

Societal Lessons: Narratives of *Perak Tengah* - Fact or Fiction?

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ABSTRACT

Fairy tales are folklores that readers are invited to imagine through an engaging storytelling method infused with moral values. In addition, folklores were once children's entertainment to strengthen friendships. The state of *Perak Tengah* is rich in historical stories; in addition to historical stories, there are several folklores found in the Central Perak area. This study aimed to identify and document folklore found in Central Perak as a reference source for future generations. The results of an interview with Mr. Mohammad Nazrin Bin Mohamad Suhaimi, who is a Lifetime Member of the Malaysian Historical Society (PSM) Perak State Branch. There are several folktales whose storylines are well-known and can serve as valuable life lessons. Among the stories of "*Buluh Ape*", "*Pak Kaduk and Ikan Tapah*", "*Siam Menyerang Tanah Abang*", "*Padang Pak Beruk*", "*Gergasi Bota*", and "*Sang Kelembai*" are stories that have been passed down from generation to generation by the people of Central Perak. Fairy tales like this should be used as guidelines and lessons for the current generation. In addition, each storyline is filled with moral values that can be applied in society.

Keywords: *Middle Perak, Narratives, Societal lesson*

INTRODUCTION

The state of Perak is a state rich in historical events. This is because the state of Perak is a strategic location for trade and business activities using land routes or waterways. Foreign residents enter the state of Perak to generate income due to abundant raw materials, such as tin ore and crop products, which are then exported to neighboring countries. The purpose is to generate economic resources for the local population. Due to the entry of various religions and races into the state of Perak, mixed marriages have occurred. Other races and religions have settled in Perak, causing cross-cultural interaction. The abundance of raw material resources in the state of Perak has drawn several people to settle there. Because of this, various folklore and events have occurred in the state of Perak. In the past, the community used these stories as lessons for the next generation. Based on this study, the researcher has found several folklores that talk about myths that happened before the reign of the first Sultan of Perak, namely His Royal Highness Paduka Seri Sultan Mudzaffar Shah I ibni Almarhum Sultan Mahmud Shah I, the first sultan of Perak, who ruled the state of Perak from 1528 to 1549 (Ibrahim et al., 2021). Various folklores were told by the people in the past, such as *"Buluh Ape"*, *"Pak Kaduk and Ikan Tapah"*, *"Siam Menyerang Tanah Abang"*, *"Padang Pak Beruk"*, *"Gergasi Bota"*, *"Sang Kelambai"* and various other folklores. These stories were obtained based on an interview with Mr. Mohammad Nazrin Bin Mohamad Suhaimi, who serves as a lifetime member of the Malaysian Historical Society (PSM) of the Perak State Branch. This research explores how this cultural motif influences the construction of cultural identity, as well as its role in maintaining and developing local cultural heritage. Therefore, its importance is important to strengthen human social and spiritual relationships with the cultural environment (Putri et al., 2024).

In an increasingly complex and rapidly changing world, societies face recurring challenges, such as inequality, intolerance, environmental degradation, and the erosion of cultural values. Despite historical experience and collective knowledge, societies often fail to learn from the lessons of past societies, leading to repeated mistakes and social divisions. There is a critical need to identify, preserve, and effectively communicate these lessons to promote social cohesion, intergenerational understanding, and sustainable development.

This research on societal lessons holds significant value in understanding how communities can evolve by learning from past experiences. By systematically identifying and analysing societal lessons, whether from historical events, cultural practices, or social movements, this study contributes to the development of a more reflective and resilient society. It promotes critical thinking, ethical awareness, and informed decision-making among individuals and institutions. Furthermore, the findings can serve as a foundation for educational frameworks, policymaking, and community development programs that prioritise moral values, social justice, and cultural continuity. By bridging generational gaps and encouraging intergenerational learning, this research can help prevent the repetition of past mistakes and foster a more inclusive, compassionate, and sustainable future.

This research focuses on identifying, analysing and interpreting key societal lessons derived from historical events, cultural practices and social changes found in Central Perak folklore. This study explores how these lessons are transmitted, preserved and used across generations, with particular attention to their relevance in addressing current social issues such as inequality, moral decline and societal fragmentation. Among its scopes are time frame, geographical focus, teaching sources, and target groups. This research does not cover highly technical or economic interpretations of societal changes unless they are directly linked to social values or moral implications.

LITERATURE REVIEW

A group of fiction books known as fairy tales and folk tales dominates more than 60 percent of the global book market. Readers are invited to imagine through humorous and intriguing storytelling before being injected with moral values to create a sense of awareness implicitly (Warnk & Wolf, 2009). In addition, fairy tales are also entertainment for children to strengthen the relationship between the younger generation and the adult generation; in other words, these fairy tales are to advise adults to the younger generation (Harahap, 2019). Therefore, stories like this are a popular literary genre in the community. These stories have been transmitted orally and in writing from traditional generations to modern generations (Muhammad Hisyam et al., 2024). Malaysian folklore is one of the many treasures handed down to us to be protected and preserved for the sake of our identity, culture and heritage. It is something that must be taken seriously and addressed because most of the younger generation is not familiar with local stories or characters such as "*Badang*", "*Puteri Santubong and Puteri Sejenjang*" and many more (Nur Insyirah, 2019). Folklore also explains that correct behavior leads to success, and God can perform any miracle, while arrogant and bad intentions can be strengthened (Sutikno, 2021). Folklore is a didactic repository of moral and spiritual meaning, but also functions as a dynamic cultural form in the negotiation of that meaning. This research shows how important changing types of intangible cultural heritage are and gives us new ideas about how literary characters in this genre are rearranged. It also adds to the conversation about how Malaysian identity is being formed (Sharifah Aishah, 2020). In addition, it is an expression of a society's culture through speech that is directly related to various aspects of culture, such as religion and belief, law, economic activities, family system and the social value system of society (Hazrul Mazran & Muhammad, 2022). This will help strengthen local cultural identity and form strong character and integrity in future generations (Turyani, et al., 2024).

The state of Perak was first ruled by Sultan Muzaffar, who was the first sultan of Perak once upon a time. Sultan Muzaffar Shah, the First Sultan of Perak known as 'Marhum Tanah Abang', was buried in Teluk Bakung (Malim Ghozali PK 2011: 12). Sultan Mudzaffar Shah I ruled the state of Perak for 21 years. In 1549, he died and was buried in *Tanah Abang Perak*. The next ruler of Perak was succeeded by his son, Raja Mansor (Ibrahim et al., 2021). The existence of the first Perak sultanate. According to history, the arrival of Sultan Mudzaffar Shah I was welcomed by the people of Perak at *Beting Beras Basah* which is located at the mouth of Sungai Perak.

During his reign, the State of Perak began to develop due to its wealth of natural resources and raw materials. Consequently, the abundance of natural resources and raw materials in the central Perak area attracted foreign traders to engage in cooperative relations for economic purposes. The central Perak area at that time was a dense forest that was unexplored and uninhabited. Sultan Mudzaffar's orders sparked exploration of the area. Following the exploration of this area in central Perak, various stories emerged.

RESEARCH METHODOLOGY

Methodological research is a method used by the author to analyze this study in more detail and systematically according to the data sources obtained. This study uses a qualitative research approach to explore and interpret social lessons through in-depth perspectives from individuals and communities. The design is exploratory, aiming to uncover meanings, patterns, and values embedded in social experiences. Data obtained through primary data, such as receiving feedback from researchers of Perak folklore history. In addition, receiving feedback from several residents who live around *Perak Tengah*. In addition, receiving secondary data from previous writings.

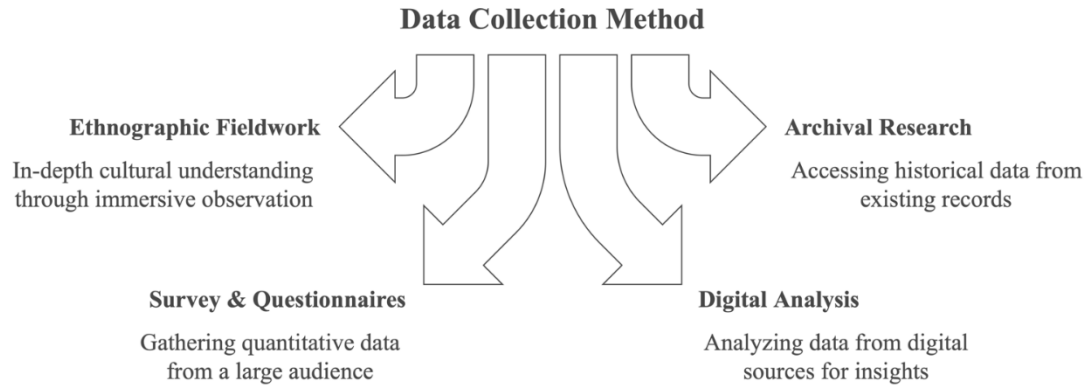


Figure 1. Shows the method used to obtain data regarding the study of folklore

Ethnographic Fieldwork

This study uses an ethnographic fieldwork approach, the main method used in folklore studies to collect, document, and analyze traditional stories, oral narratives, and cultural expressions. It involves in-depth engagement with communities living in the *Perak Tengah* area to understand how folklore functions in a particular social and cultural context. Therefore, the data collection method in this folklore fieldwork is obtained through personal involvement in the community, attending storytelling sessions, festivals, or rituals where folklore is performed. In addition, conducting structured or unstructured interviews and oral histories with key informants such as elders, storytellers and cultural experts. Life history interviews were used to understand personal experiences related to the transmission of folklore found in the *Perak Tengah* area. The method is also important for audio and video recording to record live storytelling events, songs or ritual performances to maintain authenticity. This is important for documenting variations in storytelling styles, voice modulation, and gestures. Ethnographic fieldwork methods also include textual and archival research, which compares folklore stories in *Perak Tengah* and collected with existing manuscripts, historical records or previous folklore compilations. This is important to identify changes and continuity in folklore narratives over time. Finally, it is necessary to conduct surveys and questionnaires to gather public perceptions of folklore, its relevance, and its transformation in modern society.

Archival Research

Based on archival research, it is an important method in the study of *Perak Tengah* folklore, involving the examination of historical records, manuscripts, old texts, and previously documented folklore materials. This method helps researchers trace the origins, transformations, and cultural significance of *Perak Tengah* folklore over time. The method of conducting archival research in *Perak Tengah* folklore is to identify archival sources related to obtaining sources of folklore archival information in national libraries, cultural institutions and online repositories. For example, at the *Perpustakaan Negara Malaysia*, *Dewan Bahasa dan Pustaka* (DBP) for Malay folklore manuscripts and the Folklore Society Archives (UK), and Smithsonian Folklife Archives (US). Next, analyze and interpret archival materials by conducting a comparative analysis, which compares different versions of the same folklore from different periods. In addition, conduct a thematic analysis by identifying historical folklore texts that occurred in *Perak Tengah*. Conduct a structural analysis by studying the structure of folklore in *Perak Tengah* (e.g., Propp's Morphology of Folklore). Lastly, make sure the sources you used are real and

reliable by comparing written folklore with oral sources to make sure they are accurate and by looking at the situation in which the folklore was written (colonial influences, religious views, etc.).

Survey and Questionnaires

Survey and questionnaire approaches are important tools for collecting folklore data in Central Perak. This method helps researchers understand how folklore is viewed, transmitted and adapted in modern society. The type of survey and questionnaire in Central Perak folklore research requires open-ended questionnaires, where participants must provide detailed narrative responses. For example, “Can you share a folklore from Central Perak and explain its meaning?”. Meanwhile, closed-ended questionnaires require participants to choose from multiple-choice or yes or no answers. For example, “Do you still tell Central Perak folklore to the younger generation? (Yes or No)”. Next, conduct a Likert scale survey, which measures attitudes towards folklore through “Strongly Agree – Strongly Disagree.”. For example, “Central Perak folklore is important in maintaining cultural identity.”. Next, conduct a demographic survey by collecting information about age, location and background to analyze the flow of folklore. For example: “Which generation do you belong to? (Generation Z, Millennial, Gen X, and so on)”.

Digital Analysis

Based on the digital analysis method in *Perak Tengah* folklore research, it involves the study of folklore narratives, traditions and cultural expressions as they appear in the digital space. This includes online storytelling, memes, digital archives, social media folklore and internet folklore communities. There is a main area of digital *Perak Tengah* folklore analysis through social media folklore by obtaining digital storytelling sources through Facebook, Twitter, Instagram, TikTok and YouTube. Next, we use the meme method to analyze modern folklore, which functions similarly to traditional proverbs or satire and reflects societal issues. The next method is urban legends and online creepypasta, which are horror folklore that is created digitally, such as the Momo Challenge or Slenderman.



Figure 2. The lecturers of the Fine Arts Program at UiTM Seri Iskandar, Perak with Mr. Mohammad Nazrin Mohamad Suhaimi and Mr. Megat Abdul Karim Megat Harun.
(Source: Al Biruni Gallery, UiTM Seri Iskandar Perak, 2024)

The data collection method in this study was the primary method, namely through interviews held at the Al Biruni Gallery, UiTM Seri Iskandar, Perak, as in (Figure 2). This interview was held on 27 March 2024, Wednesday at 10 am. This session also invited the main panel to provide information about the Perak Tengah folklore. There were two panelists involved in the information-sharing session about this folklore: Mr. Mohammad Nazrin Mohamad Suhaimi, who holds the position of life member of the Malaysian Historical Society's (PSM) Perak State Branch, a member of the Perak Heritage Association, a member of the Perak Community History Lovers Association (SEMARAK), and a member of the Perak Malay Mass Culture and Arts Association Committee. Meanwhile, the second panelist was Mr. Megat Abdul Karim Megat Harun, who is a native of Lambor and has blood ties to Pak Kaduk. Also present during the interview session that day were lecturers from the Fine Arts Program, from left Ms. Siti Humaini, Ms. Rosmidahanim, Ms. Ruzamira, Ms. Hairulnisak Merman, Ms. Florene Ijot, Mr. Mohammad Nazrin Mohamad Suhaimi, Mr. Megat Abdul Karim Megat Harun, Mr. Hilal Mazlan, Mr. Muhammad Salehuddin Zakaria, Nur Muhammad Amin Hashim Amir and Dr. Syed Alwi Syed Abu Bakar.

We also conducted this study in the field by visiting the locations depicted in the folklore. This field study aimed to gather information from the local community. Through this method, the information obtained will be reanalyzed as a valid or invalid source of evidence.

FINDINGS

“Buluh Ape”

According to the story of Suhaimi (2024), a member of the Perak Heritage Association, the story titled *“Buluh Ape”* began when two brothers of royal lineage from Melaka moved to Tanah Merah, Lambor Perak, now called Tanah Abang. The story of the fight between the two brothers occurred when the younger brother Mahkota Alam, asked his older brother about a type of bamboo found in the Tanah Merah area. At that time, Mahkota Alam's older brother answered the question posed by answering *“Buluh Ape”*. So, Mahkota Alam was still confused by his brother's answer, and then asked again about the bamboo. The brother repeatedly answered that the bamboo was called *“Buluh Ape”*. Mahkota Alam still repeated his question about the bamboo until his older brother ignored the question. After that, his older brother continued to be angry with the question and caused a fight and a bloodbath to occur until Mahkota Alam's older brother stabbed Mahkota Alam with his keris and caused his younger brother to die.

Based on the statement from Suhaimi, the story of the murder of the two royal brothers was not simply due to the question of *“Buluh Ape”*. However, it was due to the struggle for the throne between the two brothers. This is because Lambor, Beruas, Manjung and several other districts were under the administration of Perak Tengah and the auspices of the Melaka Government at that time. The struggle for the throne between the two brothers to conquer the Perak Tengah district ended in a bloodshed tragedy that caused the death of one of the brothers. After that, the brother who killed Mahkota Alam took himself to Felcra Nasaruddin in Bota Perak. Until now, the brother has not been found by the residents of the area. In addition, Suhaimi (2024) stated that the tomb of Mahkota Alam is also located in Felcra Nasaruddin. However, anyone who wants to find and see the tomb will surely get lost in the forest.

Finally, Mahkota Alam was not recognized as a sultan; instead, Sultan Muzaffar was appointed as the first Sultan of Perak. The name of the place, Tanah Merah, was replaced with a new name, which is *“Tanah Abang”*. Therefore, in conjunction with the opening of Tanah Abang during the reign of Sultan Muzaffar, Tok Temong (resident) was present and presented Geliga Mustika Embun to the sultan as a gift.

Meanwhile, the sultan presented Tok Temong Tepak Sireh in appreciation. However, Tok Temong did not accept the gift. Stories like these are important in this study to identify and document key lessons learnt by society from historical events, cultural practices and community life experiences.

“Pak Kaduk & Ikan Tapah”

Pak Kaduk was a native ruler from Lambor (meeting) Perak. He was also an individual who was not very smart and had a shallow mind. In addition, he was also an individual who was born into a simple family. His source of income was to cover daily expenses through cockfighting activities. At that time, Pak Kaduk was famous for his cockfighting skills so much so that one day he wanted to fight the reliability of his cocks with the sultan's cocks. However, because of his confidence in his cocks, Pak Kaduk was willing to risk all his wealth as a bet if Pak Kaduk succeeded in defeating the sultan's cocks. On the day of the cockfight, Pak Kaduk's chickens had successfully defeated the sultan's cocks. However, to maintain his reputation as a sultan, the sultan took Pak Kaduk's chickens and declared them the sultan's. Following this, the sultan confiscated all his wealth. Therefore, after Pak Kaduk agreed with the sultan's decision, Pak Kaduk took himself and prayed for several days. When Pak Kaduk was walking by the river, a tapah fish appeared, swimming along the riverbank looking for food. At that moment, a parrot appeared, stopped at the beggar's branch on the riverbank, and instructed Pak Kaduk to take the tapah fish and split its stomach. Pak Kaduk followed the parrot's instructions by catching the tapah fish and then splitting the fish's stomach. After splitting the fish's stomach, Pak Kaduk looked surprised because there was a gold nugget (gold button) in the tapah fish's stomach. Pak Kaduk was surprised after seeing the gold and he continued to say in his heart that his life would change soon.



Figure 3. Designers found gold buttons in the stomach of a tapah fish and used them as cosmetic materials

(Source: Mohammad Nazrin Mohamad Suhaimi, 2024)

After getting the gold button, Pak Kaduk immediately took it to the sultan as a ransom to get his chicken back. So, the sultan agreed to Pak Kaduk's request to exchange his chicken for the gold button. Pak Kaduk was happy because he got his beloved chicken back. Pak Kaduk thanked the tapah fish for helping him get his chicken back. Therefore, Pak Kaduk swore to his descendants and the people of Lambor village not to eat tapah fish for seven (7) generations. Furthermore, in the curse, Pak Kaduk declared that anyone who consumes tapah fish would undoubtedly suffer from a skin disease. The gold button found in the stomach of the tapah fish was given to Pak Kaduk's generation. Until today, the curse

has not ended. Anyone who is cursed needs to drink water soaked in the gold button as one way to cure skin disease (Suhaimi, 2024).

Based on a statement from Suhaimi (2024), the safe that stores the gold buttons is still kept neatly by the generation of Pak Kaduk, who lives in Lambor Kanan, Perak. The box can only be opened by the next generation of Pak Kaduk if their generation needs to get the gold buttons for curing an illness. Suhaimi claims that "Alam Kontin," the latest heir guarding the safe, possesses the ability to open the box. Other generations of Pak Kaduk also inherited some of the gold buttons found in the stomachs of the tapah fish. The heirs of Pak Kaduk are currently residing in various parts of Perak, including Kuala Kangsar, Teluk Intan, Lambor, Kampung Gajah, and Ipoh. The heirs have forged the gold buttons into cosmetic materials to make the design more beautiful, as shown in (Figure 3). Stories like this one by Pak Kaduk are meant to explore how lessons are passed down across generations through education, storytelling, community engagement and media.

“Siam Menyerang Tanah Abang” (The New Government)

A series of stories of power struggles between two brothers until the bloodshed in Tanah Merah, Lambor Perak (now Tanah Abang), during the reign of Sultan Mudzaffar Shah I during the new government in Tanah Abang, the Siamese came using the Perak River route to attack the new government under the leadership of Sultan Mudzaffar Shah I. Before the war broke out, Sultan Mudzaffar Shah I had planned several strategies to deal with the Siamese army. Sultan Mudzaffar Shah, I felt that if the army continued to attack the Siamese army at that time, they would certainly suffer defeat due to the small number of his army compared to the large number of Siamese soldiers. Due to the situation, Sultan Mudzaffar Shah I informed all the soldiers and their people to welcome the Siamese army favorably. The Siamese army at that time was surprised by the actions of Sultan Mudzaffar Shah I's army because they positively welcomed the Siamese army, and they even served delicious food that made the Siamese army feel excited. When Sultan Mudzaffar Shah I's army welcomed the arrival of the Siamese army with a delicious meal, they ate it until they were full. Following their meal, Sultan Mudzaffar Shah I's army provided a comfortable rest area for the Siamese soldiers to recuperate. Their rest area was covered with elephant nettle leaves as a mat for them to sleep on, after which the Siamese soldiers' bodies became itchy because the sap found in the elephant nettle leaves gave an itchy effect to the skin if it came into contact with the sap. At that time, Sultan Mudzaffar Shah I and his soldiers took action to stab the Siamese soldiers with keris until they died. According to Suhaimi, some Siamese soldiers drowned after jumping into the Perak River due to itching from being exposed to the sap of the elephant nettle leaves. Finally, all the Siamese soldiers died in the accident at that time. A series of stories of the Siamese attacking Sultan Mudzaffar Shah I in Tanah Abang, the ship that the Siamese soldiers were on at that time sank and was sworn to become an island. At that time, the Siamese soldiers swore to transform into the shape of a wasp, a shape they still refer to today as Pulau Tebuan. Identify the moral values and social lessons contained in the story, such as courage, unity, and the spirit of defending the homeland.

“Padang Pak Beruk”

Padang Pak Beruk is the name of a location in the Perak Tengah area; originally, the name of the location was known as "Padang". At that time, Padang Pak Beruk was an abandoned forest area, devoid of residents. According to residents who lived near the Padang Pak Beruk area, the area was a dangerous, uninhabited area because the forest was inhabited by a large monkey named "*Steopan*". The forest was also a route for villagers to find a source of sustenance. However, when they used the route, they were also often harassed by the animals. The arrival of a trader from Sumatra, also known as the Kerinci people, came to Padang Pak Baruk to carry out trading activities, who often used the route. The trader

possessed knowledge of self-defense and practiced inner wisdom. The seer often harassed the trader when he used the route, but he eventually succeeded in killing the seer. The village's residents celebrated the successful killing of the seer. They expressed their gratitude to the trader for successfully killing the seer who often haunted their lives. After the death of the seer, the villagers opened a new settlement known as Padang Pak Beruk. However, around the 1950s, the name of the location of Padang Pak Beruk was changed to Padang Changkat until now. In fact, in the area, there is also a path called Jalan Steopan.

“Gergasi Bota”

“Bota” is the name of a location in Central Perak. Previously known as “Brahman Indra”, Bota village underwent a name change. Previously, the Bota area was inhabited by the Indigenous community. However, after the Malay community entered the Bota area, they intermarried with the Indigenous people until they began to isolate themselves in more remote areas. According to the Bota residents, the meaning of Bota is a jinn or ghost. Other location names in Central Perak, such as Terong, Lambor, and Jalung, are the names of jinn or ghosts. According to a statement from Suhaimi (2024), a Bota is a jinn or creature that lives in the water and likes to steal children as a source of food. Before opening a settlement in Bota, the residents living around the Bota area had agreed with the jinn to occupy the area. In the agreement, the residents had to pledge the lives of their children as a source of food. Besides hunting children, the Bota ghost violated the agreement by disturbing other villagers. Consequently, the villagers killed the ghost known as Bota. Meanwhile, Bota’s body was divided into two parts, namely left and right. Following this division, the areas known as “Bota Kiri” and “Bota Kanan” continue to exist to this day. In addition, the Bota tail was also cut by the residents at that time, until the existence of a location called “Ekor Bota” in the area. According to Suhaimi (2024), the residents of Bota have succeeded in driving away the ghosts and jinns that are in the village. Meanwhile, the ghosts and jinns have relocated to several areas around Seri Iskandar. However, the city of Seri Iskandar is now rapidly developing and living in harmony.

“Sang Kelembai”

Changkat Melintang Hospital, located in Lambor Perak, has a story of Sang Kelembai, who cursed 3 elephants to become stone pillars located in a river.



Figure 4 Elephant trunks have turned into stone due to the curse of Sang Kelembai
(Source: Mohammad Nazrin Mohamad Suhaimi, 2024)

Sang Kelembai is a legendary creature in Malay folklore who is said to have the extraordinary power to turn living beings and objects into stone by simply uttering words. In the context of the state of

Perak, several stories associate Sang Kelembai with the formation of certain rock formations. Research sources describe Sang Kelembai as either a woman or a giant creature residing in the forest. She is said to have a loud and terrifying voice, and her curse can cause anyone she touches to become stone.

Based on Figure 4, three stone elephant dolls have been sworn by the Kelembai and have turned into stone; the area is in the Lambor near the back of Changkat Melintang Hospital. During the Perak Sultanate, Sultan Mansor Shah was the Sultan of Perak who had been married for a long time, but he had not been blessed with the fortune to have children. He was worried because he had no heir to inherit. Therefore, a man named Tok Malim Buana came and gave a suggestion to the Sultan in front of the elephant's gate and made a vow. The Sultan's wife was pregnant continuously for 7 years and was blessed with seven daughters. However, the youngest daughter was 10 years old, and all seven of Sultan Mansor's daughters fell ill. Therefore, Tok Malim Buana suggested to Sultan Mansor that he open a pool for his daughters to bathe in, thereby curing their illnesses. A special crocodile guarded the pool for the 7 daughters. Sultan Mansor welcomed a son seven years after that event into his family.

CONCLUSION

In conclusion, the folklore found in the central Perak district includes some of the stories of teachers and examples from a time long ago that can be a guide for the current generation. The stories that are highlighted are also related to historical stories that happened before and during the reign of the first sultan of Perak, Sultan Mudzaffar Shah I. The central Perak district has immortalized the story's name to commemorate it. Folklore plays an important role in society because they are not just entertainment but also contains moral values, lessons, and cultural identity. The purpose is to convey moral lessons. Folklore often contains noble values such as honesty, courage, kindness, and wisdom. In addition, preserving traditions and culture, namely folklore, reflects the culture, customs, and beliefs of a society. They can give identity to society, namely, every state or nation has a unique folklore that reflects its history and way of life. This can help the younger generation understand the heritage of their ancestors. Additionally, folklore offers not only entertainment but also educational value, as it incorporates elements of humor, adventure, and magic. Therefore, this study can have a significant impact on the new generation's sense of perspective on the importance of Malaysian culture and heritage to folklore. This study analyses and interprets Central Perak folklore's historical events, cultural practices, and social changes to draw social lessons. This research examines how these teachings are passed down and utilised throughout generations, focusing on their significance to inequality, moral degradation, and social fragmentation. Timeframe, geography, educational sources, and target groups are its scopes. This study does not go into technological or economic explanations of social developments, unless they directly impact social ideals or morality.

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