

Integration of Values and Culture in Malay Folklore Animation

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ABSTRACT

This study focuses on the integration of values and culture in the Malay folklore animation. The objectives of the study are to rank and discuss the values and culture in the Malay folklore animation. The study adopts the values incorporated in the Malaysian National Education Philosophy (1996) to analyse the values and culture in the animations. The philosophy consists of 16 values, which are understood by all students in Malaysia. The values stated are related to the culture among the community, with 10 animations from *The Kingfisher Stories*. The results of the study reveal that the folklore *Leader* and *Palm Tree* contain the most number of values, that is, 10 values, while the folklore *Crow*, with two values, is ranked the lowest. The results show that values and culture are important in folklore. It is hoped that further studies will focus on values in Malay short stories.

Keywords: Values, culture, folklore, animation

INTRODUCTION

Animation has played a major role in children's education, besides giving children

the opportunity to interact with other children. Also, animation allows creativity in storytelling and helps to create new stories that are related to the ones that they have heard or read. Good animation will create good atmosphere among children. Due to a strong preference for animation, many forms of animation are published or available on the Internet and movies. Animation like *Frozen* has shown that it is appreciated not only by children but

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by all age groups. *Frozen* is adapted from folklore and therefore, the storyline or plot can be remembered by children and adults. As such, it is appropriate for folklore to integrate values and culture (Md Ishak, 2005; Rahmat, 2006) in animation so that the animation can be understood and can demonstrate all the good values in children's or adults' everyday lives (Hassan, 2010). Values are important in our everyday life (Abd Rashid, 1993), so in order to share values, a person needs to understand the meaning. Awang Pawi (2011) adds that the existence of Malay folklore has given a big impact to the community and can be integrated into new technology.

VALUES, CULTURE AND FOLKLORE

Saidin and Abdul Majid's (2012) study discussed children's identity development via Malay reading materials. The study believed that Malay literature materials play a role in forming children's identity. According to the study, there are many moral values in the Malay literature which are able to mould the identity and personality of children. Therefore, this study focused on the outcomes and engagement of these materials on children's self-esteem. Here, it can be seen that self-esteem, that is, confidence in doing something is one of the values and cultural practices mentioned in the Malaysian National Education Philosophy (1996). This study was a combination of library methods and field methods. The research instruments applied were interview, observation and content analysis. The result of the study

demonstrated that Malay reading materials have constructed a positive impact on children's identity development. The study yielded similar results with the study of Sujud and Nik Muhammad Affendi (2011) and Awang Pawi (2015), where children would prefer to read stories that consisted of values in order to integrate the culture within them. Husin (1989) claimed that values could be integrated with the formation of character and identity of the child. Therefore, the integration should start as early age as possible.

Sujud and Nik Muhammad Affendi (2011) claimed that children's emotion can be identified through literature reading materials. Most of the reading materials consisted of stories from folklore. The study involved students from the age of seven to 12 years. A total of 30 students from three schools in Malaysia were selected at random. The students were interviewed and observed. The result of the study revealed that the students were content with the reading materials and were also able to identify the values and culture from the reading materials. Further, Mahmor and Hashim (2015) concurred that the evolution of children literature in Malaysia can be seen through animation stories on television and the web. Besides, animation can be easily accessed at any time. The television channels listed are TV3, TV9, Astro Ceria and Disney Channel. Although some of the channels have animations that are not related to the Malay folklore, the Malaysian community can relate to these stories with elements from folklore that they know.

Mahmor and Hashim's (2015) study focused on feminism in the animation *Upin and Ipin*. It was found that the creator of *Upin and Ipin* portrayed women's characters as humble, passive, and submissive to fate. However, in the same regard, the study also found that women characters in the animation showed positive vibes and had high moral values.

The integration of values plays a major role in helping children become aware of the meaning of each value in their everyday lives. Che Yaacob and Abd Rahim's (2016) study on the value of kindness in the Malay folklore revealed that values are embedded in the stories in order to be shared with readers. The finding of the study was parallel to their own previous study (Che Yaacob & Abd Rahim, 2014) which also depicted other types of values. It can be seen that values have been important in the Malay folklore for a long time, as it is the only way to disseminate values to the younger generation. Folklore is not only known and spread through stories of folklore, which are read but also through songs of folklore. Che Yaacob and Abd Rahim (2016) focused on folklore songs and students' perception of these folklore songs. It was found that the students were able to share their stories and identified the values in the stories. Other studies by Awang Pawi (2015, 2011) also claimed that folklore has become dynamic and relevant when used as a tool in the political propaganda in Malaysia. There are also movies based on folklore like *Bawang*

Putih Bawang Merah. There is also new and modern folklore which has been filmed like *Magika* in 2010, therefore showing that the Malay folklore has been a preference among the community. The aspect of intellectuality includes stories like *Badang*, *Bawang Putih Bawang Merah*, *Pak Pandir*, *Mak Mandir*, *Mahsuri*, *Hang Tuah*, *Puteri Gunung Ledang* and *Batu Belah Batu Bertangkup*.

There are also other studies on animation that involve values. Studies on awareness of folklore in animation that involve children show that children prefer animation for better understanding of the folklore (Abd Rahim, 2014a; Abd Rahim, Abdul Halim, & Mamat, 2014); studies on folklore songs have found that children are interested to story tell folklore by using their own words (Abd Rahim, 2014b; Abd Rahim & Harun, 2016; Che Yaacob & Abd Rahim, 2014; Sulong & Abd Rahim, 2015). Other studies on perception of animation also found that children and adults give positive feedback on animation related to folklore, are interested to rewrite the stories, and explain and discuss the main characters in folklore (Abd Rahim, Mamat, Ab Halim, Sujud, & Roslan, 2013; Mamat, Abdul Halim, Mansor, & Abd Rahim, 2016; Mamat, Abdul Rashid, Abd Rahim, & Abdul Halim, 2014; Mamat, Mansor, Abdul Halim, & Abd Rahim, 2015; Rosly, Abd Rahim, & Abdul Halim, 2016, 2015). Studies on perception towards folklore using rewritten folklore have also been found to be interesting, easy to understand, consisting of

interesting settings and plots (Abd Rahim, Abdul Halim, Mamat, & Mansor, 2016; Che Yaacob & Abd Rahim, 2016, 2014).

Hence, the objectives of the present study are to rank and discuss the values related to culture in the Malay folklore animation.

METHOD

The study adopts the values embedded in the Malaysian National Education Philosophy (1996) to analyse the animations. The philosophy consists of 16 values known to all Malaysian students. The values stated are related to culture among the community. These values are kindness, self-reliance, good manners, respect, affection, justice, freedom, courage, physical and mental hygiene, honesty, hard work, cooperation, awareness, gratitude, rationale and community spirit. However, the value of freedom is not analysed due to irrelevance in the animation. Freedom is subject to the rules and laws prescribed by religion, society and country. It is related to freedom in the legal aspect and freedom in democracy. As such, the stories from these animations are non-related to freedom.

The Kingfisher Stories consist of 10 animations. These animation stories were used to analyse the values and culture in the stories. The stories were based on the Malay folklore which was rewritten by Abd Rahim (2016) and copyrighted by *Dewan Bahasa dan Pustaka*.

SUMMARY OF 10 ANIMATIONS

Leader

The story is about a group of birds in the forest. They try to elect a leader among them since there have been incidents of baby chicks taken away by other birds. In the beginning, they elect the eagle. But the next day, there are birds missing, as they are eaten by the eagle. Then, they elect the hawk and the same thing happens the next day. Finally, they decide not to have any bird as the leader. The chicken then decides to help by waking them up every morning to avoid any danger.

Jalak and Biring

Jalak and Biring are two roosters. They live in a village with other chickens. Jalak is strong but arrogant towards other chickens while Biring, which is also strong, is a good rooster. One day, Biring invites Jalak to its barn. Biring puts a mirror in the barn. When Jalak comes, it is surprised because there is another rooster that looks like Jalak. Jalak is actually fighting with its own self thinking that it is fighting with another rooster. It becomes tired. Eventually, Biring comes out and informs Jalak that there is a mirror in the barn. Jalak feels embarrassed at itself.

Bird of Paradise

The bird of paradise lays an egg in the nest. It then flies away. A sparrow sees the egg and helps to care for the egg till it is hatched. The

sparrow tries to call the bird of paradise but it has flown away. Soon the egg is hatched and the chick learns how to fly. The sparrow leaves after the chick knows how to fly.

Fox

A number of foxes live in a cave. They live together happily. At night, they hunt for food. During the day, they go back to the cave and sleep. The villagers become angry when they find that most of their chickens are gone. They ask a hunter to find the foxes. The hunter finds a cave full of foxes. The foxes run away when they see the hunter.

Mermaid

A group of mermaids live in the sea happily. One day, they decide to move to another place. They find a river and live there happily. Suddenly, two men see the mermaids. The mermaids get scared and swim away.

Clove

Long time ago, there were people in the kingdom that had the problem of bad breath. Even the king had bad breath. They did not talk to each other. The ladies would use a mask in order to talk. The king tried so many ways to solve the problem but failed. One day, a bird was trying to talk to the princess. The princess stopped playing and listened to the bird. The bird gave the princess a clove. The princess ate the clove and she was surprised that her bad breath had gone away. The princess told the king. The king

ordered the villagers to plant a lot of cloves. From that day onwards, the kingdom felt so happy that they could talk to each other again, without any bad breath.

The Stork and the Mouse Deer

The stork and the mouse deer are best friends. One day, they find a big rice crust. They decide to eat the rice crust. However, the mouse deer is clever, so it cheats the stork by telling it that there is a nice place full of food across the river. The stork believes the mouse deer and they both climb up the rice crust and go across the river. The mouse deer keeps eating the middle of the crust and is reprimanded by the stork since it would make them sink. The mouse deer does this again, so the stork flies away. The mouse deer panics as the rice crust sinks. The mouse deer swims to the river bank. It regrets its own behavior.

Crow

One day, a crow and a peacock are talking to each other. They decide to paint themselves so that they would become more beautiful. The crow starts to paint the peacock. It is beautiful. Then, it is the peacock's turn to paint the crow. At that moment, the crow sees a dead animal in the river and wants to eat it. However, the peacock has not completed the painting. Since the crow is too impatient, it tells the peacock to colour its feather with only one color. The peacock manages to colour the crow only black. The crow then flies away to get the dead animal.

Brilliant Akim

Long time ago, there was a village with many people. Every year, the village would be flooded when it rained. The crops and animals died and the villagers had nothing to eat. One day, a boy came to the village. He wanted to help the villagers, so he called his friends, that is, the elephants and other animals to help with the river and the village. The village improved and there was no flood anymore. All the crops could be eaten and the animals survived.

Palm Tree

Once upon a time, the palm trees talked to each other. They would talk about their family and friends. Every day, the palm trees would cry because their bodies were chopped and cut by humans. Humans needed their body parts for everyday use. The palm trees would smile again every time they talked to their family and friends because they knew that they would help humans with their body parts.

RESULTS AND DISCUSSION

In accordance with the Malaysian National Education Philosophy (1996), values should be integrated among Malaysian students. Hence, values are related to the cultural factors in understanding Malay literary texts.

Kindness, Self-Reliance and Good Manners

The first value related to culture is being kind. Kindness towards others means

showing a person's care and sincere feelings for the welfare of others. Kindness can be seen by evaluating and looking at the behaviour of others. These include aspects of mercy, consideration, generosity, mutual understanding and readiness to forgive. Here, it can be seen that kindness is integrated in the Malay culture and therefore in folklore, being kind is said and written to illustrate the importance of this value to listeners and readers. For instance, in Malay literary text, kindness is also shown through folklore stories. For example, in the folklore story, *The Stork and the Mouse Deer*, the stork is a kind bird that helps the mouse deer to cross the river with the rice crust as a boat. The stork shows virtues of mercy, consideration and mutual understanding towards the mouse deer. Another example is from *Bird of Paradise*, where the sparrow is a kind bird and helps the bird of paradise to care for its young. The sparrow looks after the bird of paradise's young until it can fly. The sparrow demonstrates mercy, consideration and readiness to forgive the bird of paradise.

The impact of the study is that it will give children the opportunity to identify aspects of mercy, consideration towards others and readiness to forgive others. The values in *Bird of Paradise* are congruent with the study by Abd Rahim (2014a) where children understand the values and culture through the Malay folklore and are able to display these values in their everyday lives.

Next, is the value related to culture of self-reliance. Self-reliance is the ability and willingness to do something without

depending on others. Self-reliance in this context means that a person or animal is responsible, has the ability to act alone and possesses confidence and belief in himself or herself. Here, it can be seen that this value is present in the Malay culture and hence, in literary texts, such as folklore. For instance, this can be witnessed in the story, *Leader*, where the chicken takes the responsibility of waking up all the birds in the forest and ensures their safety against the eagle and hawk. The chicken has the ability to act alone and it believes that taking care of all the birds is a good virtue. Besides that, in *Brilliant Akim*, Akim has taken the responsibility of helping the villagers from the flood. Akim also helps in the process of reconstructing the village after the flood. The impact of the study from the story *Brilliant Akim* shows the culture of self-reliance in order to be responsible and Akim believes that his hard work will ensure the safety of the people in the village.

The third value is the culture related to good manners. A well-mannered demeanor is noble and gentle which should be practised by individuals in their interaction with other community members. The virtues of a well-mannered person include courtesy, acknowledging mistakes and friendliness. Here, it can be seen that all the features are included in folklore. The value and culture of courtesy have been seen among the people since a long time ago. Therefore, it is included in folklore so that the value can be passed down from generation to generation. Courtesy can be seen in the folklore *Brilliant Akim* where he is seen to be courteous

among the older generation. He is also careful when he speaks to the elderly. The culture of acknowledging mistakes can also be seen in folklore. *Brilliant Akim* shows that the villagers acknowledge their mistake of leaving the place in flood without doing anything. Also, in the folklore *Jalak and Biring*, Jalak admits that it has been mean to other animals and arrogant towards others. Similarly, the culture of being friendly is also shown in most folklore. The folklore, *Leader* shows that most of the birds in the forest are friendly with each other. Also, the folklore *Fox, Mermaid and Palm Tree* show that the animals are friends with each other and live together in harmony. In the same way, the folklore, *The Stork and the Mouse Deer* also shows that the stork and mouse deer have been friendly with each other.

The impact of the study shows the value of kindness, self-reliance and good manners where the values can be practised among family members at home and students at school. This also shows that a person can be responsible and hardworking for the sake of others. In fact, the values can be practised among adults everywhere. The results of the study are parallel to the study by Abd Rahim and Harun (2016) where these values have made a big impact on individuals who want to make a change in their lives.

Respect, Affection and Justice

The fourth value is related to the culture of respect for each other. Respecting and honouring a person or animal and social institutions is important in order to create a harmonious environment. These include

respect and obedience to parents, elders, teachers, friends, neighbours and leaders, king and country, obeying the law, human rights, beliefs and customs and personality of the individuals. All these values and culture are found in the different stories in folklore. *Leader* shows that birds in the forest respect their leader, such as the eagle and hawk. *Jalak and Biring* also show that Biring respects the other animals. Subsequently, the folklore, *Clove* portrays how the bird respects the princess and the king, while the folklore, *The Stork and the Mouse Deer* shows that the stork respects the mouse deer. In the folklore *Brilliant Akim*, the character of Akim is depicted as a person who shows a lot of respect to the village people and tries to help them.

The fifth value related to culture is affection. Affection is the feeling of love, as well as deep and lasting affection. This feeling is born of a willing heart to do something without any element of self-interest. Affection includes feeling dear to life, the environment, and country, with peace and harmony. The value and culture of affection are clearly exhibited in folklore. The folklore, *Leader* shows that the birds in the forest love their children and are worried that their young are in danger. *Jalak and Biring* also shows that Biring loves Jalak and tries to teach it not to become arrogant with other animals. Likewise, in *Bird of Paradise*, the sparrow shows its love for the bird of paradise's young. The sparrow takes care of the young based on affection and love. The value and culture of affection

are also shown in the folklore, *Mermaid and Fox* when all of them shower their affection towards each other and take care of each other. Hence, the folklore, *The Stork and the Mouse Deer* shows that both the stork and mouse deer show their affection towards the environment when they decide to cross the river to go to another peaceful place full of food. However, the folklore, *Clove* and *Brilliant Akim* also display the value and culture of affection when they mention about the environment. The bird in the *Clove* helps the princess and the people in the kingdom to ensure their affection for each other, while *Brilliant Akim* shows that Akim helps the village people in order to create a better environment after the flood.

The sixth value related to culture is justice. Justice is treatment, speech, fairness and therefore, is not biased. There are a few stories from the folklore which show justice. The folklore, *Jalak and Biring* shows that Biring helps Jalak, so, justice is upheld. Jalak has been mean towards other animals and therefore, Biring tries to ensure that justice is maintained. The folklore, *The Stork and the Mouse Deer* also shows the stork gives the mouse deer a lesson in order to have justice when the stork flies away and the mouse deer is left nearly drowned, as a result of its own mistake.

Here, it can be seen that the value and culture of respect, affection and justice have given great impact on folklore and are also practiced in their everyday life. The results of the study are similar to the study by Rosly, Abd Rahim and Abdul Halim (2016) who

found that values are important to nurture children to become better persons when they grow up.

Courage, Physical and Mental Hygiene and Honesty

The seventh value related to culture is courage. Courage is when a person faces challenges with confidence and perseverance. Courage should exist in every person but a person who knows the limit and capabilities as reckless courage will therefore, result in disaster. The values of courage include being brave to do something beneficial - brave enough because you know it is true, dare to make a stand and be brave enough to be responsible.

There are stories in folklore that have the value of courage and are related to culture. The folklore, *Leader* shows that the chicken helps the other birds in the forest by waking them up early in the morning to protect them from the eagle and the hawk. In *Jalak and Biring*, courage with confidence is shown by Biring when it deals with Jalak. Biring sets up the barn by putting a mirror so that Jalak will fight with its own self. *Bird of Paradise* also reveals courage with confidence and perseverance of the sparrow by taking care of the bird of paradise's young until it can fly. In the same way, *Clove* too shows that the bird has the courage to help the princess and the rest of the kingdom to deal with the bad oral smell. As for *Crow*, it can be seen that both the crow and the peacock show courage with confidence and perseverance when both birds decide to colour their feathers with different colors. *Palm Tree*

also depicts courage with confidence and perseverance of all the palm trees when they let their bodies taken away by humans.

The eighth value related to culture is physical and mental hygiene. Physical cleanliness is personal hygiene and environmental sanitation. Mental hygiene also includes speech, behaviour, thought and spirituality. Among them are hygiene, clean environment, kind speech, polite behaviour and healthy and constructive thoughts. One of the stories related to these traits is *Bird of Paradise*. The sparrow gives speaks kindly and shows polite behaviour when it tells the bird of paradise about leaving its young. *Clove* also demonstrates that when the bird is concerned about what is happening in the kingdom, it helps the princess by giving her the clove for mouth hygiene. In *Palm Tree*, humans take all the palm trees that have been chopped and clean the area around them.

The ninth value related to culture is honesty. Honesty includes attitude and behaviour that show good faith, trust and sincerity without expecting anything in return. There are several stories from folklore that are related to this value and culture. For example, in *Leader*, the chicken helps the birds in the forest every morning without expecting anything in return. The character, Biring in *Jalak and Biring* does not expect anything in return when it helps Jalak to realise about its bad behaviour. *Bird of Paradise* portrays honesty when the sparrow takes care of the bird of paradise's young until it begins to fly. The folklore *Palm Tree* also shows that the palm trees

offer their body parts to humans and do not expect anything in return. So is the case in the folklore, *Brilliant Akim*, where Akim helps the villagers and shows good faith, trust and sincerity. Honesty is also seen in *Clove* when the bird helps the princess by giving her the clove and also helps the kingdom to eat the clove for bad breath.

The study is impactful because it shows that courage, physical and mental hygiene and honesty help children in being strong and honest towards others. Children can also be able to identify bad and good behaviour towards others. The results of the study are congruent with the study by Abd Rahim (2014a) which revealed the values in folklore which help build positive values and culture among children.

Hard work, Cooperation and Awareness

The tenth value related to culture is hard work. Hard work or diligence is when a person is full of the spirit of perseverance, determination, persistence, dedication and effort in doing things. Some examples of folklore which showcase hard work are *Bird of Paradise*, *Fox*, *Palm Tree*, *The Stork and the Mouse Deer*, and *Clove*. In *Bird of Paradise*, the sparrow takes care of the bird of paradise's chick until it can fly. *Fox* and *Palm Tree* show that the characters are hardworking to care for their respective families and friends. The folklore, *Fox* shows that they would go out every night to find food and in the *Palm Tree*, all the palm trees put in effort in growing into healthy trees for humans. In the folklore, *The Stork and the Mouse Deer*, the stork and mouse

deer exhibit hard work when they try to go to the other side of the river with the rice crust. Other than that, *Clove* also shows that the bird perseveres and is determined when it tries to talk to the princess.

The eleventh value related to culture is cooperation. Cooperation is a good and constructive effort undertaken simultaneously at the individual, community, society or country to achieve a goal such as brotherhood, shared responsibility, mutual understanding, liberality and solidarity. The folklore, *Leader* shows that all the birds in the forest have shared responsibility with each other. The plot of *Mermaid* and *Fox* is also interwoven with shared responsibility of looking after each other against any danger. Further, *The Stork and the Mouse Deer* also shows good cooperation between the stork and the mouse deer. The stork helps to go across the river and shares the responsibility with the mouse deer. The character Akim in *Brilliant Akim* helps the villagers in dealing with the flood and shares the responsibility with them. Likewise, *Palm Tree* shows that all the palm trees show their understanding when humans need their parts of the body.

The twelfth value related to culture is awareness. Awareness involves non exaggeration in making judgments and actions whether in thought, speech or conduct that conforms to the norms and values of society. These include simple gestures such as not merely considering self-interest but the interests of others too and not overdoing it in speech and behaviour. In *Leader*, we can see that the birds in the forest are aware of the attitude shown by

the eagle and hawk. *Jalak and Biring* shows how Jalak's attitude makes all the animals scared and makes them aware that Jalak should be avoided. In *Brilliant Akim*, the villagers are aware of the help that Akim has given them and conveys values for the society. *Palm Tree* also shows that the palm trees are aware that their body parts will be taken away by humans but they are content with it since they are able to add value to human life.

The impact of the study is that children will be able to understand the values of hard work, cooperation and awareness. The stories have helped children to practise the values in order to create a positive environment at home and at school. Similar studies also found the same result, such as by Mansor and Abd Rahim (2017) and Rosly, Abd Rahim and Abdul Halim (2016) where values are important to help children in the process of growing up and becoming better persons.

Gratitude, Rationale and Community Spirit

The thirteenth value related to culture is gratitude. Gratitude is the feeling of being thankful and is a behaviour that is born in good faith. In *Leader*, we see that all the birds in the forest are thankful to the chicken that wakes them up every morning to avoid danger from the eagle and hawk. *Mermaid* also shows how the villagers who see the mermaid for the first time, name the place *Mermaid*. They are thankful for the mermaids' existence. *Clove* is also a reflection of gratitude as it shows everyone

in the kingdom to be thankful to the bird since it helped by giving the clove to the princess and also helped the whole kingdom overcome its predicament. In *Palm Tree*, we see that humans are thankful to the palm trees since they offer all the parts of their body for use. *Crow* shows that the peacock is thankful to the crow since the crow painted its body in beautiful colours.

The fourteenth value related to culture is rationale. Rational behavior is when a person can think based on reason and clear evidence and can take appropriate action without being influenced by feelings. For example, the person does not make judgments, can make logical statements and is open-minded about it. *Jalak and Biring* shows that Biring has been rational with the attitude shown by Jalak. Jalak has been mean to other animals and Biring shows appropriate action to help Jalak in realising it. *The Stork and the Mouse Deer* also shows that the stork is rational towards the mouse deer when the mouse deer keeps eating the rice crust. In addition, in *Palm Tree*, we see appropriate action of the palm trees of being open minded with humans taking their body parts. The palm trees are positive about this since they know that their body parts are helpful to humans.

The fifteenth value related to culture is skill spirit. Skill spirit is willingness to do something for the common interest of creating harmony in society such as reaching a consensus, being hardworking and sensitive to the social issues in the community. The folklore that has this value and culture is *Leader*, where all the birds try

to have skill spirit by having a leader for the whole kingdom so that their safety will be taken care of. The folklore, *Fox* also offers insights into the skill spirits of the foxes which go out at night together and find food for their families. Similarly, in the folklore, *Palm Tree*, all the trees support each other by giving positive vibes. This shows that they work together in order to have the skill spirit and will therefore benefit all of them.

The study reveals that the values of gratitude, rationale and community spirit can be seen in the stories above. Children will understand the values and try to use

them in their everyday lives. Similar results were found by Abd Rahim, Nik Muhammad Affendi and Awang Pawi (2017), Abd Rahim, Abdul Halim, and Mamat (2014) and Abd Rahim, Abdul Halim, Mamat and Mansor (2016), where disseminating values through folklore will help the process of better understanding among readers and listeners. This way, it will create a new and positive environment among children in the classroom.

Summary of Results

Table 1
Animation according to values related to culture

	1	2	3	4	5	6	7	8	9	10
Kindness		/					/			
Self-reliance	/								/	
Good manners	/	/					/		/	/
Respect	/	/		/	/	/			/	
Affection	/	/	/			/	/		/	
Justice		/			/		/			
Courage	/	/	/			/		/		/
Physical and mental hygiene			/			/				/
Honesty	/	/	/			/			/	/
Hardwork			/	/		/	/			/
Cooperation	/			/	/		/		/	/
Awareness	/	/							/	/
Gratitude	/				/	/		/		/
Rationale		/					/			/
Spirit	/			/						/
Total	10	9	5	4	4	7	7	2	7	10

The numbers 1 to 10, at the top of the table denote 1: Leader, 2: Jalak and Biring, 3: Bird of Paradise, 4: Fox, 5: Mermaid, 6: Clove,

7: The Stork and the Mouse Deer, 8: Crow, 9: Brilliant Akim, 10: Palm Tree.

Table 1 shows the frequency for 10 animations according to values related to culture. Based on the discussion above, it can be seen that *Leader* and *Palm Tree* have the most values related to culture in the storyline or plot (10 values). Both these animations have successfully depicted these values since the values are easily identifiable. Both stories are based on animals and trees. This will therefore encourage children to imagine as if they are actually physically present in the stories. *Jalak and Biring* embodies nine values, which are interwoven in the story between the two roosters. However, the least number of values is seen in the folklore, *Crow*, since the story is merely about two birds that want to paint their feathers. Although, *Crow* has only two values, the animation is interesting to watch since the peacock is popular for its colourful feathers. The folklore, *Bird of Paradise* contains five values whereas *Fox* and *Mermaid* appear to incorporate four values. This shows that *Fox* and *Mermaid* are stories about the origin of these two animals. Therefore, too many values do not really affect the stories. Here, it can be seen that all the values and culture are employed in folklore in accordance with the values constituted in the Malaysian National Education Philosophy (1996).

CONCLUSION

The results above show that values are related to culture whereby values which are integrated into the animation would therefore help the younger generation to understand

and use the values in their everyday life. The results also reveal the importance of values in folklore as these will affect the storyline of the animation. The stories will be more interesting and values can be integrated into any activities in the classroom or at home. The results of the study are similar to the study by Abd Rahim, Abdul Halim and Mansor (2017), and Che Yaacob and Abd Rahim (2016), as well as the values found in the Malaysian National Education Philosophy (1996) which have an effect on the community. Moreover, values are also included in most folklore to enhance reading among children at school. The results of this study are also parallel to the study by Abd Rahim, Nik Affendi and Awang Pawi (2017) which found that animation plays a major role in disseminating values through Malay folklore.

This study implicates children or younger generation in appreciating the Malay folklore. Also, this study helps educators in choosing the best and suitable folklore values in teaching and learning. It is hoped that further studies will focus on values in Malay short stories.

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