



The Concept of Education in Malay Society from a Philosophical Perspective

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ABSTRACT

Purpose—Curriculum changes in Indonesia, which often feel far from the values and cultural roots of Indonesian society and tend to be Western, can impact the erosion of the noble values of the Indonesian nation. This research aims to explore the values that exist in the literary works of the Malay community, which in this case are found in *Pantun*, *Tunjuk Ajar*, and *Gurindam*.

Methodology—This research is a literature study. Library research involves collecting library data, reading, taking notes, and processing data from the reading results.

Findings - 1. Malay people who identify themselves with Islam indirectly use Islamic values as the reference and highest value system. Education in Malay society aims to create a perfect human who upholds all the norms held by Malay society. Perfect people in Malay society are called "*bertuah*". 2. Creating a person "*bertuah*" is the duty of all members of society, especially parents. Meanwhile, the tools and means include literary works, songs, and advice. Malay society focuses more on cultivating religious values, such as religious knowledge. Therefore, education, in this case, is more aimed at creating a character-characteristics possessed by people "*bertuah*." 3. If linked to one of the schools of educational philosophy, the concept of education in the view of the Malay community can be said to tend to be behavioralistic, where stimulus is an important thing in the success of education and the creation of one's character.

Significance—By revealing the concept of education for the Malay community, it will open up new treasures related to education.

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INTRODUCTION

Every society has highly upheld values that are adhered to and serve as guidelines and foundations in

everyday life. These values usually cover all aspects of the lives of the people who own them. Like other societies, the Malay people also have values they adhere to and uphold, which form the basis of all aspects of their lives. These values cannot always be seen clearly, especially if they are implicitly included in the culture. This certainly needs to be explored and revealed.

The values of the Malay people are often still wrapped up in works of literature, art, fairy tales, myths, or folk tales that have been passed down from generation to generation. Sastra works such as *Gurindam* and *Pantun* contain the teachings of the Malay community, which contain noble values and outlook on life. However, because these noble values and outlook on life are still contained implicitly in *Pantun* and *Gurindam*, it is necessary to make efforts to express and reveal these values and outlook on life so that the Malay community in general and the younger generation, in particular, can recognize and understand these values and do not even rule out the possibility of reviving these values.

Apart from that, current educational challenges include, among other things, market needs and interests and future megatrends, such as globalization and digitalization, as well as the use of digital platforms and artificial intelligence in education. Knowledge about how to behave and face life also requires a firm footing to expand global networks, governance, and EdTech businesses ((Mertanen et al., 2022).

This is what prompted the conduct of this research, especially related to values in the field of education, which were then drawn upon to discover the concept of Malay community education. By revealing the concept of education in the Malay community, which is implied in the literary works of the Malay community, such as in *Gurindam* and *Pantun*, it is hoped that it will provide a new perspective on education. Apart from that, the educational paradigm in Indonesia, which also aims to shape character, would be wiser if the educational concept was taken from the cultural roots of Indonesian society, considering that the character that is to be formed is also a character that originates from the values of Indonesian society.

The choice of *Pantun* and *Gurindam*, which contain *Tunjuk Ajar Melayu*, is not without reason. *Pantun* and *Gurindam* are well-known original poems from the Malay community. However, the values of *Tunjuk Ajar* contained in *Gurindam* and *Pantun* have not yet been fully understood and expressed. It cannot be denied that *Pantun* has been integrated and is often used on various occasions, such as for the opening of an event. However, the *Pantun* used or created is just *Pantun* whose content sometimes does not provide guidance or contain Teaching Points. At this time, *Pantun* is just a string of words without deep meaning. One of the functions of *Pantun* is to convey Teaching Points to the Malay community.

This research aims to explore and reveal the values contained in Malay culture. Malay culture is very diverse. This culture is in the form of physical culture, such as clothing, architectural styles of buildings, and houses and places of worship. Apart from that, there is also culture in an immaterial form, such as religion, which is the beliefs held by the Malay people. This research aims to explore the values in the culture of the Malay community, especially those found in the literary works of the Malay community, which in this case are found in *Pantun*, *Tunjuk Ajar*, and *Gurindam*. The values expressed and explored in this article are related to educational values. These values will then be drawn up so that the concept of education for the Malay community can be formulated.

By expressing the concept of education for the Malay community through literary works such as *Pantun* and *Gurindam*, which contain *Tunjuk Ajar Melayu*, it is hoped that it can contribute to thinking and open new insights about the concept of education, especially in Indonesia. Apart from that, disclosing the Malay community's concept of education is only a starting point for building an education system closer to the cultural background and noble values held and adhered to by the Indonesian community.

The Malay people are famous for their language skills. Malays produce many literary works. Among the various literary works are *Pantun* and *Gurindam*. *Pantun* and *Gurindam* are two literary works in the form of original Malay poetry (Majid, 2005; Tarwiyani, 2021). *Pantun* is used to convey advice, express affection, contain teachings on character or ethics and morals, and as entertainment suggestions with a short, concise, and precise language structure. *Gurindam* aims to provide advice through words of wisdom (Erzad, 2018; Maulina, 2012; Tarwiyani, 2021; Tarwiyani et al., 2023). *Pantun* consists of two main things, namely, *sampiran* and content. *Sampiran* expresses natural imagery and concrete objects; the relationships between words are often illogical, so *Sampiran* sentences are not easy to understand. Apart from that, the sentence units in

Sampiran look more complex. *Sampiran* also emphasizes sound, not meaning, giving the impression of freedom to deviate from reality. Meanwhile, the content of *Pantun* mainly expresses behavioral, moral, and ethical issues (Dan et al., 2023; Mahayana, 2003; Tarwiyani, 2021). In *Pantun* and *Gurindam*, there is *Tunjuk Ajar*, which contains the noble values of Malay society. Thus, *Tunjuk Ajar* represents the noble values contained in the literary works of the Malay community.

The formulation of educational concepts needs to be done so that we do not simply adopt educational concepts and theories produced by Western thinkers without knowing the educational concepts that exist in society so that the application of existing educational theories and concepts does not conflict and can run simultaneously and have educational implications. It will be closer to the culture of the community itself. Apart from that, education is an important thing in human life. Through education, humans are formed along with the complexity of their character. Education also perpetuates a nation or society's values, principles of life, and existence. Therefore, disclosing 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 that is applied is a concept that originates and is rooted in the values that have been embraced, held and upheld by society since long. Based on this background, this research problem can be formulated: What is the concept of Malay community education?

The following explanation will be divided into several parts to answer the problem formulation. The first chapter 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, from which this concept is then continued with the final explanation. The final explanation referred to in this case is related to an explanation of the education of the Malay community, which is attempted to be compared with the theory or concept of Behavioral education. With this comparison, a formulation of the Malay community's educational concept will be found. Comparing behavioristics with the educational values in the Malay community is the first step in formulating the educational concept of the Malay community. In this case, the comparison does not aim to compare two educational concepts but rather as a basis or starting point for formulating the educational concept of the Malay community.

In this article, behavioristic theory is used to compare the educational concept of the Malay community. This considers the similarities in values and views between behavioristic theory and the Malay community's educational concept, which emphasizes both response and stimulus. However, the response and stimulus differ to a certain extent, especially if they relate to integrating spiritual and religious values as the core of character formation, which is the basis of education for the Malay community. Behaviorism studies human actions not from their consciousness but from observing actions and behavior based on reality. This is, of course, much different from the concept of education in the Malay community, which tries to develop all spiritual and physical aspects. Hence, awareness is critical in the education of the Malay community. Apart from that, when compared with the Malay community's educational concept, Behavioristic theory feels less in-depth, only technical and pragmatic, and tends not to consider spiritual, moral, and cultural aspects so that these two views can complement each other.

Research on Malay society, especially on literary works such as *Pantun*, *Gurindam*, and other local policies, is lacking. There is also little research on Malay from a philosophical perspective, and literary works and local wisdom are not yet explicit but more implied. This needs to be expressed so that the noble values contained in literary works and local wisdom can be understood by both the Malay people and people outside Malay.

Some examples of research on Malays that have been carried out include research by Hanipaha and Yaa Mardhatillah (Hanipaha, 2023) entitled Moral Aspects in *Syair Gurindam 12* by Raja Ali Haji: A Moral Approach. This research aims to describe the moral aspects in the poem *Gurindam 12* by Raja Ali Haji, which are embedded in social life, especially in Malays. Hanipaha and Yaa Mardhatillah's research is different from this research. Suppose Hanipaha and Yaa Mardhatillah look at *Gurindam* from a moral perspective. In that case, this research tries to reveal the educational philosophy of several literary works, one of which is contained in *Gurindam 12*.

Another research is by Warni, Irma Suryani, Rengki Africa, and Aldha Kusuma Wardhani (Suryani et

al., 2022) entitled *Analisis Struktural Gurindam 12: Kajian Filologi*, which describes the physical structure and inner structure contained in the ancient manuscript *Gurindam Dua Belas* by Raja Ali Haji. The research conducted by Suryani and friends centered on philological analysis, which is different from this research, which focuses on philosophical analysis.

The following research is entitled *Implementasi Teori Belajar Behavioristik dalam Proses Pembelajaran Abad 21*, conducted by M. Yakub Iskandar. This research focuses more on the role and development of the application of behavioristic learning theory in learning (Iskandar, 2024). This research differs from this article even though they both discuss behaviorist theory. This article discusses behavioristics as a comparative theory for the Malay community's educational concept, which is formulated based on *Pantun* and *Gurindam*, which contain *Tunjuk Ajar*.

Another research entitled *Implementasi Teori Belajar Behaviorisme B.F. Skinner dalam Pembelajaran Merancang Novel Pada Siswa Kelas XII IPS* as researched by Haniyah Kamilah Az-Zahra and Maulfi Syaiful Rizal. This research focuses on applying B.F Skinner's Operant Conditioning Behaviorism Learning Theory in learning to design novels at SMA Negeri 1 (Zahra & Rizal, 2024). This research is certainly different from this article, which focuses on looking at the concept of education in the Malay community, although it also touches on Behavioristic Theory but more on the views of Behaviorism as a comparison

METHODOLOGY

This research is research like a literature study. Research like a library study or literature study or library research is related to collecting library data, reading, taking notes, and processing data obtained from the reading results. The literature study relies on research material from various sources, including books and journals (Kaelan, 2005; Noerhadi, 2011). In the Sage Journal related to the keyword Behaviorism, there were 12,289 articles, while Behaviorism in education found 9,521 articles, with the number of newest and open access articles being 419. However, when looking for behaviorist themes and Malay society, only 1 article was found, which was also related to psychology. Referring to Sage, related to the keyword Malay People, there are 551 textbook data, 349 Academic Books, 382 Professional Books, 163 Reference Books, 86 Journals, and 33 Student References, totaling 1609. Meanwhile, there were 6739 results for the Malay education theme, with 739 open-access articles.

About Malay *Pantun*, there are 17, and none are open access. Based on the results of this search, this research uses books in the form of *collections* of good *Pantun* originating from Balai Pustaka, collections of *Pantun* collected by Tenas Effendi, Ali Ipon, and several other authors who wrote books on collections of *Pantun*. Meanwhile, *Gurindam* is taken from the work of *Raja Ali Haji*.

Because this research tries to formulate the concept of education in the Malay community, which is formulated from several literary works owned by the Malay community, the books and journals used in this research are books related to the concept of education in general and books and journals related to the literary works of the Malay community. The books in question include books about *Pantun*, *Gurindam*, and *Tunjuk Ajar Melayu* written by Tenas Effendy. Apart from these books, this article also uses various journals related to the theme of Behavioristic Theory and about *Pantun*, *Gurindam*, and *Tunjuk Ajar*.

To analyze the results of the reading and notes, the philosophical hermeneutics method was used with methodical elements of linguistic analysis to understand and express the values of literary works of the Malay community. The next methodical element is deduction-induction, which was used to formulate the initial concept of education for the Malay community. The next methodical element is heuristic, which is used to formulate educational concepts. Finally, the description is used to write the results of the research conducted (Kaelan, 2005).

Philosophical hermeneutics reveals meanings that may not have been made explicit. It focuses on the interpretation and understanding of deep existential phenomena. In a philosophical approach, hermeneutics is understood not only as a way to interpret texts but also as a way for humans to understand the world, experience, and their existence.

The methodological steps above can be summarized as follows: From the books in the *Pantun* collection,

the author classifies the *Pantun*, which contains the values of *Tunjuk Ajar Melayu*, and those that do not. Based on this classification, the author chooses the *Pantun*, which implicitly contains the Malay community's educational views. Next, the author reflects on *Pantun Melayu*, which contains the Malay community's views on education, so the concept of Malay community education is formulated. This formulation was then compared with Behaviorism.

FINDINGS

Referring to the expressions *Gurindam* and *Pantun* and their explanations, a common thread can be drawn from which the concept of education for the Malay community will be formulated. These common threads include, among others, the principle of exemplification held by the Malay community in the education process, the value of patience, and never giving up on educating children so that they become children who have characters that match the ideal human character in the view of the Malay community. This also indirectly shows that education in Malay society aims to give birth or create good character. "Good" in this category is, of course, "good" in the sense that it meets the expectations of society, in this case, the Malay community.

The Behavioristic educational philosophy means that educational outcomes depend on the stimulus given to students. Learning in a behavioristic view is seen from changes in behavior as a result of interactions between stimuli and responses. A person's behavior changes can thus be observed, measured, and assessed concretely. Someone is considered to have learned something if they can demonstrate their behavior. Therefore, the most important thing in learning is input in the form of stimulus and output in the form of response (Hamruni, Irza A. Syaddad, 2021; Nahar, 2016). In the Behaviorist view, learning 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 a behavior changes occur (Nahar, 2016).

Malay society implicitly recognizes human dualism consisting of spiritual aspects and material aspects. Even though humans consist of material and spiritual aspects, these two aspects are not two opposing aspects, dominating each other over the other, but have similarities, where the spiritual and material aspects are one interrelated unit. Therefore, in the view of the Malay community, education is aimed at making children "*menjadi orang*," that is, become perfect human beings physically and mentally. Malay society views education as a shared responsibility of the community. In this case, those who play the role of educators are the community and parents, even though parents have a greater responsibility towards their children than society in general.

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 *Pantun* above implicitly emphasizes that Malays should learn from a young age, or in the *Pantun* verse above, it is referred to as early on. The importance of education in the view of the Malay community can also be seen in the expression "*hutang orang tua*" to their children. The choice of the word "*hutang*" in the expression "*hutang orang tua*" does not seem to be without reason. The word "*hutang*" is a word that implies an obligation to pay. Therefore, the expression "*hutang orang tua*" in this case also shows the great responsibility of parents for their children. One is the responsibility for education, the responsibility to educate the child. Educate the child to become a good, superior human being and have morals according to the norms and values that society upholds.

Malay society even depicts Malay people as diligent in seeking knowledge. This can be seen in the following Pantun stanza:

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

The Pantun stanza above shows the connection between a true Malay person, or in the Pantun stanza above, "Melayu jati," and someone who diligently seeks knowledge. Other rhymes are related to science, 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 the teaching that a person who behaves well indicates that the person is a person of knowledge and his life will be happy until the end of his life.

Apart from *Pantun*, implicitly in Raja Ali Haji's *Gurindam Duabelas*, there are also Malay people's views on science and education (Sirait, 2018). The following is a quote from *Gurindam Twelve 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 stanzas of *Gurindam Twelve* chapter 7, written by Raja Ali Haji above, contain advice on educating children well (Sirait, 2018). Furthermore, *Gurindam Article 6* which reads:

*Cahari olehmu akan guru
Yang boleh tahukan tiap seteru*

Gurindam's quote above advises looking for a teacher who knows all the problems or who is wise so that he can provide answers or solutions to problems that may arise. Next, *Gurindam article 12* which, among other things, reads:

*Kasihkan orang yang berilmu
Tanda rahmat atas dirimu
Hormat akan orang yang pandai
Tanda mengenal kasa dan cindai*

The four *Gurindam* stanzas above advise to respect people who are intelligent or scientists. Apart from that, the Malay people also provide parables that contain images of people who do not have knowledge. This can be seen in the following *Pantun* stanza:

*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 the *Pantun* above describe the parable of a person who does not know that, of course, his actions will not be correct. This can be seen in the words "*kerja tidak sempurna*" and "*duduklah hendak mengada-ada*". Malay society places great emphasis on instilling knowledge about religion in children; the following literary works and expressions 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 rhymes above convey a picture of the importance of education from a young age. The education emphasized in this case is more on religious education. Malay society emphasizes religious values, such as Islam.

Meanwhile, regarding how to educate children, the Malay community has several methods, and one of them is to emphasize education by example and not just by words. This can be seen in the *Pantun* and 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, 2007).

Therefore, before educating children, parents must have good character. The following expression contains advice before educating children:

*Sebelum anak ditunjukajari,
Baikkan dulu akhlak sendiri*

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

According to the Malay community, several rules must be observed when educating children. 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).*

Apart from religious values, some values are instilled in children. These values are contained in the following expression:

*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 expression above describes the values that must be taught and instilled in children. These values seem to be related to the norms of Malay society, 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 bermarwah,
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, "*kasih karena anak, sayang karena amanah,*" which means that children are loved because of their flesh and blood and loved because of the trust or entrustment from God. Second, "*minat beserta Zermatt,*" meaning parents must always follow the child's growth and development. Third, "*keras dalam lunak*" means that when educating children, you must be disciplined and wise, not forceful and blind. Fourth, "*diberi bergelanggang,*" which means that children are given the freedom to express opinions and are free to make their own 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 parent must adapt to the child's talents and abilities. This is in accordance with the expression "*sesuai bahan dengan buatnya*". Furthermore, in educating children, they must be "*muak disimpan, segan ditelan*," meaning that parents must not give up on educating, nurturing, and teaching their children. Finally, "*sampaikan sukat dengan takarnya*" means that parents must continue encouraging their children to achieve better achievements. In other words, you must be serious about educating, teaching, and shaping your child's personality.

Referring to the expressions Gurindam and Pantun and their explanations, a common thread can be drawn from which the concept of education for the Malay community will be formulated. These common threads include, among others, the principle of exemplification held by the Malay community in the education process, the value of patience, and never giving up on educating children so that they become children who have characters that match the ideal human character in the view of the Malay community. This also indirectly shows that education in Malay society aims to give birth or create good character. "*Baik*" in this category is, of course, "*baik*" in the sense that it meets the expectations of society, in this case, the Malay community.

In the view of the Malay community, education aims to make children "*menjadi orang*," that is, physically and mentally perfect human beings. This perfect child is also known as the "*anak bertuah*." For the Malay people, "*anak bertuah*" will bring happiness, ease, harmony, and prosperity to 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 actual Malay humans or perfect Malay humans, which in this case is expressed by the terms "*Melayu jati*" and "*manusia bertuah*." 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. Next, we will discuss Behaviorism, one of the schools in Educational Philosophy.

Behaviorism

Referring to various schools of educational philosophy, the educational philosophy adopted by the Malay community is more inclined toward behavioristic educational philosophy. The following will explain the behaviorist view, especially regarding education. Learning in a behavioral view is related to changes in behavior that arise due to the interaction between stimulus and response. Learning, in this case, is related to changes in behavior experienced by students in new ways as a result of the interaction between stimulus and response. Stimulus is something the teacher gives to students, while the response is a reaction or response of students to the stimulus given by the teacher (Nahar, 2016). Therefore, learning success lies in changes in

student behavior based on the stimulus given to the student concerned (Irwan, 2015; Maghfirah & Maemonah, 2019).

Behaviorism emphasizes input in the form of stimulus and output in the form of response. For Behaviorism, everything between the stimulus and response is considered unimportant because it cannot be observed or measured. Thus, Behaviorism prioritizes measurement. This is because measurement is important to see whether or not changes in someone's behavior occur. Behaviorism also views the importance of reinforcement factors. The reinforcement referred to 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 of learning using behaviorist theory: An educator must act firmly as a distributor of knowledge in education and as a director of someone's behavioral attitudes. This theory assumes that humans have a passive personality and that all objects depend on the stimulation received either in behavioral attitudes or the learning process (Maghfirah & Maemonah, 2019). In this case, behaviorism tries to understand human behavior using an objective, mechanistic, and materialistic approach so that changes in a person's behavior can be carried out through conditioning efforts. By observing, you will see whether there are changes or not. In this case, change is more about changing behavior (Nahar, 2016).

Thus, the Behavioristic educational philosophy, in essence, educational outcomes depend on the stimulus given to students. Learning in a behavioristic view is seen from changes in behavior as a result of interactions between stimuli and responses. A person's behavior changes can thus be observed, measured, and assessed concretely. Someone is considered to have learned something if they can demonstrate their behavior. Therefore, the most important thing in learning is input in the form of stimulus and output in the form of response (Hamruni, Irza A. Syaddad, 2021; Nahar, 2016). In the Behaviorist view, learning 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 consciousness but from observing actions and behavior based on reality. Second, all actions are returned to reflex. Behaviorism looks for the simplest elements, namely actions called reflexes. A reflex is an unconscious reaction to something. Man is seen as a complex reflex or a machine. Third, behaviorism argues that at birth, all people are the same. Humans develop because of habits. Meanwhile, education is considered "almighty." Education can influence the heart's desire reflex.

Malay Community Education Philosophy

A problem, if formulated from a philosophical perspective, is at least based on three main problems, namely Metaphysics, Axiology, and Epistemology. The three main philosophical issues, metaphysics, axiology, and ethics, can be explained as follows: Metaphysics generally discusses what exists. Because education is related to humans, what exists in this case is humans. In various literary works, Malay society implicitly recognizes human dualism, consisting of spiritual and material aspects. Even though humans consist of material aspects and spiritual aspects, these two aspects are not two opposing aspects, dominating each other over the other, but have similarities, where the spiritual aspect and the material aspect are one interrelated unit (Tarwiyani, 2020, 2021; Tarwiyani et al., 2020).

Regarding axiology, three value systems are highly upheld by the Malay community: the value system based on the teachings of the Islamic religion called *syara'*, Adat, and Resam. The Malay people have three customs that are used as guidelines in their lives. These three customs are actual customs that are permanent and do not change. Authentic customs originate from Syara' or the Qur'an and Sunnah. The next type of custom is called customary custom. Traditions 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, etc. 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 final value system is Resam, which is used as a basis for the Malay community in interacting with the natural environment (Malik, 2003; Tarwiyani, 2021).

The concept of Malay community education can be sought based on the axiological and ontological basis above. Ontologically, there are two main elements in education: educators or teachers and students or students. In Malay society, education is a shared responsibility of the community; in this case, those who play the role of educators are the community and parents, even though parents have a greater responsibility towards their children than society in general. Meanwhile, those who act as students or learners are all Malay children.

As explained above, the aim of education in the view of the Malay community is to enable children to "menjadi orang," or in this case known as "anak bertuah," that is, children who are perfect physically and mentally so that they can bring happiness and good luck, not only to his family but also to his community and 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 based on the norms and values that Malay society upholds. In other words, to create "anak bertuah" indirectly in educating children, the values and norms the Malay community uphold must be instilled. These values include *yarak*, *Adat*, and *rasam*.

Meanwhile, the Malay community usually conveys these values 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*, etc. 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 examples are the values that are upheld by the Malay community. The values conveyed are called *Tunjuk Ajar* (Effendy, 2006; Zaini, 2018). The values contained in the Teaching Instructions are rooted in *syarak*, *Adat*, and *resam*. With these three value systems, Malay society tries to educate Malay children to "menjadi orang" or to form "anak bertuah."

Referring to the explanation above, delivery verbally or through examples and examples can be said to be a stimulus given to students so that the students. In contrast, the expected response from these stimuli gives rise to a response: Malay children "menjadi orang." or with the birth of "anak bertuah."

CONCLUSION

The explanation above brings this paper to the following conclusions: 1) Malay people who identify themselves with Islam indirectly use Islamic values as the reference and highest value system. Therefore, education in Malay society aims to create perfect humans who uphold all the norms held by Malay society. This image of a perfect human is known as auspicious. In other words, the lucky man is a picture of a superior or ideal human. 2) Creating lucky people is the duty of all members of society, especially parents. Meanwhile, the tools or means used include literary works, songs, and advice. Malay society focuses more on cultivating religious values, in this case religious knowledge. Therefore, education is more aimed at creating character, namely the character possessed by lucky humans. 3) If linked to one of the schools of educational philosophy, the concept of education in the view of the Malay community tends to be behavioralistic, where stimulus is an important thing in the success of education and the creation of one's character.

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