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An Acceptance and Exclusion of Malaysian Folktales Based on Established Qualifying Factors to Create a Malaysian Folktale Classification System for Safeguarding Purpose

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Abstract

As one of Malaysia's intangible cultural heritages, it is admitted that Malaysian folktales are laden with identities and voices of the past generations. Such qualities of beckon it to be systematically preserved but it is noted that thus far, such endeavour is countable if not absent at all in this country. Therefore, to counter such issue, a study was conducted with an aim to safeguard such heritage via a structural classification of folktale systematically. However, before the classification took place, an identification of Malaysian folktales in a literary form as data is imperative. The identification is crucial because it determines whether the data collected in the form of folklore required for the study which is folktale. In the context of the study, such task was guided by an integration of two qualifying factors: an operational definition and an ownership of the folktales. As the centre of this article, the method of identification revealed the Malaysian folktales accepted and excluded to be structurally classified for systematic safeguarding.
Keywords: Intangible cultural heritage; Folktale identification method; Malaysian folktale safeguarding; Structural classification.

1. Introduction

Currently, the notion of cultural heritage has broadened and broken the mould of tangible artefact because (UNESCO, n.d) firmly addresses that cultural heritage also embraces an intangible counterpart. The intangible cultural heritage or in a popular culture labelled as folklore personifies an identity of a community and its culture (UNESCO, 1989)(. Pieces of folklore can be made of dance, music, song, and story and the latter piece survives through time and generations in a form known as folktale (Chee, 2005; Mohd *et al.*, 2001). Folklore, in the form of prose narrative, exists as folktale, legend, and myth (Bascom, 1965). Such heritages persist through time for many generations carrying values and messages weaved with cultural identities, and they work as platforms that permit communications between generations (Penjore, 2005).

In this period where technology is king, a folktale is a precious heritage that has to be safeguarded to avoid complete disappearance consumed by globalisation and profit making entertainment (Dorji, 2009). If it were employed prudently, there is a high chance that it brings many boons to the society. Such boons encompassed moral values, attitude shifts, self-endurance and wise decision-making among many and these qualities serve to foster a development of a country with exceptional cultural values ((Babalola and Onanuga, 2012; Kirmani and Frieman, 1997). The safeguarding of folklore consists of six stages: identification, conservation, preservation, dissemination, protection, and international collaboration. The initial stage involves a few suggestions, and one of the prominent ones is a creation of register which the current study achieved through systematic classification. Systematic classification of a folktale is an avenue to identify and populate folktales methodically, and it is parallel to UNESCO's recommendation in the safeguarding of intangible cultural heritage (UNESCO, 2003). Malaysia was yet to commence the folktale classification when other countries had such as China, Japan, and Spain to name a few (Abd, 2005). Thus, this study initiated the creation of Malaysian Folktale Classification System to safeguard the fading folktales of Malaysia systematically. In order to classify, it was vital for the study to have an ample collection of Malaysian folktales as data for they are the foundations of the classification system. Therefore, the following section elaborates on the qualifying factors that determine the acceptance and exclusion of the folktales collected.

2. Qualifying Factors of Folktales

It is important to have enough sample of folktales before classification commences. However, it is found that there are no hard rules regarding the size of folktale's sample. Nevertheless, it is evidently stated that a minimum amount of text is needed to making valid inference in a study conducted (Jason, 2000; Propp, 1998). To cite an instance, a collection of 27 folktales were analysed in a structural study of Burmese folktales but yet significant results were obtained (Lwin, 2010). Propp (1998) adds to the notion that analysis of a large folktale data is unnecessary and the collection of folktale can be stopped once new patterns are no longer emerging. According to him, 100 folktales are sufficient to start the analysis. Baughman (1966) also emphasises that the collection of folktales must stop at some point for the classification study to be published. In the context of the current study, four literary sources were chosen: *Stories From Sarawak: Orang Ulu Stories*, *Stories From Sarawak: Orang Melanau*
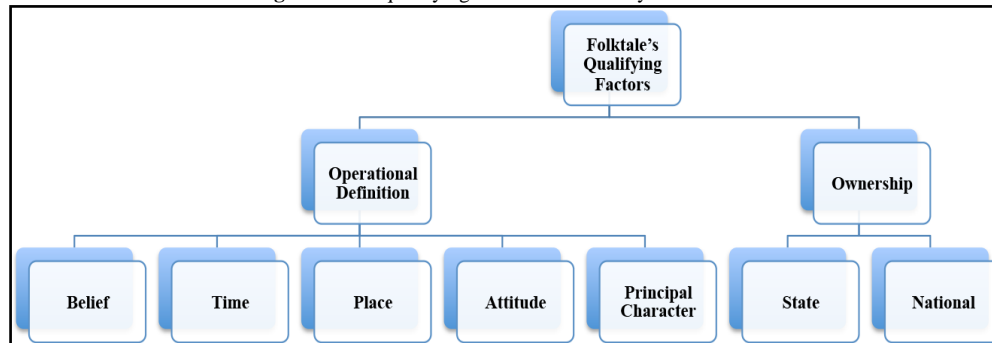
Stories, 366 A Collection of Malaysian Folk Tales, and *Malaysian Fables, Folk Tales, and Legends* and the total collected folktales were 426 (Munan, 2006;2007; Skeat and Gomez, 2012).

Once the samples of the Malaysian folktale were collected, the filtering task started. Two qualifying factors were instituted as the filter to ensure the data were in folktale form and belonged to Malaysia. The two qualifying factors were the operational definition developed in the study and the ownership of the folktales (Harun and Jamaludin, 2014). All the Malaysian folktales classified were filtered using the two qualifying factors. The first factor is presented in Table 1. There were five formal features of the operational definition of a folktale in the study, and all five must be met by the data collected to be deemed as a folktale. As for the second factor, the ownership was determined by the 13 states of Malaysia, and in the case, a folktale collected does not belong to any of the 13 states, it was considered as national folktale which means it belongs to Malaysia in general. Meanwhile, Figure 1 illustrates the rundown of the qualifying factors.

Table-1. The formal features of the operational definition (Bascom, 1965; Thompson, 1951)

Formal Features	Explanation
Belief	The tale is a fiction which means it is uncertain whether it occurred or otherwise in the past.
Time	The tale does not indicate an exact timeline of occurrences.
Place	The tale does not indicate any specific location of occurrences, or if it does, the location is fictional.
Attitude	The tale is a story without any religious, or ritual motivation. It ultimately delivers amusement and worth of moral.
Principal Character	The tale tells a story of adventure and voyage of human or non-human characters both of which able to assume diverse forms of appearances.

Figure-1. The qualifying factors of the Malaysian folktales

The subsequent section exhibits the acceptance and exclusion of the Malaysian folktales collected based on the two qualifying factors established.

3. Acceptance and Exclusion of Malaysian Folktale

The 426 folktales were critically analysed using the two qualifying factors established to determine the acceptance and exclusion of folktales to be employed to create the Malaysian Folktale Classification System. As an outcome of the analysis, it is discovered that a total of 269 Malaysian folktales met the criteria of the qualifying factors thus accepted. Unfortunately, 157 of the folktales collected failed to meet the said criteria hence excluded. The frequencies of the accepted and excluded folktales is presented in Table-2 and Table-3 respectively according to the ownerships factor. From the frequency of the accepted and excluded folktales in Table-2 and Table 3, Table-4 and Table-5 show the titles for each of the accepted and excluded folktales respectively. Table-3 and Table-5 specifically provide the cause of exclusion for the Malaysian folktales collected based on the criteria of the two qualifying factors. The ensuing section discusses on the acceptance and exclusion of the Malaysian folktales.

Table-2. The accepted Malaysian folktales.

Ownership		Number of Folktale	Ownership		Number of Folktale	
1	National	71	8	Negeri Sembilan	16	
2	Kedah	26	9	Selangor	12	
3	Perlis	19	10	Terengganu	12	Total
4	Pahang	19	11	Johor	12	
5	Sarawak	18	12	Kelantan	11	
6	Penang	18	13	Perak	11	
7	Sabah	17	14	Melaka	7	
Total		188	**Total**		81	269

Table-3. The excluded Malaysian folktales

	Ownership	Number of Folktale	Cause of Exclusion		Ownership	Number of Folktale	Cause of Exclusion	
1	Sarawak	28	Place, Attitude, Belief	9	Terengganu	9	Place	
2	Kelantan	20	Place, Attitude	10	Penang	7	Place, Attitude	
3	Negeri Sembilan	13	Place	11	Perlis	6	Place, Attitude	
4	Pahang	11	Place, Attitude	12	Kedah	6	Place, Attitude	Total
5	Johor	11	Place, Attitude	13	Selangor	6	Place, Attitude	
6	Perak	10	Place, Attitude	14	Non-Malaysian	5	Folktales of Patani, Thailand	
7	Melaka	10	Place	15	National	3	Place	
8	Sabah	10	Place, Attitude	16	Undefined Origin	2	Ownership is not stated	
Total		113		**Total**		44		157

Table-4. The Malaysian folktales accepted

Ownership: National		12	*The glass that turned to gold*
Folktale		13	*The kidnapper and the clever lad*
1	*King Solomon and the birds*	14	*The man-ape*
2	*Mat Jenin*	15	*The merchant's adopted son*
3	*Why the panther has a long tail*	16	*Why the spider has a narrow waist*
4	*A bridge of rainbow*	**Ownership: Pahang**	
5	*Awang si Malim*	**Folktale**	
6	*Bawang Putih and Bawang Merah*	1	*Pride goes before a fall*
7	*Captain Tanggang*	2	*The pelican's punishment*
8	*Hantu galah the ghost of the jungle*	3	*The swan maiden*
9	*How sang kancil saved the buffalo*	4	*A pouch of rice grains*
10	*How sang kancil tricked the tiger*	5	*A vegetarian dispute*
11	*How the mosquito was born*	6	*Mat So'od's fantasy*
12	*How the python lost its venom*	7	*The carpenter and the ironmonger*
13	*Kang the carpenter bird*	8	*The clever student*
14	*Melur and the snake*	9	*The crock of gold*
15	*Pak Belalang, the fortune-teller*	10	*The gold chain*
16	*Pak Pandir and his child*	11	*The king and three thieves*
17	*Pak Pandir goes into business*	12	*The king crow and the Water-snail*
18	*Pak Pandir repairs his house*	13	*The magic flute*
19	*Princess Bunga Tanjung*	14	*The magic pot*
20	*Princess Cenderawasih, the bird of paradise*	15	*The man who became a turtle*
21	*Sang kancil the judge*	16	*The princess's husband*
22	*Si Luncai and his gourds*	17	*The story of Princess Melur Sekuntum*
23	*The Angsana princess*	18	*The two cockerels*
24	*The ant and the cricket*	19	*The will*
25	*The ants and the elephants*	**Ownership: Kelantan**	
26	*The baby in the tree*	**Folktale**	
27	*The blind men and the elephant*	1	*Father Lime-stick and the flowerpecker*
28	*The boy who saved a country*	2	*The clever si Balau*
29	*The chicken and the fox*	3	*Who killed the otter's babies?*
30	*The clever deer*	4	*Awang with big stomach*
31	*The clever mousedeer*	5	*The clever parrot*
32	*The crow and the stork*	6	*The clever wife*
33	*The durian and the horse mango fruit*	7	*The elephant has a bet with the tiger*
34	*The fox and the hen*	8	*The king of tigers is sick*
35	*The goatherd*	9	*The mouse-deer's shipwreck*
36	*The hunchbacked lobster*	10	*The trees that changed places*
37	*The red ant's small waist*	11	*Wit wins the day*
38	*The monkey and the turtle*	**Ownership: Terengganu**	
39	*The mousedeer and the crocodiles*	**Folktale**	

40	*The nectar bees*	1	*Awang, the ant fighter*
41	*The owl and the moon*	2	*The king who lost his appetite*
42	*The pheasant and the buffalo*	3	*The seven princesses*
43	*The price of greed*	4	*Awang Merah's stepmother*
44	*The prince and the peacock*	5	*Carried away with playing chess*
45	*The pumpkin princess*	6	*How seven brothers saved the villaged*
46	*The rice crust boat*	7	*Looking for a cure*
47	*The sixth fisherman*	8	*Princess Bakawali*
48	*The snake and the bamboo*	9	*Raja Bongsu of Pinang Beribut*
49	*The stork and the crab*	10	*The clever storyteller*
50	*The stork and the mousedeer*	11	*The magic flute*
51	*The story of Badang*	12	*The bodyguard*
52	*The story of sang kancil and the bear*	**Ownership: Johor**	
53	*The tiger and his reflection*	**Folktale**	
54	*The tiger and the cat*	1	*Si Jambul*
55	*The unfortunate Pak Kadok*	2	*The cenderawasih bird*
56	*The wise judge*	3	*The prince and princess of Gunung Selbu*
57	*The wrong catch*	4	*Awang and Dayang*
58	*The squirrel princess*	5	*Driving out the djinn*
59	*What a plate of rice is worth*	6	*Princess Gaharu*
60	*Why bats fly at night*	7	*The bear prince*
61	*Why caterpillars are poisonous*	8	*The clove*
62	*Why chickens scratch*	9	*Princess si Helang Bakau*
63	*Why the cockerel crows in the morning*	10	*The lady and the gold tray*
64	*Why the crow has black feathers*	11	*The leader of birds*
65	*Why the goose has a long neck*	12	*The story of the turtle-dove*
66	*Why the monkey has no home*	**Ownership: Perak**	
67	*Why the rabbit's tail is short*	**Folktale**	
68	*Why snakes have no legs*	1	*Kintan's sorrow*
69	*Why the stork is thin*	2	*The bunian princess*
70	*Why the tortoise's shell appears cracked*	3	*The prince and the snake*
71	*Why the woodpecker flies high and low*	4	*How to fight the giants*
Ownership: Perlis		5	*How the cat became a judge*
Folktale		6	*The cawi bird and the snail*
1	*Princess Kelapa Gading*	7	*The giants that fled*
2	*The nipah palm's tears*	8	*The intelligent one*
3	*Tuk Naga, the sea serpent*	9	*The sparrow and the king*
4	*A drop of milk*	10	*The thieves who were outwitted*
5	*Awang with the big hands*	11	*War in fairyland*
6	*Cut but not really cut*	**Ownership: Malacca**	
7	*Honest Awang*	**Folktale**	
8	*Ketukung Togel, the bald and tailless one*	1	*Kindness pays*
9	*King Suton's adventure*	2	*The faithful eagle*
10	*Prince Indera Pahlawan*	3	*The two sisters*
11	*The birds and the princess*	4	*Golden rice*
12	*The magic stones*	5	*The goldsmith and the blacksmith*
13	*The monitor lizard and the princess*	6	*The obedient son*
14	*The rice flowers*	7	*The red buffaloes*
15	*The song of the sandpiper*	**Ownership: Sarawak**	
16	*The story of Penghulu Alang Gagah*	**Folktale**	
17	*The two merchants and the jungle spirits*	1	*Teloh's magic stone*
18	*The wise young fellow*	2	*The story of the mouse-deer and other animals who went out fishing*
19	*Why the nipah palm tree is low*	3	*The tree of life*
Ownership: Kedah		4	*A different scent and colour*
Folktale		5	*Apai Saloi*
1	*The friendship of the squirrel and the creeping fish*	6	*How the python got his beautiful skin*
2	*The green horse*	7	*Jelenggai*
3	*The three princesses*	8	*Revenge*
4	*Who is wiser*	9	*The deer horn*
5	*For a stick of sugar-cane*	10	*The honest traveller*
6	*Gedembai*	11	*The lazy boy*

#	Folktale	#	Folktale
7	Gold and scorpions	12	The lemayung fruit
8	How the woodpecker got its crest	13	The story of Palog Raya, the dim-wit
9	Princess Sadong of the caves, who refused her suitors	14	The story of the mouse-deer, the deer and the pig
10	Princess Sanggul	15	The wind and the sun
11	Sultan Bahadur Syah	16	Transgression of taboo
12	Swallowed by a whale	17	The wicked mousedeer
13	Sweet lime	18	The mousedeer and the tortoise
14	The baby fish	**Ownership: Sabah**	
15	The bird catcher	**Folktale**	
16	The crocodile daughter	1	Dang Pingai
17	The curse of the Gedembai	2	The bewitched snake
18	The fish head	3	The story of Princess Rambang Rambunut
19	The geroda bird	4	Bobolian, the healer
20	The gold axe	5	How the durian got its smell
21	The magic swing	6	Junah and the king of the mosquitoes
22	The price of greed	7	Kinambura
23	The shy princess	8	Sampapas
24	The storytelling contest	9	The blind and the limp
25	The tiger and the shadow	10	Si Pugut
26	The tiger gets his desserts	11	The bleeding tree
Ownership: Selangor		12	The cursed crab
Folktale		13	The elephant trumpet
1	Pickled tiger's eyeballs	14	The story of Awang Semaun
2	The gold fishing rod	15	The story of si Kaluni
3	The proud eagle	16	The tale of the two suns
4	A mother and her child	17	The tortoise and the princess
5	Broken promises	**Ownership: Penang**	
6	Ear-rings	**Folktale**	
7	How Pak Tani outwitted the tiger	1	Seasick and landsick
8	Shamed by his own deed	2	The kemuni tree
9	The ape's magic pot	3	The mother hen and the eagle
10	The clever son-in-law	4	Nuts and eggs
11	The kings favourite girl	5	Pearls from the seven seas
12	The missing gold	6	The bayan have escaped
Ownership: Negeri Sembilan		7	The bull and the buffalo
Folktale		8	The durian tree and the banana tree
1	Busu, the midget	9	The field of gold
2	The loyal tiger	10	The fierce geroda
3	Why elephants have small eyes	11	The flute player
4	An egg in the morning, a leaf in the evening	12	The foolish flying-ant
5	Breaking a promise	13	The old man and his crippled daughter
6	Bujang terboyoi	14	The rich miser
7	Honesty	15	The tale of Princess Jarum Emas
8	Si Kecil, the little one	16	The tarap tree and the pedada fruit
9	Sulung, the naughty boy	17	The water snake and the land snake
10	The faithful sister	18	Waiting for freedom
11	The fortune of si Malang		

Table-5. The Malaysian folktales excluded

Ownership	Cause of Exclusion	Folktale		Ownership	Cause of Exclusion	Folktale	
National	Place	1	Why the weaver birds build their nests low		Place	80	The lucky cat
	Place	2	The man-eating stone		Place	81	The stinking monitor lizard
	Place	3	Si manis and the tortoise		Place	82	The Stone of the Pregnant Lady
Perlis	Place, Attitude	4	God who is just		Place	83	Nadim runs off to the mountain

State	Type	No.	Title	State	Type	No.	Title
	Place	5	Bukit Cuping		Place	84	Malim Deman's regret
	Place	6	A clever trick		Place	85	How Johor got its name
	Attitude	7	Faith		Place	86	True friends
	Place	8	The spring of water		Place	87	How Kuala Kangsar got its name
	Place	9	The keeper of Bukit Cuping		Place	88	The haughty wife
Kedah	Place	10	The story of Gergasang		Place	89	Batu Gajah
	Place	11	The lucky fisherman		Place, Attitude	90	The catfish
	Place, Attitude	12	Bismillah (in the name of God)	Perak	Place	91	The fortress of cockle shells
	Place	13	Kudin with the warts		Place	92	The story of Hantu Bota
	Place	14	The fate of he Silver Prince and Princess Lemon-grass		Place	93	The fish trap that became a mountain
	Place	15	Awang Big Sword		Place	94	How Kota Beruas came about
	Place	16	Golden rice		Place	95	The tortoise of Bota
	Place	17	Consumed with greed		Place	96	A brave deer, a famous kingdom
	Place	18	Kelalen, the forgetful youth		Place	97	Cau Pandan
Selangor	Place	19	How Sungai Sembilang got its name		Place	98	The hat seller and the monkeys
	Place, Attitude	20	The greedy hunter		Place	99	The story of Tanjung Rimau
	Place	21	How Sabak Bernam got its name	Melaka	Place	100	A tale from Melaka
	Place	22	Pasir Besar		Place	101	How Durian Tunggal got its name
	Place	23	The catfish of Kuala Sawah		Place	102	The honest woodseller
	Place	24	The python of Kampung Paya		Place	103	Telling the truth
	Place	25	Lombong Menanti		Place	104	Sungai Duyung
Negeri Sembilan	Place	26	How Kampung Rembau got its name		Place	105	The brave boy and the tigers of Mount Ledang
	Place	27	Happiness after hardship		Place	106	Princess Santubong
	Place	28	The legend of Nenek Moyang Bertam of Tapak		Place	107	Hingan the brave
	Place	29	The bitter gourd monster	Sarawak	Place	108	The legend of Niah caves
	Place	30	How Sungai Ujung got its		Place	109	Durian Ukak

State	Type	No	Title		Type	No	Title
			name		Place	110	Age Tulang from fairyland
	Place	31	Seri Menanti		Place	111	Elephant and the Ujau Tambau
	Place	32	The story of Bukit Tempurung and Bukit Tabuh		Place	112	The story of Keling
	Place	33	Puteri Setiawan, Princess of Johol		Place	113	The heart of earth
	Place	34	The Yam Princess		Attitude	114	The story of Duraman
Pahang	Place	35	The magic ring		Place	115	Wek Jongen
	Place	36	How Janda Baik got its name		Attitude	116	The Qaf Wau bird
	Place	37	The fate of Raja Donan		Place	117	Gawai kenyalang
	Place	38	The story of Tioman island		Non-folktale	118	Sea Dayak proverbs
	Attitude	39	The ship that turned to stone		Belief	119	Dinjai and the were-tiger's sister
	Place	40	The guardian of the iron mine		Belief	120	The story of Siu, who first taught the Dyaks to plant paddy and to observe the omens of birds
	Place	41	How Pahang got its name		Place	121	The monster elephants of Papakan river
	Attitude	42	The rock and the drops of water		Place	122	The stone of Tokid Rini
	Place	43	The village of Batu Sawar		Place	123	The origin of beads
	Place	44	The outwitting of the gedembai		Place	124	The magic waters of Dulit
	Place	45	The Ugly Rooster		Place, Attitude	125	The dragon of Long Luar
Kelantan	Place	46	Awang with the watery eyes		Place, Attitude	126	The story of Tugau
	Place	47	The tortoises of Kubang Emas		Attitude	127	The swing
	Place, Attitude	48	Gual Pasung Hantu		Place	128	How Dalat got its name
	Place, Attitude	49	Cik Siti Wan Kembang		Place	129	The deer, the goat, and the mousedeer
	Place, Attitude	50	The ship that sank		Place	130	The seven villages of Rirong Sa'ong
	Place	51	Lubuk Batil		Place	131	The goblins and the jackfruit tree
	Place	52	Incident at Lubok Jong		Place, Non-	132	The story of Kut canal
	Place	53	The story of 'cold rice'				

State	Category	No.	Title	State	Category	No.	Title
			Awang		folktale		
	Attitude	54	*The curse of the Sheikh*		Place	133	*The crocodile princes*
	Place	55	*How Gual Periok got its name*		Place, Attitude	134	*Raja Kuyuk*
	Place	56	*The three sisters*		Place	135	*The story of Bayagong*
	Place	57	*Puteri Manis and Cencewi*		Place	136	*Batu Panggal, the beheaded rock*
	Place, Attitude	58	*The spirit of the rice*		Place	137	*The crocodile's captive*
	Place, Attitude	59	*Puteri Saadong*		Place	138	*The two faces of the Goddess Labu Kundur*
	Place	60	*Awang Selamat, the warrior*	Sabah	Attitude	139	*Smoking the bubu*
	Place	61	*How Gua Musang got its name*		Place	140	*Kansiduon's sacrifice*
	Place, Attitude	62	*Tuk Putih's well*		Place	141	*The paddy and the weed*
	Place	63	*The golden deer*		Place	142	*Apah Kinabangan's luck*
	Place	64	*The tiger's mistake*		Place	143	*How Bayoh become a crocodile*
	Place	65	*A Malayan deluge*		Attitude	144	*The silat teacher*
Terengganu	Place	66	*Batu penyu*		Place	145	*The faithful otter*
	Place	67	*Tuk Raja's find*		Place	146	*The orphan warrior*
	Place	68	*Pak si Molong*	Penang	Place	147	*The top maker*
	Place	69	*Kemaman and Telaga Simpul*		Place	148	*Untung the fisherman*
	Place	70	*Princess Sekalung Bongsu*		Place	149	*How Tanjung Bunga got its name*
	Place	71	*Awang and the macang seed*		Place	150	*Gelugur Jelutung*
	Place	72	*The fortunes of Angka Mandi*		Undefined ownership	151	*The tune that makes the tiger drowsy*
	Place	73	*Cukai*	Unknown	Undefined ownership	152	*Father 'Follow-my-nose' and the Four Priests*
	Place	74	*The tiger's fold*		Non-Malaysian, Attitude	153	*The elephant princess and the prince*
Johor	Place	75	*How Teluk Sengat got its name*		Non-Malaysian, Place	154	*The saint that was shot out of his own cannon*
	Place	76	*How Jementah got its name*	Patani	Non-Malaysian, Place	155	*The saints whose gravestones moved*
	Place	77	*The secret of Tasik Garu*		Non-Malaysian, Place	156	*Nakhoda Ragam who was pricked to*

							death by his wife's needle
Place	78	*The tale of Sungai Pinggan*		Non-Malaysian, Place, Attitude	157		*The legend of Patani*
Place, Attitude	79	*Cik Siti Wan Kemboja*					

4. Discussions

From Table-2, it is apparent that the average distribution of the folktales among the Malaysia's states is approximately even. Nonetheless, it is also conceivable the two extremities in the distribution: National and Malacca. The highest and the lowest distributions belong to National and Malacca ownership correspondingly. Looking through the lens of this study, the folktales deemed as national were the ones that do not own by any of the 13 states in Malaysia. Some of the literary sources obtained plainly say that the folktales contained in the literature are national by nature without any associations to the 13 states. However, the lowest distribution of folktales in Malacca does not represent the scarcity of folk literature culture in the state of Hang Tuah. It is a possibility that the state is rich with verbal folktales but little efforts are being made to transcribed them in literary forms. Also, it is a likelihood that the qualifying factors employed in the study restricted the number of stories considered as a folktale.

From Table-3, it is evident a sum of 157 folktales failed to meet the criteria set by the qualifying factors. Regarding the first factor which is the operational definition established the bulk of the excluded folktales do not fulfil the formal features of Place, Attitude, and Belief. The formal feature Place underlines that a folktale is supposed to be void of a specific place of the event in the body of the folktale itself. Still, the reference to a fictional place is acceptable for instance the country of *Chempaka Sari* in the national folktale of *The Unfortunate Pak Kadok*. Additionally, if the place appeared in the folktale is fictional but akin to an existent place in Malaysia, it must be excluded as well. The analysis conducted was grounded on the manifest meaning which presents a clear, direct, and straightforward interpretation of the folktales. Subsequently, a fictional place that bears a resemblance to the existent place in Malaysia cannot be accepted.

Similarly, the folktales collected must be free of any religious or sacred motifs in its content. For example, the folktale *God Who is Just* conveys the story of a boy who dares God's fairness to his creations. This kind of folktale is also excluded as part of the data to be classified. As for Belief, the folktales is of absolute fiction and have never come to pass. Skeat and Gomez (2012) transcribed and collected a folktale designated as *Danjai and the Were-Tiger's Sister,* and in the transcription, it was unmistakably stated that the story is a non-fiction and has transpired in the past. Palpably this sort of folktale does not meet the operational definition of the study thus excluded.

Pertain to the second factor (ownership), after an in-depth review; it is established that some of the folktales transcribed and collected have an uncertain origin and several are not even Malaysian. One of the folktales is *The Tune that Makes the Tiger Drowsy* that its source is unidentified while there are folktales that were erroneously acknowledged as Malaysian but, in reality, owns by another country such as *The Elephant Princess and the Prince* that is possessed by Thailand. As a result, this kind of folktales was also excluded from being classified.

5. Conclusions

The primary objective of this study was to create the Malaysian folktale classification system for safeguarding purpose. The classification was conducted based on the structure of the folktales. Nevertheless, before the classification can be created, it is imperative to ascertain the data collected was in the correct folklore form: folktale. In the setting of the study, the task was accomplished via the two qualifying factors established. With the qualifying factors as the filters, the study succeeded in obtaining 269 accepted Malaysian folktales and excluded 157 folktales that were deemed as not in the correct form of folklore the study required. With the accepted Malaysian folktales acquired, the structural classification proceeded accordingly for the systematic safeguarding one of Malaysia's intangible cultural heritages.

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