

THE CONCEPT OF EDUCATION IN THE MALAY COMMUNITY; PHILOSOPHICAL REVIEW

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Abstract

This brief article aims to define the Malay community's concept of education. The research aims to disclose the education notion that the Malay community possesses. Education is a foundation and tool to ensure that personal values and principles are upheld within the community. This is especially crucial when interacting with others. The literature study research conducted used philosophical hermeneutics as its method, aided by analytical, deductive-inductive, heuristic, and descriptive techniques. Through this research, it was found that Malay society, which identifies with Islam, indirectly makes Islamic values the reference point and the highest value system. Education in Malay society aims to cultivate fortunate individuals. "Favoured man represents an excellent or ideal human being. The realization of the favoured man is the duty of all members of society, especially parents. Tools or vehicles used include literary works, songs, and proverbs. Malay society does indeed focus more on the cultivation of religious values, in this case, religious knowledge." Therefore, in this context, education aims to create character, specifically the character possessed by fortunate individuals. When linked to one of the streams in Philosophy of Education, the concept of education in the Malay community is considered to lean towards behaviourism, where stimuli are critical to the success of education and the creation of an individual's character.

Keywords: Philosophy, Manusia Bertuah, Malay, Education

INTRODUCTION

Every society has values that are upheld and adopted and become guidelines and foundations in everyday life. These values usually cover all aspects of the life of the society that owns the values. Like other societies, the Malay community also has values that are embraced, upheld, and used as foundations in all aspects of their lives. These values are not always clearly visible, especially if these values are implicitly included in the culture. This certainly needs to be explored and expressed.

This study aims to explore and reveal the values contained in the culture of the Malay community. The culture of the Malay community is diverse. Some of these cultures are in the form of physical culture such as clothing, architectural styles of buildings, both houses and places of worship. In addition, there is also a culture that is immaterial such as religion, beliefs held by the Malay community. This study aims to explore the values contained in the culture of the Malay community, especially those contained in the literary works of the Malay community which in this case are found in Pantun, Tunjuk Ajar, and in Gurindam. The values that will be expressed and explored in this paper are related to educational values. Based on these values, they will then be drawn up so that the concept of education for the Malay community can be formulated.

The formulation of this educational concept needs to be done so that we do not simply adopt educational concepts or theories produced by western thinkers without knowing the educational concepts that exist in society so that the application of existing educational theories or concepts does not conflict and can run simultaneously and have implications for education that will be closer to the culture of the community itself. In addition, education is an important thing in human life. Through education, humans are formed along with the complexity of their characters. Education is also a means to perpetuate the values, principles of life, and the existence of a nation or society. Therefore, the disclosure of the concept of education is quite important so that education can be more felt and can be integrated with the conditions of society because the concept of education applied is a concept that originates and is rooted in values that have been adopted, held, and upheld by society for a long time. Based on this background, the formulation of the problem of this research can be drawn, namely what is the concept of education in Malay society?

To answer the formulation of the problem, the following explanation will be divided into several parts. The first part will briefly explain the literary works of the Malay community which contain educational and scientific values. The following explanation is related to one of the theories or concepts, namely Behaviorism, which from this concept is then continued with the final explanation. The final explanation referred to in this case is an explanation that is related to the explanation of Malay community education which is tried to be compared with the theory or concept of Behavioristic education. With this comparison, it is hoped that the formulation of the concept of Malay community education will be found. The comparison between Behaviorism and educational values in Malay society is the initial step as a starting point in formulating the concept of Malay community education. The comparison in this case does not aim to compare two educational concepts but rather the basis or starting point for formulating the concept of Malay community education.

MATERIAL AND METHOD

This research is a literature study. Literature study or library research, related to the collection of library data, reading, recording, and processing data obtained from the results of the reading. Literature study research in this study relies on research materials from various sources from books and journals. Therefore, this study tries to formulate the concept of Malay community education which is formulated from several literary works owned by the Malay

community, the books and journals used in this study are books related to the concept of education in general and books and journals related to Malay community literary works.

To analyze the results of the reading and notes, the philosophical hermeneutic method is used with analytical language methodological elements used to understand and express the values of Malay literary works. The next methodological element is deduction-induction as a methodological element used to formulate the initial concept of Malay community education. The next methodological element is heuristics used to formulate the concept of education. Finally, the description is used to write the results of the research conducted.

RESULT AND DISCUSSION

The importance of education and the concept of education in the views of Malay society can be found in various expressions and literary works. The following are several examples of expressions in the form of advice or literary works from the Malay community:

*Di sungai banyak batu kerikil
Di ulu banyak tumbuh kuini
Belajar diwaktu kecil
Tanda menabung sejak dini (Dahlan, 2013).*

The literary work in the form of Pantun above, implicitly emphasizes that Malay people learn from a young age or in the Pantun verse above it is called since early childhood. The importance of education in the view of Malay society is also seen in the expression "parents' debt" to their children. The choice of the word "debt" in the expression "parents' debt" is not without reason. The word "debt" is a word that contains the implication of an obligation to pay. Therefore, the expression "parents' debt" in this case also shows the great responsibility of parents for their children. One of them is the responsibility for education, the responsibility to educate the child. Educating the child to become a good, superior, and moral human being in accordance with the norms and values that are upheld by society.

Malay society even describes the true Malay people as people who are diligent in seeking knowledge. This can be seen in the following Pantun verse:

*Apalah tanda kayu meranti
Kayunya rampak melambai angin
Apalah tanda Melayu jati
Ilmunya banyak belajar pun rajin (Effendy, 2005)*

The verse of Pantun above shows the connection between the real Malay people or in the verse of Pantun above referred to as the word "jati Melayu" with someone who diligently seeks knowledge. Other Pantuns are related to knowledge, as seen below:

*Patuh Melayu kepada ibu,
Syurganya ada di bawah kakinya;
Senonoh laku tanda berilmu,
Bahagia hidup hingga ke matinya (Effendy, 2007).*

This pantun contains a lesson that a person who behaves well indicates that the person is a knowledgeable person and his life will certainly be happy until the end of his life. In addition to Pantun, implicitly in *Gurindam Dua Belas* written by Raja Ali Haji, there is also the view of Malay society about knowledge and education. The following is a quote from *Gurindam Duabelas Article 7* written by Raja Ali Haji in question:

*Mendidik anak jangan berlengah,
Supaya aib tidak terdedah*

*Mendidik anak jangan berlalai'
Supaya malu tidak terburai*

*Mendidik anak janganlah enggan,
Supaya tidak menjadi sesalan*

*Mendidik anak janganlah kurang
Supaya tidak dicemooh orang*

*Mendidik anak jangan bermalas
Supaya tua hidup tak rimas*

*Mendidik anak dengan sempurna,
Supaya menjadi anak berguna*

*Apabila anak tidak dilatih
Jika besar bapanya letih*

The two verses of *Gurindam Duabelas* chapter 7 written by Raja Ali Haji above contain advice for educating children well. Next, *Gurindam Article 6* reads:

*Cahari olehmu akan guru
Yang boleh tahukan tiap seteru*

The above *Gurindam* quote contains advice to find a teacher who knows all the problems or a wise teacher so that he can provide answers or solutions to problems that may arise.

Furthermore, *Gurindam article 12*, among others, reads:

*Kasihkan orang yang berilmu
Tanda rahmat atas dirimu*

*Hormat akan orang yang pandai
Tanda mengenal kasa dan cindai*

The four verses of Gurindam above give advice to respect people who are intelligent or scientists. In addition, the Malay community also provides a metaphor that contains a description of people who do not have knowledge. This can be seen in the following Pantun verse:

*Parang ditetakkan ke dahan sena
Belah buluh ditaruhkan temu
Barang kerja tidak sempurna
Olehnya tidak menaruh ilmu.*

*Belah buluh ditaruhkan temu
Batang cempedak batang pedada
Olehnya tidak menaruh ilmu
Duduklah hendak mengada-ada (Ibrahim, 2002).*

The verses of Pantun above describe the metaphor of a person who does not have knowledge, of course all the actions he does will not be right. This can be seen in the words "work is not perfect" and "sit down and make up" The Malay community places great emphasis on instilling knowledge about religion in children, the following are literary works and expressions that illustrate the emphasis on religious knowledge in educating children:

*Jujur bertutur bijak bertindak
Pedoman kita untuk melangkah
Ajari agama dengan budak
Supaya mereka tak salah langkah*

*Bijak bertindak dikerjakan
Jujur bertutur berbilang kerat
Ajarkan anak mengaji sembahyang
Supaya selamat dunia akhirat (Dahlan, 2013).*

The two Pantuns above imply a picture of the importance of education since childhood. The education emphasized in this case is more on religious education. It is undeniable that Malay society basically emphasizes religious values, in this case Islam. Meanwhile, related to how to educate children, Malay society has several methods and one of them is by emphasizing education through examples or role models and not just with words. This can be seen in Pantun and in the following Amanah Advice:

*Bijak bertindak dalam kerjaan
Jangan hanya sebatas sebutan
Didiklah anak dengan tauladan
Jangan dengan paksaan*

Kalau hendak mendidik anak,

Contoh yang baik hendaklah nampak

*Mendidik anak hendaklah sungguh,
Berikan olehmu contoh senonoh*

*Mendidik anak hendaklah sabar,
Berikan contoh baik dan benar*

*Mendidik anak dengan teladan,
Supaya amanah ia fahamkan*

*Mendidik anak dengan perilaku,
Supaya mudah anak meniru (Dahlan, 2013; Effendy, 2006)*

Therefore, before educating children, parents must have good character. Here are some expressions that contain advice before educating children:

*Sebelum anak ditunjukajari,
Baikkan dulu akhlak sendiri*

*Sebelum anak diberi petuah,
Baikkan diri elokkan tingkah (Effendy, 2006)*

In educating children, according to the Malay community, there are several rules that must be observed. This can be seen in the following expression:

*Kalau hendak mendidik anak,
Petuah amanah hendaklah simak*

*Dididik pada yang baik
Diajar pada yang benar
Dibela pada yang mulai
Dituntun pada yang santun
Ditunjuk pada yang elok
Dipelihara pada yang sempurna
Dijaga pada yang berguna*

*Anak dididik dengan kasih,
Kasih jangan berlebih-lebihan
Kasih berlebih membutuhkan*

*Anak dididik dengan sayang,
Sayang jangan keterlaluan
Terlalu sayang membinasakan*

*Anak dididik dengan lembut,
Tetapi jangan terlalu lembut
Terlalu lembut membawa hanyut*

Anak dididik dengan keras,

*Tetapi jangan terlalu keras
Terlalu keras membawa naas*

*Anak dididik dengan berlunak,
Tetapi jangan terlalu lunak
Terlalu lunak rusaklah akhlak (Effendy, 2006)*

In addition to religious values, there are also values that are instilled in children. These values are found in the following expressions:

*Dari kecil ditanamkan iman,
Supaya cepat mengenal Tuhan*

*Dari kecil diisi amanah.
Supaya cepat mengenal Allah*

*Dari kecil diajar mengaji,
Supaya hikmahnya lekat di hati*

*Dari kecil diajar sembahyang
Supaya iman sampai ke tulang*

*Dari kecil diajarkan sunnah,
Supaya takwanya menjadi darah*

*Dari kecil ditanamkan akidah,
Supaya besar takwanya bertambah*

*Dari kecil ditanamkan akhlak.
Supaya besar hidupnya cedak*

*Dari kecil ditanamkan adat,
Supaya besar baik tabiat*

*Dari kecil ditanamkan budi,
Supaya besar tahu berbudi (Effendy, 2006)*

The above expression describes values that must also be taught and instilled in children. These values are somewhat related to the rules of Malay community norms such as customs and manners. The importance of values and norms that must be instilled in children is certainly not without reason. The following are the goals of instilling values and norms in children according to Malay society:

*Kalau anak hendak selamat,
Ajari ilmu dunia akhirat*

*Kalau anak hendak bertuah,
Ajari ilmu di jalan Allah*

*Kalua anak hendak bemarkwah,
Ajari syarak tanamkan sunnah*

*Salah didik dunia terbalik,
Salah ajar rumah terbakar
Salah tunjuk hidup terpuruk
Salah asuh hidup bergaduh
Salah bombing kepala pening
Salah tuntun sakit menahun*

*Salah didik jadi munafik
Salah ajar menjadi mungkar
Salah tunjuk menjadi kutuk
Salah asuh menjadi musuh
Salah tuntun menjadi penyamun
Salah latih hidup pun perih*

*Salah didik membawa syirik
Salah ajar membawa makar
Salah tunjuk membawa aruk
Salah asuh membawa bodoh*

*Salah didik hilanglah baik
Salah ajar hilanglah benar
Salah tunjuk hilanglah elok
Salah tuntun hilanglah santun
Salah tunjuk badanpun teruk
Salah nasehat badan terkebat
Salah suruh tidak senonoh*

*Cermat-cermat mendidik anak
Kurang teliti takkan menjadi
Kurang simak hutang berayak
Kurang selidik jadi tak baik
Kurang periksa rusak binasa
Kurang ingat jadi menyesat
Kurang sungguh jadi berlecoh
Kurang pinak menjadi rusak
Kurang bela menjadi bala
Kurang tunak menjadi balak
Kurang pelihara jadi sengsara
Kurang minat jadi mudarat
Kurang petuah takkan semenggah
Kurang petunjuk takkan elok
Kurang nasehat takkan selamat
Kurang tuntunan sesatlah jalan
Kurang awas hidup melengas
Kurang asuh takkan senonoh
Kurang kasih tumbuh selisih*

*Kurang sayang ilmu terbuang
Kurang hemat banyak tak dapat
Kurang tahan hidup kan karam*

*Kalau tersalah mendidik anak:
Banyak akibat yang tidak baik
Banyak kerja yang kan menyalah
Banyak harta tersia-sia
Banyak ilmu yang tak sejudu
Banyak petuah yang tak berfaedah
Banyak nasehat yang tak bermanfaat
Banyaklah dosa ibu dan bapak
Banyaklah salah kan terbawak (Effendy, 2006)*

Explicitly, Tenas Effendy (2004) stated that in educating children, first, "love because of the child, love because of the mandate" which means that children are loved because of their flesh and blood and are loved because of the mandate or trust from God. Second, "interest along with carefulness", meaning that parents must always follow the growth and development of their children. Third, "hard in soft" which means that in educating children, they must be disciplined and wise, not forceful and blind. Fourth, "given bergelanggang" which means that children are given the freedom to express their opinions and are free to determine their choices. However, freedom here is not unlimited freedom. This freedom must consider the noble values contained in religion, customs, traditions, and norms that apply in society. Therefore, in educating children, parents must pay attention to the child's talents and abilities because the parents' obligation in this case is to adjust to the child's talents and abilities. This is in accordance with the expression "according to the material with the creation". Furthermore, in educating children, one must be "sick of being kept, reluctant to swallow", meaning that parents must not give up in educating, nurturing, and teaching their children. Finally, "convey the measure with the measure" which means that parents must continue to spur their children to continue to achieve better achievements. In other words, in educating, teaching, and shaping the personality of children, one must be serious.

Referring to the expressions, Gurindam, and Pantun and their explanations, a common thread can be drawn from which the concept of Malay community education will be formulated. The common thread includes the principle of exemplary behavior held by the Malay community in the education process, the value of patience, never giving up in educating children so that they become children who have characters that are in accordance with the ideal human character in the view of the Malay community. This also indirectly shows that education in Malay society aims to produce or realize good character. "Good" in this category is of course "good" in the

sense of being in accordance with the expectations of society, in this case the Malay community.

In the view of the Malay community, education is intended for children to "become people", namely to become perfect human beings both physically and mentally. The perfect child is also known as a "lucky child". For the Malay community, a "lucky child" will bring happiness, ease, harmony, and prosperity to both the family and the surrounding community (Effendy, 2006; Tarwiyani, 2021, 2023). This can be seen in the following expressions:

*Apa tanda Melayu jati
Belajarnya tekun sampai mati*

*Apa tanda Melayu jati
Belajar dengan sepenuh hati*

*Apa tanda Melayu bertuah
Menuntut ilmu tiada lengah*

*Apa tanda Melayu bertuah
Menuntut ilmu tiada lengah*

*Apa tanda Melayu bertuah
Menuntut ilmu tekun dan tabah*

*Apa tanda Melayu bertuah
Belajar sampai ke dalam tanah (Effendy, 2006)*

The unscrupulous quote above shows the correlation between knowledge and true Malay humans or perfect Malay humans, which in this case is expressed by the terms "Malay jati" and "lucky humans". These are several expressions and literary works, as well as a general description of education and knowledge in the view of Malay society, that seeking knowledge must be done forever until death comes. Next we will discuss Behaviorism, which is one of the schools in Educational Philosophy.

Behaviorisme

Referring to various schools of Educational Philosophy, the Educational Philosophy adopted by the Malay community tends to be more inclined towards Behaviorist Educational Philosophy. The following will explain the Behaviorist view, especially regarding education. Learning in the Behaviorist view is related to changes in behavior that arise as a result of the interaction between stimulus and response. Learning in this case is related to changes in behavior experienced by students in a new way as a result of the interaction between stimulus and response. Stimulus is something given by the teacher to students, while the response is a

reaction or response from students to the stimulus given by the teacher (Nahar, 2016). Therefore, the success of learning lies in the change in student behavior based on the stimulus given to the students concerned (Irwan, 2015; Maghfirah & Maemonah, 2019). Behaviorism places great emphasis on input in the form of stimulus and output in the form of response. For Behaviorists, everything that happens between stimulus and response is considered unimportant because it cannot be observed and cannot be measured. Thus, it can be said that Behaviorism prioritizes measurement. This is because measurement is important to see whether or not a person's behavior changes. Behaviorism also views reinforcement as important. Reinforcement in this case is anything that can strengthen the emergence of a response. Reinforcement is an important stimulus that is given or reduced to allow a response to occur (Irwan, 2015).

Characteristics in learning using behaviorism theory, an educator must be firm as a distributor of knowledge in the field of education and as a director of a person's behavioral attitudes. Because this theory assumes that a human being has a passive personality and all objects depend on the stimulation obtained both in behavioral attitudes and in the learning process (Maghfirah & Maemonah, 2019). Behaviorism in this case tries to understand human behavior by using an objective, mechanistic, and materialistic approach, so that changes in behavior in a person can be done through conditioning efforts. With observation, it will be seen whether or not there is a change. Change in this case is more about behavioral changes (Nahar, 2016). Thus, the philosophy of Behaviorist education is essentially the result of education depending on the stimulus given to students. Learning in the Behaviorist view is seen from changes in behavior as a result of the interaction between stimulus or stimulation and response or response. Changes in a person's behavior can thus be observed, measured, and can be assessed concretely. A person is considered to have learned something if he can show his behavior. Therefore, in learning the most important thing is input in the form of stimulus and output in the form of response (Hamruni, Irza A. Syaddad, 2021; Nahar, 2016). Learning in the Behaviorist view means strengthening bonds, associations, traits, and tendencies to change behavior while learning is an effort to form desired behavior. Learning is the result of the interaction between stimulus and response. A person is considered to have learned if there is a change in behavior (Nahar, 2016).

Ahmadi stated that Behaviorism has the following characteristics. First, Behaviorism studies human actions not from their consciousness, but rather observes actions and behavior based on reality. Second, all actions are returned to reflexes. Behaviorism seeks the simplest

elements, namely actions called reflexes. Reflexes are unconscious reactions to something. Humans are viewed as complex reflexes or a messian. Third, behaviorism argues that at birth everyone is the same. Humans develop because of habits. Meanwhile, education is considered "omnipotent". Education is able to influence the reflex of the heart's desire.

Philosophy of Malay Community Education

A problem, if formulated from a philosophical perspective, then the problem is at least based on three main problems, namely Metaphysics, Axiology, and Epistemology. Based on the three main philosophical problems, in this case Metaphysics, Axiology, and Ethics, it can be explained as follows. In general, Metaphysics talks about what exists. Therefore, education is related to humans, then what exists in this case is humans. In various literary works, Malay society implicitly recognizes the dualism of humans consisting of spiritual and material aspects. Although humans consist of material and spiritual aspects, these two aspects are not two opposing aspects, dominating each other, but have similarities, where the spiritual and material aspects are a unity that is interrelated (Tarwiyani, 2020, 2021).

Regarding axiology, there are three value systems that are highly upheld by the Malay community, namely the value system based on the teachings of the Islamic religion or called syara', Adat, and Resam. Regarding customs, the Malay people have three customs which are used as guidelines in their lives. These three customs are true customs that are permanent and do not change. True customs originate from Syara' or the Qur'an and Sunnah. The next type of custom is called customary custom. Traditional customs are customs that can change with the times or according to the conditions of society at that time. Customary customs are traditional principles compiled by Malay rulers such as kings, traditional leaders, and so on. The third type of custom is traditional custom. Traditional customs are customs that are subject to change. Traditional customs are the result of deliberation or mutual agreement. The last value system is Resam, which is a value system used as a basis for Malay society in interacting with the surrounding environment (Malik, 2003; Tarwiyani, 2021).

Based on the Axiological and Ontological foundations above, the concept of education in Malay society can be sought. Based on its ontology, there are two main elements in education, namely educators or teachers and students or pupils. Therefore, in Malay society, education is a shared responsibility of society, so those who act as educators in this case are society and parents, although parents have a greater responsibility towards their children than society in general. Meanwhile, those who act as students or pupils are all Malay children. As explained above, the goal of education in the view of Malay society is to realize children so

that they can "become people" or in this case known as "anak bertuah", namely a child who is perfect physically and mentally so that he can bring happiness and good fortune, not only to his family but also to society and his country. "Anak bertuah" in the view of Malay society is described as a perfect human being. This means that "anak bertuah" is a child whose behavior is in accordance with the norms and values upheld by Malay society. In other words, to create a "lucky child", indirectly in educating children, the values and norms that the Malay community upholds must be instilled. These values include syarak, adat, and resam. Meanwhile, the conveying of these values by the Malay community is usually done verbally or through example and example. Oral transmission is carried out through songs, poetry, and literary works such as pantun, folk tales, expressions, patatah, petitih, and so on. Meanwhile, delivery through example and example can take the form of commendable behavior, temperament and actions (Effendy, 2006).

What is conveyed both verbally and through examples and role models are values that are upheld by the Malay community. The values conveyed are known as Tunjuk Ajar. The values contained in Tunjuk Ajar are rooted in sharak, adat, and resam. With these three value systems, the Malay community tries to educate Malay children to "become people" or to form "lucky children". Referring to the explanation above, it can be concluded that the delivery verbally and through examples and role models can be said to be a stimulus given to students so that the students, while the expected response with these stimuli, gives rise to a response, namely Malay children "becoming people" or with the birth of "lucky children".

CONCLUSION AND SUGGESTION

The explanation above leads this paper to the following conclusions:

1. Malay society that identifies itself with Islam, indirectly makes Islamic values as the highest reference and value system. Therefore, education in Malay society aims to create a perfect human being, a human being who upholds all norms held by Malay society. The image of a perfect human being is known as bertuah. In other words, a bertuah human being is an image of a superior human being or an ideal human being.
2. Realizing a bertuah human being is the task of all members of society, especially their parents. Meanwhile, the tools or means used include literary works, songs, and advice. Malay society does focus more on instilling religious values, in this case religious knowledge. Therefore, education in this case aims more to create character, namely the character possessed by a bertuah human being.

3. If associated with one of the schools of thought in the Philosophy of Education, then the concept of education in the perspective of Malay society can be said to tend to be Behaviorist where stimulus is an important thing in the success of education and the creation of a person's character.

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