

WRITTEN DISCOURSE IN DIGITAL AUDIO FOLKLORE

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Abstract: This study focuses on analysing the written discourse of two song lyrics. The song lyrics were taken from the 'Kingfisher Series' song album copyright by *Dewan Bahasa dan Pustaka*. The song lyrics were chosen due to the same adjectives and moral values in the story. The song lyrics were analyzed by using the critical discourse analysis where each story was analysed according to song lyrics and also the storylines. The results of the study revealed that the story 'The Stingy Man' showed that the character ignored the poor and family and instead would prefer his money. The story 'The Metal Fishing Rod' showed that one of the best friends were stingy by choosing the golden rod and ignore the metal rod. This also showed that although they are best of friends, the friend will still ignore their other friend for the sake of wealth. It is hoped that other studies will help readers and listeners in the better understanding of folklores.

Keywords: Written discourse, folklore digital, discourse analysis, critical discourse analysis.

INTRODUCTION

Malay folklores were stories that were storytold which started more than hundred years ago. The stories were storytold from mouth to mouth so therefore, it was not known who started the stories. As for Malay folklore, the stories were storytold based on the environment at that time. Some stories were storytold in order to make it more interesting so therefore, the stories were made in such a way that talking animal, talking trees and plants and any other living things that could talk and walk. The stories became more interesting when the logic was ignored and listeners would dream being the person or being in that particular place of the stories.

Characteristics of Choosing a Folklore

There are five characteristics in choosing folklore for readers and listeners. Firstly, the folklore must be easy to understand so that readers and listeners will not have to predict or making assumption of the story. Secondly, the folklore must consist of characters that are likeable and familiar for all ages. This way, the readers and listeners will try their best to imagine the characters that are familiar to them. Thirdly, the setting of the folklore shows the living of the characters from long time ago. Readers and listeners will recall their understanding of setting instead of the ones they lived in at the moment. Fourthly, the folklore must consist of values that help readers and listeners understand between the good and bad values. This way, they will ignore the bad values and try to be good instead. Lastly, folklore must have happy endings since the happy ending will be satisfaction to them.

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However, the five characteristics vary between stories. Some folklore were based on history so therefore, there were no characters but instead the story itself. Moreover, the overall folklores help readers and listeners in creating the stories again without leaving the main characters and moral values. Teenagers and children who love creative writing will try to write their version of the stories but mainly based on the stories that they have read or heard. This way, the folklore can also help in terms of creating new ideas that include the usage of correct grammar and language (Normaliza Abd Rahim, 2014a; Normaliza Abd Rahim, 2014b; Normaliza Abd Rahim, 2014c; Normaliza Abd Rahim et. al., 2014; Arbaie Sujud et. al., 2014). However, besides being creative, a person's emotion will be showed when understanding of the stories occurred (Arbaie Sujud & Nik Rafidah Nik Mohd Affendi, 2011; Normaliza Abd Rahim, 2014a; 2014b). Here, it can be seen that children love reading or listening to stories that make them want to imagine the characters and setting. Other than that, children would love to be the characters from the stories.

Studies of Malay Folklore

Normaliza Abd Rahim (2014a) study on the song lyrics 'Bird of Paradise' has give a great impact towards students in a classroom. This study focuses on the students' perception and opinions towards the song. The students managed to give their opinions since the main characters of the story was the sparrow and not the bird of paradise. Although the title of the song was based on the bird of paradise but the main character showed otherwise. The sparrow seemed to be good and helped to care for the bird of paradise baby chick. The students perception also showed that the good values showed by the sparrow to care for the chick had made them want to help others in the classroom. Normaliza Abd Rahim (2014a) study also revealed that the song lyrics will also help in terms of better understanding of the Malay folklore as compared to other stories that they have read. On the other hand, another study by Normaliza Abd Rahim et. al., (2014) showed that the awareness of Malay folklore should be disseminate through online digital. Since the boom of technology, children prefer to read the folklore via online as compared to listening to stories from their teacher. The results of the study also revealed that children prefer to read Malay folklore and retold the story to their family members and close friends. The children were able to create their own version of folklore without changing the character and they managed to include the moral values similar to the stories that they read. Arbaie Sujud & Nik Rafidah Nik Mohd Affendi (2011) stated that creating stories will enhance learning and therefore create better storyline. Normaliza Abd Rahim (2014a; 2014b) study is parallel to the study of Arbaie Sujud & Nik Rafidah Nik Mohd Affendi (2011) whereby, reading and listening to stories will boost up their motivation in learning. Therefore, folklores are important in a learning environment.

Another study by Nurfarhana Shahira Rosly & Normaliza Abd Rahim (2015) focuses on the integration of storytelling elements in learning among Asperger syndrome children. This study expresses the difficulty in storytelling towards the children since the children could not focus long. Therefore, one way of telling the stories would be by integrating visual and audio elements. This way, the children will focus on new elements all the time. The results revealed that the children understood the story since they managed to tell the story to the teacher. Also, the children managed to name the main characters in the story and also, stated the moral values of the story. Nurfarhana Shahira Rosly & Normaliza Abd Rahim (2015) agrees with Normaliza Abd Rahim (2014a; 2014b; 2014c) where folklores will enhance their learning in the classroom. Also, the activities that include folklore will increase their motivation in learning (Utley, 1965; Normaliza Abd Rahim, 2014a; 2014b; 2014c).

Mohd Firdaus Che Yaacob & Normaliza Abd Rahim (2014) study on molding children moral values through folklore has given great impact towards children who love reading and listening to stories especially stories on folklore. This study reveals the moral values in the stories in *366 Malay Folklore Collection in Malaysia*. The moral values include respect, helpful, good deeds, collaboration, bravery, honesty, love and others. The moral values were analysed in accordance to the evidence found in the stories. The results reveal that the study has given great impact to children in understanding the moral values and inculcate the values in their everyday situation. Also, the results also show the stories managed to get the children attention in learning since the stories were interesting and motivating. Mohd Firdaus Che Yaacob & Normaliza Abd Rahim (2014) agree with Normaliza Abd Rahim (2014a; 2014b) and Normaliza Abd Rahim et. al., (2014) whereby Malay folklore managed to give better understanding among the readers and listeners. Also, the folklore helps in molding positive thoughts among children (Halimah Badiozaman, 1992; Abdul Rahim Abdul Rashid (2001).

Based on the literature on folklore above, it can be said that there are gaps that need to be filled. The gaps pertaining to folklore will be discussed by considering the objectives of the study. Therefore, the objectives of the study were to identify and discuss the content of two song lyrics based on Malay folklore stories by using the critical discourse analysis theory by Fairclough (1995).

METHODOLOGY

This study focuses on the theory of critical discourse analysis by Fairclough (1995). Fairclough (1995) claims that there is a three-dimensional framework for studying discourse, where the aim is to map three separate forms of analysis onto one another. Firstly, analysis of (spoken or written) language texts. Secondly, the analysis of discourse practice (processes of text production, distribution and consumption) and thirdly, analysis of discursive events as instances of sociocultural practice. Thus,

this study will only focus on the analysis of the written language text. Hence, the discussion of the song lyrics chosen. Two songs lyrics were chosen from ‘The Kingfisher Series album (audio) copyright by Dewan Bahasa and Pustaka. The song lyrics were written by Normaliza Abd Rahim (2015) and the storylines were adapted from the Malay folklore stories. The two songs entitled ‘The Stingy Man’ (A) and ‘The Metal Fishing Rod’ (B) were chosen due to the similar adjective as in ‘stingy’ and thus, for the purpose of the study. The analysis will use code A (The Stingy Man) and B (The Metal Fishing Rod) for the specific song lyrics and [1], [2], [3] for the lines for each lyrics.

The Stingy Man (A)

- [1] Once upon a time,
- [2] A rich man named Kelana
- [3] Lived in a quiet island
- [4] At the port for business
- [5] Kelana is a stingy man
- [6] Pushing away all the poor
- [7] Not sharing his wealth
- [8] Prefer to keep for himself
- [9] One day
- [10] He heard the news
- [11] Thieves have been all over the island
- [12] He kept his money in safe place
- [13] He brought his wife and children
- [14] On a small boat with boxes of money
- [15] In the middle of the sea
- [16] With strong wind
- [17] The boat began to sink
- [18] The captain warned him
- [19] To choose
- [20] Either his family or his money
- [21] He hesitated
- [22] He looked at his money and his family
- [23] Finally, he chose his family
- [24] The boat reached another new city
- [25] They were all happy.

The Metal Fishing Rod (B)

- [1] Long time ago,
- [2] There were two neighbours who love fishing
- [3] Pak Jumat, Pak Junid
- [4] Pak Junid is a nice
- [5] Pak Jumat is a stingy
- [6] One day
- [7] They went to the river
- [8] They saw two fishing rods
- [9] One is made of gold and one is metal
- [10] They waited and waited
- [11] For the owner of the fishing rods
- [12] But there were no one
- [13] They took the rods
- [14] Pak Jumat insisted to have the golden rod
- [15] He grabbed the rod selfishly
- [16] Pak Junid always gives in and took the metal rod
- [17] Pak Junid managed to get a lot of fish
- [18] With the metal rod
- [19] Pak Jumat was dissappointed
- [20] Since he did not get any fish with the golden rod
- [21] He regretted for being stingy
- [22] So he used his old bamboo rod instead

RESULTS AND DISCUSSION**Written Language Text for ‘The Stingy Man’ (A)**

The storyline for ‘The Stingy Man’ (A) explains the story of a rich who is not willing to share his wealth with the poor. Thus, the story ends with regret and moral values that help readers in understanding the values of sharing.

Discussion According to Song Lyrics

Lines [1], [2], [3] and [4] showed the introduction of the rich man named Kelana. He and his family lived in a quiet island. His business has showed success whereby most people would deal with him. It seemed that the explanation about his family showed that he was a happy with his wealth. However, due to his wealth, Kelana seemed a stingy man. Line [5], [6], [7], and [8] showed that he did not want to share

his wealth with other. He seemed to be ignoring the poor. In fact, he pushed away all the poor who came and begged from him. He would rather keep his wealth to himself. However, he became scared when he heard the bad news about burglaries happened in the island. Line [9], [10], [11] and [12] clearly showed that he got panicked with the thieves in the island. He might be panicking when he knew that the thieves were after his money. Line [13], [14], [15] and [16] showed that Kelana took his family in a boat. He also brought boxes of money in the boat. He paid the captain of the boat to ensure their safety to another place. Unfortunately, the boat was sinking due to the rain and storm. Line [17], [18], [19] and [20] showed that the boat began to sink. The captain of the boat suggested that the boxes being thrown in the sea in order for all of them to survive. In fact, the captain asked Kelana to choose between the boxes of money and his family [18], [19] and [20]. Everyone in the boat was disappointed when Kelana hesitated for a while when choosing between his family or boxes of money [21, 22]. He then chose his family over his wealth. He was also happy when he and his family reached the new destination.

Discussion According to Critical Discourse

The storyline showed that Kelana has not been thinking about his family in the beginning. He preferred his wealth and not willing to share with other. Although, he is stingy, he is good in business and that was the reason why he earned a lot of money. However, the storylines also showed that he ignored the poor by pushing them away when they asked for money. The poor needed money to survive but Kelana seemed to hate them. He might be thinking that the poor need to work to earn their living instead of begging from others. However, he never tried to help them; instead, he despised them for being lazy. One day, he heard the news of thieves in the island. He got panicked since he knew that the thieves would come after his money. He tried to escape with his family in a boat. He also brought boxes of money in order for him and his family to survive in a new place. During his escape, there was rain and thunder everywhere. The boat began to sink but he was still seen holding his boxes of money. The captain of the boat had given him an ultimatum where he needs to choose between his money and his family. He was seen hesitating for a while since he loved his money more than his family. Everyone in the boat seemed disappointed and looked really surprised when he decided to throw away all the boxes of money. The captain and his crew were happy with Kelana's decision and they reached the destination safely.

Written Language Text for 'The Metal Fishing Rod' (B)

The storyline for 'The Metal Fishing Rod' explains the story of two neighbours who love fishing.

Discussion According to Song Lyrics

Line [1], [2], [3], [4] and [5] showed the description of the two neighbours who love fishing. One named Pak Junid who is nice [4] and another named Pak Jumat [5] who is stingy. Although they have different attitude but they loved to go fishing together. One day, they went to the river [6, 7]. As they walked towards the river, they saw two fishing rods [8]. One rod is made of gold [9] and the other is made of metal [9]. Line [10], [11] and [12] showed that both Pak Junid and Pak Jumat were waiting for the owner of the rods. They waited and waited but no one turned up. Later, they decided to take the rods. Pak Jumat preferred the golden rod. He grabbed the rod immediately [15]. He was selfish and greedy that he did not ask anything from Pak Junid. Pak Junid who always gives in took the metal rod [16]. Pak Junid was happy with the rod. Line [17] and [18] showed that Pak Junid managed to get a lot of fish with the metal rod. While line [19] and [20] showed that Pak Jumat was disappointed since he did not get any fish with the golden rod. Pak Jumat knew that his choice for the golden rod had brought him nowhere. He failed to get any fish. Line [21] and [22] showed that Pak Jumat regretted his decision for being stingy. Finally, he used his old bamboo rod to catch some fish.

Discussion According to Critical Discourse

The storyline explains the story between two man named Pak Junid and Pak Jumat. Pak Junid is nice whereas Pak Jumat is a stingy man. Both of them lived in the same village and have the same hobby as in fishing. They would go to the river to fish while chatting with each other. They were best friend since they will always share their things. One day, they went to the river to fish and saw two fishing rods. One rod is made of gold and the other is made of metal. Pak Jumat was targeting the golden rod and was hoping no one showed up for the rods. They waited and waited for the owner of the rods but no one turned up. Finally, they decided to take the rod. Pak Jumat grabbed the golden rod immediately without discussing it with Pak Junid. He was happy to get the gold rod and looked at it happily. While Pak Junid who always give in when dealing with Pak Jumat would take the metal rod. He was happy with the rod as compared to his original bamboo rod. They were seen happily using the rod to fish. A moment later, Pak Junid managed to get a lot of fish with the metal rod while Pak Jumat has tried so many times but failed. Pak Jumat was looking at Pak Junid and his fish and he regretted his decision. Pak Jumat regretted being stingy. Later, he put down the golden rod and used his old bamboo rod to fish.

Both lyrics as in ‘The Stingy Man’ and ‘The Metal Fishing Rod’ showed that being stingy will not get a person anywhere. The adjective ‘stingy’ showed that a person will become bad since they will not think about other. On the other hand, being nice will help not only the person but also to others. The moral values in

both song lyrics showed that being a nice person by helping others will create a better environment. Also, the good virtues will help others to help others. This way, the world that we lived in will have a happy environment. The results of the study showed that the Malay folklore stories exposed to readers the bad values in the beginning but towards the end, the bad values will suffer or regret and unfold the good values within. 'The Stingy Man' discusses the bad values in a rich man while 'The Metal Fishing Rod' discusses the bad values in one of the best friends. However, the good values in the lyrics were not expressed openly but instead, the values were expressed in a line or two of the lyrics. This way, it can be seen that writer of the song lyrics tried her best to ensure that readers understand the underline meanings towards the end of the lyrics. This way, the discussion of the values will help others to discuss and read between the lines.

CONCLUSION

Analysing song lyrics using the critical discourse analysis will help readers in better understanding. The results of the study were similar to studies by Mohd Firdaus Che Yaacob & Normaliza Abd Rahim (2014), Normaliza Abd Rahim (2014a) and Normaliza Abd Rahim (2014b), where Malay folklore helps students in understanding moral values. Also, the results of this study were also similar to the studies by Normaliza Abd Rahim et. al., (2014) and Arbaie Sujud et. al., (2014) where folklores were able to enhance learning and boost up students' motivation in the learning environment. Furthermore, the results also showed that through folklore, readers will appreciate the moral values and will try their best to use the values that they learnt in their everyday situation.

The results of the study benefit adults, teenagers and children in better understanding of folklore through song lyrics. Also, this study helps researchers in finding folklore stories that will help not only for understanding but also to unfold the stories that their ancestors started storytelling for hundreds and hundreds of years ago. It is hoped that other studies on folklore will reveal so that readers will understand the underline meanings of each stories.

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