

Islamic Values in Folklore at the Pasir Mas, Kelantan: A Preaching Approach

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Abstract: Folklore is a story of the traditional Malay community told by the sick's comforter that gives a sense of the community's way of life at the time. The Malay community is full of extraordinary individuals. A study by Hashim Musa (2008), the Malay heart aspect highlights qualities of Malay personality which impact aspects of Malay speech, behaviour, and thinking. Islamic living is one of the 26 parts that make up the Islamic Values. Thus, Malay folklore contains Islamic elements because the customary Malay community is predominantly Muslim. As such, the purpose of this research is to discuss Islamic values of living in accordance with Islamic people in folklore at the Pasir Mas, Kelantan and as found in the text *Cerita Rakyat Kelantan* by Nasirin Abdillah, Mohd Firdaus Che Yaacob, and Abdul Latif Abu Bakar (2023). This study was carried out by gathering data using a qualitative research design and content analysis as the primary instrument. In Hashim Awang Malay Methodology Theory, data analysis is used with the help of the preaching approach. Ultimately, the study's findings revealed that the preaching approach of living based on Islamic religion in folklore can create a society with a noble personality.

Keywords: Islamic Values; Folklore; Preaching Approach; Malay Methodology Theory

1. Introduction

Folklore are traditional narratives told through the speech of individuals or comforters of the sick that are not only entertaining, but also represent earlier societies wisdom and have the essence of teaching that aims to educate the community. Characters and personalities in a folk tale can have positive or negative effects on the community. Personality and character are psychological characteristics, morals, or character traits that set apart one person from another. Character is also closely related to values, as stated by Chairil (2014) that character is a special value, either character, morals, or a person's personality that is formed from the result of the internationalization (appreciation) of various policies that are believed and used as a way of looking, thinking, speaking, acting and acting in everyday life. Fatchul Muin (2011) also stated that human character and character can be formed by applying good character practices so as to be able to produce behaviour with honesty, responsibility, tolerance, keeping promises, careful, disciplined, helpful, cooperative, steadfast and fair.

Following that, conscience is a human being's personality. Kindness can be used to describe a person's personality, which can be seen in their speech, character, and behaviour. In the opinion of Hashim Musa (2008), the meaning of virtue is also symbolised as reason for a person. This demonstrates that reason serves an important purpose in life, particularly in human thought. Budiman have an outstanding level of intelligence, ability, and wisdom within oneself, enabling them to grasp and evaluate things rationally. Human characteristics can be identified with other creatures due to the power of thought that each human being possesses. According to Hashim Musa (2008), the heart is a spiritual aspect of the human being and has a relationship with the heart. The heart is capable of expressing feelings and will, as well as describing feelings of happiness, sadness, and worry that arise from the heart and soul. In brief, morality is a thought element that can act in a person's self and is manifested through behaviour and thoughts that can represent a person's character.

As a result, a way of life built around the Islamic faith refers to a society that lives according to the Quran and Sunnah. This is since Islam has portrayed laws as norms and constraints for humanity to follow when accomplishing anything. The teachings of Islam serve as a guidance for human life. According to Hashim Musa (2008), Islam is a life guide that Allah SWT bestows as a guideline for human existence and must be learned and practised as a *fardhu Ain*. As a result, living according to the Islamic religion may produce people who adhere to and hold noble values, and who use all the benefits they have for betterment.

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 study expresses the aspect of kindness contained in Malay folklore. In relation to that, the objective of this study is to identify and analyse the value of kindness through Malay folklore, especially to the Malay community. This study also uses the theory of Malay Methodology as the basis of the study to strengthen the

argument in the analysis part of the study. The results of the study found that there is indeed the value of kindness in the context of compassion, consideration and generosity in Malay folklore that can be practiced in everyday life.

Next, a previous study titled *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 main goal of this study is to examine the folklore of the people of Sabah as a medium to provide basic learning to literacy. The folklore of the people of Sabah as a medium for fundamental 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 native children since it contains educational aspects such as positive values to be practised in life. In addition, a study entitled *Nilai Budaya dalam Cerita Rakyat Masyarakat Orang Asli Temiar di Gua Musang, Kelantan, Malaysia* by Mohd Fahmi Ismail & Mohd Firdaus Che Yaacob (2018). This study emphasizes the aspect of cultural value as the main pillar in research based on the folklore of the Temiar indigenous people in Gua Musang, Kelantan. In addition, this study is guided by three main objectives which are to document, analyse and summarize the cultural values found in the folklore of the Temiar indigenous community in Gua Musang. In addition, this study uses a qualitative approach that involves library and field methods and includes a framework of cultural values to obtain information and strengthen arguments in the analytical description. The findings of the study show that the folklore of the Temiar indigenous people can be considered to manifest the life, customs, beliefs and symbols of the community's identity today.

3. Problem Of Statement

Referring to a number of past studies that were discussed, there are various aspects and angles of study done by past researchers on folklore. Among them are studies on the value of kindness, cultural values, learning medium, character and character as well as mythical elements. This refers to previous studies conducted by Mohd Firdaus Che Yaacob and Normaliza Abd Rahim (2016), Mohd Fahmi Ismail (2017), Mohd Nazri Abdul Rahman, Mariani Md. Nor, Romli Darus, Ahmad Shobry Mohd Noor, Arun Daud, Rinau Lintan & Nor Asiah Muhamad (2017), Muhammad Safuan Ismail, Roslina Abu Bakar & Nik Rafidah Nik Muhammad Effendy (2018) and Norazimah Zakaria & Mazarul Hasan Mohamad Hanapi, Makmur Harun and Farra Humairah Mohd (2019). This clearly proves that the aspect of the Islamic values based on the Islamic religion in folklore has not yet been carried out in detail. Following on from that, an academic study related to Malay morality that touches on aspects of life based on the Islamic values should be carried out to meet the needs and further become an added values in the world of folklore research. Furthermore, this study uses the preaching approach in the Malay Methodology Theory to clarify the relationship between the Islamic values based found in folklore and the Malay community itself. Therefore, this study is also expected to add faith and piety to the community in order to produce a community with a noble personality, both in terms of behaviour, speech, and actions.

4. Research Methodology

In general, qualitative methods are used to study the text of *Himpunan Cerita Rakyat Kelantan* by Nasirin Abdillah, Mohd Firdaus Che Yaacob, and Abdul Latif Abu Bakar (2023). This research is divided into two divisions, namely bibliographic methods and text reference methods to obtain more complete additional data. The researcher also carried out a reading of the text *Hati Budi Melayu-Pengukuhan Menghadapi Cabaran Abad ke-21* by Hashim Musa (2008) as a reference to present the 26 core components of Malay Compassion. Next, the research data obtained was analysed using the preaching approach, Malay Methodology Theory. According to Hashim Awang (2002: 20), the da'wah strategy raises doubts about the authenticity and supremacy of Islam, from which it will be effective to build a bigger and deeper attraction to the purity of Islam, both among Muslims and among non-Muslims. In simple terms, viewing literature as a means for the advancement of Islam while recognising its excellence and the grandeur of Allah SWT. The preaching technique is likewise more focused on themes, moral principles, and requirements that lead to the problem's break down. The presence of features of character and behaviour, as well as the personality of the character, is also an appealing factor to be evaluated in connection to the exemplary characteristics of a Muslim.

5. Analysis And Findings of The Study

In this section, the process of analyzing Islamic values in folklore at the Pasir Mas, Kelantan is done comprehensively. Among the folklore selected include, *Perompak Durjana Kampung Pauh, Kisah Gangguan*

Pelesit, Asal Usul Pasir Mas (Si Pendakwah Bersama Si Pembawa Perahu), Asal Usul Keturunan Syed, Belaan Anak Kerak, Belaan Hantu Raya, Kisah Sihir Katak Puru, Harimau Jadian. Meanwhile, Islamic values based on Islam are identified as having faith, trust, sincerity and knowledge. Accordingly, this analysis conducts research on the preaching approach which is one of the three approaches in religious methodology, the Malay Methodology Theory.

5.1 Faith

According to Fowler (1978), faith in general and universally is a person's sense of confidence in God through actions, attitudes and thoughts and is a necessity in the life of every human being. In addition, according to Muhammad Idrus (2006), faith is a person's confidence and belief in the existence of God and the existence of religious teachings. Next, faith means the foundation or purpose of a Muslim's life to seek the pleasure of Allah SWT by worshiping him and it is natural for a Muslim to believe in Allah SWT (Intan Zahariah Gaisun, 2019). Based on the opinion of scientists, faith is a necessity for humans, especially Muslims must have faith in Allah SWT by always cultivating a sense of trust and confidence in the provisions destined by Allah SWT in life. Living based on Islam through this attitude of faith can be seen in the folklores titled *Belaan Anak Kerak, Belaan Hantu Raya, Kisah Sihir Katak Puru, Harimau Jadian* and *Pemujaan Mistik*. The folklore stories can be seen through the following passages:

Passage 1

So, the woman met a shaman from Siam who has greatness and magic in black magic. The shaman understood what the woman wished for, so he told the woman that there was only one magic that could be used to get what she wished for, which was the magic of "anakkerak".

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 231)

The passage above is a folklore titled *Belaan Anak Kerak*, telling the actions of a woman who wants to kidnap a married man to be her husband. To achieve her wish, the woman went to seek the services of a Siamese shaman. He fulfilled every condition set by the shaman such as finding the body of a murdered baby boy, preparing a yellow cloth, a bowl of incense and a bowl of blood. He also has to perform worship at 12 pm and above. Eventually, she went crazy and her life suffered.

Passage 2

According to his Tok Guru, the jinn who is his companion is a *raya* ghost. Tok Guru said again, the *raya* ghost can be used to guard all his property and to get the companion, he needs to call and worship him.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 234)

The passage above is a folklore titled *Belaan Hantu Raya* tells of a rich man who wants to make himself great so that he can protect his property from being disturbed and stolen. Therefore, he has learned the art of self-defence and spiritual knowledge from a master teacher. The knowledge obliges him to be side by side with the jinn in the form of a ghost. The ghost is invoked and worshiped in the cemetery. He uses the knowledge and the companion in his daily life.

Passage 3

It was very difficult for Yazid to continue the marriage contract. Despite three attempts, Yazid mouth seemed to be locked to pronounce the contract. Yazid at that time was really restless and felt that he was really hot.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 230)

The passage above is a folk tale titled *Kisah Sihir Katak Puru*, describing the situation of Yazid who had a hard time pronouncing the marriage contract even though he had tried many times but still failed. His condition at that time was not calm and hot. The problem was identified by an Imam when the Imam saw a shell and under it there was an ugly word. The bullfrog has been conjured with black magic to disrupt Yazid marriage ceremony with his partner, Sara. The act of treachery was committed by the Aslam family, which is Sara ex-lover.

Passage 4

The presence of the companion makes him feel great and can defeat anyone who challenges his greatness. "I'm sure there is no one as good as me in this village," Mamat said while laughing.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 220)

The passage above is a folklore titled *Harimau Jadian*, telling the character of Mamat who is skilled in martial arts. He has won matches among themselves to test the knowledge they have learned. Therefore, Mamat was gifted a striped tiger as a companion by his teacher. Mamat feels that he is great and no one can match the greatness that he has. In addition, the knowledge he possesses is also used to charm the hearts of the girls in his village. Finally, Mamat died of old age and his children refused to inherit their father's knowledge because they realized that the knowledge was wrong and violated Islamic law.

Passage 5

The Tok Bongo area has been used as a gathering place for the villagers to witness a ceremony held to cure the diseases of the local population. But on the Friday night of the floating moon, there are a few villagers who carry out worship activities in the area. Based on the information obtained, Kassim and Majid went to Tok Bongo's place with the necessary items to entertain the supernatural beings.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 205)

The passage above is a folklore titled *Pemujaan Mistik*, telling Kassim and Majid who have the same problem, which is that they find it difficult to get work despite their various efforts. They decided to worship in the Tok Bongo area to make various requests from the people waiting in that place. After the worship activities were carried out and the pledge of loyalty fulfilled the conditions set, finally the life of Kasim and Majid changed to be luxurious and wealthy. This change in life caused them to become complacent and forget to fulfil the promises and conditions that had been agreed upon, causing both of them to die in a tree when they went to a place of worship to meet Tok Penunggu.

Clearly, faith is a symbol of the greatness of a Muslim who obeys and always submits himself to Allah SWT. In this context, the excerpts from the folklore stories illustrate the need for a Muslim to have faith and never ask for help other than Allah SWT so that things that are shirk do not happen. This can be seen in the folklore entitled *Belaan Anak Kerak* when a woman who uses the services of a Siamese shaman to fulfil her wish marries another man. Similarly with the characters of Kassim and Majid in the folklore titled *Pemujaan Mistik* who decided to worship in the Tok Bongo area to have wealth and luxury in life in an easy way. In addition, in a folklore titled *Kisah Sihir Katak Puru*, Yazid is described as being affected by black magic when he had difficulty pronouncing the marriage contract with his partner, Sara, as an act of treachery by the Aslam family. The folklore titled *Harimau Jadian* also describes the character of Mamat who has a companion, which is a striped tiger that is used for his safety. Similarly, the folklore entitled *Belaan Hantu Raya* describes a wealthy man who uses spirits and ghosts as companions as guardians of his wealth. In relation to that, the attitude of faith is seen to coincide with the da'wah approach outlined in the Malay Methodology theory. Every Muslim is encouraged to always have faith in Allah SWT and stay away from superstitious matters and practices. The word of Allah SWT which means: "Allah does not forgive the sin of shirk while He forgives other sins. So, whoever associates (syirik) with Him has indeed committed a great sin, (Surah al-Nisa', verse 48). Therefore, those who commit acts of superstition must repent to Allah SWT to save the faith from disbelief that can result in society going backwards with useless delusions without benefit and well.

5.2 Tawakal

According to Sabiq (1982), *tawakal* means believing, confident, dependent, surrendering and always beseeching God for all forms of desire. Furthermore, Asy-Syarqawi (1987) states that all behaviour and things that happen are based on Allah. This statement is supported by Anni Zulfiani Husnar (2017) who states that the heart that believes in the belief that everything that has happened and will happen is subject to the authority of Allah SWT. Therefore, it can be concluded that the attitude of trust is a sense of complete trust in the power of Allah SWT and always have faith in Him. Furthermore, the folklore titled *Perompak Durjana Kampung Pauh* and the *Kisah Gangguan Pelesit* leads to the discovery of a life based on the Islamic values clearly through the story line. This can be seen through the following passage.

Passage 6

As if shocked by the events that happened in front of their eyes, then the village head discussed holding prayers to ask for God's help to overcome the problems and disasters that happened in their village.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 210)

The passage above is a folklore titled *Perompak Durjana Kampung Pauh*, showing the efforts of the village head and the people at the Kampung Pauh to overcome the disturbance of a group of robbers who came to threaten the safety of the property and lives of the residents. They begged for help from Allah SWT by

holding a mass prayer. With God's permission, their request was granted and the robber was killed by three brave and mighty young men.

Passage 7

Mak Bidan started reciting verses from the Quran. The peddler got angry and shook the house causing several containers of water to fall to the floor. Then Mak Bidan read some verses out loud. Sounds like howls of pain were heard and then the atmosphere became silent indicating that the *pelesit* had died.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 227)

The passage above is a folk tale titled *Gangguan Pelesit*, talking about Andika action of bringing Mak Bidan to his house to help his wife, Puspa, give birth. At the same time Puspa soul was disturbed by strange sounds. It is a locust that likes to accompany women who are weak and bleeding. Mak Bidan immediately recited some verses of the Quran out loud to drive the creature away. Finally, the *pelesit* died.

Clearly, the attitude of reliance is contained in the folklore stories and coincides with the preaching approach outlined in the Theory of Malay Method. The attitude of trust can be seen in the village head and the residents at the Kampung Pauh in the folklore titled *Perompak Durjana Kampung Pauh*. They held prayers to ask Allah SWT for help so that their village would be spared from robbers. In addition, the attitude of reliance can also be seen in the character of Mak Bidan in the folklore titled *Gangguan Pelesit*. Mak Bidan recited some verses from the Quran to drive away the pestilence locusts that were bothering Puspa, Andikawife. According to Muhd Mu'inuddinillah Basri (2008), reliance on Allah is making Allah SWT a backup or submission or representative in managing all matters. Based on this opinion, the attitude of trust is one of the joints of faith and monotheism of a Muslim towards Islam and Allah SWT. The word of Allah SWT which means, say (O Muhammad) nothing will befall us except by the will of Allah. He is our helper, so let the believer put his trust in God, (Surah al-Taubah, verse 51). Therefore, this attitude of reliance must be present in the moral formation process of a society so that the formation of morals becomes complete and perfect with the existence of an attitude of reliance. In this regard, the preaching approach in the folk stories emphasizes on always asking Allah SWT for help in life for success.

5.3 Wisdom

Islam makes science the main driving force to achieve the purpose of changing life for the better. Knowledge is raised to the highest level because without knowledge, all activities will fail and not reach the real goal, which is to seek God's pleasure. According to Islam, knowledge is a clear benchmark to distinguish between one person and another. This is explained through the word of God meaning: "Say, are the people who know the same as the people who do not know." (Surah Az-Zumar, verse 9). This can be seen in the folklore titled *Asal Usul Keturunan Syed* through the following quote:

Passage 9

Syed Yassin's high appreciation of religious knowledge in the past has caused Syed descendants to become known for the height and nobility of his religious knowledge. This is because the religious knowledge brought from the Arab Land and they have a high level of knowledge in Islamic religious knowledge. Most of Syed descendants became scholars or preachers in spreading knowledge in Malaya.

(Nasirin Abdillah, Mohd Firdaus Che Yaacob & Abdul Latif Abu Bakar, 2023: 195)

The above quote illustrates the importance of knowledge. Syed Yassin high appreciation of religious knowledge in the past has caused Syed descendants to become known for the height and nobility of his religious knowledge. Religious knowledge originated and was brought from the Arab Land by those who have high knowledge in Islamic religious knowledge. It is said that the Syed group is a noble group and a group that was glorified in the past. They were respected by the local community at that time. Therefore, the da'wah approach applied in the folk story found that Islam values its people to be knowledgeable not only to be looked up to and respected but even religious knowledge becomes a supply in the afterlife. According to Syed Muhammad Dawilahel-Edrus (1993), the concept of knowledge based on religion should be the basis of the national education philosophy and the main objective of the education policy towards producing knowledgeable, moral and confident people. In a religious society, education aims to instil a strong faith in oneself, build deep confidence in Allah SWT and nourish souls who want to contribute to the nation and the country.

Clearly, the folklore coincides with the preaching approach which emphasizes that human life cannot be separated from knowledge and religion. Syed Yassin is described as a diligent learner and preacher to the sultans in Malaya. Syed Yassin high appreciation of religious knowledge made Syed descendants highly regarded and

respected in the community. Therefore, religion as a human nature has been stated in the Quran as the word of God in surah ar-Rum, verse 31 which means, you (O Muhammad and your followers) should always refer back to Allah (by doing acts of devotion) and you should fear Him; and pray perfectly correctly; and do not be of any group of polytheists". Obviously, based on these arguments, it can be concluded that the relationship between humans and religion is a relationship that cannot be separated. However, this strong relationship sometimes becomes weak. Therefore, preaching activities need to be carried out so that people come back to their senses and do not drift into living a life that strays far from the religious foundation. Seeking knowledge is an obligation on every individual Muslim and is valued as an act of jihad in the sight of Allah SWT and is rewarded by Him.

Conclusion

As a conclusion, the folklore of the people at the Pasir Mas, Kelantan is indeed rich with Islamic values living based on Islam through Islamic-based attitudes that have the potential to shape the identity of the Malays for the better. The results of the research found that the Islamic values of life based on Islamic values in the folklore at the Pasir Mas, Kelantan have been applied by comforters so that they can be conveyed to the community thus giving the impression that Islam is a religion that can form a noble personality in the community. This is so because folktales are not just for entertainment but also a medium for spreading Islamic teachings which have been held by the traditional Malay community since time immemorial. In addition, the theory of Malay Methodology through the preaching approach has highlighted the morals of the Malay community at that time who were living on the basis of Islam which is based on the Quran and Sunnah. Therefore, this study is expected to increase piety and faith in order to become a guideline and guide for daily life.

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