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## Los buenos valores en las narrativas populares malayas como herramienta de educación moral en la comunidad malaya

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**Resumen.** El folclore es un producto de la antigua literatura malaya que se transmite verbalmente de persona a persona. El folclore también contiene valores nobles y es transmitido por narradores sabios. El narrador transmite el folclore para educar e invitar a la comunidad a practicar buenas actitudes. Sin embargo, en la era actual, a la comunidad media ya no le gusta escuchar ni leer folclore. Crean que el folclore está desfasado, es aburrido y que el medio de transmisión tampoco se ajusta a la modernidad actual. Por lo tanto, este estudio se llevó a cabo para identificar y analizar los buenos valores a través del folclore popular en Malasia como educación moral en la comunidad malaya. Este estudio se limitó a tres folclores titulados Bayoh Menjadi Buaya, Pak Pandir y Pak Kaduk. Estas historias se obtuvieron a través del texto Ko-

leksi 366 Cerita Rakyat di Malaysia y Terlajak Sengal Pak Kaduk vs Pak Pandir. Este estudio utiliza un diseño cualitativo, guiado por el método de análisis de literatura y texto. Además, este estudio utiliza el principio del individualismo en la teoría del teksdealismo para reforzar el análisis. Como resultado, este estudio muestra que los valores puros pueden utilizarse como un buen ejemplo para la comunidad local, especialmente en términos de moral y conocimiento.

**Palabras clave:** folklore, valores, educación, moral, conocimiento.

## Good values in malay popular narratives as a moral education tool in malay community

**Abstract.** Folklore is a product of old malay literature that is transmitted verbally between individuals to other individuals. Folklore also contains noble values and is conveyed by wise Storytellers. The storyteller conveys folklore to educate and invite the community to practice good attitudes. However, in the current era, the average community no longer likes to listen to and read folklore. They believe that folklore is outdated, boring and the medium of delivery also does not follow the current modernity. Therefore, this study was conducted to identify and analyze good values through popular folklore in Malaysia as moral education in the Malay community. This study limited three folklore entitled *Bayoh Menjadi Buaya*, *Pak Pandir* and *Pak Kaduk*. These stories were obtained through the text *Koleksi 366 Cerita Rakyat di Malaysia* and *Terlajak Sengal Pak Kaduk vs Pak Pandir*. This study uses a qualitative design, guided by the method of literature and text analysis. In addition, this study uses the principle of *Individualisme* in the theory of *Teksdealisme* to strengthen the analysis. As a result, this study shows that pure values can be used as a good example for the local community, especially in terms of morals and knowledge.

**Keywords:** folklore, values, education, morals, knowledge.

## INTRODUCTION

Folklore is a traditional literature in the form of verbal or oral. Folklore is often presented to the community to teach about good behavior (Astutia & Taum, 2018). This role is assigned to the comforter to instill a good identity in community members. Every essence must be presented carefully so as not to disgrace the dignity of any party. This statement is supported by Dewi (2019) folklore is a Malay literature that has various variations and can change according to time or circumstances. This is to ensure that the moral values owned by Malay ancestors can be conveyed comprehensively. As a result, the moral values in folklore can change shape according to the issues debated in the community. According to Susanti & Oktaviani (2019), folklore is a creative delivery style in educating young people in ancient times. Folklore is defined as oral communication created based on the experiences of the comforter. The comforter relates his life experiences to reprimand the mistakes of young people. By doing so, the morals of young people can be shaped and aligned with

the customs of the previous Malay society. This is important in preserving the cultural heritage of our ancestors in ancient times. In-depth observations were also made by Hanafiah et al. (2022) folklore is a two-way communication carried out between the comforter and the local community. This two-way communication combines various creative ideas for the comforter in producing his work. Each work is presented to correct the mistakes of the local community so as not to violate the taboos of the ancestors.

Meanwhile, good values are defined as good qualities that are born through the application or upbringing of parents (Daud & Subet, 2021). These good values show the good actions of a person towards fellow humans and towards nature and animals. This act was done because society in the past believed that every good thing would be reciprocated with goodness. Therefore, they were called upon to spread goodness to all parties. This statement is supported by Adnan et al. (2021) good values are classified as an action or deed that must be followed because it provides positive benefits. This education is conveyed by ancestors so that young people apply good morals. These morals that are practiced can be used as a basic appearance for the identity of their community. This statement is supported by Yaacob et al. (2022) good values are an act that can be used as a useful example to society. Good deeds practiced by the community will have a good effect on other ethnicities to emulate. As a result, the spread of good values can educate young people to do good together without distinguishing race or religion.

In conclusion, the good values contained in folklore certainly educate the character of young people. This learning is to ensure that young people are able to learn the manners and customs of the Malay community. This is to ensure that they do not forget the origins of their ancestors. Therefore, studies based on good values in folklore should be developed so that young people are able to learn them in depth. Indirectly, the presentation of folklore can be used as an important moral education tool in the Malay community.

## LITERATURE REVIEW

Through the study conducted, the researcher has examined several past studies that discuss Malay folklore. Among them is the study titled *Naratif Puteri Santubong dan Puteri Sejinjang Mempertalikan Politik Tempatan: Analisis Pragmatik* by Daud & Subet (2021). Folklore depicts good behavior and is conveyed in a story. The essence of folklore shows the continuity of the identity of previous communities. This study was conducted to identify and discuss local politics in the story of Princess Santubong and Princess Sejinjang. This study limits a folklore originating from Sarawak, namely Princess Santubong and Princess Sejinjang. Therefore, this study uses the method of literature and text analysis to present authentic evidence. As a result, this study found that folklore is able to educate the community to become authoritative and dedicated leaders. Next, a study entitled *Keberkesanan Unsur Watak dan Perwatakan dalam Cerita Rakyat dalam Kalangan Kanak-Kanak dan Remaja Melalui Media Animasi* by Adnan et al. (2021). Folklore are Malay works produced through oral speech. Folklore is delivered by entertainers to advise younger members of the community. This study was conducted to identify and analyze the effectiveness of character and character elements in folklore through animated media.

This study limited several folklore that were randomly selected in the text of the *Koleksi 366 Cerita Rakyat di Malaysia*. This study uses a qualitative design, guided by the method of literature and text analysis. As a result, this study proved that characters and characters in animated folklore provide children with a deep understanding.

In addition, a study entitled *Citra Masyarakat dalam Naratif Lisan: Satu Pendekatan Teori Pengkaedahan Melayu* by Mazlan et al. (2021). This study explains folklore as an entertainment created by previous societies. Folklore is considered as oral advice from comforters to the local community. This study was conducted to identify and analyze the image of society in folklore. This study limited itself to examining several folklore in the text of the *Koleksi 366 Cerita Rakyat di Malaysia*. This study also used library and text analysis methods to obtain data. As a result, this study proves that previous societies were able to provide good education to young people with a story. The study entitled *Cerminan Nilai-Nilai Islam dalam Koleksi 366 Cerita Rakyat Malaysia: Satu Pendekatan Takmilah* by Hanafiah & Yaacob (2021). Folklore is classified as literature that was popular in ancient times. This is because folklore is seen as more familiar with the lifestyle of previous societies. Therefore, this study was carried out to identify and discuss Islamic values in the *Koleksi 366 Cerita Rakyat di Malaysia*. This study used library and text analysis methods to obtain valid data. As a result, this study found that Islamic values educate young people to adopt good attitudes in daily life. In addition, Hanipah et al. (2021) in a study *Ritual dalam Cerita Rakyat di Mukim Bebar, Pekan, Pahang, Malaysia*. Folklore is a literary work owned by the common people for the purpose of educating morals among them. This study was conducted to identify and discuss rituals in folklore in Mukim Bebar, Pekan, Pahang. This study is limited to examining folklore obtained in Mukim Bebar, Pekan, Pahang. This study uses library and interview methods to obtain data. As a result, this study found several rituals that are often practiced by the community in Mukim Bebar, Pahang, which also reflect their group identity. In addition, Hamizan et al. (2021) in his study *Dokumentasi Tradisi Lisan dalam Cerita Rakyat Untuk Orang Melayu di Sarawak untuk Persembahan Teater*. Folklore is an oral literary heritage that was often transmitted by ancestors in ancient times. This study was carried out to identify and discuss the documentation of theater performances through folklore in Sarawak. This study is limited to documenting folklore in Sarawak. This study uses library and interview methods to obtain data. As a result, this study found that theater performances are more interesting when elements of Malay heritage in Sarawak are included such as folklore.

The study entitled *Unsur Spiritual dalam Cerita Lisan Melayu* by Jusoh et al. (2021) also explains the cultural diversity of the Malay community. Folklore is seen as a subtle rebuke brought by ancestors so that the community can maintain the civilization of the community. Therefore, various versions of folklore were born to strengthen the position of customs and manners brought by the ancestors. Each of its teachings carries a good meaning so that the community does not forget their identity as a Malay community. However, these folklores are not conveyed to the current generation because they are considered irrelevant to the current situation. Therefore, this study was carried out to identify and analyze the spiritual elements in folklore. This study limited 12 folklores contained in the text of *Koleksi 366 Cerita Rakyat di Malaysia*. This study uses a qualitative design, guided by the method of literature and text analysis. Cultural

Theory was applied in this study to strengthen the analysis. As a result, this study found one of the spiritual elements, for example *isi* curses, which teach the community about beliefs synonymous with the local community.

In addition, Hanafiah et al. (2022) has conducted a study entitled *Perspectives Of Students At University Of Malaysia Kelantan On Islamic Values Contained In Folklore In Tumpat, Kelantan Through Quizizz Application*. This study describes folklore as a classic story that emphasizes the dignity or identity of the Malay community. Each story is interspersed with several lessons to improve the behavior of its community. This study was conducted to identify and analyze the perspectives of University Malaysia Kelantan students on Islamic values in folklore in Tumpat. This study limited itself to conducting a survey of 38 University Malaysia Kelantan students through the Quizizz application. Therefore, this study used a library and field method design to strengthen the data. As a result, the study found that there are Islamic values that teach people to be more humble in every action. The study titled *Nilai-Nilai Murni dalam Cerita Legenda di Lembangan Sungai Pengkalan Datu, Kelantan* by Yaacob (2022) also presents folklore as an entertainment tool that educates the thinking and character of the local community. Folklore has lessons that have an impact on the hearts of the local community. This study was conducted to identify and discuss the pure values in legendary stories in the Sungai Pengkalan Datu, Kelantan. Therefore, this study only examined the stories found in the Sungai Pengkalan Datu, Kelantan. This study uses library and fieldwork methods to obtain data. As a result, this study proves that stories in the Sungai Pengkalan Datu, Kelantan have a continuity of values that provide beneficial lessons to the local community. According to Yaacob et al. (2024) *Common Sense In Folklore Asal Usul Nama Kelantan: Game Based Learning Applications In Teaching Of Student Perspective Using Kahoot* explains folklore as a traditional work that depicts the views of the entertainer towards the procedures of the local community. This study was carried out to identify and discuss the common sense in the story of the *Asal Usul Nama Kelantan*. This study uses a qualitative design which is divided into three methods: library, field and questionnaire. The questionnaire method was carried out on students at University Malaysia Kelantan using the Kahoot application. This study also applies Theory *Budaya* as a sustainable analysis reinforcement. As a result, this study found that there is common sense that teaches university students to be more polite and appreciate Malay civilization.

## PROBLEM STATEMENT

Through the highlights of the study above, the researcher found that there were several gaps that were examined through previous studies. Among them are: *Naratif Puteri Santubong dan Puteri Sejinjang Mempertalikan Politik Tempatan: Analisis Pragmatik* by Daud & Subet (2021), *Keberkesanan Unsur Watak dan Perwatakan dalam Cerita Rakyat dalam Kalangan Kanak-Kanak dan Remaja Melalui Media Animasi* by Adnan et al. (2021), *Citra Masyarakat dalam Naratif Lisan: Satu Pendekatan Teori Pengkaedahan Melayu* oleh Mazlan et al. (2021), *Cerminan Nilai-Nilai Islam dalam Koleksi 366 Cerita Rakyat Malaysia: Satu Pendekatan Takmilah* by Hanafiah & Yaacob (2021), *Ritual dalam Cerita Rakyat di Mukim Bebar, Pekan, Pahang, Malaysia* by Hanipah et al. (2021), *Dokumentasi Tradisi Lisan dalam Cerita Rakyat Untuk Orang Melayu di Sarawak untuk Persembahan Teater* by Hamizan et al. (2021), *Unsur Spiritual dalam Cerita Li-*

*san Melayu* oleh Jusoh et al. (2021), *Perspectives Of Students At University Of Malaysia Kelantan On Islamic Values Contained In Folklore In Tumpat, Kelantan Through Quizizz Application* oleh Hanafiah et al. (2022), *Nilai-Nilai Murni dalam Cerita Legenda di Lembangan Sungai Pengkalan Datu, Kelantan* by Yaacob (2022) dan *Common Sense In Folklore Asal Usul Nama Kelantan: Game Based Learning Applications In Teaching Of Student Perspective Using Kahoot* by Yaacob et al. (2024). Through previous studies obtained, the researcher found that there are still gaps in the aspect of good values in folklore. This is because previous researchers emphasized more on the pragmatic aspects, animation, community image and Islamic values in their studies. Therefore, good values in folklore began to be marginalized. Therefore, this study was conducted to re-establish good values in folklore. The purpose of this study is to counter the public perception of the role of folklore in the field of moral education. In this regard, it is hoped that this study will be able to explain good values clearly and in detail to society today.

## LIMITATIONS OF THE STUDY

In the study's limitations section, the researcher outlined the study of three folklore, is *Bayoh Menjadi Buaya*, *Pak Pandir* and *Pak Kaduk*. These folklore were taken from two texts, *Koleksi 366 Cerita Rakyat di Malaysia* and *Terlajak Sengal Pak Kaduk vs Pak Pandir*. The book *Koleksi 366 Cerita Rakyat di Malaysia* was written by Wahab et al. in 2017. This book was published by Edukid Production Sdn. Bhd. Meanwhile, the book *Terlajak Sengal Pak Kaduk vs Pak Pandir* was written by Hamzah in 2016. This book was published by E Media Multimedia Group Sdn. Bhd. In addition, this study also applied the theory of *Tekselisme* through the principle of *Individualisme* proposed by Sikana (1986). This principle is seen to be very close to the writing style that studies the author's creative power. Among the good values highlighted are a mother's love for her child, Patience in the face of Trial, hardworking, dedication and courageous attitude.

## RESEARCH METHODOLOGY

In the methodological part, this study uses a qualitative design which is based on the library method and text analysis. The library method refers to collecting information about folklore and exemplary attitudes in detail. This library method is collected through reading scholarly materials. Among the scholarly materials studied are books, journals, theses and authentic internet sources. These materials are obtained from the University of Malaysia Kelantan Library and the Kelantan State Public Library. These materials are taken as references to summarize folklore and exemplary attitudes. The second method in this study is text analysis. This method uses two books entitled *Koleksi 366 Cerita Rakyat di Malaysia* and *Terlajak Sengal Pak Kaduk vs Pak Pandir*. The book *Koleksi 366 Cerita Rakyat di Malaysia* was written by Wahab et al. in 2017. Meanwhile, the book *Terlajak Sengal Pak Kaduk vs Pak Pandir* was written by Hamzah in 2016. Through this study, the researcher took three stories: *Bayoh Menjadi Buaya*, *Pak Pandir* and *Pak Kaduk* to analyze the data more clearly. This study also uses the theory of *Tekselisme* through the principle of *Individualisme* to analyze folklore more clearly. This theory of textualism was written by Sikana in 1986. This is because the principle of *Individualisme* is seen as more synonymous with an author's writing style.

## THEORY TEKSDEALISME

The researcher uses the theory of *Teksdealisme* proposed by Sikana (1986). According to the theory inspired by Sikana, this theory shows the persistent efforts of an author in presenting meaningful ideas through writing. Each of his writings has a deep meaning so that society can experience appropriate changes. Each idea of the author is the latest innovation for major changes to society. Through the principle of *Individualisme*, the author shows a complicated writing style but can be fully appreciated by his readers. The principle of *Individualisme* emphasizes the author's language that is clear and beneficial to all levels of society. This is so that the author can achieve a superior level of writing. Each author's work needs to have their own opinion and not be nervous in presenting it to the audience. In addition to having creative ideas, the author also needs to be smart in providing solutions to the issues expressed. This can give readers confidence about the author's ideas and suggestions to them.

## ANALYSIS AND STUDY FINDINGS

In this section, the researcher found several good values that can be emulated in the stories of *Bayoh Menjadi Buaya*, *Pak Pandir* and *Pak Kaduk*. Among the good values found are a mother's love for her child, Patience in the face of Trial, hardworking, dedication and courageous attitude. Good values are actions taken by individuals and serve as examples to their communities (Yaacob et al., 2022). This is because the good actions of the individual benefit the surrounding community. Therefore, communities try to instill good attitudes in themselves. Indirectly, communities are able to have a harmonious and united life. This statement is supported by Astutia & Taum (2018) who describes good values as good actions that are followed by many. This attitude needs to be accompanied by a clean heart to achieve a level of perfection in life. Such values show that humans are capable of having empathy by helping each other.

### Mother's love for her child

A mother's love for her child is a form of love that is followed by a sincere heart (Hanafiah et al., 2022). This sincerity of heart makes a mother able to accept the good and bad of her child. For a mother, her child is the best gift from Allah to her. Therefore, a mother is willing to sacrifice herself for the well-being of her child. This statement is supported by Daud & Subet (2021) who summarize that a mother's love for her child is an extraordinary feeling of love that is willing to sacrifice her life. This love makes a mother willing to lose property for her beloved child. The child's happiness is the priority of life's goals for a mother. A mother's love for her child can be seen in the title of the story *Bayoh Menjadi Buaya*. This attitude is clearly detailed in the excerpt below:

#### Excerpt 1

Bayoh could not stand the situation and said to his two children, "Mother cannot sit here anymore. But mother will sit by the swamp on the edge of the village. If you want something, look for mother there." (Wahab et al., 2017, p. 23)

Through excerpt 1, the mother's love for her children can be seen in the character of Bayoh. Bayoh's character had a happy family at first. However, the situation began to change when Bayoh's husband, Gala, became involved in gambling. This caused Bayoh to have to support her children by harvesting rice. However, Bayoh never got to keep the rice because her husband would sell the rice to gamble. After the incident dragged on, Bayoh began to despair of the situation. So, Bayoh decided to settle near the swamp in their village. Bayoh had a message for her children to come to her if they needed anything. Bayoh's love for his children was so great that he was willing to sacrifice his life and property. Apart from that, *Pak Pandir* story also highlights the aspect of a mother's love for her child. This story is explained as the excerpt below:

#### Excerpt 2

After some time of marriage, Mak Andeh became pregnant and gave birth to a daughter. Pak Pandir was the midwife when Mak Andeh gave birth to their child. They really loved their daughter. They took very good care of her. (Hamzah, 2016, p. 25)

Mak Andeh and Pak Pandir had been married for a long time before they were blessed with a daughter. Mak Andeh loved her daughter very much. Mak Andeh would provide for her daughter's every need. Mak Andeh also felt worried if her daughter got sick. Mak Andeh was the first person to feel sad. Therefore, Mak Andeh took care of her daughter with love. According to Astutia & Taum (2018), a mother's love for her child increases emotional stability at the child stage. Children will feel more peaceful and secure when surrounded by loved ones. Furthermore, the love received is from a mother who sincerely loves them. This observation is further explained by Hamizan et al. (2021) who describe love as a step in expressing a mother's heart to her child. This kind of expression is important for raising children who are highly confident and mentally strong. This is because a mother's love is able to balance the spiritual aspects of children as a whole. Indirectly, receiving appropriate love can increase happiness and peace in children. As a result, children will learn more to appreciate every love given to them by their family. This love can build a harmonious family. Application of the theory of *Teksdealisme* through the principle of *individualisme* by Sikana (1986). This principle of individualism prioritizes the opinion or creative idea of an author. This is clearly evident where the author emphasizes the character of Bayoh who is caring and loves children. The character of Bayoh is seen to be willing to live on the edge of a swamp which eventually turns into a crocodile. The author's writing has captivated the hearts of readers with a deep appreciation of a mother's love. The author presents the character of a mother who is willing to sacrifice her life by turning into a crocodile for her beloved child.

#### Patience in the face of trial

Patience in the face of trials is a characteristic of a person who is strong in enduring suffering (Yaacob et al., 2022). A person is strong in overcoming challenges because they have a certain goal. To achieve the goal, the individual is willing to endure emotions, pain and suffering. Therefore, a strong goal guides the individual to continue to be patient. This statement is supported by Dewi (2019) who describes patience in the face of trials as a form of faith that exists in true Muslims. This is because the individual is willing to sacrifice his life in order to achieve a

high level of patience. Therefore, negative things such as being insulted or reviled never threaten the individual's patience. Apart from that, patience in the face of trials can be seen in the title of the story *Bayoh Menjadi Buaya*. This attitude is clearly detailed in the excerpt below:

Excerpt 3

Gala begged Bayoh to forgive her and promised to change her attitude. But the promise was not kept. Gala remained with her bad behavior. (Wahab et al., 2017, p. 23)

Based on the quote above, patience in the face of trial can be seen in Bayoh's character. Bayoh has a husband named Gala. Gala is said to like to gamble without caring about the condition of his children and wife. Because of this, Bayoh uses his available resources to shoulder the family's economic burden. Although Gala often apologizes and promises not to gamble, she still does not change. Bayoh is seen to be patient with her husband's bad behavior. Bayoh is willing to sacrifice a bite of food for his family. Patience in the face of trial can also be seen in the title of the story *Pak Kadok*. This trait is explained as in the excerpt below:

Excerpt 4

The villagers always mocked him as the stupidest person in the country. Even though he was always mocked, Pak Kadok never felt bad. In fact, sometimes he didn't even know that the villagers were laughing at his stupidity. (Hamzah, 2016, p. 4)

Pak Kadok is an old man who has a very difficult life. Pak Kadok is often ridiculed by the villagers because of his shallow thinking. When mocked many times, Pak Kadok does not feel angry or sad with the villagers' attitude. Sometimes Pak Kadok does not know that the villagers laugh at the stupidity of his actions. In fact, Pak Kadok also laughs without knowing why. No matter what the villagers do, Pak Kadok never says bad words. Pak Kadok still maintains his relationship with the villagers. In addition, the trait of patience in the face of trials is also described in the title of the story *Pak Pandir*. This trait is explained as follows:

Excerpt 5

Mak Andeh said, "I am a woman, how can I slaughter the deer? You are the one who slaughters the deer." Pak Pandir replied, "I don't know how to slaughter it, you do it." Mak Andeh said again, "Just slaughter it, I will teach you." Mak Andeh also taught Pak Pandir how to slaughter the deer. Then Pak Pandir followed. Even though the deer tried to fight back because of fear, Pak Pandir held it tightly. (Hamzah, 2016, p. 31)

Mak Andeh is seen as a woman with a high level of patience. Mak Andeh is the wife of Pak Pandir. Pak Pandir is a straightforward person. Many of Pak Pandir's actions challenge Mak Andeh's level of patience. For example, in the quote above, Mak Andeh asked Pak Pandir to slaughter a male deer. However, Pak Pandir was not good at slaughtering the deer. So, she taught Mak Andeh slowly so that Pak Pandir would understand the slaughtering process. Although Pak Pandir chattered a lot, Mak Andeh remained patient and did not scold Pak Pandir. According to Hanipah et al. (2021) a person who has this patience usually has good character from behavior

or speech. Such individuals will not be rude to other people even if they make them angry or unhappy. This is because the individual is very concerned with civilization and morality. This individual always hopes that every patience will produce results and benefit others. This statement is supported by Jusoh et al. (2021) who describes patience in the face of trials as a person's fortitude in living life. Every human life journey is different. Every human being who believes will believe that every life journey is a test. This test needs to be taken to show human piety to God. Therefore, this trait teaches young people to continue to shoulder their responsibilities until it is completed. This trait educates the souls of young people to be stronger to face the next challenge. Application of the theory of *Tekselisme* through the principle of *individualisme* by Sikana (1986). This principle prioritizes beautiful language to describe the behavior of the main character. This is to explain to the reader about the kindness of the main character. For example, in the story *Bayoh Menjadi Buaya*, the author's actions are able to ward off the reader's bad perception of the main character's final action, which is to abandon his children. This is because the author has revealed the behavior of the supporting character, Bayoh's husband who does not want to change. This is able to give a positive perception of Bayoh's actions simply to remind Gala about his responsibility as the head of the family.

### Hardworking

Hardworking is diligent behavior in achieving dreams or goals (Mazlan et al., 2021). The attitude of working hard includes the actions of a person who does not give up in order to see life goals achieved. The individual will never complain about the hardships or difficulties experienced. This is because the individual is confident that in the end every action will provide lasting benefits. This statement is supported by Adnan et al. (2021) who defines Hardworking as the actions of a person who does not recognize the meaning of failure. This is because the individual believes that every action will provide positive results. Prolonged efforts need to be coordinated to obtain these benefits. Therefore, a resilient attitude will not exist in the individual. The attitude of hardwork can be seen in the story of *Bayoh Menjadi Buaya*. This attitude is clearly detailed in the excerpt below:

#### Excerpt 6

One day, Gala changed her attitude. She no longer went down to the rice fields as usual but slept at home. Sometimes she went to town and came back late drunk. Bayoh was left alone toiling away in the rice fields. (Wahab et al., 2017, p. 23)

Through this quote, the attitude of hard work can be seen in Bayoh's character. The change in her husband, Gala, caused Bayoh to have to work alone. The burden of life increased when her husband often got drunk and gambled. The problems that came with it made Bayoh work harder to support her two young children. However, Gala often took the proceeds of her work to gamble. This had a big impact on Bayoh. This was because Bayoh was the one who supported their family without Gala's help. The title of *Pak Pandir* story also explains about hardworking. This aspect is explained as in the excerpt below:

Excerpt 7

Mak Andeh went out to find screwpine leaves to make medicine for her son's headache. While Mak Andeh was away, Pak Pandir was boiling water in the cauldron. Not long after, the water he was cooking was boiling. (Hamzah, 2016, p. 33-34)

When their daughter was sick, Mak Andeh, who was still in confinement, went out to look for screwpine leaves. The screwpine leaves were to relieve her daughter's headache. At first, Mak Andeh wanted to tell Pak Pandir to look for screwpine leaves. However, after thinking about Pak Pandir's overly straightforward behavior, Mak Andeh decided to go and look for them herself. Mak Andeh was worried that if she asked for something else, Pak Pandir would bring something else home. So, while still in confinement, Mak Andeh went out of the house to look for screwpine leaves as a cure for her daughter's headache. According to Hanafiah & Yaacob (2021), hardworking is important to ensure that every member of society is able to contribute productively to the community. The contribution given does not matter through energy or opinion. This is because every contribution made will be a starting point where mutual success can be achieved. Therefore, every member will try hard to achieve the real goal. This statement is supported by Daud & Subet (2021) who summarize that hardworking involves a person's potential and authority to be independent. This is because the individual does not want to depend too much on the abilities of others. This individual believes that he or she also has abilities comparable to others. This attitude teaches young people to keep trying and not give up. This attitude educates them to be stronger and believe in their own abilities compared to others. Indirectly, young people are more confident in doing something new without having to think about the perceptions of those around them. Application of the theory of Teksdelime through the principle of *individualisme* by Sikana (1986). This principle prioritizes the author's creative thinking to place his work at the forefront. This work displays the determination of a woman who is willing to work hard to support her family. The author presents a good main character who is able to support the family's life. The author also acts to create a supporting character who becomes a burden to the main character. Through this support, the main character is able to gain positive perceptions from his readers.

### Dedication

Dedication is a specific behavior to achieve the main objective (Hanafiah et al., 2022). A dedicated individual will be willing to sacrifice anything except dignity to ensure that his goal is achieved. Such individuals usually have clear principles. This individual will not violate his principles. This is because the individual is very concerned with human values as long as he achieves his goal. This statement is supported by Yaacob et al. (2022) who believes that dedication is a form of pure perpetuation and is based on certain principles. This dedication can be seen in the title of the story *Pak Kadok* as excerpt below:

Excerpt 8

When he lost, the state's wealth was lost. If he won, the prize money was used for fun and entertainment. When the state's wealth was exhausted, it was taken to be used as a bet. The treasurer and other dignitaries always advised his Majesty to stop cockfighting. However, their advice was never heeded. (Hamzah, 2016, p. 2)

The treasurer and other dignitaries were seen to be very dedicated in carrying out their duties. They were willing to advise Raja Indera Sari not to engage in cockfighting. This was because they had seen a lot of state property being spent without caring about its stability. This situation caused the state to suffer great losses. This was because Raja Indera Sari was very fond of cockfighting. Raja Indera Sari would risk his own state property. When he suffered defeat, the losses incurred by the state were very large. This made the treasurer and other dignitaries distressed by the situation. According to Dewi (2019), dedication is important so that the local community will always strive to improve its performance. This is because performance proves the excellence of the local community in the field in which it is engaged. Every action taken must have an identity so that other communities recognize it. This statement is supported by Mazlan et al. (2021) this dedication allows every job done to reach a certain level. It is considered symbolic of success for a person. This proves that a person is able to complete it without using the help of others. Indirectly, dedication teaches young people to be persistent in achieving their goals. This illustrates that every goal can be achieved if they are willing to sacrifice something such as time and energy. Application theory of *Teksdelisme* through the principle of *Individualisme* This principle emphasizes clear delivery from an author to his readers. This is because every written work must give deep meaning to the reader. Otherwise, the work is considered incapable of educating its readers comprehensively. Therefore, every written work must be infused with various lessons so that the reader understands it. Through understanding from the author, readers will better understand the good values in Malay folklore. Therefore, the author should be more persistent in empowering his work so that it can touch the hearts of the reader.

### **Courageous attitude**

A courageous attitude is someone who is willing to sacrifice to protect their own dignity and that of their family (Adnan et al., 2021). This individual is willing to try something new without having to ask others. This is because the individual considers the act of asking as his inability to commit. Therefore, this individual will try to do it himself. Therefore, this individual will try something new without thinking about the risks in the future. This statement is supported by Yaacob (2022) who believes that a courageous attitude is a behavior that is not afraid of future possibilities. Such individuals usually have an optimistic and courageous mindset in facing any challenge. This individual will not give up even if there are unexpected obstacles. This individual will try until he is able to prove his abilities to others. The courageous attitude of trying can be seen in the title of the story *Pak Kadok*. This story is explained as the excerpt below:

#### **Excerpt 9**

Then Pak Kadok called Mak Siti. "Mak Siti! Mak Siti! I want to fight cocks in the king's arena. Wow, it would be fun to fight with the king's cocks, Mak Siti. If I win the cockfight, we will be rich, Mak Siti. We can buy beautiful clothes. We can also make this house even more beautiful and bigger. (Hamzah, 2016, p. 6)

Pak Kadok is a poor old man. Pak Kadok lives with his wife, Mak Siti. Pak Kadok often watches cockfighting events played by Raja Indera Sari. Pak Kadok always dreams of participating in the cockfighting competition. Finally, Pak Kadok told his wife about it. He told all his dreams to Mak Siti. Mak Siti initially did not allow Pak Kadok to participate in the competition. This was because Mak. Siti was sure that Pak Kadok was not a good cockfighter. Mak Siti did not want the land to be mortgaged due to Pak Kadok dreams. However, after Pak Kadok sulked, Mak Siti finally allowed him with one condition. The condition was that if Pak Kadok lost, he would never play the game again. According to Susanti & Oktaviani (2019), the attitude of daring to try can uncover hidden talents among young people. Therefore, solid support must be given to them so that they are more confident in every action they want to take. Indirectly, young people are able to develop their talents by using new skills. The attitude of daring to try is seen as an alternative to encouraging young people to continue to come forward. This statement is supported by Yaacob et al. (2024) who concluded that daring to try is a form of curiosity that is present in a child. This feeling encourages them to learn new things by trying them. Therefore, the attitude of daring to try needs to be highlighted so that children can show their own abilities. Indirectly, the skills they have can be honed in stages. The skills that children have need to be developed so that they believe in their own abilities. Therefore, this indirectly educates children to continue to develop their own abilities because of the encouragement from their parents and the surrounding community. Application of the theory of *Teksdalisme* through the principle of *individualisme* by Sikana (1986). The principle of *individualisme* shows the ability of a writer to adapt his imagination into the form of writing. This writing is considered a message from the author to the reader so that they can change something into reality. Therefore, the presentation of this literary work not only uncovers the author's talent but is able to change the pattern of the reader's life. Therefore, a deep appreciation can be obtained with the use of accurate language. Therefore, the noble values in folklore can be developed and practiced by readers because they appreciate the values in it. Therefore, they will try to apply it to daily life. As a result, a society with authority and virtue can be built through the presentation of literary works.

## CONCLUSION

Overall, this study is able to clarify the good values in folklore. This is because good values are able to highlight the subtlety of an individual's manners in the aspect of social interaction. Indirectly, good values have taught children and adolescents in particular to have a good personality and to care about social relationships. The presentation of folklore is seen to be able to provide beneficial lessons to children and adolescents. This teaching is able to provide space for children and adolescents to think critically. Every problem encountered will be dealt with on their own without the help of parents. This makes children and adolescents more mature in thinking and able to appreciate their national heritage. Indirectly, folklore can be returned to the community today. This will make society more confident in the ability of education from the presentation of folklore to their children. Therefore, folklore should be strengthened in children and adolescents from childhood. This is able to form leadership personalities in children and adolescents to govern the country in the future.

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## Competing interests

The authors declare, under oath, that they have not incurred any conflict of interest in preparing this article.

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