

COMMON SENSE IN FOLKLORE “ASAL USUL NAMA KELANTAN”: GAME BASED LEARNING APPLICATIONS IN TEACHING OF STUDENT PERSPECTIVE USING KAHOOT¹

*SENSE COMUM NO FOLCLORE “ASAL USUL NAMA KELANTAN”:
APLICAÇÕES DE APRENDIZAGEM BASEADAS EM JOGOS NO ENSINO DA
PERSPECTIVA DO ALUNO USANDO KAHOOT*

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¹ This paper/article is supported by the Fundamental Research Grant Scheme (FRGS) Phase 1/2019 (R/FRGS/A0200/01728A/002/2019/00714) from the Ministry of Higher Education and University of Malaysia Kelantan.

ABSTRACT

Malay Folklore, traditionally transmitted, has long served as a vessel for imparting advice, teachings, and values that accentuate the identity of the Malay community. However, the tide of modernity has altered the delivery of folklore, transitioning it from oral tradition to various graphic media formats. Hence, this study aimed to explore and analyze common sense in folklore “*Asal Usul Nama Kelantan*” as a game based learning applications in teaching of student perspective, utilizing the Kahoot application. Employing qualitative methods such as library research, fieldwork, and questionnaires, the study sought to enrich its findings. Additionally, Cultural Theory, as proposed by Chris Barker (2009), was adopted through an ethnographic approach. The Kahoot application was employed to gauge the understanding of common sense among to students at University Malaysia Kelantan. The findings revealed that the story of *Asal Usul Kelantan* significant relevance in reinigorating its heritage for today’s younger generation.

Keywords: Malay Folklore, Common Sense, Kahoot, Game, Learning.

RESUMO

O folclore malaio, tradicionalmente transmitido, há muito serve como meio de transmissão de conselhos, ensinamentos e valores que acentuam a identidade da comunidade malaia. No entanto, a maré da modernidade alterou a transmissão do folclore, fazendo a transição da tradição oral para vários formatos de mídia gráfica. Assim, este estudo teve como objetivo explorar e analisar o senso comum no folclore “*Asal Usul Nama Kelantan*” como um aplicativo de aprendizagem baseado em jogos no ensino da perspectiva do aluno, utilizando o aplicativo Kahoot. Empregando métodos qualitativos, como pesquisa em bibliotecas, trabalho de campo e questionários, o estudo procurou enriquecer suas descobertas. Adicionalmente, a Teoria Cultural, proposta por Chris Barker (2009), foi adotada através de uma abordagem etnográfica. O aplicativo Kahoot foi empregado para avaliar a compreensão do bom senso entre os alunos da Universidade da Malásia Kelantan. As descobertas revelaram que a história de *Asal Usul Kelantan* tem uma relevância significativa no revigoreamento da sua herança para a geração mais jovem de hoje.

Palavras-chave: Folclore Malaio, Senso Comum, Kahoot, Jogo, Aprendizagem.

Introduction

Malay folklore represents a historical reflection of society, conveying invaluable elements such as advice, teachings, and moral values essential for daily life. It served as a means to address the challenges faced by the Malay community of the past, fostering positive behaviors and facilitating harmonious relationships among its members. Malay Folklore constitutes a crucial aspect of cultural heritage upheld by local communities, enduring across generations and contributing to the socio-cultural fabric of Malay society (Mohd, Nasirin, Muhammad, Shahariah & Siti, 2017). Consequently, folklore has become integral to shaping the identity of Malay communities.

Furthermore, Malay folklore serves as a method of communication that shapes the behavior and mindset of a society (Mohd, 2018). This is attributed to the presence of high moral values embedded within Malay folklore, which play a role in molding the character of the local community. The delivery structure of folklore is designed to be easily comprehensible across all societal strata, thereby ensuring that every segment of society receives education on the significance of upholding proper conduct and speech. Additionally, Malay folklore is categorized as an oral presentation employing verbal articulation as a means of conveying its message (Norazimah, Abdul, Azhar & Ani, 2018). This tradition stems from parental efforts to instill in their children the importance of showing respect to elders. Consequently, parents impart knowledge about customs, culture, and taboos through oral storytelling, encouraging children to explore their heritage through these narratives. Moreover, Malay folklore often narrates the origins of settlements and individuals. Origins refer to the lineage of a community or an individual, serving as a steadfast anchor for ancestors to preserve their heritage (Roslina, 2019). Consequently, adherence to origins fosters strong bonds within the community and promotes appreciation for the relationships forged in upholding cultural traditions among the Malay community.

While common sense is defined as a form of rational thinking expressed through action or speech (Norazimah, Azlina, Sharifah, Mimi, Alizah, Siti, Mashitah & Rosmah, 2017). This pertains to individuals who aim to impartially express their opinions in order to resolve occurring problems equitably. Consequently, individuals endeavor to confront and wisely resolve issues. Ultimately, individuals possessing such a mindset are capable of exhibiting fairness and rationality in their actions. Common sense is elucidated as the innate rationality inherent in an individual (Mohd, Mariani, Romli, Ahmad, Arun & Nor, 2017). This rationality is evident in an individual's approach to addressing encountered problems, stemming from a sense of empathy that prompts individuals to empathize with others in the local community. Consequently, individuals strive to foster reconciliation in every relationship established through the pursuit of impartial justice. Through this approach, society can coexist harmoniously, devoid of mistrust and suspicion. In

conclusion, Malay folklore can be actively enriched to provide lessons and guidance to the local community. This is because the common sense depicted in Malay folklore should be cultivated among the youth. Consequently, common sense can be extensively explored due to the intellectual prowess of Malay civilization and culture. As a result, folklore must be preserved as the primary heritage of the Malay race, particularly for the younger generation.

Literature Review

In the highlights section of this study, the researcher has reviewed several previous studies. This is because researchers still observe gaps in previous research. One such study is cultural values in Temiar indigenous community at Gua Musang, Kelantan, Malaysia by Mohd (2017). This study examines the folklore of the Temiar indigenous people in Gua Musang, Kelantan. It aims to identify and discuss the cultural values present in the folklore of the Temiar indigenous people in that region. The study focuses on collecting folklore specifically from the area of Gua Musang, Kelantan. Qualitative methods, including library research and fieldwork, were employed to strengthen the study's findings. Additionally, the study proposes a framework for understanding cultural values to enhance the sustainability of research outcomes. The results of this study confirm the existence of cultural values within the folklore of the Temiar indigenous community in Gua Musang, Kelantan.

Furthermore, another previous study titled positive moral reflections in Malay folklore by Mohd, Nasirin, Muhammad, Shahariah and Siti (2017) explored folklore as a means to preserve Malay cultural traditions. This study aimed to identify and analyze the moral values present in Malay folklore, focusing specifically on the 366 Collection of Malaysian Folktales. Employing qualitative methods such as literature review and text analysis, the study revealed that the folklore within the 366 Collection of Malaysian Folktales contains significant moral values that are relevant and beneficial for contemporary society.

Meanwhile, a study titled folklore and stereotypes in the context of Madura identity construction by Mohamad (2017) delves into the folklore narrated by

storytellers and its significance in shaping the identity of the Madura community. This research aimed to explore and analyze the construction of identity within the framework of folklore and stereotypes among the Madura community. Employing qualitative methods such as library research and text analysis, the study highlighted how various folklore narratives contribute to the formation of Madura community's identity, particularly in their interactions with other communities.

Furthermore, Mohd (2018) conducted a study titled values in Malay folklore: an application of spiritual concepts. This research underscores folklore as an integral heritage of the Malay community, deeply rooted in their cultural legacy. The study aimed to identify and analyze the values embedded within the 366 Collection of Malaysian Folktales. Employing qualitative methods such as literature review and text analysis, the research explored the spiritual aspects inherent in these folktales. The findings revealed that the content of this collection contains valuable lessons that resonate with the Malay community, particularly in terms of spiritual insights.

In addition, a previous study titled Malay joke story: a manifestation of character and positive characterization by Muhammad Safuan, Roslina, & Nik (2018) is worth mentioning. This study explores folklore containing elements of humor that provide advice in a unique manner to its audience. The objective is to identify and analyze the positive characterizations manifested through Malay jokes. The study focuses on four stories-Awang Lurus, Pak Pandir, Pak Kaduk, and Si Luncai-to uncover positive characters in folklore. Employing qualitative methods, literature review, and text analysis, the study delves into this topic. Additionally, the Humanistic Psychology approach is utilized in the deductive process. Results indicate that Malay jokes exhibit positive characteristics that contribute to preserving the identity of the Malay community.

At the same time, Asniza (2019) conducted a study titled Mahsuri and Puteri Lindungan Bulan, Kedah Legend, and White Blood Myth. This study delves into folklore as a legend that holds sway over the local community, embodying a historical understanding despite not being a strictly historical account due to the embellishments added by storytellers. The objective was to identify and discuss the history of Mahsuri and Puteri Lindungan Bulan alongside the legitimacy of the white

blood myth prevalent among the local community. The study focuses on examining the authenticity of the Mahsuri and Puteri Lindungan Bulan narratives. Employing qualitative methods such as literature review and text analysis, the study aims to reinforce its findings. The results indicate that both narratives possess legitimacy and can be shared with the community to offer advice and valuable guidance.

Meanwhile, a study titled elements of myth based on traditional Malay literary texts by Norazimah, Mazarul, Makmur and Farra (2019) delves into Malay literature, particularly folklore, as a form of entertainment cherished by the traditional Malay community for generations due to its prominent mythical elements. However, the rise of modernity in the country has posed challenges to the dissemination of folklore in contemporary society. Hence, this study aimed to meticulously identify and discuss the mythical elements inherent in Malay literature. It focused on analyzing selected Malay literary works such as Hikayat Merong Mahawangsa and Malay Folklore. Employing a qualitative method, specifically literature review and text analysis, served as the primary approach to conduct the study. Additionally, the study utilized a literary sociology approach to ensure robust and elucidating analytical outcomes. The findings revealed the presence of highlighted mythological elements in Malay literature, characterized by the creative and innovative storytelling techniques employed by the storytellers.

Next, a study titled the story of the Deer and Beaver as the application of Leadership Manners among children by Siti, Roslina and Arbai'e (2019) explores the use of folklore with animal elements as a method employed by the Malay community to instill good behavior in children. This study aims to identify and elaborate on leadership manners portrayed through the story of the Deer and the Beaver among children. Therefore, the study specifically examines leadership aspects within this folklore. Employing qualitative methods such as literature review and text analysis, the study provides a clearer and more authentic analysis. The findings of this study reveal that the characters depicted in The Story of the Deer and the Beaver exhibit elements of leadership throughout the narrative.

Furthermore, a study titled Islamic values and moral formation in Malay folklore by Muhammad and Mohd (2020) sheds light on how folklore can shape the

moral fabric of society by imparting teachings and guidelines embedded within it. This research aimed to identify and discuss Islamic values and moral formation through Malay folklore, focusing on the examination of Islamic values within the 366 Collection of Malaysian Folk Tales. Employing qualitative methods such as literature review and text analysis, the study provides a comprehensive analysis. Additionally, the Takmilah Theory approach was utilized for quality analysis. The findings of this study indicate the presence of Islamic values still adhered to by the Malay community within folklore, aligning with the principles of Islam.

Meanwhile, a study titled Islamic Values in Malay oral stories: a study of the approach of works and audiences by Muhammad and Mohd (2021) explores folklore as a form of ancestral learning passed down through oral storytelling. This research aimed to identify and analyze Islamic values in Malay oral stories, employing qualitative methods such as literature review and text analysis to yield more enduring outcomes. The study also utilized the Takmilah Theory as a catalyst for analysis. The findings of this study revealed that Malay oral stories contain Islamic values that serve as a reflection of their society.

In essence, scholars have begun to recognize Malay literature as a crucial aspect deserving of re-dignification. Consequently, efforts have been made to produce studies that contribute to national education. However, previous studies have identified some gaps, particularly regarding the aspect of common sense in folklore. Researchers suggest that these gaps need to be addressed to ensure more sustainable and robust literature reviews in the future. Under such circumstances, the aspect of common sense can play a pivotal role in shaping the field of literature, especially folklore.

Problem Statement

In the problem statement section, this study identified gaps that were overlooked by previous researchers. These gaps were evident in previous studies such as cultural values in Temiar indigenous community at Gua Musang, Kelantan, Malaysia by Mohd (2017), positive moral reflection in Malay folklore by Mohd,

Nasirin, Muhammad, Shahariah and Siti (2017), folklore and stereotypes in the context of Madura Identity construction by Mohamad (2017), values in Malay folklore: an application of spiritual concepts by Mohd (2018), Mahsuri and Puteri Lindungan Bulan, Legend Kedah and White Blood Myth by Asniza (2019), Malay joke story a manifestation of character and positive characterization by Muhammad, Roslina and Nik (2018), the story of the Deer and Beaver as the application of Leadership Manners Among children by Siti, Roslina and Arbai'e (2019), and Islamic Values and moral formation in Malay folklore by Muhammad and Mohd (2020). Through these previous studies, the researcher observed a gap, particularly concerning the aspect of common sense in folklore. Previous studies inadequately addressed the element of common sense, resulting in it being overlooked and underemphasized by university students due to limited detailed disclosure. This occurred as scholars primarily focused on values, legends, and moral values rather than common sense aspects. Consequently, the aspect of common sense in Malay folklore received less in-depth exploration in literature studies. This prompted the researcher to investigate university students' perceptions in examining common sense aspects in detail. Thus, the researcher limited the respondents to students at the University of Malaysia Kelantan to study sustainable common sense through the use of the Kahoot application. Consequently, this study aims to revive the heritage of common sense among students through folklore on the global stage.

Methodology

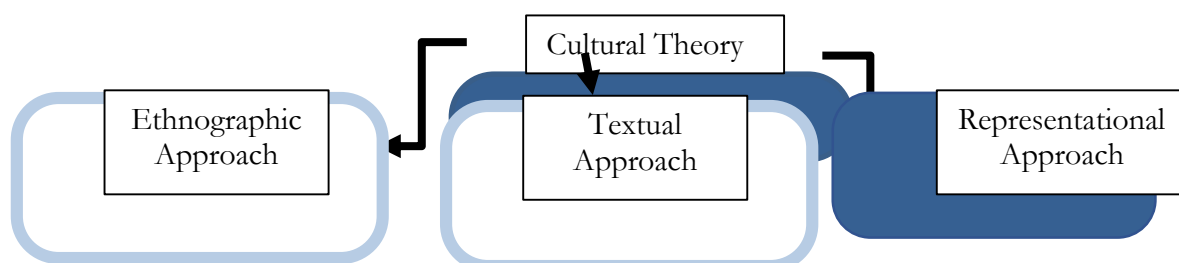
In terms of methodology, the researchers utilized qualitative methods for collecting crucial information throughout this study. These qualitative methods were categorized into three approaches: library, fieldwork, and questionnaires. Through the library method, researchers accessed various materials including dictionaries, journals, and books to acquire clear and detailed information on the concepts of folklore and common sense. For the fieldwork method, the researchers adopted the folklore framework approach proposed by Dundes (1965) to guide the analysis in the study. Dundes's framework for folklore is segmented into three

stages: identification, data collection, and analysis. During the identification stage, the researcher consulted with the village chief and received a recommendation to interview Mr. Mohd. Subsequently, in the data collection stage, the researcher conducted an interview with Mr. Mohd on March 5, 2020, at 9:30 am in Rusa Village, following the consent obtained from both parties, i.e., the researcher and the storyteller.

Furthermore, in the third stage, which is the analysis stage, the researcher examined the folklore in Bachok, Kelantan. The focus was on analyzing the title *Asal Usul Nama Kelantan* to highlight the common sense it contains. Additionally, Cultural Theory, employing an ethnographic approach by Chris (2009), was used as a deductive tool to assess the appropriateness of common sense in the title *Asal Usul Nama Kelantan*. Moreover, the researcher administered a questionnaire to students at the University of Malaysia Kelantan. The study involved 30 students majoring in Traditional Art Design at the University of Malaysia Kelantan. The Kahoot application was utilized as a tool to gauge students' comprehension of Malay folklore. The Kahoot app comprised ten questions that delved into the realm of common sense. Consequently, respondents were able to grasp the various aspects of common sense generally conveyed through folklore.

Cultural Theory

Figure 1 – Cultural Theory By Chris (2009)



According to Chris (2009), Cultural Theory is a versatile form that encompasses diversity in its production. This theory lacks specific temporal, spatial, societal, or object-based limitations. Consequently, it can be applied in various

contexts according to the perspectives of individuals from different backgrounds. This versatility lends it a unique quality for application in everyday life. In this study, an ethnographic approach is adopted as a crucial element in examining common sense through folklore. The ethnographic approach delves into the beliefs upheld by local communities. This is because the life experiences of these communities instill in individuals a tendency to believe in events that have occurred rather than those that are uncertain (Chris, 2009). Therefore, this approach is better suited to understanding the inquisitive nature of humans and their curiosity about occurrences. Consequently, individuals seek to understand the causes of events, fostering trust and community care. Through observation and inquiry, individuals develop new beliefs as they seek solutions to arising problems.

Analysis And Findings Of The Study

The study will analyze common sense through the presentation of folklore in Bachok, Kelantan. The common sense to be analyzed includes aspects of interdependence in society, characterized by attitudes of loyalty, consideration, gratitude for favors, courage to try new things, and adherence to legislation. The research aims to analyze the common sense depicted in folklore and its perception among students at the University of Malaysia Kelantan, focusing on *Asal Usul Nama Kelantan*.

Common sense is defined as rational thinking that aligns with local customs and beliefs (Kamus Dewan, 2007). In the Malay community, these principles are deeply ingrained in their culture, emphasizing polite and well-practiced behavior. This enables the community to uphold its identity and decency. According to Shaiful (2015), common sense plays a crucial role in developing the socio-cultural fabric of the Malay community. It fosters positive thinking in action and speech among the youth, encouraging them to address problems in a constructive manner to maintain harmonious relationships. Consequently, young people are educated within a sociocultural framework that reflects wisdom in thought and behavior.

Interdependence In Society Through Loyalty

Loyalty is described as an action that aligns with the norms or regulations within a community (Nur, Rahmah & Eizan, 2016). This adherence helps maintain established relationships such as friendships, governance, and family ties. Consequently, individuals are able to act in ways that preserve their connections with others. Consequently, individuals are willing to sacrifice their own interests to protect those around them from harmful influences. Moreover, according to Sesilia (2018), loyalty embodies a commitment to something, signifying obedience and integrity. Principled individuals honor their promises, earning the trust of their community through their clear sense of purpose. Consequently, such individuals are revered and admired by their local community for their exemplary conduct.

Interdependence within the community through the virtue of loyalty is evident in the tale of *Asal Usul Nama Kelantan*. This is illustrated in the following passage:

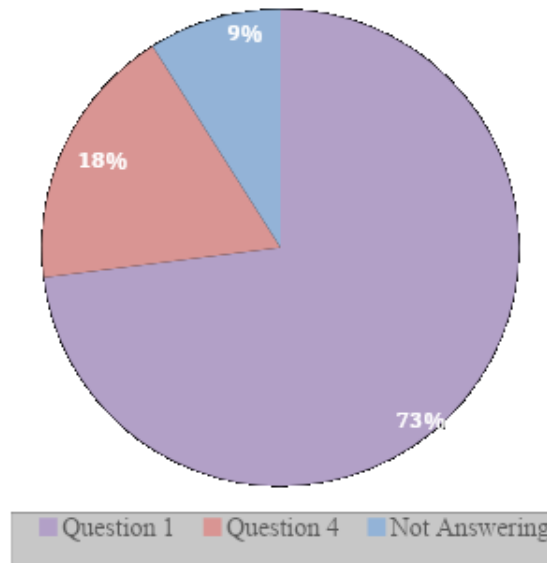
Once upon a time, there was a kingdom ruled by a woman named Cik Siti Wan Kembang. This kingdom was also known as Serambi Mekah, reflecting the religious activities conducted within its borders. In ancient times, the land of this kingdom lay uninhabited until the arrival of King Loyor and his loyal warriors. It is said that King Loyor sought refuge in this land after fleeing from enemy attacks and rebellion in his previous kingdom. (Mohd, 2020)

Based on Passage, the quality of loyalty is exemplified through the character of the warlord King Loyor. King Loyor's loyalty is evident as he and his loyal warlords flee from rebel attacks in their former kingdom. Despite the destruction of their previous state, King Loyor's authority remains respected and followed. Moreover, King Loyor's demonstrates loyalty by ensuring the welfare of his followers, thus fostering a harmonious existence in their new settlement. The application of Cultural Theory by Chris (2009) through an ethnographic approach is evident in the presented folklore. This is illustrated by the loyalty of King Loyor's and his warlords to their ruler. The challenging circumstances they face together reinforce their loyalty, as they recognize the importance of remaining faithful to

their leader. This shared experience strengthens their belief that their safety is ensured by standing by King Loyor's side.

Figure 2 – Perceptions of University of Malaysia Kelantan Students Regarding Loyalty of *Asal Usul Nama Kelantan* Through Kahoot

※ **Perceptions Of University Of Malaysia Kelantan Students Regarding Loyalty of *Asal Usul Nama Kelantan* Through Kahoot**



Through the Kahoot application, the researcher observed that students find it challenging to grasp the concept of loyalty portrayed in the story of *Asal Usul Nama Kelantan*. This is evident from the fact that only 73% of students were able to identify aspects of loyalty in question 1. Conversely, a smaller percentage of students, 18%, managed to recognize loyalty in question 4. This indicates that while loyalty is present in the passages presented via the Kahoot app, it may not be immediately apparent to all students. The questions, particularly questions 1 and 4, which were easily interpreted by students, helped clarify the aspect of loyalty. However, a small portion of students, approximately 9%, struggled to identify this aspect. This could be attributed to the passages containing multiple elements of common sense, leading students to focus on other aspects besides loyalty.

Interdependence in Society Through Consideration

Consideration is the quality of compassion demonstrated by an individual towards the challenges faced by others (Mohd, 2015). This is because the individual readily displays empathy to assist others in need. Consequently, the individual diligently endeavors to resolve the issues confronting others, even when facing challenges themselves. As a result, these characteristics foster individuals as well as communities that support and assist one another. Furthermore, according to Mohd and Normaliza (2016), a considerate attitude reflects the conscience of an individual who can discern the challenges faced by others. Consequently, the individual endeavors to assist in resolving these issues to the best of their ability. Ultimately, the individual is capable of addressing the problems faced by others through rational considerations made for the common good.

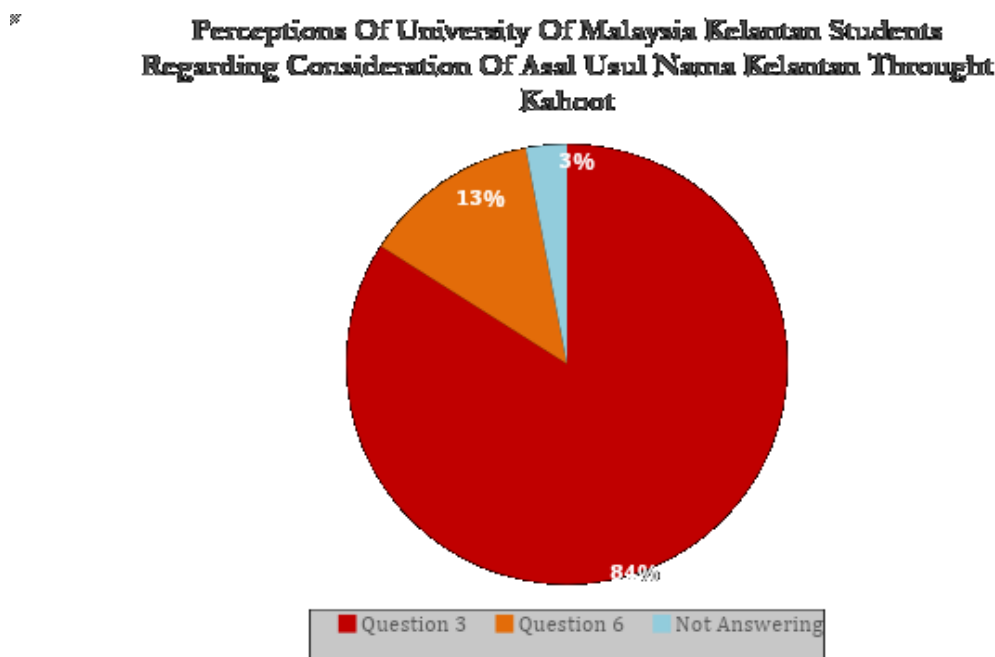
Interdependence within the community through a considerate attitude is evident in the folklore of *Asal Usul Nama Kelantan*. This is vividly illustrated in passage 2 as follows:

After conducting some observations, he deemed the area suitable for establishing his new settlement. His trusted advisors also concurred with his assessment. It was His Majesty's concern to name this new state. Feeling exhausted after days of wandering, he decided to rest and instructed his followers to prepare accommodations for him. Without delay, his followers prepared a place for his residence. (Mohd, 2020)

Based on the passage above, a considerate attitude is evident in the character of King Loyor's towards his warriors. Despite losing his former administrative center, King Loyor's continued to be accompanied by loyal warlords who followed him faithfully. His considerate nature is demonstrated when he first observed the fatigue of his loyal warlords before instructing them to establish a settlement in the area. Recognizing their weariness, King Loyor's ordered the construction of shelters for them. The warlords promptly obeyed King Loyor's orders, demonstrating their respect and loyalty to him. The application of Cultural Theory by Chris (2009) through an ethnographic approach effectively illustrates King Loyor's considerate nature towards his warriors. This is evident when King Loyor carefully observed the

surrounding area before making decisions for his warlords, ensuring their safety in settling there. The ethnographic approach is revealed through King Loyor’s experiences fleeing from rebels, during which he consistently prioritized the safety of his warlords. Therefore, it is clear that King Loyor’s concern for his possessions was heightened by his bitter life experiences, as depicted in the ethnographic concept.

Figure 3 – Perceptions of University of Malaysia Kelantan Students Regarding Consideration of *Asal Usul Nama Kelantan* Through Kahoot



Based on figure 3, the researcher observed that 84% of respondents were able to identify the considerate common sense in the passage of the story *Asal Usul Nama Kelantan* through question 3, compared to only 3% who did not answer. This indicates that students are starting to grasp the context of the story passage through the Kahoot application. Their understanding is facilitated by the simpler format of questions presented in the Kahoot app, which tend to be more straightforward and do not require deep interpretation of the story passage. Conversely, question 6 has a lower percentage of 13%. This is likely due to the subjective nature of the question, making it more challenging for students to identify the concept clearly. Overall,

these findings suggest that students are increasingly engaging with and learning the details of folklore, thus contributing to the preservation of Malay cultural heritage.

Interdependence in Society Through The Attitude Of Always Being Grateful For Favors

Being grateful for favors involves sincere appreciation for the gifts or assistance received from others (Mohd, Salmah & Mohd, 2015). This is exemplified through both words and actions, demonstrating humility and acceptance of kindness. It is regarded as a priceless gesture, reflecting the individual's character as appreciative and receptive to goodness. Additionally, Mohd and Normaliza (2016) expressing gratitude for favors entails acknowledging the giver through actions. For instance, one may thank a higher power for the blessing of good health and subsequently strive to maintain it as a gesture of gratitude.

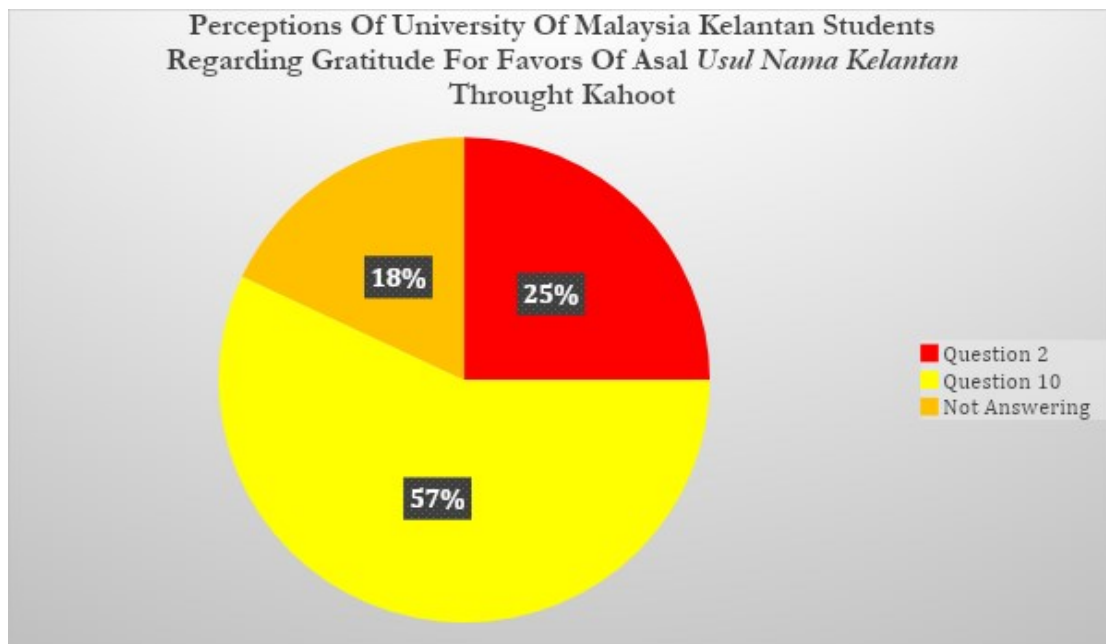
Interdependence within the community through the practice of always being grateful for favors is illustrated in the story *Asal Usul Nama Kelantan*.

where Princess Cik Siti Wan Kembang expresses her gratitude to Allah for the blessings received. As a response to her gratitude, thunder rumbles and lightning strikes in the sky, followed by rain that begins to drizzle down, nourishing the dry earth. The brightness of the lightning prompts Cik Siti Wan Kembang to name it for her state. (Mohd, 2020)

From the observations depicted in the passage above, it is evident that Princess Cik Siti Wan Kembang's displays the attitude of always being grateful for favors. She expresses her gratitude for the blessings bestowed by Allah by naming her state after the lightning that strikes in the sky, resulting in rain that nourishes the land. This act demonstrates Cik Siti Wan Kembang's sincerity and appreciation for the blessings received. The application of Cultural Theory by Chris (2009) through an ethnographic approach is evident in the character of Cik Siti Wan Kembang. Her humble background in the agricultural sector has instilled in her a deep appreciation for the blessings she receives. Therefore, as a gesture of gratitude, Cik Siti Wan Kembang's names her state Kilatan. This passage illustrates her belief

in expressing sincerity from the heart by naming the state after lightning, symbolizing the beliefs of its people.

Figure 4 – Perceptions of University of Malaysia Kelantan Students Regarding Gratitude for Favors of *Asal Usul Nama Kelantan* Through Kahoot



Through figure 4, the researcher observed that respondents were able to recognize the importance of being grateful for favors based on the percentages obtained. The results showed that 57% of students understood the concept of gratitude through the characters in the story *Asal Usul Nama Kelantan* in question 10, compared to 25% in question 2. This indicates that the time allocated for each Kahoot question also influenced the students' responses. The longer time given for question 10 (1 minute) allowed students to provide more thoughtful answers compared to question 2 (30 seconds). The researcher believes that students may not have had enough time to answer question 2 adequately, leading to a lower percentage. This demonstrates that students are increasingly valuing the folklore shared with them. The Kahoot app has stimulated excitement among students to respond based on their understanding. However, there is still a small percentage (18%) of students who were unable to answer these questions due to time constraints. Nevertheless, the researcher feels that the use of Kahoot has had a

positive impact on students' learning about Malay community heritage, including folklore.

Interdependence in Society Through The Attitude Of Courage To Try Something

The courage to try something is characterized by a person's strength and determination to initiate change (Mohd & Normaliza, 2016). This stems from a lack of fear of failure or risk, indicating bravery in confronting life's challenges. Additionally, according to Mohd (2017), having the courage to try something reflects a willingness to take risks, even at the expense of one's life or property, in pursuit of something better. This is driven by the hope for a better life, motivating individuals to strive for their goals and make significant changes. In such circumstances, individuals are able to cultivate motivation towards a more fulfilling life.

Interdependence within the community through the attitude of courage to attempt new things is evident in the title of the story *Asal Usul Nama Kelantan*.

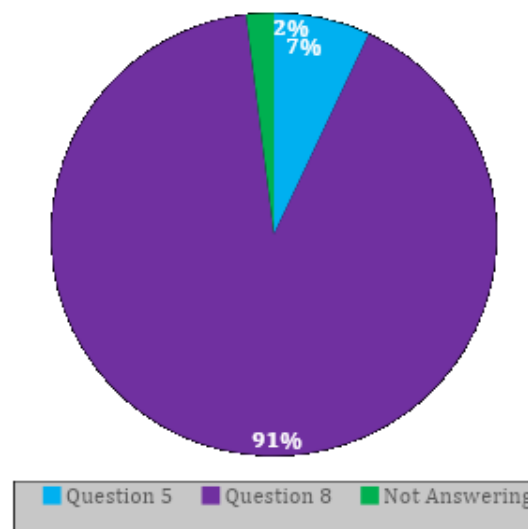
Despite this, the state's economic situation remains active and stable. He urged the people to pray to Allah S.W.T for rain blessings upon the state. All his people obediently followed their government's directives. (Mohd, 2020)

Through the passage above, the courage to attempt something is vividly portrayed in the characterization of Cik Siti Wan Kembang's as a ruler possessing the courage to take action. This is exemplified by the dry state of the land, resulting in unsatisfactory crops for the people. Consequently, Cik Siti Wan Kembang's encouraged the people to pray to Allah S.W.T for rain, aiming to improve the state's agricultural output and ensure food security for the people. The application of Cultural Theory by Chris (2009) through an ethnographic approach can be observed in the character of Cik Siti Wan Kembang's. The character, driven solely by faith and hope, rallied her people to pray for rain. This demonstrates deep determination, as the character unites the local community in prayer to Allah SWT. Consequently, this

fosters a strong sense of belief within the community, encouraging them to remain vigilant and apply their faith in their daily lives.

Figure 5 – Perceptions of University Malaysia Kelantan Students Regarding the Courage to Try Something of *Asal usul Nama Kelantan* Through Kahoot

※ **Perceptions Of University Of Malaysia Kelantan Students Regarding The Courage To Try Something Of Asal Usul Nama Kelantan Throught Kahoot**



Based on figure 5, the researcher observed that the understanding of the attitude of courage to try something obtained a high percentage, with 91% of students able to identify this aspect in question 8, compared to only 7% in question 5 regarding the story *Asal Usul Nama Kelantan*. This demonstrates the students' capability to appreciate the story passages presented in Kahoot. It is evident that students have derived significant benefits from exposure to the story *Asal Usul Nama Kelantan* through the Kahoot application, as indicated by the low percentage of students who did not answer these two questions, which is only 2%. This underscores the students' increasing engagement in exploring the heritage of the Malay community through learning via Kahoot. Therefore, the application of Kahoot should be further developed at both school and university levels to promote Malay culture, particularly in the realm of oral literature.

Interdependence In Society Through Legal Freedom

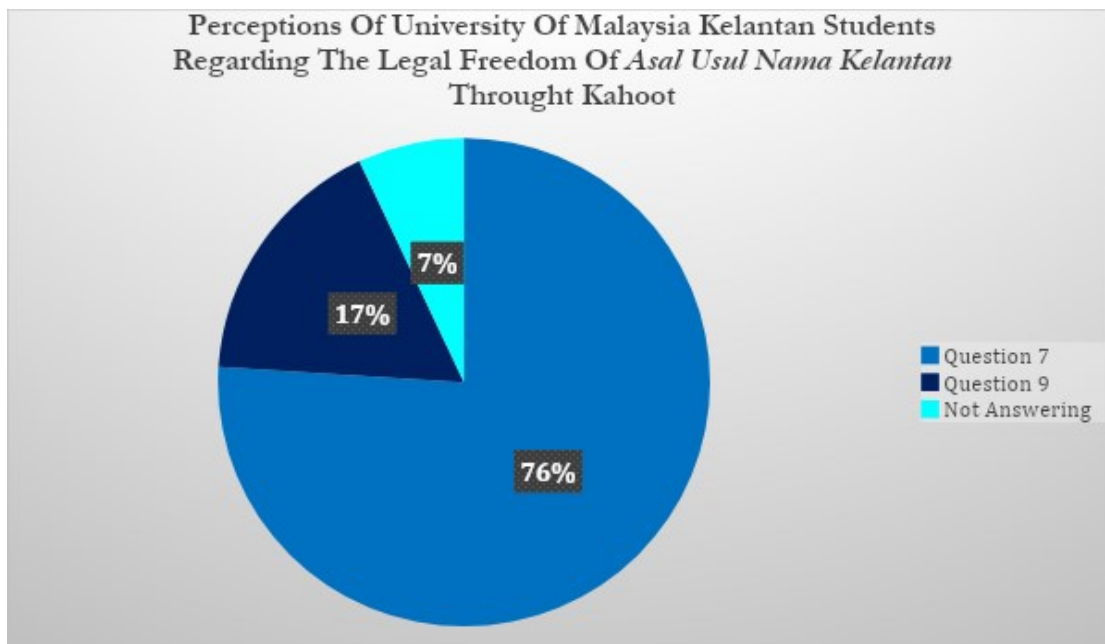
Legal freedom refers to the act of expressing opinions or viewpoints for the betterment of society (Mohd, 2017). It arises from the innate human desire to achieve equal rights regardless of social status, position, or gender. Consequently, many individuals advocate for their opinions to contribute to the common good within a community. This leads to the formulation of fair laws within larger organizations. Furthermore, according to Mohd, Nasirin, Muhammad, Shahariah and Siti (2017), legal freedom involves individuals freely expressing their opinions to uphold their rights as human beings. This occurs when individuals recognize the importance of attaining equal rights as human beings. Such actions are crucial for maintaining harmony within the local community. Consequently, freedom of speech reflects a society united in its pursuit of deserved rights.

Interdependence within the community through legal freedom is depicted in the folklore of *Asal Usul Nama Kelantan*. This is exemplified in passage 5 as follows:

During the reign of King Loyor's, the state was known as the Sekebun Bunga State among the people. Shortly after, King Loyor's passed away and was succeeded by his princess, Cik Siti Wan Kembang's. Under Cik Siti Wan Kembang's rule, the state witnessed economic development and political stability. Despite being a woman, she governed with integrity, earning the trust of both dignitaries and common people. Her adeptness in devising war strategies was also revered by all. (Mohd, 2020)

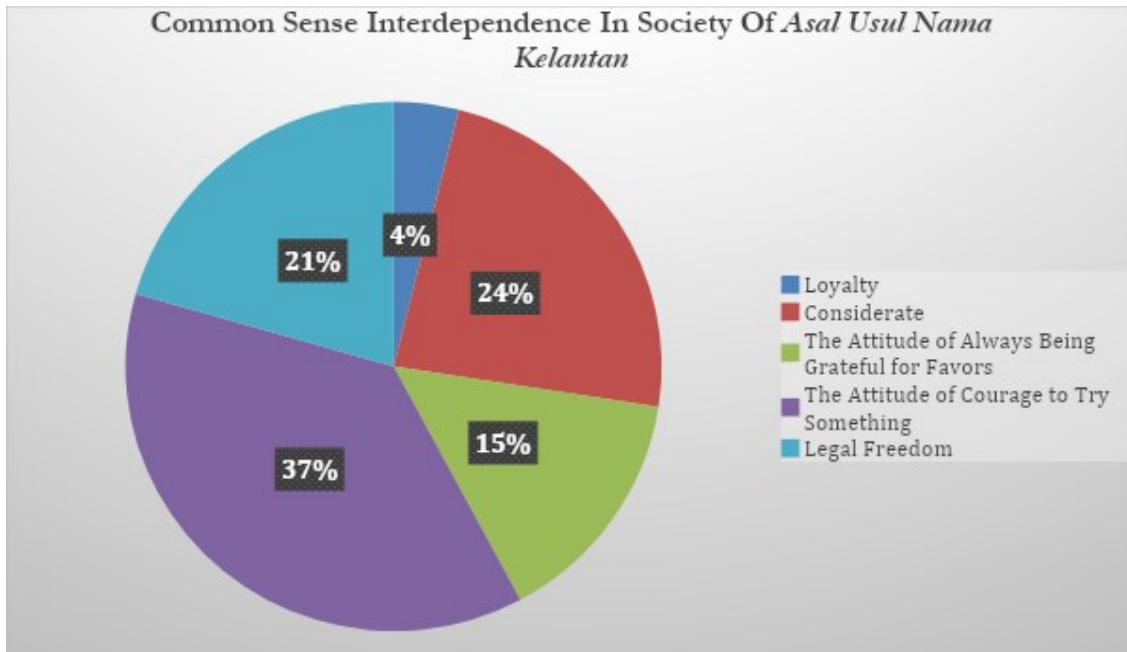
Based on the excerpt above, legal freedom is evident in the character of Cik Siti Wan Kembang's. Despite being a woman, she governs effectively and is regarded favorably by dignitaries for her dedicated leadership. This demonstrates her freedom to administer the country without facing gender discrimination. The application of Cultural Theory by Chris (2009) through an ethnographic approach can be observed in the characterization of Cik Siti Wan Kembang's. Her observation of her father's administration experience has equipped her with the skills to govern proficiently. She maintains the trust of the common people in her governance, leading to economic and political development in the state. Consequently, the local community sustains harmony despite changes in governance structure.

Figure 6 – Perceptions of University of Malaysia Kelantan Students Regarding the Legal Freedom of *Asal Usul Nama Kelantan* Through Kahoot



Through figure 6, the researcher observed the presence of the common sense aspect of legal freedom in the story *Asal Usul Nama Kelantan*. The respondents were able to provide responses to the posed questions. Question 7 received a significant response rate of 76% compared to question 9, which received a response rate of 17%. This difference may be attributed to the complexity of the questions, making it challenging for students to grasp the common sense element in the passage. However, students' persistent efforts enabled them to convey the common sense of legal freedom in these questions. Additionally, 7% of students did not provide answers, possibly due to Kahoot questions that involved both main and side characters, complicating the understanding of the folklore being conveyed. Therefore, the application of Kahoot has proven effective in preserving the heritage of Malay literature among today's younger generation, including university students.

Figure 7 – Common Sense Interdependence in Society of Asal Usul Nama Kelantan



Based on Figure 7, it is evident that the story of *Asal Usul Nama Kelantan* incorporates elements of common sense in its narrative. The highlighted common sense is the interdependence within society. Through observations in the Kahoot application, researchers found that 37% of students selected common sense through the attitude of having the courage to try something. This is because the characterization in the story emphasizes the actions of characters attempting to solve problems effectively. Therefore, students perceive how past societies united to address community issues. Consequently, prudent solutions are applied to address problems equitably and justly for all parties involved. Meanwhile, 4% of students chose common sense through the attitude of loyalty displayed by characters. Some students believe that loyalty to the government ensures the security of a nation. This fosters diligence among all societal layers in maintaining relationships to safeguard the stability of government administration. Ultimately, this cultivates a cohesive group of individuals committed to upholding unity collectively.

Furthermore, Figure 7 also reveals other percentages, such as 23% for common sense through a considerate attitude and 21% for legal freedom. This

marginal difference suggests that the characters in this folklore exhibit conscientious behavior. Consequently, students argue that the sincerity of heart can prompt rational actions by the characters. Hence, individuals need a rational mindset to address sudden problems without succumbing to negative emotions.

In conclusion, this study effectively enhances students's comprehension of common sense in Malay folklore from their diverse perspectives. The analysis confirms various aspects of common sense in *Asal Usul Nama Kelantan* according to the perceptions of University of Malaysia Kelantan students using the Kahoot application. This underscores the traditional Malay community's cultural emphasis on intellect, reflecting the nation's character. Thus, this cultural representation contributes to the civilization and global stature of the Malay community while preserving the richness of Malay literature.

Conclusion

Overall, the study engaged students at the University of Malaysia Kelantan to explore their perceptions of common sense within the story *Asal Usul Nama Kelantan*. This research elucidates the aspect of common sense based on the interdependence attitude prevalent among the Malay community through folklore in Bachok, Kelantan. Consequently, common sense underscores an individual's wisdom in navigating life's challenges. Implicitly, folklore imparts valuable lessons to the Malay community, encouraging the development of personal character and fostering community relationships. Therefore, it is imperative to promote folklore among individuals from a young age, cultivating leadership qualities that will guide future generations in governing the country wisely while preserving the cultural heritage of the Malay community.

Acknowledgement

This paper/article is supported by the Fundamental Research Grant Scheme (FRGS) Phase 1/2019 (R/FRGS/A0200/01728A/002/2019/00714) from the Ministry of Higher Education and University of Malaysia Kelantan.

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