



Learning Outcomes of Appreciation of Malay Folklore Using a Constructivist Approach through Manual Modules

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ABSTRACT

Malay folklore has been widely published, allowing it to reach almost all Malay cultural areas that span national borders. One of the Malay folktales is entitled 'Datuk Kaya Montel', which is included in the collection of Riau Islands folklore, 'Patahnya Gunung Daik.' This study aims to describe: 1) the learning outcomes of the appreciation of the Malay folklore 'Datuk Kaya Montel' using a constructivist approach in the manual module; 2) the similarity of the learning outcomes of the appreciation of the Malay folklore 'Datuk Kaya Montel' using the constructivist approach in the manual module per sample group. This descriptive-quantitative study was conducted in 2024 at Sekolah Menengah Kebangsaan Shanbandaraya, Klang, Selangor, Malaysia dan Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor, Malaysia. The population of this study consisted of grade 5 students who learned to appreciate the Malay folklore 'Datuk Kaya Montel' using the constructivist approach. They numbered 62 students, divided into 32 from Selangor and 30 from Johor. A sample of 54 students was selected using a statistical formula, comprising 28 students from Selangor and 26 students from Johor. Learning outcome data were collected using a multiple-choice test with four options. Learning outcome data were analyzed using parametric inferential statistical procedures, namely a one-sample t-test using an expected mean of 21,18 and an independent sample t-test. The results of the study: 1) the learning outcomes of the appreciation of the Malay folklore 'Datuk Kaya Montel' using a constructivist approach in the manual module were in the very high category; 2) there was no difference in the learning outcomes of the appreciation of the Malay folklore 'Datuk Kaya Montel' using a constructivist approach in the manual module per sample group.

Keywords: learning outcome, appreciation, Malay folklore, constructivist approach, manual module

Hasil Belajar Apresiasi Cerita Rakyat Melayu Menggunakan Pendekatan Konstruktivisme melalui Modul Manual

ABSTRAK

Cerita rakyat Melayu sudah banyak dipublikasi sehingga menjangkau hampir seluruh wilayah budaya Melayu yang menembus batas wilayah negara. Satu di antara cerita rakyat Melayu berjudul 'Datuk Kaya Montel' yang terdapat dalam kumpulan cerita rakyat Kepulauan Riau yang berjudul 'Patahnya Gunung Daik'. Penelitian ini bertujuan untuk mendeskripsikan: 1) hasil belajar apresiasi cerita rakyat Melayu 'Datuk Kaya Montel' menggunakan pendekatan konstruktivisme dalam modul manual; 2) sama-tidaknya hasil belajar apresiasi cerita rakyat Melayu 'Datuk Kaya Montel' menggunakan pendekatan konstruktivisme dalam modul manual per kelompok sampel. Penelitian deskriptif-kuantitatif ini dilaksanakan pada tahun 2024 di Sekolah Menengah Kebangsaan Shanbandaraya, Klang, Selangor, Malaysia dan Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor, Malaysia. Populasi penelitian ini adalah para siswa tingkatan 5 yang mengikuti pembelajaran apresiasi cerita rakyat Melayu 'Datuk Kaya Montel' menggunakan pendekatan konstruktivisme. Mereka berjumlah 62 siswa yang terbagi dari 32 siswa Selangor dan 30 siswa Johor. Sampel sebanyak 54 siswa yang ditetapkan menggunakan formula statistik yang terbagi dari 28 siswa Selangor dan 26 siswa Johor. Data hasil belajar dikumpulkan menggunakan tes berbentuk pilihan ganda empat opsi. Data hasil belajar dianalisis menggunakan prosedur statistik inferensial parametrik yakni uji t satu sampel menggunakan mean ekspektasi sebesar 21,18 dan uji t sampel independen. Hasil penelitian: 1) hasil belajar apresiasi cerita rakyat Melayu 'Datuk Kaya Montel' menggunakan pendekatan konstruktivisme dalam modul manual berkategori sangat tinggi; 2) tidak terdapat perbedaan hasil belajar apresiasi cerita rakyat Melayu 'Datuk Kaya Montel' menggunakan pendekatan konstruktivisme dalam modul manual per kelompok sampel.

Kata kunci: hasil belajar, apresiasi, cerita rakyat Melayu, pendekatan konstruktivisme, modul manual

Submitted
31/5/2025

Accepted
21/6/2025

Published
22/6/2025

Citation	Nasir, S. N. A., & Sarimin, T. (2025). Learning Outcomes of Appreciation of Malay Folklore Using a Constructivist Approach through Manual Modules. <i>Jurnal Pembelajaran Bahasa dan Sastra</i> , Volume 4, Nomor 3, Mei 2025, 439-448. DOI: https://doi.org/10.55909/jpbs.v4i3.741
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Publisher
Raja Zulkarnain Education Foundation

INTRODUCTION

Learning to appreciate folklore is carried out in line with the standard content of the reading aspect of the Standard Middle School Curriculum for Malay language subjects. The content standard is reading and appreciating literary and non-literary works.

The folklore used as the object of research is from the Malay cultural area, specifically Lingga Regency, Riau Islands Province, the former Johor-Riau-Lingga Sultanate, which later split into the Riau-Lingga Sultanate. The folklore is entitled 'Datuk Kaya Montel,' which is contained in a printed book titled 'Patahnya Gunung Daik: A Collection of Folktales from the Riau Islands.' This Malay folklore is a historical version of the Rajkyat story.

At Sekolah Menengah Kebangsaan, literary texts are taught in Malay language subjects at levels 4 and 5. This article presents a study of learning outcomes for the appreciation of Malay folklore using Needham's five-phase constructivist approach through manual modules. The constructivist approach is a teaching method that is currently in high demand among teachers in various subjects. This inductive approach gives students the freedom to express themselves beyond the learning objectives through teacher facilitation.

Based on the description above, it is necessary to conduct research. This research is titled 'Learning Outcomes of Appreciation of Malay Folklore Using a Constructivist Approach through a Manual Module.'

Referring to the description above, this research contains two problems. The problems are formulated as follows:

- 1) How are the learning outcomes of appreciation of the folklore 'Datuk Kaya Montel' using a constructivist approach through a manual module for 5th-grade students of Sekolah Menengah Kebangsaan Shahbandaraya, Klang, Selangor and Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor, Malaysia?

- 2) Are the learning outcomes of appreciating the folklore 'Datuk Kaya Montel' using a constructivist approach through a manual module the same for 5th-grade students of Sekolah Menengah Kebangsaan Shahbandaraya, Klang, Selangor and Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor, Malaysia per sample group?

First, to describe the learning outcomes of appreciation of the folk tale 'Datuk Kaya Montel' using a constructivist approach through a manual module for 5th-grade students of National High Schools in Selangor and Johor, Malaysia. Second, to describe the similarity of the learning outcomes of the appreciation of the folktale 'Datuk Kaya Montel' using a constructivist approach through a manual module for grade 5 students of Sekolah Menengah Kebangsaan Shahbandaraya, Klang, Selangor and Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor, Malaysia per sample group. Those are the two objectives of descriptive-quantitative research on the appreciation of Malay folktales.

This study has several benefits. First, in terms of literature learning, this article is helpful because it adds variety to the literary genres taught to students. Second, in terms of learning strategies, this article is helpful because it helps introduce the constructivist approach to literature learning. Third, in terms of school principals, this article is helpful because it can be used as discussion material among school principals, both on Malay folklore and the constructivist approach.

The learning outcomes of Malay folklore appreciation referred to in this article are the scores obtained by students in a test to identify the intrinsic elements of the Malay folklore entitled 'Datuk Kaya Montel.' The test was conducted in writing with the following indicators: the main character, supporting character-1, supporting character-2, main character, supporting character character-2, supporting character character-3, place-1 where the story takes place, place-2 where



the story takes place, time of story, situation, and condition-1 where the story takes place, situation and condition-2 where the story takes place, central theme, supporting theme-1, supporting theme-2, main message, supporting message-1, and supporting message-2.

Relevant articles can be found in numerous online journals published in Pekanbaru, Riau, Indonesia. The articles in question are:

- 1) Afriza, A., & Zulfadhli, M. (2022). Peringkat Cerita Rakyat 'Patahnya Gunung Daik: Kumpulan Cerita Rakyat Kepulauan Riau' menurut Persepsi Siswa SMA. *Jurnal Pembelajaran Bahasa dan Sastra*, 1(5), 623–638. <https://doi.org/10.55909/jpbs.v1i5.145>
- 2) Erlina, Chuzaimah, & Fransisca, C. A. (2024). Keterbacaan Cerita Rakyat Berbasis Tradisi Laut dalam 'Patahnya Gunung Daik: Kumpulan Cerita Rakyat Kepulauan Riau'. *GAUNG: Jurnal Ragam Budaya Gemilang*, 2(1), 45–54. <https://doi.org/10.55909/gj.v1i3.25>
- 3) Doda, L. B. K. A., & Sabarani. (2024). Keterbacaan Cerita Rakyat Patahnya Gunung Daik Berbasis Tradisi Hutan. *Jurnal Pembelajaran Bahasa dan Sastra*, 3(2), 167–178. <https://doi.org/10.55909/jpbs.v3i2.572>

METHOD

This study uses a descriptive-quantitative method. Descriptive-quantitative methods are commonly used in various fields of research such as education (Darusalam & Hussin, 2021; Konting, 2005; Amin et al., 2023). Through this method, data is described using parametric inferential statistical procedures. This method is widely used by researchers in the field of education, including (Hamzah & Sirat, 2018; Ratnam et al., 2018; Peng & Mohamed, 2013).

This study was conducted in early 2024 in two secondary schools. First, Sekolah Menengah Kebangsaan Shahbadaraya, Klang, Selangor,

Malaysia. Second, Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor, Malaysia.

The population of this study consisted of grade 5 students who participated in learning to appreciate the Malay folklore 'Datuk Kaya Montel' using a constructivist approach through a manual module. There were 62 students, divided into 32 students from Selangor, Malaysia, and 30 students from Johor, Malaysia.

A sample of 54 students was determined using a statistical formula. This number was divided into 28 students from Klang, Selangor, Malaysia, and 26 students from Kota Tinggi, Johor, Malaysia.

Learning outcome data were collected using a four-option multiple-choice test. Kubiszyn & Borich (2000) Yusoff et al. (2018) and stated that valid achievement data used a test instrument. The test was compiled using systematic and objective steps as described below.

First, determine the type of test. This article uses a written test.

Second, determine the form of the test. This linguistic article uses a four-option multiple-choice test.

Third, choose the test indicators. This article uses intrinsic indicators, namely:

- 1) main actor
- 2) supporting actor-1
- 3) supporting actor-2
- 4) main character
- 5) supporting character-1
- 6) supporting character-2
- 7) place-1 setting
- 8) place-2 setting
- 9) time setting
- 10) situation and condition-1
- 11) situation and condition-2
- 12) main theme
- 13) supporting theme-1
- 14) supporting theme-2
- 15) main message
- 16) supporting message-1
- 17) supporting message-2

Fourth, determine the scorer per item. Each item-1 to item-9 is scored 1 (one). Item-10 to item-17 is scored 2 (two).

Fifth, compile test specifications. Test specifications contain test items based on indicators included in the table below.

Table 1
Malay Folklore Appreciation Test Specifications

No.	Indicators	Item	Score
1	main actor	1	1
2	supporting actor-1	2	1
3	supporting actor-2	3	1
4	main character	4	1
5	supporting character-1	5	1
6	supporting character-2	6	1
7	place-1 setting	7	1
8	place-2 setting	8	1
9	time setting	9	1
10	situation and condition-1	10	2
11	situation and condition-2	11	2
12	main theme	12	2
13	supporting theme-1	13	2
14	supporting theme-2	14	2
15	main message	15	2
16	supporting message-1	16	2
17	supporting message-2	17	2
	total	17	25

Fifth, compile multiple-choice test items based on test specifications. Test number 1 is about the main character of the folklore, while test number 17 is about the supporting character 2.

The test sheet for each sample member is obtained by scoring to get a raw score. Each question answered correctly is given a score of 1 (one). If it is wrong, it is scored 0 (zero). Thus, the total score is 17.

The learning outcome data were analyzed using parametric inferential statistical procedures, specifically the one-sample t-test with an expected

mean of 21,18 (corresponding to a standard score of 84.72) and the independent sample t-test. All calculations are performed using SPSS, which is preceded by the calculation of the normality test and the homogeneity test for population variance.

RESULTS

1. Appreciation of Malay Folklore

For assumption testing and hypothesis testing, data on appreciation of Malay folklore for grade 5 students of the Sekolah Menengah Kebangsaan Shahbadaraya, Klang, Selangor and Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor are presented first. The lowest score is 19, the highest score is 23, and the mode is 21, as contained in the table below.

Table 2
Frequency Distribution of Malay Folklore Appreciation Data

X	Frequency	Percent	Cumulative Percent
19	7	13,0	13,0
20	13	24,1	37,0
21	18	33,3	70,4
22	11	20,4	90,7
23	5	9,3	100,0
Total	54	100,0	

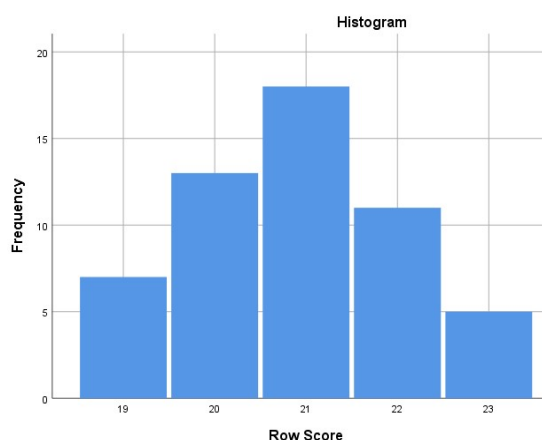


Figure 1
Histogram of Malay Folklore Appreciation Data



The Malay folklore appreciation data for grade 5 students of Sekolah Menengah Kebangsaan Shahbadaraya, Klang, Selangor and Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor are normally distributed. The sig. value on Kolmogorov 0.063 and Shapiro-Wilk 0.069 > 0.05 (Figure 2).

Tests of Normality					
Kolmogorov-Smirnov ^a			Shapiro-Wilk		
Statistic	df	Sig.	Statistic	df	Sig.
0,168	54	0,063	0,918	54	0,069

Figure 2
SPSS Screenshot Normality Test of Malay Folklore Appreciation Data

Malay folklore appreciation data for grade 5 students of Sekolah Menengah Kebangsaan Shahbadaraya, Klang, Selangor and Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor comes from data that has homogeneity of population variance. The sig. value is 0.727 > 0.05 (Figure 3).

Test of Homogeneity of Variances			
Levene Statistic	df1	df2	Sig.
0,123	1	52	0,727

Figure 3
SPSS Screenshot Homogeneity Test of Malay Folklore Appreciation Data

One-Sample Statistics			
N	Mean	Std. Deviation	Std. Error Mean
54	20,89	1,160	0,158

One-Sample Test			
Test Value = 21.18			
t	df	Sig. (2-tailed)	Mean Difference
-1,844	53	0,071	-0,291

Figure 4
SPSS Screenshot One Sample t-Test of Malay Folklore Appreciation Data

The value of one sample t-test using the expected mean of 21.18 or the standard score of 84.72 percent is -1.844 with a sig. of 0.071 (Figure 4). Thus, Ho is accepted, which means the observed mean of 20.89 is the same as the expected mean of 21.18. This mean is included in the very good category.

2. Independent Sample t Test

Independent sample t-test aims to prove the equality of Malay folklore appreciation data for grade 5 students of Sekolah Menengah Kebangsaan Shahbadaraya, Klang and Kota Tinggi, Johor per sample group. The mean of the Klang, Selangor group is 20.93 while the mean of the Kota Tinggi, Johor group is 20.85 (Figure 5).

Group Statistics				
Sample Group	N	Mean	Std. Deviation	Std. Error Mean
Klang	28	20,93	1,215	0,230
Kota Tinggi	26	20,85	1,120	0,220

Figure 5
SPSS Group Statistics Screenshot of Malay Folklore Appreciation Data

Independent Samples Test				
	t	df	Sig. (2-tailed)	Mean Difference
Equal variances assumed	0,259	52	0,797	0,082
Equal variances not assumed	0,259	51,998	0,796	0,082

Figure 6
SPSS Screenshot of Independent Sample t-test of Malay Folklore Appreciation Data

The independent sample t value is 0.259 at sig. 0.797 (Figure 6). Thus, sign 0.797 > 0.05. The synthesis is that there is no difference in the mean appreciation of Malay folklore for grade 5 students of Sekolah Menengah Kebangsaan Shahbadaraya, Klang, Selangor and Sekolah Menengah

Kebangsaan Laksamana, Kota Tinggi, Johor per sample group.

DISCUSSION

The learning outcomes in the very high category are believed to be caused by learning factors that use a constructivist approach through manual modules. In line with Needham's five-phase model, the learning procedure in the core activities is discussed below.

First, during the orientation phase, students are encouraged to freely express themselves in writing through the manual module. Some students are allowed to verbally convey each point of expression, as well as express it in writing. This activity is monopolized by students with extroverted characters (Sutanti, 2015; Wibison & Annisah, 2023; Damayanti & Hamidah, 2023).

Second, in the idea detonation phase, students are facilitated to answer questions in writing about the intrinsic elements of Malay folklore in the manual module. This activity is identical to the practice activity, specifically practicing writing answers to questions in the teaching materials. Nahar et al. (2018) and Chaniago et al. (2011) have stated that drills are essential for achieving language skills.

Third, in the idea reconstruction phase, students receive teaching materials that introduce them to the intrinsic elements of Malay folklore. They are asked to copy the information into the blank field of each teaching material. Scientific articles in online journals that utilize the copying task technique in teaching materials are written by (Debataraja, 2023; Jarkasih & Pasanea, 2023; Mondolalo & Mulyadi, 2023).

Fourth, in the idea application phase, students are facilitated to practice social answers regarding the elements of intrigue based on the teaching instructions in the previous phase. Training activities are very urgent in a learning activity. Several scientific articles that emphasize practice in learning are found in the article (Zuraidah &

Sihombing, 2024; Dewi & Damayanti, 2025; Kutty et al., 2012).

It is also believed that the success of learning is due to the use of manual modules which function as learning media. Even though it is in manual form, this module contains all the learning material. The success of learning due to using teaching materials that function as media is also carried out by many researchers, among others (Tafanao, 2018; Umar, 2014; Syazwani & Baharudin, 2022).

To increase readers' appreciation of folklore, the complete text of the folklore 'Datuk Kaya Montel' is presented below. This story is part of the collection of folk tales about the Patahnya Gunung Daik.

Datuk Kaya Montel

Is Datuk Kaya Montel. He is a descendant of Megat Kuning, who is related to the megats who inhabit Melaka. Before settling in Mepar, an island used as a fortress by the Sultan of Riau-Lingga-Johor, Datuk Kaya Montel lived in Kopet (current Kampung Melukap), a hamlet downstream from the Daik River before arriving at Kampung Cina.

Datuk Kaya Montel served as a sea guard, like the Navy in the Republic of Indonesia. Maritime security duties are always carried out well and perfectly.

Datuk Kaya Montel's success in protecting the waters has always been a source of pride for the sultan and the people of the Kemaharajaan of Riau-Lingga. He always succeeded in catching pirates who tried to enter the waters of Riau, Lingga, and Johor. This success also encouraged the Company/Dutch to hate the Malay figure who guarded the sea. This could more or less disturb the peace and fame of the Netherlands in controlling our archipelago. The Dutch were looking for an excuse (read: pretext) to arrest the person who was said to be the provocateur.

One day, a Dutch ship entered the waters of Mepar Island. The ship was an iron-hulled cargo vessel with a load capacity of 15 tons. The Dutch came to 'capture' Datuk Kaya Montel. The Dutch



devised a strategy so that the Riau-Lingga-Johor waters guard would approach the Dutch ship that was anchored (read: anchored) south of Mepar Island. Datuk Kaya Montel was well aware of the Dutch strategy. Finally, with the sultan's approval, he rowed the jongkong toward the Dutch base of operations. When he reached the side of the ship, Datuk Kaya Montel immediately moored his jongkong on the iron ship. Datuk Kaya Montel prepared to board the ship. When his right foot touched the left side of the iron ship while his left foot was still resting on his jongkong, the iron ship slowly tilted to the left. The people on the ship became afraid because the ship was about to sink. Therefore, they expected Datuk Kaya Montel to immediately pull his right foot and be entirely in jongkong.

Datuk Kaya Montel fulfilled this hope. Instantly, the iron ship returned to its original position. Datuk Kaya Montel finally pedaled his way back to Mepar Island from jongkong.

Not even two months had passed before the incident between Datuk Kaya Montel and the Dutch people on the iron ship; another Dutch boat arrived. The goal remains the same as it was at the first arrival: to capture the strong man. The boat that arrived was three times larger than the first ship. The Dutch thought that their vessel yesterday was too small for Datuk Kaya Montel. Before they had time to devise a new strategy to catch the holy man, their ship ran aground on the rocks before they could dock. Not long afterward, a Dutchman arrived with his lifeboat, met Datuk Kaya Montel, and informed him that their ship had run aground to get help.

Datuk Kaya Montel hurried to the palace to convey the Dutch request for assistance from the kingdom. From Mepar Island to Tanjung Buton, he did not use his crouch. Quickly and firmly, his feet stepped on the surface of the seawater. It was as if he was walking on coral. People who witnessed the incident understood very well that Datuk Kaya Montel was in a desperate situation because the ability to walk on seawater was only used in very pressing circumstances.

The Sultan ordered that Datuk Kaya Montel and his people at sea would help the Dutch overcome the ship's foundering. Pedaled Datuk Kaya Montel with his small squat towards the Dutch ship, which had run aground. Arriving at the side of the boat, the Dutch inquired about people who could assist them. 'I am the one,' said Datuk Kaya Montel. Of course, the Dutch people sneered because a ship of that size was only sent by one person who would help it from running aground on the rocks. Hearing the Dutch jeering, Datuk Kaya Montel paid no attention to it. He was just busy doing the work that the sultan had ordered him to do. What did Datuk Kaya Montel do to free the Dutch ship from being grounded on the rocks?

First, Datuk Kaya Montel removed his skin (a waistband that also functions as a towel). Second, he tied one end of the skin to the stern of the ship and the other end tied behind the bow. Another version says the strong man hooked his fishing rod to one of the iron poles at the back of the ship. The base of the tags, or the string that rolled up on the kelontang, was tied to the big toe of his right foot. Third, he paddled the jongkong as hard as he could. Gradually the iron ship moved and finally the ship came out of the ground on the reef.

The Dutch ship immediately set sail for the open sea. Sailing with all the annoyance towards the sea guard. They were going to conquer Datuk Kaya Montel. In reality, it was the strong man who 'conquered' them.

Sultan Lingga was also proud to hear Datuk Kaya Montel's ability to face difficult situations with the company. The Sultan was also proud of the strength of his people. Since then, the news has circulated throughout the Sultan's territory, giving rise to a pantun that describes the close relationship between the people and the Sultan.

Anak ulat di buku kayu
Anak Belanda bermain teropong
Besar daulat Raja Melayu
Kapal ditunda dengan jongkong



CONCLUSION

These are two conclusions from research on learning outcomes. First, the results of learning to appreciate Malay folklore using a constructivist approach through manual modules in Class 5 of Sekolah Menengah Kebangsaan Shahbandaraya, Klang, Selangor dan Sekolah Menengah Kebangsaan Laksamana, Kota Tinggi, Johor are categorized as very good. Second, there were no differences in learning outcomes for the appreciation of Malay folklore using a constructivist approach through manual modules in Class 5 of Kebangsaan Shahbandaraya Middle School, Klang, Selangor, and Kebangsaan Laksamana Middle School, Kota Tinggi, Johor, across the two sample groups.

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