghazali, 1995; Jumali Selamat, 2001; Siti Rabiatal Adawiah Jaffar, 2013; Mohd Firdaus Che Yaacob, 2015). Hashim Musa (2008) explains that gratitude gives an idea of the recognition given by a person to another person who channels help to him as a sign of appreciation and respect for the goodness that has been given. Therefore, the feeling of gratitude educates people to know the meaning of a blessed life and even erodes heart diseases such as pride, envy and jealousy. In fact, Allah SWT gives a sense of enjoyment in life, which is always feeling enough for everything obtained. This can be seen in the folk tale titled *Telaga Tok Uban (Mek Kalsum)* through the following Quote 10:

Quote 10:

Water fills the well dug by Tok Uban. The river is also filled with water that flows rapidly. The villagers are grateful to God and thanks to the prayers of the villagers it finally rains.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023:163)

The quote above shows the persistence of Tok Uban who tried to dig a well to become a source of water supply for the villagers. At the same time, Tok Uban and the villagers continue to pray and beg Allah SWT to send rain because the water supply is decreasing and the river water has dried up. Finally, their prayers were answered and rain began to fall filling the wells and rivers. They are very grateful for God's blessings. Therefore, Muhammad al-Ghazali (1987) stated that cultivating the value of gratitude is integrated into the life of the Muslim Malay community to be generous with every gift from Allah SWT. In addition, the Muslim Malay community will have a happy and successful life because they can accept every gift from Allah SWT with an open and sincere heart (Mohd Ali Hashimi, 1992). In this context, it clearly proves that every person who is grateful for God's favours will find happiness in this world and in the hereafter. Obviously, the Malay heart of gratitude for favours in the folklore coincides with the moral approach. This is because the moral approach functions as an approach that shows the experiences that every human goes through, every knowledge acquired by humans in their lives either has a positive or negative impact on them (Hashim Awang, 2002: 17). For example, the study of folk tales through the value of being grateful for favours proves that the story depicts the dignity of every human being who is always humble by saying words or expressions of gratitude for all the favours that have been received. Indeed, the practice of being grateful for this blessing should be nurtured and practiced by every human being to form a generation that is always positive with the trials and tribulations that befall themselves. In this context it is clear, proving that the attitude of gratitude highlights the question of the goodness of Islam which teaches us to appreciate every help from the Almighty when in trouble or faced with a problem.

Conclusion

In conclusion, folklore is the real-life reality of the community that includes life, culture and religion. At the same time, the Malay morals contained in folk tales show that the ancient society was rich with high personality in human relations, both in terms of customs, speech and behaviour. In addition, the image of society and the values contained in oral narratives can be used role model for the community. Next, the application of the Malay Methodology Theory through a moral approach proves the accuracy of the application to folklore that is suitable for the life of the Malay community. This is in accordance with the view of Hashim Musa (2008), who states that elements of Malay personality that touch aspects of speech, behaviour, and thinking of Malays can be highlighted through the Malay heart component. Finally, through this study it is hoped to be able to help researchers produce a good scientific study that can benefit society as a whole.

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