

Investigation of Prospective Teachers' Ability to Determine Teaching Points in Bengkalis Folk Stories

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ABSTRACT

Bengkalis folklore is usually told or conveyed orally and has developed in writing. Bengkalis folk tales contain many teachings which will later be specialized to become part of the Malay Teachings (TAM). The purity of the teachings in this folklore should be enjoyed by all groups, including the younger generation. Prospective teachers play an active role in conveying all the Malay teachings contained in folklore to convey the wisdom contained therein. For this reason, the focus of this study is to answer two important questions, namely what the ability of prospective teachers is to find teaching guides and variants of teaching guides that have been successfully investigated by prospective Indonesian language teachers from the people of Bengkalis. This qualitative and quantitative research uses data from this study in the form of data excerpts taken from five Bengkalis folk tales, namely *Disobedience*; *Awang Merah Merah Destroys Pirates*; *Commander of Bujang Kelana*; *Tragedy in the Land of Heirlooms*; and *a Brief History of Datuk Setia Indra Merbau*. The findings of this study are that the five Bengkalis folk tales have Malay teachings as the basis or foundation of the Malay character who is obedient to parents and leaders, responsible, deliberative and brave.

Key words: Folklore, Malay, Bengkalis

INTRODUCTION

One area that has folklore is Bengkalis district. Bengkalis Regency located in the northern part of Riau Province most of whose administrative area is on the island of Sumatra (Simanulang and Riau, 2023) and (Fauzi, Tedyyana and Enda, 2021). To the south it borders Pelalawan Regency, Kampar Regency and Pekanbaru City.

To the north it borders the Strait of Malacca. To the east it borders the Riau Islands Province and Pelalawan Regency, to the west it borders Rokan Hilir Regency. Bengkalis is inhabited by Malays and other tribes such as Minang, Javanese, Batak, Bugis and Chinese (Suwardi, et al., 2006).

Most of the people come from the Malay family who are native residents of Bengkalis Regency so that in their daily lives they adhere to Malay customs. Riau has *resam* culture and customs which are influenced by Islamic values (Noviana *et al.*, 2023). Ethnic Malays are known to adhere to the Islamic religion. As adherents of this noble religion, Malays make the pillars of faith the main foundation in following Islamic teachings. Faith is the basis or foundation for character formation while attitude is the roof of the building, if it is weak then the building and roof will be vulnerable. The six pillars of faith must be taught from an early age, so that moral and religious values in children develop from an early age (Tenri *et al.*, 2024). Faith and piety to God is *Teach Malay* which concerns a person's thoughts, actions and words which are always based on religious values and teachings (Erni and Ulya, 2021) which are clearly depicted in Bengkalis folklore.

The introduction of the pillars of faith in the stories of the Bengkalis people is a religious value that exists among the Malay ethnic group. Religiosity related to Malay ethnic faith refers to faith, namely human belief or confidence in God and his creation. This study must combine the opinions of (Munawir, 1984) (Ahmad, 2020), (Anderson, Loekmono and Setiawan, 2020; Tegar and Kembaren, 2020; Naratiba, Suroyo and Fatmasari, 2021; Fatoni *et al.*, 2022; Nurhalisa, Said and Baso, 2022; Amiruddin *et al.*, 2023) is related to religiosity which is in line with faith that grows and develops with all one's body and soul without the emergence of doubt in the human heart.

Apart from that, Bengkalis folklore contains many teachings which will later be specialized to become part of the Malay Teachings (TAM). For example, stories *Disobedience* which tells the story of a boy named Dedap. Before becoming disobedient because of his successful life, he was a diligent child, obedient to others and always helped his mother earn a living. Because of Dedap's disobedience, his ship sank, and an island called Pulau Dedap appeared. There is an experience of religiosity and also Malay instruction in it, namely the glory obtained by a child who obeys his parents and the calamity obtained by a child who disobeys both.

The purity of the teachings in this folklore should be enjoyed by all groups, including the younger generation. For example, prospective teachers who are currently studying Indonesian language and literature at various universities in Riau, one of which is the Riau Islamic University which provides Malay Literature courses. As a prospective Indonesian language teacher, you should be presented with teaching materials found in various literary genres including Bengkalis folklore. So that the existence of stories that originally lived in small groups in the form of oral narrative can change form to written form.

All these relevant studies prove that previous studies of folklore only revealed the content of various phenomena. There have not been any studies that focus on how folklore is actually taught and disseminated in formal education. The urgency is that additional studies need to be carried out regarding the teaching of folklore for students, especially prospective teachers who are taking Malay literature courses. Evaluation of this learning also needs to be held and analyzed to reveal how much they understand the teachings in the folklore they read. Therefore, *Investigating the Ability of Prospective Teachers to Find Teaching Points in Bengkalis Folklore* needs to be done. Meanwhile, the main problems in this research are (1) What is the ability of prospective teachers to find teaching points in Bengkalis folklore? (2) What variants of teaching instructions have been successfully investigated by prospective Indonesian language teachers from the Bengkalis people?

LITERATURE REVIEW

Previous Related Study

Saputra et al (2023) studied the ability of Class The aim of this research is to describe the forms of language styles in Central Kalimantan folklore by class X students of SMAN I Damang Batu. Apart from that, the study also aims to find out what the implications are for literature learning in high school. The research technique used is qualitative descriptive research with content analysis techniques. Research result show There are language styles in Central Kalimantan folklore by class.

Afriza and Zulfadhli (2023) have done a study Ranking of the Folklore 'The Broken Mountain of Daik: A Collection of Folklore from the Riau Islands' according to the Perceptions of High School Students. Five of the 19 stories analyzed were 1) The occurrence of Mount Daik; 2) Mangroves and Perepat; 3) Apek Weng Thai; 4) Mr. Dayu; 5) Mabot's mind. This research aims to describe the ranking of 5 folktales in folktale collection books according to the perceptions of high school students. They conducted this research in class XI of SMA Negeri 12 Pekanbaru at the beginning of the odd semester of the 2022/2023 academic year. There were 22 students studied who filled out and submitted questionnaires. Of the 22 populations, only 21 were taken sample randomly using a manual questionnaire that meets the content validity requirements. The data of level 5 folktales were analyzed using descriptive statistical procedures with the principle of mode and percentage. The first findings of the research that the folk tale 'Batin Mabot' ranks 1st, the folk tale 'Pak Dayu' ranks 2nd, the folk tale 'Apek Weng Thai' ranks 3rd, the folk tale 'Terjadinya Gunung Daik' ranks 4th and the folk tale 'Bau and Perepat' ranks 5th among the 5 folk tales.

Nova and Putra (2022) conducted a study *Ethnomathematical Exploration of Folklore* diverse cultural bases as media in learning. The aim of the study was to conduct a literature review related to Ethnomathematics Exploration of folklore. They used SLR (Systematic Literature Review) with a collection technique in the

form of documenting all articles that have research similar to this research report through 7 accredited national journal articles collected from Google Scholar. Based on several articles reviewed, it was concluded that specifically, there was only 1 article that used folklore to explore elements of mathematics. The author concludes that there is still very little integration of folklore in mathematics learning, so further research is needed to add novelty to ethnomathematics in folklore.

(Ahmadi, Ardianti and Pratiwi, 2021) conducted a study *The Value of Character Education in Sendang Wido folklore from Kudus Regency* with the aim of describing the values of character education contained in the folklore of Sendang Wido from Kudus Regency. Apart from that, another objective sought is to find out the form of application of character education values in the Sendang Widodari folklore for the education of elementary school children. This type of research is qualitative descriptive research. Qualitative descriptive research is research that describes or describes phenomena or situations that are observed objectively. The subject of this research is the folklore of Sendang Widodari. This research uses data collection techniques, namely observation, documentation interviews and recording. The data analysis used is qualitative descriptive data analysis. Based on the research and presentation of the data analysis above, it can be concluded that there are character values contained in the folklore of Sendang Wido from Kudus Regency for elementary school children. The character values contained in the story are (1) the character of nationalism with sub-values: maintaining the cultural riches of one's own nation, maintaining one's own national culture, appreciating one's own national culture; (2) the character value of mutual cooperation with sub-values: cooperation, mutual synergy in an event; (3) religious character with sub-values: faith and devotion to God Almighty, discipline in worship, cooperation between followers of religions and beliefs, caring for and maintaining and making good use of the environment, not breaking promises; (4) the character value of caring for the environment with sub-values: keeping the environment clean, using the environment wisely, caring for the Sendang Widodari place.

Folklore

Folktales are usually spoken or transmitted orally (Simanjuntak, 2021), with the people's language (regional language) so that its distribution is only limited to certain areas (Maulidianto, Rokhmansyah and D., 2021). Folklore is a story from the past which is characteristic of every nation (Sutopo and Mustofa, 2015) because it is a culture that is shared among community groups (Daulay, 2014), so that the language, storyline, traditions and culture that are told are close to those of their owners. or even a reflection of it (Uswatun Khasanah, Fathurohman and Setiawan, 2022). Folklore is full of interesting life lessons that can be learned from and taught to the community. Various social, moral, cultural and customary values are contained in every folklore (Choirudin and Ratnawati, 2018) because it is very important to know and discuss in the world of education and for students in all regions. Based on previous studies, it is certain that each region has its own folklore, whether it has been documented or not.

A previous study on Teaching Malay was done by (Pernando, Andayani, & Suyitno, 2022) with the title *The Value of Islamic Theology in Tunjung Ajar Melayu by Tenas Effendy* which aims to determine the theological values contained in the book *Tunjung Ajar Melayu* by Tenas Effendy using a qualitative descriptive method using a literary sociology approach. The results of the study show that there are contemporary theological values from the past, namely the values of social theology, liberation theology, and neo-traditionalism. (Rodi, 2022) has done a study on the character of the Malays with the title *Research on The Malay Psyche as A Symbol of Civilization of A Society: A Study Based on The Focus Word "Education" Using The Semantic Field Theory* dengan the results of studies related to "reason" and "heart of mind" or the noble qualities and attitudes that Malays must have. What the four previous studies have in common with this study is the data collection technique using BSC. The similarity of the studies lies in the source of the study data (the work of Tenas Effendy), but the differences in the studies lie in the research objectives of the study approach, namely stylistics, semiotics and hermeneutics. There was no similarity in the focus of the problem in the previous study of Tenas Effendy's work with this study.

METHOD

Design and Samples

The data in this study is in the form of data excerpts taken from five Bengkalis folk tales, namely *Disobedience; Awang Merah Merah Destroys Pirates; Commander of Bujang Kelana; Tragedy in the Land of Heirlooms; and a Brief History of Datuk Setia Indra Merbau*. A hermeneutic approach is used to analyze and interpret religiosity data originating from Bengkalis folklore. Hermeneutic approaches from (Supriyanto, 2021) and semiotics (Riffaterre, 1978) are used to interpret and interpret Malay cultural signs or symbols embedded in the study data. Data collection techniques were carried out using techniques, namely reading, note-taking and interpretation.

Instrument and Procedure

The teachings in Bengkalis folklore are analyzed based on Riffaterre's theory, through heuristic and hermeneutic reading. Heuristic reading is carried out by reading Bengkalis folk tales based on language conventions or language systems in accordance with the position of language as a first-level semiotic system. Heuristic reading does not provide a complete meaning of religiosity. Therefore, this Bengkalis folk tale must be re-read (retroactively) by providing an interpretation known as Riffaterre hermeneutic reading. Hermeneutic reading is the process of rereading data from beginning to end to provide meaning based on literary conventions. This reading reaches the stage where ideas are conveyed indirectly, with allusions (metaphors), ambiguity, contradictions, and organizing dimensions of religiosity. It is through this re-reading that religiosity related to belief in books can be reconstructed in its entirety. Reading is not only based on religiosity data in

the quran which is visible directly through the use of words in each sentence, but also on data on faith in the book which is expressed indirectly through language style or figures of speech. The reading has been carried out carefully, thoroughly and critically to find the religiosity content according to Fetzer's dimensions of religiosity. The next step is known as data description. The steps taken in the note-taking technique are to create a description of the data. Data description is carried out sequentially from the first book to the fourth book. Data descriptions are verbal and formulated in tabular form, either as conclusions or formulations. There is other work that is carried out during the reading and description process, namely coding the data. The reading process is accompanied by coding.

Data Analysis

The data analysis steps required are eight steps, namely: (1) comparing data accurately and consistently to find and group similar data according to the focus of the problem being studied; (2) Categorize data carefully. When this categorization process takes place, data analysis also occurs indirectly. Of course, the data is studied to gain an understanding of the study problem. The analysis carried out is inductive, namely creating rules or patterns that are built from the study problem. (3) Assignment of teaching and learning in Folklore by five groups. (4) Correcting the results of student analysis. (5) Presentation of data in the form of verbal descriptions, tabulations, and a combination of verbal descriptions and tabulations. Data presentation is carried out by the process of assembling or organizing the information found that allows conclusions to be drawn. (6) Making inferences through interpretation, meaning and inference. Interpretations were carried out on linguistic aspects of Malay ethnic religiosity. Furthermore, (7) drawing conclusions is carried out simultaneously with organizing the information obtained in data analysis. Finally, (8) intellectual interpretation of the conclusions obtained needs to be carried out in the public interest.

RESULT AND DISUSSION

This part discusses about the result of the research. In presenting the result of the research, the author must think about the contribution of each findings. So, the author not only state the findings but also explain about the effect or the contribution of each findings. So, the reader are interested to cite or use the paper as the references of their writing.

Prospective Teachers' Ability to Find Teaching Points in Bengkalis Folklore

Prospective teachers assigned to investigate Malay teaching in Bengkalis folk tales have been given knowledge about pointing. The teaching points have been studied in various journals and reference books. The main reference book they refer to is the book *Tunjuk Ajar Melayu: Points of Riau Malay Culture* (Effendy, 2015). The number of prospective teachers who took this test was 35 people and were divided into five groups. Each group discusses 1 folk tale with a different title. The abilities

of prospective teachers can be seen from the number of teaching points they find in the Bengkalis folklore they have investigated. The number of teaching demonstrations in Bengkalis folklore that have been investigated by prospective teachers is presented in the following table.

Table 1. Details of the Number of Teaching Points in Bengkalis Folklore

Group	Title Folklore	Amount	Percentage
1	Disobedience	2	11.11%
2	Wandering single	4	22.22%
3	A Brief History of Datuk Setia Indra Merbau	4	22.22%
4	Awang Merah Muda Destroys Pirates	3	16.67%
5	Tragedy in Tanah Pereban	5	27.78%
Total	Total	18	100.00%

Based on the detailed figures in Table 1, 18 teaching points were found in five Bengkalis folk tales. Group 1 was only able to find 2 teaching points in the story of Dedap Durhaka, namely 11.11%. Group 2 found 4 teaching points in the Bujang Kelana story, namely 22.22%. Next, the group found 4 teaching points in the story *A Brief History of Datuk Setia Indra Merbau* namely 22.22%. Group 4 found 3 teaching points in the story *Awang Merah Muda Destroys Pirates* namely 16.67%. Group 5 succeeded in finding 5 teaching points in the story *Tragedy in Tanah Pereban* namely 27.78%. Based on the detailed description of the number of teachings in Table 1, it can be ascertained that group five is the group that found the most teachings in Bengkalis folklore.

Investigation of Teach-Teaching Variants in Bengkalis Folklore

The teachings in Bengkalis folklore that have been investigated have several variants. This variant is referenced from the Malay teaching points by Tenas Effendy. These various variants can be seen in the following table.

Table 2. Teaching Variants in Bengkalis Folklore

No	Title	Quotation	Teach				
			TO	City	TJ	M	B
1.	<i>Disobedience</i>	Before he was rich, Dedap was a good child who liked to help his parents, obedient and obedient Dedap went to Tanjung Padang alone through the sea using his boat	√				√
2.	<i>Singles in Kelana</i>	Bujang Kelana obeys the orders of his leader Bujang Kelana was responsible for defending his territory from colonialism		√		√	

		Penghulu consulted with the youth to fight against the colonists		√
		young people dared to fight the invaders		√
3.	<i>A Brief History of Datuk Setia Indra Merbau</i>	Commander Ali comforted his mother who was sad	√	
		Commander Ali obeys his leader.	√	
		The figures of the small kingdom of Merbau agreed to send Commander Abbas et al. fight pirates in Bengkalis		√
		Commander Ali is responsible for his actions		√
4.	<i>Awang Merah Muda Destroys Pirates</i>	Awang Merah Muda obeys his parents.	√	
		The village elders consulted with the residents and gave gifts to Awang for successfully defeating the pirates		√
		Awang Merah Muda is brave, fighting pirates.		√
5.	<i>Tragedy in Tanah Pereban</i>	Koyan earns a living for his family.	√	
		Koyan obeyed the sultan's orders	√	
		Koyan bravely fought against the Dutch men		√
		Koyan and the residents developed a strategy against the Dutch police		√
		Koyan and the people of Pereban bravely resist the Dutch policy		√

Information:

TO: Obedience to Parents

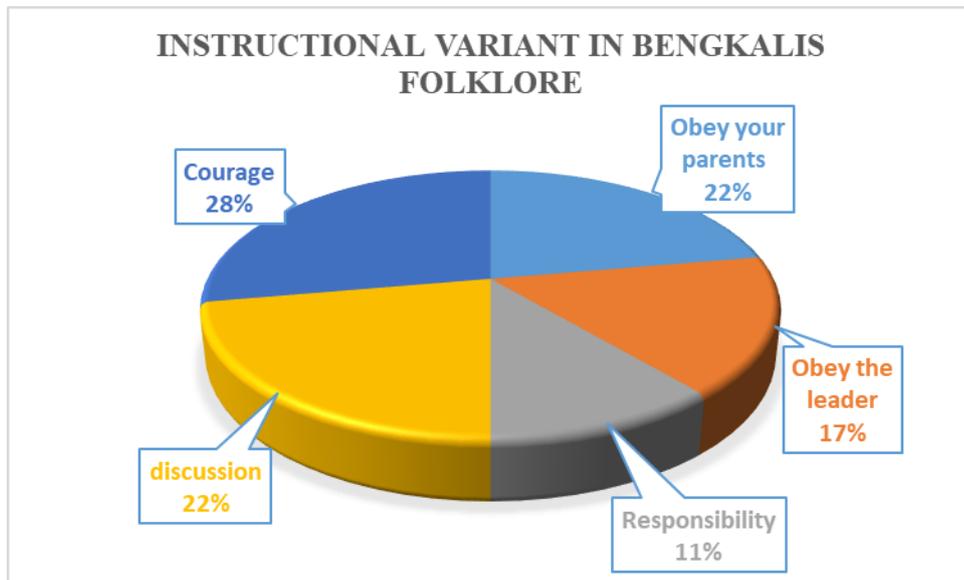
TP: Obey the Leader

TJ: Responsibility

M: Deliberation

B: Dare

Based on details of the variants of instruction in Bengkalis folk tales, 5 variants of instruction were found. The five variants of teachings that were found by prospective teachers were teachings related to obeying parents, teachings related to obeying leaders, teachings related to responsibility, teachings related to deliberation and consensus, and teachings related to courage. The detailed percentage of teaching and learning variants in Bengkalis folklore can be seen in the following picture.



Based on Figure 1, it contains the percentage of variants of teaching and learning in Bengkalis folklore. The five variants of teaching that were found were related to obedience to parents, obedience to leaders, responsibility, deliberation and courage. The variant of teaching obedience to parents was found to be 22%. The variant of teaching obedience to the leader was found to be 17%. Demonstrations of responsibility variance were found at 11%. The teaching and learning variant of deliberation was found in 22%. The bold variant was found in 28%. As evidence, the analysis of each group is presented in the following explanation.

Teaching Malay about Obedience to Elders in Bengkalis Folklore

Data related to obedience to parents was found by prospective teachers in the story *Disobedience* and *A Brief History of Datuk Setia Indra Merbau*. Group 1 found teachings related to obedience to parents in the story of Dedap Durhaka, while group 3 found the same thing in the story *A Brief History of Datuk Setia Indra Merbau*. Point out related lessons in the story *Disobedience*, described as follows.

[01] "Furthermore, Panggang became a cheerful and diligent child helping his parents work. Panggang/Dedap comes out with his true self. He is a good child and likes to help his parents, obeys and obeys, never objects to what his parents order, always respects others, makes friends and doesn't like to be noisy (Anon, 2007b).

Data 01 contains the explanation of a good child towards his parents. He always helped his parents earn a living. The attitude of Dedap is included in the variant of teaching obedience to parents. Because it should be a child to lighten the burden of both parents, let alone Dedap a boy who has a stronger physique. Obeying, obeying and carrying out the orders of parents is a behavior worthy of example, because of the many sacrifices parents have made for their children, such as giving birth and raising them from infancy to adulthood. Teaching this variant of obedience to

parents is in line with the word of God in the Quran Surat Al-Ahqaf verse 15 which means "And we command man to do good to his parents. His mother conceived him with difficulty, and gave birth to him with difficulty (as well). When she was pregnant until weaning her for thirty months, until when she (the child) had grown up and reached forty years of age, she prayed: "O my Lord, guide me so that I can be grateful for Your favors that You have bestowed on me and on both my parents, and so that I can do good that pleases You. And give goodness that will flow to my grandchildren. Truly, I repent to You and truly I am among the Muslims".

Teaching Malays Related to Obedience to Leaders in Bengkalis Folklore

Data Teach obedience to the leader found by group 2 in the story *Commander Bujang Kelana*. Group 3 also found something similar in the story *A Brief History of Datuk Setia Indra Merbau*. Group 5 found that teaching was related to obedience to the leader in the story *Tragedy in Tanah Pereban*. As evidence of the existence of Malay teachings in Bengkalis folklore, an example of analysis from group 2 is described regarding the teachings in the story. *Commander Bujang Kelana*. Data concerning obedience to the leader in the story *Commander Bujang Kelana* which is described and analyzed as follows.

[02] "I entrust the defense of this kingdom to the commander of Kelana, it is an obligation for the commander to carry out this order," the Sultan said. "Your majesty's orders will always be held in high esteem, my life is at stake, victory is our goal, I am ready to leave" (Anon, 2007)

Based on the collection of Data 02 a commander who obeys the leader to carry out orders from the sultan to defend his kingdom. This is found in the sentence *his majesty's command will always be a respectful servant*. The sentence explains that Panglima Kelana obeys the order of the sultan who is a king in his country. Malays are encouraged to obey the leader as long as what is ordered is not in the form of disobedience to the Khalik. This refers to the word of God in the Quran Surat An-Nisa Verse 59 which means "O you who believe, obey God and obey the Messenger (Muhammad) and the ulil amri (power holders) among you. Then, if you disagree about something, then return it to Allah and the Messenger, if you believe in Allah (the Qur'an) and the Messenger (the Sunnah), if you believe in Allah and the Last Day. That is more important (for you) and the consequences are better."

Appoint Malay Teaching Regarding Responsibility in Bengkalis Folklore

Data relating to a sense of responsibility was found by group 2 in the story *Commander Bujang Kelana*. Apart from that, the Malay teaching point regarding responsibility was found by group 3 in the story *A Brief History of Datuk Setia Indra Merbau*. To prove the existence of teachings related to responsibility, analysis from group 3 is explained. Malay teachings in the story *A Brief History of Datuk Setia Indra Merbau* can be seen in the following quote.

[03] "In the fight between Ali and Abbas, sneaking Ali's dagger that he had just forged right in the chest of Commander Abbas's left side collapsed for a

moment, Ali immediately ran to pray in front of OK Saman (Datuk Setia Indra) surrendered and was willing to be punished if his actions were revealed guilty Ali bowed down in humble and sincere prayer” (Anon, 2007)

Data 03 shows a sense of responsibility is *Ali immediately ran to pray in front of OK Saman (Datuk Setia Indra) surrendered and was willing to be punished if his actions were found guilty, Ali bowed down and bowed in surrender and sincerity.* The actions that Ali carried out after killing Commander Abbas were said to be responsible, because Ali handed himself over to Datuk Setia Indra to receive punishment for the actions he had committed. It is a Malay custom to be responsible for all one's actions. This recommendation is in line with the word of Allah in the Al-Quran, Surah Al-Muddassir verse 38, which means "Everyone is responsible for what they have done." Having a sense of responsibility according to the opinion (Zuriah, 2008) is the attitude and behavior of a person to carry out his duties and obligations, which he should do towards himself, society, the environment (natural, social), the country, and God Almighty".

Pointing out Malay teachings regarding deliberation in Bengkalis folklore

Group 2 also found something similar *in the story of Panglima Bujang Kelana.* Group 3 also found Malay teachings related to deliberation in the story *A Brief History of Datuk Setia Indra Merbau.* The same thing was also found by group 4 in the story *Awang Merah Muda Destroys Pirates.* Data relating to deliberation was found by group 5 in the story *Tragedy in Tanah Pereban.* Evidence of the existence of Malay teachings in Bengkalis folklore can be seen from the analysis of group 4 in the story *Awang Merah Muda Destroys Pirates.* The teachings of deliberation and consensus can be seen in the following quote.

[04] “A few moments later, the village elders reached an agreement with the village residents. "They wanted to give a reward to Awang because he had contributed to eradicating the gang of pirates who had been disturbing security all this time."(Anon, 2007)

Data 04 contains an explanation that the village elders had held a deliberation with the village residents with an agreement to give a gift to Awang who had succeeded in eliminating the pirates. This shows that every matter is better done through deliberation so that the results truly reflect the aspirations, thoughts and agreements of all members of the deliberation. The teachings of deliberation and consensus contained in the quote explain that in order to decide on a collective agreement, deliberation needs to be held. Ethnic Malays are encouraged to always carry out deliberation and consensus in every decision. Every time you decide on a matter, it should be done by holding a joint discussion so that the matter can be resolved well. This refers to the word of Allah SWT in the Koran, Surah Ash-Shura verse 38, which means "And (for) those who accept (obey) God's call and perform prayer, while their affairs (are decided) with consultation between them and they spent part of the sustenance that We gave them"

Teaching Malay Related to Bravery in Bengkalis folklore

Data regarding Malay teachings regarding brave attitudes was found by group 1 in the story *Dedap Durhaka*. Group 2 found something similar in the story *Commander Bujang Kelana*. In the story *Awang Merah Muda Destroys Pirates* There were also demonstrations of courage related to group 4. Malay teachings related to bravery are also written in the story *Tragedy in Tanah Pereban* according to group five analysis. To prove the existence of Malay teachings regarding courage in the Bengkalis folklore, it is necessary to present an analysis from group 5. In the story *Tragedy in Tanah Preban* There are also Malay teachings related to courage, this can be seen in the following quote.

[05] "It turned out that Koyan and his friends were not that far away. Tong bin Salam immediately cut the road and stopped Koyan and his friends. Seeing who was standing in front of them, Koyan then advanced and confronted the notoriously cruel and inhumane Dutch *tengteng*" (Anon, 2007).

Data 05 is evidence of Malay teachings related to courage in Bengkalis folklore. Koyan's attitude shows that he has the courage to fight the Dutch men. Tong bin Salam was known to be cruel and inhumane, but Koyan continued to advance and did not run away, he faced him head-on. Malays running away from enemies is taboo for them. As Effendy (Effendy, 2015) stated "What is the sign of a Malay being brave, the enemy is coming and he is waiting". This expression can be concluded that someone who has the courage to defend what is right and defend justice and truth, then when an enemy approaches, he will not run away but will fight him. Ethnic Malays should instill courage within themselves to face enemies who have disturbed the peace. This attitude of courage is what keeps this nation away from foreigners who want to control this country.

CONCLUSION

After conducting research and analyzing the Malay teachings contained in Bengkalis folklore, it can be concluded that all Bengkalis folktales have Malay teachings as the basis or foundation of the Malay character who is obedient to parents and leaders, responsible, deliberative and brave. Group 1 in folklore *Disobedience* found 2 Malay teaching principles, namely obedience to mother and father and courage. Group 2 in folklore *Panglima Kelana found out* Malay teaching principles, namely obedience to leaders, a sense of responsibility, deliberation and consensus, and courage. Group 3 in folklore *Brief history of Datuk Setia Indra Merbau* found the Malay teaching principles, namely obedience to mother and father, obedience to leaders, a sense of responsibility, deliberation and consensus. Group 4 in folklore *Awang Merah Muda Destroys Pirates* found Malay teaching principles related to obedience to parents, deliberation and consensus, and courage. Group 5 in folklore *Tragedy in Tanah Preban* find Malay teaching principles, namely obedience to parents, obedience to leaders, deliberation and consensus, and courage. It is certain that all prospective teachers are able to analyze Malay teaching

and learning in Bengkalis folklore. With this ability, they are guaranteed to be able to take and teach the wisdom contained in folklore to be conveyed to the students they teach.

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