



Ethics in Sambas Malay Regional Literary Texts

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ABSTRACT

This research seeks to explore and understand the ethical values reflected in the texts of Sambas Malay folklore. Thirty-five (35) texts were studied, which are compiled in seven (7) books of Sambas Malay folk tales, namely *Si Gentar Alam*, *Datuk Kulup*, *Anak Hantu*, *Kalantika*, *Si Miskin dan Firman Tuhan*, *Kandung Dagang Palembang*, and *Nek Kuntan*. Through the close reading method, ethical values that guide the lives of the communities owning these texts were found. The dominant values relate to honesty, loyalty, a sense of shame, humility (not being arrogant), prioritizing others (altruism), forgiveness, religious devotion, caring for the poor, obedience to parents, respect for leaders, and respect for others. These ethical values have preserved the life of the community for centuries. In navigating life in an era filled with rapid change, high uncertainty, complex issues, and ambiguity resulting from technological disruption, these values remain highly relevant. Therefore, these ethical values need to continue being internalized in the lives of the Sambas Malay community in particular, and Indonesian society in general.

Keywords: Ethical values, Sambas Malay folk tales.

INTRODUCTION

Nusantara literature is a social fact. It lives in the midst of the people of the archipelago, from the people of Aceh on the tip of the island of Sumatra to the people of Papua on the mainland of Papua. It can be imagined, if the people of the archipelago, which is said to number 700 ethnic groups with 1,340 regional languages, have literary activities, how rich the treasures of literature and how beautiful the cultural mosaic of the archipelago.

Nusantara literature began as oral literature. After recognizing the script and written language, some Nusantara people expressed their literary activities in written form. At first on simple materials available around them such as palm leaves, bamboo skin, or bark; after human culture discovered paper, paper was used, first merang paper and then watermarked paper, and other types of paper. Today, oral texts are also stored in digital form, some of which have been uploaded to social media platforms so that they can be accessed by whoever and wherever they are. Local literature has thus transformed into global literature.

The development of written literature, which is becoming more widespread by the day, does not necessarily eliminate or kill oral literature. This form of literature still coexists with written literature, although its growth and development are not as vibrant as in the past. Many factors have caused this to be the case. Aside from the fact that there are fewer and fewer storytellers, the public-especially children and teenagers-have found new forms of entertainment that occupy their attention and enjoyment. First, with the introduction of electricity to the villages, the use of radio, which originally used batteries, became more widespread using electricity because it was cheaper. Then, the advent of television (first in black and white, then in colour) was like a magic that bewitched people-they were able to sit 24 hours in front of the rectangular electronic object. Today, as a result of the Industrial Revolution 4.0, the internet and gadgets bring digital games. With one gadget in hand, the world is at our fingertips: communicating with anyone, anywhere, and anytime; shopping for anything; and, watching or playing any toy available, all from under the covers on our beds.

Oral literary activities are part of a cultural bundle. That is, the transmission of oral texts is an integral part of the activities of playing (riddles), humming, medical treatment (while accompanied by certain incantations, rhymes, or poems), instilling or internalizing moral values (good and bad, appropriate and inappropriate), cultural values (relating to the heroism of ancestors, respect for the ancestors who have given birth to their community), opening and planting rice in the fields, or protecting the forests as an implementation of protecting, maintaining, and preserving life. It could also be the transmission of oral literary texts related to ceremonies related to the 'long life circle' of humans such as proposing, getting married, getting married, giving birth, circumcision, living in adulthood, living in old age, and finally dying. In other words, literary activities do not stand alone, are not autonomous, but are related to other life activities [1].

The activity of transmitting oral texts can take place anywhere: in private homes or neighbors preparing for a circumcision or wedding feast, in a Dangau in the middle of a field or forest when resting after clearing fields or cutting wood for housing potions, on a boat while fishing for fish or shrimp in the river, or anywhere else. The time is also free: it can be morning, afternoon, or evening, but it is generally done at night. The speaker may be male or female. Except for certain texts that are considered sacred by the community that owns them, the recitation of the text demands certain requirements related to the gender of the speaker, time, place, and the provision of certain offerings [1].

It is clear that in the past the transmission of oral texts was closely related to human efforts to build and develop their culture and civilization. Of course, the cultural values that were told, conveyed, and instilled into the souls of the listeners were noble and great values; values that ultimately made the society that owned them emerge as a highly civilized society. Reflecting on the success of our ancestors in the past, many modern societies continue to develop the cultivation of these noble and great values through folklore. Nowadays, storytelling activities for children are increasingly realized and widespread. The design of storytelling methods is also getting more creative and varied from time to time. Supported by increasingly sophisticated technology, various forms of stories that can be enjoyed by children, even by parents, are delivered in various forms of technological products.

The anthropologically heterogeneous and multicultural Archipelago certainly has a diversity of oral texts. The transmission of oral texts from one generation to another becomes a mechanism for cultural formation and development. Of course, from thousands of texts that live in the midst of hundreds of ethnic groups, there are noble values, moral values, aesthetic values, philosophical values, and other values that have made the nation in this archipelago a great nation; a nation known to the world as a polite nation, a friendly nation, a helpful nation, a nation that likes to share a smile with anyone, a nation that always respects its leaders, a nation that always respects its parents and elders. Therefore, it is very appropriate to learn from the oral texts of the archipelago: what ethical values are contained in them; what ethical values have made this nation able to survive hundreds of years facing the challenges of the times.

Anthropologically, the people of the archipelago consist of various tribes and sub-tribes. Each of them has oral literature in the form of both poetry (pantun) and prose (folklore). Pantun that lives and is maintained by various groups of people is a literary art that is truly native to the archipelago. Three years ago, Indonesia and Malaysia's proposal on pantun was accepted and designated as intangible cultural heritage (WBTB) by Unesco, a United Nations cultural body. There are many types of prose, from folklore to mythologies that tell the story of the upper, middle and lower worlds. The world's greatest mythology, that of the Bugis of Sulawesi, the La Galigo, consists of thousands of stanzas that far surpass the number of stanzas in the Illiad and Oddysey, of which the West is always proud. Among the Kayan Dayaks who inhabit West and Central Kalimantan, there is the Takna Lawe, which is roughly equivalent to the La Galigo.

Oral literary texts are essentially containers that store the knowledge system of the community that owns them. From literary texts, the cultural system of the community can be known as a whole. The most important of these value systems is morality. It is known that humans develop step by step from the simple phase to the complex and sophisticated phase as it is today. When living in a simple phase, humans do not yet have and are guided by legal norms. They tried to control each other, tackle each other, or subdue each other by prioritizing their egos. The human ego is beyond the law (according to Thomas Hobbes), which also means beyond good and evil (according to Nietzsche). In order to live in an orderly, safe, comfortable, respectful, helpful and constructive manner, humans need a value system. Human survival is only possible if they live in an orderly social world, guided by clear, firm and impartial laws [8]. This is where moral and ethical values are needed.

Recently, the term ethics has been gaining attention in Indonesia. The attention arose when in one of the presidential candidate debates held in the context of the 2024 Presidential and Vice-Presidential Elections of the Republic of Indonesia, one presidential candidate repeatedly stated the importance of ethics, but the other presidential candidate was unhappy and made a controversial statement that read "endasmu etik" (endas is a Javanese vocabulary meaning 'head'). The incident certainly triggered and seized the conversation about ethics and morals in public spaces. The question is why some presidential candidates see ethics as important, while others seem not to care about ethics. What exactly is ethics? Is ethics really an important value? How does Indonesian society view ethics? Has this heterogeneous nation of Indonesia recognized and implemented ethics in its daily life since the past? Are ethical values reflected in the oral texts that became the media for storing the knowledge system of past societies?

The Malay community of West Kalimantan is also rich with oral text treasures in the form of folklore. Folklore in this community lives in the *bedande'* and *becerite* traditions. The first tradition has faded because there is no visible regeneration in the speakers; on the other hand, the *becerite* tradition or 'telling stories' or 'storytelling' is still alive and well [2]. For the purpose of this research, seven (7) collections of Sambas Malay folktales were used. The seven are the book *Si Gentar Alam*, which contains the stories of Dayang Dandi, *Si Gentar Alam*, Raja Sinadin, Adik Bungsu Pinang Beribut, *Mimpi Bulan di Pangkuan*, *Merebut Negeri Miantu Alang*; Datuk Kulup's book, which contains stories of Datuk Kulup, *Angkup-angcup*, *Batu Betarub*, *Cik Mail*, *Nakhoda Mangidin*, *Pak Usu Raut*, *Origin of Deer*; Anak Hantu's book, which contains stories of Anak Hantu, *Si Bondang*, *Si Arif* and *Si Bahlul*, *Si Jalal* and *Si Jalil*, *Si Rancah Matahari* and *Si Rancah Bulan*; the book *Kalantika*, which contains stories of *Kalantika*, *Putri Rusa*, *Putri Batu Karang*, *Putri Nyiur Gading*, and *Putri Limau Manis*, *Putri Jelumpang*; the book *Si Miskin and the Word of God*, which contains stories of *Si Miskin and the Word of God*, *Si Miskin* and *Si Bujang*, *Si Miskin* and *Raja Tunggal*, *Si Miskin* and *Si Puru*, *Si Miskin* and *Tungkur Leban*; the book *Kandung Dagang Palembang*, which contains the stories of *Kandung Dagang Palembang*, *Raja Wali*, *Wan Unggal*, *Sultan Ahmad of the Levant*, *Anak Saudagar*; and, the book *Nek Kuntan*, which contains the stories of *R. Kuntan* and *R. Kuntan*.

METHODOLOGY

Folklore is a projection screen that reflects all sides of the life of the people who own it. Whatever is reflected on the projection screen can be understood well through the process of reading the text. The reading needs to be done with the closes reading method which is reading carefully or carefully the sentence structure. Reading is also done back and forth so that idioms or symbols are well understood through the heuristic reading method and hermeneutic reading [3]. Heuristic reading is intended to understand the surface narrative structure, while hermeneutic reading is intended to understand the deep narrative structure [4]. Seymour Chatman's theory of modern prose texts is considered relevant in understanding any literary text. Readings were conducted on 35 story texts collected in seven (7) collections of West Kalimantan Malay folklore books. In addition, the attempt to see and understand the ethical and moral values in the folklore texts uses knowledge and understanding of ethics and morals, both as a science and as a practice of daily life [2].

Ethics comes from the Greek: *etichos*. Ethics is one of the branches of philosophy that discusses moral issues (*mores*), namely good deeds and bad deeds of humans as far as the human mind can understand. In Arabic, ethics or morals means 'morals'. In Islam, there are universal moral values such as honesty, kindness, truth, shame, purity, compassion, frugality, and simplicity [5]. According to the views of Kant and Fichte, the content of human moral duties is derived from two basic thoughts, namely that man is obliged to respect himself as a free being, and that he is always obliged to act by not raping the freedom of others [5]. Therefore, the content of moral law is to act according to your heart. According to Fichte, the heart cannot go astray because the heart always encourages doing good [5].

Ethics is commonly referred to as a normative science because it sets a measure for human actions by using norms about good and bad [5]. This issue of good and bad intersects with the issue of happiness. In that case, the issue of happiness leads humans to three characteristics, namely, first, hedonism (John Stuart Mill), which views happiness as a life filled with pleasure. Second, eudemonism (Aristotle), where human well-being consists of the active realization of

one's natural abilities/potentials, especially reason, which Aristotle calls the only difference between humans and animals. Furthermore, the third is theological virtue (Thomas Aquinas). According to Aquinas, hedonism and eudemonism show the low degree of human morality. In fact, to live true happiness, moral people must embrace theological virtues, namely virtues that include faith, hope, and love [6].

Morality in society has three (3) stages of development. According to Kohlberg, first, pre-conventional morality which gave birth to exhibitionism (showing off something owned, especially property). This is the morality of children, namely morality based on self. Second, conventional or post-conventional morality, is adult morality. This morality is oriented towards conventions, principles, and laws. Third, the highest, morality of conscience, is morality that never violates conscience and beliefs about what is right and right. People who have this morality dare to live in solitude, are not afraid to challenge the current; their vision and mission are clear, which is for the sake of upholding human dignity [7].

Moral decadence that engulfs the life of a community, let alone a nation, should not be tolerated. Moral decadence must be resolved properly in a planned, gradual and sustainable manner. Theoretically, moral problems can be solved by moral habit formation. There are at least three (3) ways that can be done. First, role modelling; second, strengthening reward and punishment mechanisms; and, third, the moral courage of leaders or institutions to take responsibility for the behaviour of their members or subordinates [8].

Thus, in the process of determining a moral position, it is possible that there is a conflict of interest between oneself and the interests of others. In the struggle or battle of interests, two possibilities can emerge, namely egoism and altruism. Egoism argues that individuals are psychologically compelled to pursue their own interests. In contrast, altruism argues that individuals can and at times should advance the interests of others even at the cost of their own well-being [6].

It is interesting to note that a discussion on ethics is essentially also a discussion on aesthetics or beauty. This is because ethics cannot be separated from aesthetics. Good studies on aesthetics show that "something beautiful" is also "something good". This is in line with Plotinus' statement that "the One is not only the Good, but also the Beautiful". "The One" refers to the transcendental, the Supreme Being. He is the Creator. He is the source of everything, including the source of beauty. Thus, in the world of art, "the artist's effort to achieve complete beauty is the same as the effort to achieve complete goodness. Aesthetic practice is, in essence, ethical practice." [9].

As a science, ethics is seen as a science that establishes the measures or rules by which actions are responded to or judged. It is a science that talks about what ought to be done and what ought to happen, and that enables people to determine what is contrary to what ought to happen. Such a science is called normative ethics [10]. Apart from being a science, ethics can be understood as an action. When as a science it can be seen from the statement that "I have studied ethics." On the other hand, as an action, it can be seen from the statement that "that person behaves very ethically. He is an honest person. He is a responsible person." Being ethical is the same as being moral [10].

As an action, it is clear that ethics is related to law, which is a very important set of rules of life. So important, in fact, that it can be said that “no civilized and just common life can develop or survive without law. Law is both the foundation and the glue, which prevents society from disintegrating, i.e. disintegrating into anarchism.” [8].

Socrates, Plato, and Aristotle emphasized the importance of nobility of spirit, living honorably, not harming others, loving truth, respecting justice, being honest, prioritizing the public interest, and respecting the law.” [8]. Socrates said, “obedience to the law is the price that the state and the individual must pay.” [8]. In addition, according to Aristotle, “the state is a moral house where people learn and recognize the virtues (summum bonum)” [8].

However, as a regulatory device, the law cannot be seen merely as a rigid or dead rule. At a higher level, law can be seen as the art of values/principles. Here, “the law does not appear as mere legal rules, but rather as a solutive order for a greater goal, namely bonum commune. Law no longer appears as a mere series of elements of articles, but rather as a concoction of demands for truth, justice, equality, and the common good that must be realized in earnest” [8]

Theoretical knowledge of ethics, morals, and law is considered important in trying to understand the ethical values reflected in the Sambas Malay folklore texts. Close reading, which includes heuristic reading and hermeneutic reading methods, is expected to capture the ethical values stored in the 35 folklore texts used as material for this research.

FINDINGS AND DISCUSSION

Based on the reading of the existing texts, it is understood that there are a number of ethics that become the value system in the Sambas Malay community. The ethical values reflected in the texts have certainly become a reference for the text-owning community in running their lives for centuries. It is read in one of the texts that ethical values are “used as a pillow when sleeping, used as a stick when walking”; in a sense, ethical values are always used both when resting and doing any activities and anywhere. Thus, based on the reading, the following ethical values were obtained.

Honest

Honesty is the quality of being true and free from deception. Being honest means behaving and speaking the truth without covering up or manipulating facts. An honest attitude reflects one's integrity in behavior and communication, both to oneself and to others. Honesty encompasses telling the truth, personal integrity, building trust, avoiding falsehood and deception, moral responsibility, sincerity in action. Overall, honesty is a fundamental moral value in establishing healthy and fair relationships, and is important in maintaining personal integrity. Being honest makes one more respected and trusted by others [11].

Honesty is evident in most of the study texts, including Si Bondang, Si Miskin and the Word of God, Si Miskin and Tungkur Leban, Raja Sinadin, Adik Bungsu Pinang Beribut, Kalantika. The characters of the poor and their children (Bondang, Tungkur Leban, Bujang, etc.) as well as elements of the lower community always behave honestly. They state honestly what their hopes or expectations are to others (the king or teacher). This honest attitude seems to have become the character of the lower classes who do not need many things in their lives. They live modestly. As long as they have enough clothing, food and shelter, “life is done.”

Shame

Shame is an emotional feeling that arises when a person feels they have done something that does not conform to social norms, values or expectations. It is often accompanied by feelings of discomfort, anxiety, or fear of others' judgment [12]. Further meanings of shame are self-awareness of social norms, self-control, a sign of guilt or remorse, self-correction, protection of self-esteem, a sign of empathy and respect. Overall shame is part of the complex human emotions and often serves as a social tool that helps maintain order in relationships between individuals and society. However, excessive shame can also be a hindrance to self-development and mental health if not managed properly.

Mak Miskin in *Si Miskin dan Firman Tuhan* shyly goes up to the Koran teacher's house, sits near the entrance, and quietly expresses her wish for her son to be accepted to study with the teacher. Mak Miskin in *Si Bondang* shyly expresses her son's desire to learn religion and recite the Koran, but also honestly states that she is poor and cannot afford the school fees. Datok Kulub in *Datok Kulub* isolates himself and lives in the forest because he is ashamed that his genitals cannot be circumcised. The youngest princess in *Raja Tunggal* and Nenek Kebayan is forced to boil her own child into oil to pay a debt of oil to her mother-in-law because she is ashamed of being charged repeatedly. Bujang in *Si Bujang* and Nenek Gergasi repeatedly admonishes his younger sister not to bathe at the edge of the river because he is embarrassed if people see him.

Thus, the *Si Miskin* dalam *Si Miskin dan Firman Tuhan* (*The Poor Man and the Word of God*), humbly and honestly told the Word of God that he was sent by his teacher to see the Word of God. When the Word of God states that *Si Miskin* is actually persecuted by his teacher to meet him (the Word of God), *Si Miskin* humbly answers that there is no one else who can be told to meet the Word of God. With such an answer, *Si Miskin* actually showed the height of his manners. He did not take the slightest offense at the teacher's treatment of him.

Faithful

Loyalty is a trait and action that holds fast to the principles of life that have been determined. Those who maintain the nature and carry out a loyal attitude actually uphold glory because upholding loyalty is not easy. Loyalty means a strong commitment to a person, principle, or goal, which is accompanied by loyalty and trust. There are several elements of loyalty, namely loyalty to promises, consistency in relationships, trust, determination, and sacrifice [13].

In a number of the texts studied, we can see the existence of these loyal values. First, in the text *Dayang Dandi*, the character *Sari Panji* remains loyal to *Dayang Dandi*, even though his fiancée has been defiled by *King Sinaran Bulan* from heaven. *Sari Panji* holds the principle that it is not *Dayang Dandi* who is wrong, but *King Sinaran Bulan*. To realize his loyalty, *Sari Panji* attacked *Raja Sinaran Bulan* in *Kayangan*.

In the text *Raja Sinadin*, loyalty is shown by four Chinese craftsmen who are willing to sacrifice themselves to cut down *puaka teak* trees even though the stakes are their lives. In the text *Adik Bungsu Pinang Beribut*, loyalty is shown by *Adik Bungsu Pinang Beribut* to his brother *Kicau-Kicau Si Elang Laut*. *Adik Bungsu Pinang Beribut* is willing to fulfill his brother's request to marry the old *Putri Seganda* as a condition for using the princess' *puaka teak* ship. In the text *Merebut Negeri Miantu Alang*, loyalty is shown by the descendants of *Datok Si Raja Alam* who

attacked and destroyed Datok Bangkar Mengkalek Mengkuang. This is because Datok Bangkar Mengkalek Mengkuang has undermined the dignity of Datok Si Gentar Alam.

Forgive

Forgiveness is the act of letting go of feelings of anger, resentment, or hatred towards someone who has done wrong or hurt. Forgiving does not mean forgetting or justifying mistakes that have occurred, but rather the ability to move on without being burdened by pain from the past. The deeper meaning of forgiveness is releasing emotional burdens, making space for healing, building better relationships, acts of kindness and empathy, reducing negative impact on the self, and personal processes [14].

Forgiving is a noble act, especially forgiving the mistakes of one's own parents who have abandoned their children as children. In the text *Si Bujang and Nenek Gergasi*, Si Bujang's forgiving attitude towards his father is described. The text tells the story of when Si Bujang and his brother were young, his father left their mother and married another woman. After his mother died, Bujang and his brother wandered. The path of life eventually led Si Bujang to become a king. When Bujang held his sister's wedding party, his father came as a beggar. His father did not know that Si Bujang was his son, but Bujang revealed his identity so his father tried to kiss his son's feet. However, the footman said, "No, don't kiss my feet. Let bygones be bygones. You have realized and realized. I will not retaliate like this. May Allah Ta'ala always mend the relationship between us."

In the text *Putri Jelumpang*, it is told that a king wanted a son, but what was born from the womb of the empress was a princess. The baby girl, named Putri Jelumpang, was then hidden by the empress in a tall building accompanied by a nanny. When the princess had grown up, there was a complaint from crows shouting on the roof of the palace that the empress was not born a boy, but a princess. The king was enraged and killed his daughter by being gagged. When Princess Jelumpang fell to her death on the palace steps, the king and queen removed the veil the princess was wearing. However, after seeing their daughter's beautiful face, the king and queen cried. The king and queen did not want their son to be buried. Then, by the angels in heaven, Putri Jelumpang was brought back to life. After coming back to life, Princess Jelumpang forgave her father.

Honoring the Poor

Respecting the poor involves recognizing their dignity and worth as human beings, regardless of their economic status. This includes recognizing their rights, listening to their voices, and valuing their contributions to society [15]. This definition emphasizes the importance of recognizing the dignity and worth of the poor as human beings, listening to their views, and valuing their contributions regardless of their economic status.

In this study, there are a number of stories with poor characters (*Si Miskin and the Word of God*, *Si Miskin and Si Bujang*, *Si Miskin and Raja Tunggal*, *Si Miskin and Si Puru*, *Si Miskin and Tungkur Leban*, *Si Bondang*, *Batu Betarub*, and *Anak Hantu*). In general, poor people are portrayed as those who often get unfavorable treatment in social relations or people who are on the margins. The character of the poor child in *Si Miskin and the Word of God* is discriminated against by his teacher because he cannot afford school fees; the poor cannot read and recite the Qur'an despite years of schooling. The poor boy in *Si Miskin and Si Bujang* is

about to be killed by the royal commanders for receiving many gifts from the king. The poor boy character in *Si Miskin* and *Raja Tunggal* is about to be killed by the king's commander because he is jealous that the poor boy will be married to the king's daughter. The character of *Si Puru* in *Si Miskin* and *Si Puru* is betrayed by his friend because he has a magic pot. The character of *Si Miskin* named *Tungkur Leban* in *Si Miskin* and *Tungkur Leban* was insulted by the king and his daughter when he proposed to one of the king's children. The poor boy character named *Bondang* in *Si Bondang* is repeatedly about to be killed by his tutor's wife out of jealousy. The poor boy character in *Batu Betarub* is insulted by rich people who are partying. The character of *Pak Miskin* in *Anak Hantu* does not receive proper attention from the king when the king needs help from his people.

Unkind, immoral, or unethical treatment of the poor is always met with retribution from supernatural forces, gods, or Almighty God. On the contrary, good treatment of the poor will earn God's pleasure, heaven, multiplied rewards, protection from calamities, forgiveness of sins, and increased blessings. In Islamic teachings, the Prophet Muhammad's favor to the poor is very clear. He was commanded by Allah SWT, through the holy words he received, to always pay attention to the poor and *dhuafa* through the provision of *infaq* and *sedeqah*, payment of *zakat fitrah* at the end of Ramadan, *fidyah*, *kaffarah*, *sadaqah jariyah*, the word *al-miskin* which is related to the poor is mentioned 25 times in the Qur'an. The problem of poverty and social inequality is mentioned in *surah Al Mudatsir* verses 38-46, *surah Al Haqqah* verses 25-29, *surah adz Dzariat* verses 19-20, *surah Al An'am* verse 141, and *surah A Rum* verse 38-39. In *surah Al Balad* verses 14-18, Allah says, "Or to give food in time of famine, to orphaned relatives, or to the poor in distress, and above all, to be believers and exhort one another to patience and exhort one another to compassion. They are the righteous ones."

The poor boy character in *Si Miskin* and *Firman God* suddenly becomes good at reciting the Koran after meeting *Firman God* and is potentially married off to the teacher's daughter. *Si Bujang* in *Si Miskin* and *Si Bujang* turn out to have fighting skills so that the princes who intend to kill him are successfully captured and handed over to the king. *Raja Tunggal* in *Si Miskin* and *Raja Tunggal* turns out to be able to kill the giant grandmother and defeat the king's commander who wants to betray him. *Si Puru* in *Si Miskin* and *Si Puru* get a replacement of the magic pot from the King of Underwater so that he and his mother are no longer poor and live happily. *Tungkur Leban* in *Si Miskin* and *Tungkur Leban* succeeds in fulfilling the king's request, which is to provide a golden bridge from his hut to the palace, after he prays to the Gods. The character *Bondang* in *Si Bondang* always survives the traps that want to harm him. *Tarub* (tent) and the people partying in a village in *Batu Betarub* are struck by lightning because of the prayer of a grandmother who is angry that her grandson has been insulted. In that case, *Mr. Miskin* in *Anak Hantu* was able to cure the king's daughter's illness just by giving water that had been recited *Surah Al Fatihah*.

Religious Observance

Religious observance involves consistent and committed practice of one's beliefs including participation in religious rituals, observance of religious laws and commandments, and integration of religious principles into daily life. It reflects a deep devotion and commitment to one's faith and religious community [16].

The study texts show the importance of religious values in life. In the Raja Wali text there are five events that show this. First, the King Wali told his wife not to cry if the three children she gave birth to died. Second, when Si Pirak cried when his first and second children died, but not the third child - here Si Pirak smiled. Third, when walking in the hot sun accompanying her husband for Friday prayers, Si Pirak felt extremely thirsty three times. When he was thirsty the first time and the second time, a small child appeared to give him foul-smelling water to drink. However, when he was thirsty the third time, a small child appeared and brought sweet-smelling drinking water. The foul-smelling, sweet-smelling water was a reward for her attitude of accepting her child's death. Third, there was a fight between two pieces of beef that Si Pirak bought. Along the way, the two pieces of beef quarreled: one piece said I was halal, you were haram, the other piece said you were haram, I was halal. Fourth, when Mr Pirak saw fresh fruit in the middle of the road he was passing, he didn't take the fruit even though no one had any. Fifth, every Friday, the King Wali goes to Mecca for Friday prayers on foot.

Meanwhile, the text of Si Bondang shows more or less the same thing. Good intentions and always sincere, thoughts that are always positive, and behavior that is always polite in accepting and carrying out the teacher's orders, causes Bondang to quickly understand and absorb the religious and world knowledge taught by his teacher. Bondang always adheres to the principle "knowledge can be used as a stick when walking and used as a pillow when sleeping". With the intentions, thoughts and behavior as mentioned above, Bondang is always saved by the Almighty from the evil intentions of people who want to harm him. Apart from that, Bondang is always asked by the community to recite prayers at various events in the village, and even treat sick people. By always upholding religious values, Bondang lives happily.

The texts of Si Arif and Si Bahlul present religious teachings by working hard, living frugally, helping the poor. Arif understands these values as well as possible. He goes to and from work without exposure to sunlight (goes to work before sunrise, comes home from work after sunset), eats as many fish eyes as possible (eats with anchovies), and is thrifty (always saves the money he earns). In this way, Arif succeeded in turning "ginger plants into gold" (the proceeds from selling ginger bought gold), an interpretation of the teachings given by his father before he died. Meanwhile, the opposite happened to his older brother, namely Si Bahlul. The character in question misinterprets his father's words of wisdom so that the inheritance he received from his father quickly runs out and, ultimately, he lives in poverty.

Meanwhile, the texts of The Poor and the Word of God very clearly send a message about the importance of living life with religious values. First, the character of a poor child who is bullied by his teacher finally receives privileges from God's Word. Second, the character Pak Haji who has performed the Hajj pilgrimage many times is punished by the Word of God. Pak Haji's body was wrapped around a fig tree. He was punished like this because he did not practice the religious knowledge he had with the community. After his religious knowledge was "transferred" to the Poor, by spitting in the Poor's mouth, Pak Haji escaped his punishment and promised to practice his knowledge in society.

Not Arrogant

Arrogance is an unethical attitude or behavior that is not worth developing. An arrogant attitude is an attitude that can isolate oneself from others, hinder one's own growth, trigger and cause conflict, reduce empathy for others, demean others, damage one's self-image, and invite

hatred [17]. In contrast to an arrogant attitude is a humble attitude, namely the attitude of someone who does not feel that he is better, more important, or superior to other people, even though he has certain advantages. Humble people tend to be polite, not arrogant, and do not seek praise for what they have done. He is also open to learning from others, respects other people's opinions, and is willing to admit mistakes.

The Bahlul in *Si Arif* and *Si Bahlul* act arrogantly. He used the money his father gave him before he died for extravagance. He doesn't want to work hard. He laughed at his younger brother, *Si Arif*, who worked hard, lived frugally, and calculated everything carefully. His younger brother had always been humble. Arrogant behavior causes *Si Bahlul* to have no friends. Thus, *Bahlul's* extravagant behavior caused him to lose his possessions and end up living in poverty.

In the text *Merebut Negeri Miantu Alang*, *Datuk Panglima Bangkar Mengkalek Mengkuang* acts arrogantly because he challenges the supremacy of *Si Gentar Alam*. This challenge made *Si Gentar Alam's* children and grandchildren angry. They then attacked *Datuk Panglima Mengkalek Mengkuang* and conquered him. *Pak Usu Raut* in the text *Pak Usu Raut* ends up living in trouble because he lied and was arrogant. He lied to the king that he was able to kill the elephant, even though the elephant was killed by chance. *Mr. Usu Raut's* lies and arrogance got him into a difficult situation. Every time there is a problem in the kingdom, *Mr. Usu Raut* is always asked by the king to solve it. This made *Mr Usu Raut's* life uneasy.

The character *Pak Haji* in *Si Miskin dan Firman Tuhan* is also an arrogant character. He studied a lot, but his knowledge was not shared or taught to the public. With an arrogant attitude like that he thought he would be considered great, no one could match him. However, what he received was actually punished by the Word of God, which in this context can be read as God. In the *Wan Unggal* text, the character *Wan Unggal* is described as an arrogant, even cruel, king. As a child, *Wan Unggal* appeared as a child who often scolded and hit people. After becoming king, *Wan Unggal* often punished his people. In fact, *Wan Unggal* had the heart to bury his two children (*Bujang Nadi* and *Dara Nandung*) alive because he was suspected of committing incest. *Wan Unggal's* attitude and behavior were of course not liked by the people so they looked for a way to get rid of *Wan Unggal*. The arrogant and cruel king was finally paralyzed by his people, put in an iron coffin, and drowned in the *Madung Sea*.

Tungkur Leban also shows a non-arrogant attitude in the texts *Si Miskin dan Tungkur Leban*. *Tungkur Leban* is a child who has supernatural powers. Every day this child is in a "sheath" in the form of a *Leban "tungkur"* (piece of wood), and does not look like a human. When the ship he was on arrived in Egypt, he got out of his "turf." He turned out to have a handsome face, neat appearance—wearing a suit, wearing glasses, wearing a hat—so that none of the ship's sailors recognized him. When all the ship's sailors had returned to the ship and saw *Tungkur Leban* on the ship, the ship's sailors asked why he didn't go down to see the beauty of Egypt, *Tungkur Leban* politely answered that he had already gone around the city. "I saw you, but you didn't see me." said *Tungkur Leban*.

Altruistic

Altruistic is a term used to describe behavior that shows concern and concern for the welfare of others, often at the expense of personal interests. This concept is often associated with selfless actions performed for the good of others [18]. Altruistic is an attitude or behavior that

is based on concern for the welfare of others without expecting reward or personal gain. This attitude often involves helping, supporting, or sacrificing for the sake of others, even if doing so may be detrimental to oneself. The meaning of altruistic is related to selfless care, self-sacrifice, deep empathy, positive impact on society. In simple terms, an altruistic attitude is the opposite or opposite of egoism because the main focus is the happiness and welfare of other people, not oneself. Altruistic attitudes and behavior are noble attitudes.

A number of texts studied demonstrates this attitude. First, the altruistic attitude in Raja Sinadin's text. The text tells that King Sinadin was sick because he had not yet found a queen. Various healers and medicines were tried, but King Sinadin's illness did not heal. A necromancer said that his future wife was Putri Seganda who was a descendant of Anak Mayang Susun Eight Susun Sembilan in Kayangan Anak Cucu Si Gentar Alam. It's just that to get to this country you need a puaka teak ship, even though the ship is not yet available, but is still a piece of wood that is difficult to cut. Then there were four (4) Chinese craftsmen who surrendered themselves to cut down the heritage teak trees guarded by King Jin. This attitude was driven by love for King Sinadin because the king was known to be wise, fair and loved his people. According to them, if King Sinadin died, all the people would cry for him, while if the four of them died, no one would care.

Second, in the Kalantika text, the character Kalantika brings rice from heaven to earth for food for earth's people. He stole the rice from his father's rice barn. Kalantika did this because she was sorry to see that earthlings did not eat rice, but grass or other things that were not fit to eat. As a result, Kalantika was sworn by her father to become a stone. The stone was then thrown into space and became the star Kalantika. The Kalantika Star is the indicator of the beginning of the rice planting season among the Sambas Malay community. Third, in the text Adik Bungsu Pinang Beribut, Adik Bungsu Pinang Beribut fulfills the request of his brother, Kicau-Kicau the Sea Eagle, to marry Putri Seganda. In fact, Youngest Brother Pinang Beribut has no plans to get married, especially since Putri Seganda is already relatively old. However, putting his brother's interests first, Youngest Brother Pinang Beribut was willing to marry. With this marriage, Young Brother Pinang Beribut and Kicau-Kicau Si Elang Laut were allowed by Princess Seganda to use the Jati Puaka Ship to attack their enemies.

Obedient to Parents

Obedying parents means respecting, listening and following their advice and directions with full respect and responsibility. This attitude reflects recognition of the role of parents who have provided love, guidance and sacrifice throughout the child's life. The deeper meaning of being obedient to parents is respecting and appreciating, following advice and instructions, maintaining harmonious relationships, moral responsibility, respecting parents in old age, not burdening parents with sadness. However, this obedience must remain balanced, children must learn to be independent and discuss with their parents when making important decisions, especially in matters that affect their future.

The text Merchant's Child (Anak Saudagar) clearly shows the child's obedient attitude towards his parent, a merchant. The text tells that the merchant sent his three sons to go meraeh (to look for and buy used or new goods that could be resold). Each was provided with one thousand dinars. In the end, the three children got valuable items. The older child gets binoculars that can see distant places, the second child gets a magic mat that can make the three of them fly, and

the third child gets a wand that can cure any disease. Thanks to the magic of these three items, the Merchant's three children were able to bring a beautiful princess from Egypt to present to their father.

Respect to the Leader

Respect for parents involves recognition of their authority and appreciation of their role in providing guidance, support, and care throughout one's life. This includes showing gratitude, listening to their advice, and appreciating their experience and wisdom"[5]. Respect for parents is an attitude of respect and respect for older people, both in words and deeds, regardless of background, their position, or status. Respect shows recognition of the value and dignity of other people, as well as a willingness to treat them well. Further meaning is recognition of the dignity of others, treating them politely and kindly, awareness of other people's boundaries, respecting differences, building good relationships, reflection of self-worth. Overall, respect is an important foundation in positive social relationships, because it reflects respect for the rights and dignity of other people, and creates an environment full of understanding and harmony.

An attitude of respect for leaders is seen in the text of Raja Sinadin. When King Sinadin was sick because he thought that there was no replacement for him as king, all the people were sad and willing to do whatever was ordered for the good of the leader. In the text Anak Hantu, all the people try to look for medicine in the forest, the sea, other people's lands and other places to cure the king's child. When the king's daughter recovered from illness, the king ordered several things. The commandments say, don't destroy people's property, don't destroy people's crops, don't torture animals, don't transact in the market dishonestly, don't make noise during prayer times, boys don't behave like women while girls act like men, don't have long hair, and so on. All the king's orders were followed by his people.

CONCLUSION

The folklore texts found in the Sambas Malay community apparently contain ethical and moral values that are important in people's lives. The values contained in the study texts include honesty, shame, loyalty, forgiveness, respect for the poor, religious observance, not being arrogant, altruistic, obedient to parents, and respectful of leaders. Of course, there are still other ethical values that overlap with the values mentioned above.

As we all know, Indonesian society is very heterogeneous and multicultural. So, you can imagine that in the midst of Indonesian society, each of them has folklore, how rich the ethical and moral values of the Indonesian people are. These values are what have kept the Indonesian nation strong from time to time; These values are what have made this nation known as a nation that is friendly, polite, happy to work together, happy to help; a highly cultured and civilized nation.

Now the world community, including Indonesia, is in an era of volatility (rapid change), uncertainty, complexity and ambiguity. In the midst of such a situation, people with character are needed, people with high ethics and morality are needed. Such people are needed to be able to be adaptive, innovative, collaborative in order to be able to achieve the best opportunities for the glory of the nation and state.

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