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**The Use Malays-Sambas Expressions in Developing Character Education in Sambas Primary Madrasah in Millennial Era**

**Purniadi Putra<sup>1</sup>; Galuh Nashrulloh Kartika MR<sup>2</sup>; Abdul Hafiz<sup>3</sup>;  
Dendi Pratama<sup>4</sup>; Abdul Samad<sup>5</sup>**

<sup>1</sup>*Institut Agama Sultan Muhammad Syafiuddin Sambas, Indonesia*

<sup>2</sup>*Uniska Muhammad Arsyad Al-Banjari Banjarmasin, Indonesia*

<sup>3</sup>*Universitas Islam Kalimantan MAB Banjarmasin, Indonesia*

<sup>4</sup>*Universitas Indraprasta PGRI, Indonesia; <sup>5</sup>Universitas Fajar Makassar, Indonesia*

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## THE USE OF MALAYS-SAMBAS EXPRESSIONS IN DEVELOPING CHARACTER EDUCATION IN SAMBAS PRIMARY MADRASAH IN MILLENNIAL ERA

**Purniadi Putra<sup>1</sup>; Galuh Nashrulloh Kartika MR<sup>2</sup>; Abdul Hafiz<sup>3</sup>; Dendi Pratama<sup>4</sup>; Abdul Samad<sup>5</sup>**

<sup>1</sup>Institut Agama Sultan Muhammad Syafluiddin Sambas, Indonesia

<sup>2</sup>Uniska Muhammad Arsyad Al-Banjari Banjarmasin, Indonesia

<sup>3</sup>Universitas Islam Kalimantan MAB Banjarmasin, Indonesia

<sup>4</sup>Universitas Indraprasta PGRI, Indonesia; <sup>5</sup>Universitas Fajar Makassar, Indonesia

<sup>1</sup>Contributor Email: [putrapurniadi@gmail.com](mailto:putrapurniadi@gmail.com)

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### **Abstract**

*The Malays-Sambas expression is believed to have contributed to the Islamic basic education through an emphasis on a culture of shame expression that reflects the honor, reputation, and self-esteem of foreign cultures. The purpose of this study was to analyze the expression of Malay Sambas in improving the character education of Islamic primary students. The naturalistic phenomenological method was used to analyze the data of 6 students, 3 principals, and classroom teachers through in-depth interview sessions. The voices of participants with homogeneous characteristics of the Sambas Malay ethnicity were recorded and analyzed looking at the characteristics and implications, among others: 1) Exploration of the Sambas Malay; Suppan said, "a small wrong hand is set up" means respect, openness, gentle words, and the expression of the language of "tullah" (damned) to teach children, should not conflict with parents, teachers or parents. 2) The contribution of the Malay-Sambas language has significant character education value. Therefore, these findings contributed to schools in creating a model of local wisdom curriculum that aims to explore the richness of local values integrated into formulating the lives of a good millennial generation, so that they can maintain their values while respecting globalization dominance.*

**Keywords:** *Malays-Sambas, Character Education, Millennial Era, and Local Wisdom.*



## A. Introduction

In the present day, uncertain phenomena are occurring among the younger generations that are incompatible with eastern traditions and moral values (Weber, 2017; Chuang & Wang, 2018). Such trends happen among young generations as involvement in motorbike gangs, fights, mass student fights, free sex, and abortion. This new trend is believed to be a sign of a cultural shift that is now dominated by other cultures not following Islamic traditions and local wisdom values. This phenomenon often occurs in the school environment due to a lack of character values such as cheating on exams, child abuse, intimidation, drug abuse, crime, and various social unrest. All this is a sign of a shift in the value of life that must be dammed by way of wisdom.

This phenomenon occurs in the generation of school-age closely related to the effects of globalization triggered by foreign values, new lifestyles, and patterns of free social interaction have resulted in conflicts of social inequality, the destruction of harmony among young people which often leads to conflicts between ethnic groups and conflicts between students, lack of solidarity and togetherness, loss of love from others, depletion of love and respect for local cultural values as part of national identity (Putra, 2017; Walidah, 2017).

Bauman, et al, (2014) believe that the millennial generation has to be taught the religion and characters starting from home in school-age with family language contents. While other studies also believe that the lifestyles and interactions of millennials cannot be separated from the role of the language used in school communication as the millennial generations can develop their language competencies through sharing with others during school (Serra, et.al, 2019). Gradually as they develop the foreign language, slowly they increasingly remove their native form of local languages such as the use of local language slang which has been known for a long time, slowly disappearing in young people's communication in millennial times.

As the language can teach good manners, national identity, and Islamic character ethics starting from an early age to adulthood, it is a time to expose language as a way to transfer the millennial generation with

language that can be helped to be a good generation, especially to parents and teachers. Furthermore, Alawiyah, (2018) asserted that the fading of social care is not only inclined to ordinary people. Politically, social attitudes can be seen from the actions of leaders who are more interested in their interests than the interests of their people.

The special features and characteristics of the Sambas Malays community are their traditional culture that is open, upholding something conservative values that are passed on from generation to generation, especially in accepting foreign cultures as long as they are not contrary to the teachings and traditions of Islam which are the legacy of their ancestors. One form of openness of the Sambas Malay community is the "claim", that is, the Sambas Malays against other ethnic groups, when the ethnic group mingles, lives together in the Sambas community, and is Muslim. Even if there are ethnic non-Muslims, then convert to Islam, or because of marriage or other reasons, are usually declared as Sambas Malays and share in the Sambas Malay language (Alkadri, 2017).

Malay people maintain their ancestral wisdom through reflection and take care of the local cultural value by using language on various occasions such as education, religion, and customs activities to strengthen themselves in direct and balanced life goals. (Zheltukhina, et al., 2016), mentioned that through language with constituent richness for better life, communities, cultures and their languages cannot be separated. In other words, the use of symbolism in language becomes an important element of the reality of everyday life. Similarly to Malay Sambas, they are aware of the importance of strengthening the teachings of their Islamic religion can be done through language expressions to shaping culture, education, and habituation in the social life of the community. The use of the Sambas Malay language expression that has been passed down from generation to generation and word of mouth can be formed of noble characters in this millennial era (Mustansyir, 2015).

## **B. The Aim and Objectives**

Today's generation's life challenge is more about maintaining their good life value and tradition with strong wisdom as what has been passed



throughout generations and the ability to appreciate other foreign values and norms in millennial times. This is an educational issue that needs collective attention mainly from schools and the community. Therefore, the main aims of this study are to help identify the language expression containing an old value and local wisdom that can be found in Sambas Malays and be explored and bring back alive through educational character formation. Related to the above problem, the study of Malay-Sambas language expressions was carried out as an effort to develop good characters of young generations in reducing the identity conflict resulting from globalization dominant in the millennium era which was felt to have shifted away from the wisdom of the local culture. Therefore, it is natural that all components of implementing Islamic basic education can contribute, providing solutions to reduce the problem, especially the drought of a national and religious character. Thus, efforts to actualize the local cultural values of the Malays-Sambas language within the scope of character education in religious schools need to be carried out in various ways, especially about Islamic characters for school-age children.

Therefore, educational integrity, especially the content and expression of regional Malays-Sambas languages, is an effort to preserve local wisdom while forming the character of students, which is believed to be integrated into the school environment, especially into school subjects. To overcome the problem of loss of local cultural values which is the most important education in shaping the character of the Islamic youth in Madrasah Islamiah in Sambas Regency. For this reason, the writer felt interested in studying the problem of using Malays-Sambas expressions in fostering local Islamic character education in the primary education environment in facing the dominant of globalization's cultural impacts.

### **C. Method**

To understand how the Malay Sambas language expressions have been integrated into the educational environment to the new Islamic generation for building better characters from their value derivation from old generations while appreciating and anticipating their identity crisis



among young people in the millennial era, there were about 6 students, 3 school participants and 5 teacher classrooms of two Sambas Islamic primary schools have been invited to have a semi-structured interview with the voice recorder system. Apart from the interview, we have also successfully conducted school environment observation, mini discussions during the data collection, and documentation study to support the data collection needed for this qualitative research design.

After data was collected, then data were analyzed using the phenomenological approaches, seeing the patterns and defining that trends categorized as similar expressions of the Sambas Malay language expression used by students, teachers, and mentioned in other documents (Creswell, 2007). This phenomenological approach was to emphasize the importance of understanding people's thoughts through languages, expressions, opinions, cultures, and understanding of the problem being studied. This qualitative study approach involved semi-structured interview and documentation to collect the data from research populations and other relevant sources of data (Manzilati, 2017).

## **D. Result and Discussion**

### **1. Result**

The Malay-Sambas expressions below are often practiced initially in the elementary school environment which aims to restore the cultural richness and local wisdom of the Sambas community in growing their young generation with Islamic character values. Similarly, Pincas, (2001) noted that local language studies and their expressions are part of the intrinsic presentation of local cultural expression. Such studies are another way of communicating cultural values, maintaining traditions that function as social ties to young generations while fostering a sense of unity of the national identity and group ties of a millennial community that tend to no longer have skating of a certain ethnicity. Therefore, through this **study**, it becomes a practical way to **promote** efforts to shape the local Islamic character of Malay Sambas children and their unique and local traditions that need to be preserved while appreciating other foreign cultures in this millennial era.



To see how the following local language expression maintaining the local value and wisdom through formal educational participatory, here are the simple expressions that have been successfully collected throughout field semi-structured interviews as field observation in some Islamic primary schools in Sambas District. Basically, the language in which there are expressions with certain meanings and goals does not only function as a means of communication, but they also express an influence on the daily values of a group's life, even though these expressions are not necessarily fully understood (Mazari & Derraz, 2016). The function of language expression can control society by giving meaning and advice which eventually can be slowly received in a group or rejected if the message is not in line with the mindset and sociology-cultural perspective of the people. In other words, the influence of language also contributes to group behavior. That is how these findings have come to their main purposes.

#### **a. The Malay-Sambas Expressions**

This part is the description of the expressions of the Malay-Sambas that are used in daily life in the school environment. The deep meaning and its interpretation will come in the next discussion part. These expressions are easy for young students to understand and be applied as they have meaningful values as being taught in Islamic studies. The expressions are commonly heard as follows:

##### **1) "...Usah Na' Nyuppane..."**

Concerning the use of Malay-Sambas in the application of character education in the millennial era, it has been identified by religious traditions, love of the state of conduct that is carried out in the District of Sambas.

##### **2) "... try nak nyuppane 'insanak..."**

That expression means "*do not do shameful acts of the family.*" Guilty is less prominent in the Sambas Malay community because it reflects the individual character more, so it is repeated to each individual.

**3) "... Kecil Telapak Tangan, Nyiru Kami Tadahkan ..."**

Lessons with a complex and abstract structure are certainly very difficult for children. They are difficult to understand the meaning of several words and phrases altogether (Desmita, 2015). Thus the more local vocabularies are heard, the faster the child imitates so that it will have an impact on children learning in building Islamic value characteristics. These expressions are so useful, therefore, they can be carried out following community personality which emphasizes aspects of honesty, courtesy, cleanliness, compassion, and legal order.

Besides, the use of Malay-Sambas expressions was also practiced in the madrasah in Sambas delivering such subject matter. The existence of expression like this will foster children to respect the culture of their own country, love the culture, and develop their cultural products. The slogan "... *Bukan Melayu hilang ke bumi ...*" from one of the teachers meaning as a foundation in the action and intellectual reaction to the problems of the people today (Observasi MIN 2 Sambas, 2018).

**4) '... Ketullahan ...' (Damned)**

Another expression form in the classrooms was 'ketullhan', giving advice or warn students when arguing or fighting parents who later will sin and exposed '*tullah*'. This is according to (Najib, 1996), which was said by the word "tullah" which is a reversing state that can harm someone because they do not trust someone's safety.

**5) "... stone ballah and Keramat Bantelan ... "**

These religious expressions are also found in Sambas Malay folklore that can be heard in madrasahs. Normally teachers, principals, and students use it in their daily conversation. It is often used in learning and advising students as well as often heard in the family environment.

**6) "... Usah Nak Nyuppane's..."**

This expression is usually directly expressed to students not to do shameful actions to friends or other people. This piece of advice is for respecting one another that facilitates interaction among young madrasah communities.



## **b. Character Formation in the Millennial Era**

The utilization and adaptation of local wisdom through expressions into education is beneficial. Putra, (2019) said that art performances are a great way to involve more communicative, allowing them to demonstrate folk songs, traditional clothes, cultural relics, and play folk games as well.

### **1) "...kacik lappak tangan nyiru kami tadahkan ..."**

This expression shows sincerity with the character of higher values, approval, provides the same help to school friends without taking into account their ties, social status, religion, and economy. This expression is telling millennial generations to be a good and fair citizen who live in modern days.

### **2) "...alah bise karne biase..."**

The above expressions are to advise students with expressions to imply that the habit will shape one's character. Language is very important for daily life communication for certain purposes. This advice is relevant to young generations who are now in need of practical advice to succeed in school learning as what other parts of world students are doing.

## **2. Discussion**

The discussion section is the description and interpretation of the findings of this study. In this section, the researcher will also explain how the significance and benefits of the results that complement the results of other researchers' studies and the interrelationship of research results to be investigated in the future. So that the readers get new enlightenment about the problem after various comparisons and consideration of these findings.

Many studies have contributed to the teaching of Islamic values and characters to Muslim children in Sambas. They revealed that the teaching of those values can be done indirectly through the separated subject itself apart from other subjects. Mahdi, (2019) suggested that there have been many religious teaching and learning models applied in madrasah and Muslim family in Sambas. Therefore, this study on Malay-

Sambas expressions is so relevant in improving madrasah young students' characters into the madrasah curriculum in Sambas.

As a result, this language Malay Sambas expression study can also be done by integrating into other lessons or hidden curriculum approaches in the Islamic madrasah environment. One way that has been done in the madrasah academic community is the efforts of teachers and other educational communities to frequently use the Malays-Sambas language expression. This is inseparable from the role of the Malay language itself as the regional language of Southeast Asia which has played an important role in advancing Islam in the archipelago (Azra, 2004). The same thing happened in the Sambas Malay community whose important role helped to shape the community character, especially in madrasah school children. Then, the results of this study are considered to be able to contribute to the development of Islamic characteristics of students in the modernization era, which is expected to help the Malay community in a way of life that is relevant to Islamic guidance in Sambas.

*a. "...Usah Na' Nyuppane...'*

These expressions are coming to the teachers to advise students about the moral character to respect human beings. The guilty from mocking a friend, resulting in "suppan" (shame). According to (Mustansyir, 2015), people's lives brought two cultural classifications; shame and guilt culture. Mathison (2010) also believed that an innocent culture such as cheating on exams is also practiced by millennial generations today. This is the paradigm of guilt that has shifted. So the role of schools with a local cultural approach through regional language expression is very necessary.

Also, through madrasah educational institutions, respect for others can be taught. This is the beginning of the formation of dignity respecting the rights of others Sutomo, (2014) has successfully modified of young generation's character values to educational morals for a better humanity. So through teaching and familiarizing themselves with local language expressions will increase respect for fellow citizens. This is relevant to the practice of the Sambas Malays community language expression study.



**b. "... Kecil Telapak Tangan, Nyiru Kami Tadahkan..."**

It means to show the sincerity of the Sambas Malay community. Najib, (1996) mentions the elements of democracy in the Malay-Sambas culture growing and developing in social languages, folklore, the art of religious life, and customs. Purity colors the lives of the people. It can be seen that the Sambas people can still live side by side with multiple ethnic and religious groups. The community is open to culture from the outside. The sincerity state is indeed not taught specifically but the value can be taught in many ways. Through the Malay Sambas language, it has been proven that it has been successfully implemented by integrating it into other lessons as well as in speaking conversations between teachers and students. Johnson, (2006) pointed out that teaching sincerity is very meaningful in helping and training students so that they become human beings who can develop themselves meaningfully in society, more so when they enter the world of the career which is increasingly globalized".

**c. '... Ketullahan...' (Damned)**

Another expression form in the classrooms was 'ketullhan', giving advice or warn students when arguing or fighting parents who later will sin and exposed 'tullah'. This is following (Najib, 1996), which was said by the word "tullah" which is a reversing state that can harm someone because they do not trust someone's safety. Bramson, (2012) advised schools have to learn how to cope with multiple ways to approach difficult situations in school. In his study, he has done an investigation of effective methods applied by school helping students. Therefore, this 'Ketullahan' is the expression that is effective advice-giving to students as schools are at to advice the students using their own language words of advice.

**d. "... stone ballah and Keramat Bantelan ..."**

These religious expressions are also found in Sambas Malay folklore that can be heard in madrasas. Sulissusiawan, (2015), notes that many symbols refer to elements of words that refer to objects as events, facts of human experience. The meaning of symbols in the Malays-Sambas has become a tradition that has the values forming the character of the Sambas

young generations in the form of advice, proverbs, and traditions that they believe need to be adopted to the Islamic generation formulation.

*e. "... Usah Nak Nyuppane's..."*

This expression is usually directly expressed to students not to do shameful actions to friends or other people. This piece of advice is for respecting one another that facilitates interaction among madrasah communities. (Chapman & White, 2019), stated that languages of appreciation are so powerful tool to approach the community through treating others fairly. So, this expression "**Usah Nak Nyuppane's**" is commonly used by the Sambas community in advising other people not to do wrong or saying shameful words. Similar advice comes from Hosotani & Matsumura (2011) who have successfully investigated students with good habits with emotional expression and the academic discipline in some Japanese primary schools. They believe how the majority of schools in Japan have shown a significant impact on young students' character improvement after such expression implementation.

*f. "... kacik lappak tangan nyiru kami tadahkan ..."*

This shows sincerity with the character of higher values, approval, provide the same help to school friends without taking into account their ties, social status, religion, and economy. Through language expressions, the Sambas community believes that the formation of student character in madrasahs can be formed. This open Malays-Sambas community can appreciate foreign cultures along with the era of globalization by keeping their own local ethics culture that is polite, high unity in Islamic nuance.

Widuroyekti & Setyowati, (2018) mentioned that the dimension of culture in Indonesian folklore becoming an inspiration of national identity education formulation of school children through empowering the local wisdom and language. While Utari et al., (2019) suggested that proverbs need to be taught to students with proverbs of noble value. Investment in the values and character of ancestors is important to realize the development of Indonesian people in full of global ethical character and local wisdom.



**g. "... kacik lappak tangan nyiru kami tadahkan..."**

The above expression is for how to advise students that the habit will shape a person's character. Then the role of language is very important for the communication of life's important messages for a particular purpose. Annisa (2015), states that the proverb can be used as a suggestion because it will give more results than ordinary language that is direct. Because straightforward advice is not only hard, but it can hurt the feelings of students who are admonished. In other words, the advice delivered with the proverb will usually not be heard hurting the person who hears it. Lickona (2015) sees a good character formulation as a serious matter for every kid. He put a big concern over adults on how they could help their young children improving good habits, fairness, loving, and more essential life character in school and outside. Now no doubt that morals and good character is every adult people responsible with different approach for the same purposes.

**h. "... suppan, and tullah..."**

This expression is used to advise young people that they should have a shame culture so that these young people would have got into fortune less in their lives. This advice is often used during class. Luthfi et al., (2019) suggested that preparing good leadership for young generations can be done through strengthening their local language that is full of wisdom. They added that living in the millennial era, young people have to be introduced to more traditional values for characteristic development.

Teaching the culture of shame is no longer a certain subculture issue such as what has been done in Sambas, it is now a global family and community concern. A study was done in Korea (Yang & Rosenblatt, 2001), exploring the importance of a culture of shame among young people relieved that more Korean families and primary schools are put that character content in their academic core. Similarly, a study was done in China exploring how communities and families have put a big hope to schools to teach those cultures of shame to their young children. More families are supporting the educational institution at socialization of shame culture to children beginning from family and primary schools (Fung, 1999; Chuang & Wang, 2018).

## **E. Conclusion**

These findings certainly have contributed directly to the world of education, especially elementary schools where the findings have brought back local Malays Sambas community culture with wisdom. These findings are to encourage the formation of millennial generation character education especially Sambas school students that are believed lately to have entered the millennial era with the potential to be influenced by other global cultures shifted. Therefore, this finding will also be a reference in every school to innovate a regional curriculum with the characteristics of integrated local wisdom derived from the character education of Islamic and modern generations.

Besides, these results will also illustrate the importance of mother tongue being reapplied in the elementary school environment so that students do not forget the values of their own local culture contained in the mother tongue. The Sambas Malay language has an advice function with expressions conveyed by the teacher's language "bise karne biase" (something will be done as usual) the meaning of the proverb implies that habits will shape a person's character.

Referring to habit shaping the person's character, every saying certainly has a meaning and message that is very useful for the life of his generation. For example in the Old Testament, as a holy text for Christians and Jews. This book also has many sayings and blessings about good habituation that will formulate a good character. This is believed to be the proverbs of wisdom that always teaches the moral message to each of their generations.

Furthermore, the language expressions conveyed by teachers and parents from the Sambas Malay community gave enormous value to the development of their children's education, especially moral and religious education. Even though this research sample is only limited to Islamic basic education institutions, but with the right method, it can represent the situation of other schools at the secondary level nationally.

Therefore, so that this issue can be further developed to add to the new knowledge, further studies can be carried out to broaden participants in Sambas District and other districts. This is because Sambas District is an



area that has various tribes and the majority is Sambas Malays. The next larger study will examine the cultural diversity in the harmony of the Sambas Malays.

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