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**TRADITIONAL PARENTING
Seeing Early Childhood Parenting of Sambas Malays**

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ABSTRACT

This article is based on the results of in-depth research related to the nurturing of the Sambas Malay ethnicity in the villages of Sambas Regency. The traditional parenting performed by the Sambas Malay ethnic parents in the villages is still ongoing today. This paper discusses how traditional care for early childhood still exists in rural Sambas District. This research was conducted using a qualitative method through a sociological approach. Data obtained through interviews and in-depth observations in the villages of Semparuk and Tebas districts, Sambas districts. The results of this study indicate that the Samba Malay ethnic children play with traditional games. In addition, the parenting that works as farmers inviting their children to go to the fields. Bringing children to the fields is part of introducing children to nature. Finally, the Malay Sambas parents provide care in the form of *point out pronunciation*, namely teaching children at an early age, especially when they are still babies, by inviting children to talk, sing songs, dhikr, and say poetry.

Keywords: Traditional Parenting , Early Childhood, Malay Sambas

INTRODUCTION

The existence of early childhood in the modern era that offers a variety of technological sophistication makes children vulnerable to enjoy the latest culture-thinking but will bear all the risks of bad.¹ Early childhood education should at least consider the development of children to change the way people view to live in a better direction. If taking the term Syamsul Kurniawan and Erwin Mahrus mention that the spirit of education is not just transferring value to students. However, education is more than

that where the process in building people to develop physical potential and ruhani in order to become a balanced human being.² As is known education is not only done limited to educational institutions but also in the context of the family environment or often referred to as parenting. In essence, parenting can be interpreted as the process of guidance and affection between parents and children where both provide support.³

According to Froebel, children need stimulation naturally in providing

¹ Salma Binti Ismail, *Filsafat Untuk Anak-Anak* (Yogyakarta: FA Press, 2020).

² Syamsul Kurniawan & Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam* (Yogyakarta: Ar Ruzz Media, 2011).; Sapendi, "Internalisasi Nilai-Nilai Moral Agama Pada Anak Usia Dini," *At-Turats: Jurnal Pemikiran Pendidikan Islam* 9, no. 2 (2015): 18-30, <https://doi.org/DOI:>

<https://doi.org/10.24260/at-turats.v9i2.313.g265>.

³ Jazariyah & Maemonah, "Pengembangan PAUD Berbasis Keluarga Untuk Meningkatkan Keterampilan Pengasuhan," *Al-Hikmah: Indonesian Journal of Early Childhood Islamic Education* 1, no. 1 (2017): 4.

spontaneous education and activities performed not only limited to observation and sensory perception but also the will of the child himself. Early childhood is a period of play but the play in question is the will of the child himself and without any encouragement and coercion either from the parents. When children play, it is part of education. Play as a natural activity in the child that must be maintained for the fulfillment of children's development in passing through each stage of child development.⁴

In addition, it is no less important to emphasize the recognition of the child's natural abilities and pay attention to the aesthetic development of the child consisting of self-activity where the learner will basically educate himself. Education should be based on the interests and spontaneous activities of the child. While the function of the teacher is to create an environment that will stimulate the development of the child but still provide supervision even though an education or parents do not prevent the child from playing.⁵ (Stephen J. Sniegowski, 1994:4-6). The fact that early childhood education and parenting is done by parents is only limited at first only to maintain and protect. The purpose of education and nurturing is not to provide knowledge but only to facilitate development and innate potential. Educators and parents should help the child continue the process of early childhood development from every stage of the child's

development.⁶ In this context, what Froebel says confirms that early childhood education and parenting conducted by parents and educators is limited to facilitators. As done by Sambas Malay parents in the family environment. Moreover, the family environment is one of the small units of the community that plays a role in providing early childhood education.⁷

Sambas Malays do parenting mostly still traditionally and tend to decline from previous parents. Sometimes, parents let their children play freely outside the house. Parenting is also done without more supervision to the child. Parenting factors let children play freely because the majority of Sambas Malay parents are working as farmers making supervision of the tend to be reduced.⁸ Early childhood in sambas Malay family environment who are left to go to rice fields by parents will play with fellow peers. Children will play in the environment of the house, forest, river, and others without parental supervision. (Interview with Sambas Malay parents February 2, 2020).

Departing from this explanation, the author would like to describe the parenting of Sambas Malay ethnicity that is done at an early age in the family environment. There are at least some research results related to traditional parenting such as,⁹ who wrote the article "Chinese parents' goals and practices in early childhood" described the results of his

⁴ Clifford D. Alper, "The Early Childhood Song Books of Eleanor Smith: Their Affinity With The Philosophy of Frederich Froebel," *ournal of research in Music Education* 28, no. 2 (1980): 2.

⁵ Stephen J. Sniegowski, "Froebel and Early Childhood Education in America," *Educational Research Information Center*, 1994, 4-6.

⁶ Frederich Froebel, *The Education of Man* (New York: A. Lovell & Company, 1885), 1-5.

⁷Syamsul Kurniawan, *Pendidikan Karakter: Konsepsi & Implementasinya Secara Terpadu di Lingkungan Keluarga, Sekolah, Perguruan Tinggi, & Masyarakat* (Yogyakarta: Ar Ruzz Media, 2013), 43; Syamsul Kurniawan, "Sekolah Progresif," *At-Turats: Jurnal Pemikiran Pendidikan Islam* 10, no. 1 (2016), <https://doi.org/DOI:>

<https://doi.org/10.24260/at-turats.v10i1.446.g319>.

⁸ Syamsul Kurniawan & Bayu Suratman, "Bertani Padi Bagi Orang Melayu Sambas: Kearifan Lokal, Nilai-Nilai Islam, dan Character Building," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 190-91; Syamsul Kurniawan & Bayu Suratman, "Bertani Padi dan Etos Kerja Petani Perempuan Dari Suku Melayu Sambas," *Raheema: Jurnal Studi Gender dan Anak* 5, no. 1 (2018).

⁹ Rufan Luo, Catherine S. Tamis-Lemonda & Lulu Song, "Chinese parents' goals and practices in early childhood," *Early Childhood Research Quarterly* 28 (2013): 843-57, <http://dx.doi.org/10.1016/j.ecresq.2013.08.001>.

research at least, in traditional Chinese beliefs in parenting there are seven seven developments, namely: gaining knowledge, internalizing social norms, being unpretentious about success and shame for failure, self-control and child righteousness, and building solidarity with others. In addition, there are also¹⁰ entitled "Abstinence and The Environmental Wisdom of Sambasness Malay in The Sepinggan Vilagge". This study describes the traditional parenting conducted by Sambas Malays through abstinence as a way for parents to instill the values of life to early childhood. Not only that, abstinence is also done to build the character of children from an early age.

In principle, traditional parenting is not only done by the Sambas Malay community but also widely done by people in other parts of the world, including Africa. Such as research Patience Otto¹¹ that discusses traditional parenting conducted by ghanaians. The author sees similarities in the beliefs of sambas malays and Ghanaian parenting performed at an early age. The similarity can be seen from the superstition of Ghanaians in the form of abstinence from the pregnancy of a mother. In addition, the Indonesian context exists Ike Anggraika Kuntoro, Candida C. Peterson, & Virginia Slaughter¹² entitled "Culture, Parenting, and Children's Theory of Mind Development in Indonesia". The study mentions that culture, ethnicity, and parenting are related to development theory. The influence of parenting culture will certainly impact the child as an adult, it was revealed by Yulina Eva Riany, Pamela Meredith & Monica

Cuskelly¹³ socio-emotional children in Indonesia have difficulty tending to be shy. Feelings of emotional embarrassment cause serious problems associated with the child's development in the child's social and academic interactions. This can be due to parental parenting and more stressful learning memorization that may not be relevant to the modern world that requires innovation, critical thinking, and problem solving.

This article is certainly different from the above research, although in the same study, namely traditional parenting. This research focuses more on Sambas Malays who are still doing traditional parenting. The focus of the article is how the traditional parenting of Sambas Malay is still being run. This article departs from qualitative research discourse with sociological approach where the data is obtained from on-site observations and interviews to Sambas Malay parents who still carry out traditional parenting. This research was conducted in several villages in Semparuk sub-district and slashed an administrative in Sambas Regency, West Kalimantan.

Sambas and Malay Identity at a Glance

Sambas people are the majority of Sambas Malays and Muslims and are seen in their daily lives. Sambas Malays have a moderate Muslim character. In addition, Sambas is a region directly adjacent to Sarawak, Malaysia. Therefore, Sambas area has various related dynamics, education, social, cultural, religious, and economic.¹⁴

¹⁰ Syamsul Kurniawan, "Pantang Larang and The Environmental Wisdom of Sambasness Malay in The Sepinggan Village," *Kalam* 12, no. 1 (2018).

¹¹ Patience Otto, dkk, "Foof Prohibitions and Other Traditional Practices in Pregnancy: A Qualitative Study in Western of Ghana," *Advances in Reproductive Sciences* 3, no. 2 (2015).

¹² Ike Anggraika Kuntoro, Candida C. Peterson, & Virginia Slaughter, "Culture, Parenting, and Children's Theory of Mind Development in Indonesia," *Journal of Cross-Cultural Psychology* 48, no. 9 (2017): 1389-1409, <https://doi.org/10.1177/0022022117725404>.

¹³ Yulina Eva Riany, Pamela Meredith & Monica Cuskelly, "Understanding the Influence of Traditional Cultural Values on Indonesian Parenting," *Marriage & Family Review*, 2016, 1-29, <http://dx.doi.org/10.1080/01494929.2016.1157561>.

¹⁴ Zaenuddin Hudi Prasajo, Elmansyah, & Muhammad Sahrin bin Haji Masri, "Moderate Islam and the Social Construction of Multi-Ethnic Communities in the Hinterland of West Kalimantan." *Indonesian Journal of Islam and Muslim Societies*," *Indonesian Journal of Islam*

Sambas Malays are known as Muslims but also still carry out old traditions that have been wrapped in sharia. Sambas Malay people also keep each other's brotherhood, especially in the social field, such as: farming, religion, culture, thanksgiving, and others. (Interview Mr. Yusriadi sambas researcher). While the history of Sambas government is inseparable from the Sultanate of Alwatzikhoebillah where this Islamic kingdom has important historical roots in the spread of Islamic teachings in West Kalimantan. Currently Sambas has become an area commonly called Sambas Regency.¹⁵

When viewed from the daily life of sambas Malays are the same as other ethnicities that spread to other regions whether it is still on the island of Kalimantan even to other islands in Indonesia. Not even a few, who work abroad such as Malaysia and Brunei Darussalam. Usually Sambas Malays make a kind of association by using Sambas or West Kalimantan. Sambas Malay Community in the outside area usually makes arts, culture,

friendship events, and others.¹⁶ As the author of the previous tangent that Sambas Malay has various identity characteristics such as Yusriadi mention Sambas identical to Malay, namely Sambas Malay. However, in general, many people think that Sambas Malay is a native Malay both linguistically and culturally. Although there are similarities usually only in language and accent only¹⁷.

In general, Sambas Malays can be easily identified when settling in sambas district such as, sambas language, Islam as a religion embraced, Songket, Mosque, River, Water, and Culture.¹⁸ In addition, Islam and Sambas Malay have fused into identity so that it appears in daily life. The characteristics of Islam are very visible when the author visits the residence of sambas Malays and some cultural events that have been wrapped in Islamic teachings. Islam has entered and integrated into the joints of life both in the family and community. Therefore, Melayu Sambas also still live the old tradition that is run by Islam.¹⁹

and Muslim Societie 9, no. 2 (2019): 218–19.; Aslan & Hifza, "The Community Of Temajuk Border Education Values Paradigm On The School," *International Journal of Humanities, Religion and Social Science* 4, no. 1 (2020): 13–20.; Zaenuddin Hudi Prasajo, "Dinamika Masyarakat Lokal di Perbatasan," *Jurnal Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 2 (2013): 425–26.; Erwin Mahrus, Zaenuddin Hudi Prasajo, & Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman* 24, no. 1 (2020).; Syamsul Kurniawan & Bayu Suratman, "Bertani Padi dan Etos Kerja Petani Perempuan Dari Suku Melayu Sambas."

¹⁵ Erwin Mahrus, *Membangun Pendidikan: Gagasan Pendidikan Maharaja Imam Sambas Basiuni Imran 1885-1976* (Pontianak: Yayasan Luhur Nusantara Kal-Bar, 2003).; Moh.Haitami Salim dkk, *Sejarah Kesultanan Sambas Kalimantan Barat* (Jakarta: PUSLITBANG Lektur dan Khazanah Keagamaan Badan LITBANG dan DIKLAT Kementerian Agama RI, 2011).; Masmuri & Bayu Suratman, "Revitalisasi Masjid Dalam Membangun Karakter Pada Komunitas Melayu Sambas," *jurnal intizar* 25, no. 1 (2019).

¹⁶ Rizal Mustansyir, *Kearifan Lokal Masyarakat Melayu Sambas Dalam Tinjauan*

Filosofis (Yogyakarta: Fakultas Filsafat UGM, 2015),.9.; Bayu Suratman & Syamsul Kurniawan, "Tudang Sipulung In Muslim Community Of Peniti Luar (Identity, Islamic Value, And Character Building)," *Jurnal Khalustiwa: Journal of Islamic Studies* 9, no. 1 (2019): 71–73.

¹⁷ Yusriadi, *Identitas Orang Melayu di Hulu Sungai Sambas* (Pontianak: IAIN Pontianak Press, 2017),.1.; Yusriadi, *Memahami Kesukubangsaan di Kalimantan Barat* (Pontianak: STAIN Pontianak Press, 2008). (explained by the results of an interview with Mr. Yusriadi, a Sambas Malay researcher).

¹⁸ Wendy Mee, "A Traffic in Songket: Translocal Malay Identities in Sambas," *Journal of Southeast Asian Studies* 41, no. 2 (2010): 321–29.; Dwi Surya Atmaja & Fachrurrozi, *Malay and Chinese Indonesian: A Fragile Relation in Northern Coast of West Kalimantan* (Pontianak: IAIN Pontianak Press, 2018),.7-18.; Rizal Mustansyir, *Kearifan Lokal Masyarakat Melayu Sambas Dalam Tinjauan Filosofis*,.66-67.

¹⁹ Syamsul Kurniawan, "Globalisasi: Pendidikan Karakter, dan Kearifan Lokal yang Hybrid Islam Pada Orang Melayu Kalimantan Barat," *Jurnal Penelitian* 12, no. 2 (2018).; Moh.Haitami Salim, *Nilai-Nilai Pendidikan Islam Dalam Upacara Adat Melayu Pontianak* (Pontianak: STAIN Pontianak Press, 2013),.331-336.; Abdul Wahab, "Islamic

Ethnic Malay Upbringing in The Village; Traditional Parenting Practices In Early Childhood in the Family Environment

The Child is a gift given by God to the creator and gives responsibility to the parents for the presence of a child. Gifts literally serve as tools that can be used to awaken and develop a child's recognition of god-given elements that radiate in nature. Including, animals, vegetables, and minerals are interconnected. One of the philosophers named Froebel expressed concern for the reciprocal relationship between life and death. The gift in his view instills appreciation in naturally formed children. The purpose of education is directed by "eternal law and unity". Here, interestingly Froebel who has a very abstract, metaphysical, very religious, and spiritual idea. His thinking doesn't always resonate with more modern ideas about efficiency in education, about teaching according to standards and educational accountability.²⁰

In the context of education, Froebel is very supportive of family life and educates humanity and parents play an active role in children's lives. Moreover, Froebel revealed that children should be raised with respect and interest adults should know where and when to intervene in supporting the development of the child. Froebel is also one of the figures that connects schools, parents and communities. Froebel believes that every child has an innate inner strength that helps him grow and develop.²¹ While the education of children initiated by Froebel is related to singing,

playing, and various children's work that gives direct experience to children. Froebel's view is very logical, because if the children do not move and are more silent then the sign of the child is not healthy body or soul. More surprisingly, Froebel reveals that the movement of children is the result of the movement of his soul, because the soul and body of the child are one. Body movement will affect the child's soul to grow up.²²

Play is an early childhood in its developmental stage even the game is expected to give birth to healthy children, both physical and spiritual. As is known every early childhood educational institution provides games and various game models to stimulate the development of children. No exception, Sambas Malay parents who play without parental supervision. One of the games performed by early childhood in sambas countryside is *Sengalauan* which is done by children by chasing. *Sengalauan* is derived from the word *halau* or commonly called *halau* which means to pursue. *Sengalauan's* game is done by chasing with one person chasing another child. Playing *sengalauan* (chase) conducted by more than two people using rough equipment such as using used cans. After the cans are collected all the children do *pimpa* or *gambreng*.²³

Pimpa or *gambreng* begins by calling om *pila om pimpa* while the hand is grasped and swung then the palm is opened. If the participant is more with the position of the palm on the back then the participant is free from *ngalau* (the person who is chasing) and if the

Values of Social Relation in Besaprah Tradition of Sambas Society: The Case of Post-Conflict Malay-Madura in 1999-2007," *Jurnal Walisongo: Jurnal Penelitian Sosial Keagamaan* 25, no. 2 (2017): 383-400.; Syamsul Kurniawan, "Pantang Larang Bermaian Waktu Maghrib: Kajian Living Hadis Tradisi Masyarakat Melayu Sambas," *Jurnal Living Hadis* 4, no. 1 (2019): 1-26.

²⁰ Eugene F. Provenzo, Jr, "Friedrich Froebel's Gifts: Connecting the Spiritual and Aesthetic to the Real World of Play and Learning," *American Journal of Play*, 2009, 87-88.

²¹ Recep Efe, Irina Koleva & Emin Atasoy, ed, *Recent Researches in Education* (Newcastle: Cambridge Scholars Publishing, 2018), 358.

²² M. Syahrani Jailani, "Teori Pendidikan Keluarga dan Tanggung Jawab Orang Tua dalam Pendidikan Anak Usia Dini," *Jurnal Nadwa: Jurnal Pendidikan Islam* 8, no. 2 (2014), 7.

²³ Based on observations in one of the villages in Tebas Subdistrict, Sambas Regency, February 5, 2020.

participant is less with the position of the palm is covered then the participant continues *pimpa* or *gambreng*. When the participant is only left behind two people then the person performs *osom* which usually uses symbols from the hand, in the form of: 1) when the hand is held by the hand is called a stone; 2) The fingers are pointed then called needles while the two-shaped hand will be called scissors; 3) Palms opened are called cloths.

Traditional games performed by early childhood in the sambas countryside are typical with games initiated by Froebel although the games are different but the terms of the game that give birth to a healthy child physically and spiritually as follows: the game must be fun; the game gives the child a chance to fantasize; children are capable and able to complete the game; the game contains art; the game contains towards order in the form of having a sense of decency and hope to have a public attitude and humanity.²⁴ Games performed by early childhood in Sambas have a philosophy of unity and brotherhood where the game can generate enthusiasm in children one of them by inviting outdoor learning to play. Of course, the goal is to empower children through activities that provide joy, freedom, inner and external satisfaction, and peace with the world.²⁵

Not only until there, traditional games become one form of physical activity in which there is art, cooperation, pleasure, confidence, and physical fitness of children. Moreover, physical activity through traditional games has benefits for the development of children, in the form of: religious, cognitive, physical, language, emotional, social, psychological, and artistic values. While philosophically, through children's play activities are taught to train the

spirit of sportsmanship and present an atmosphere of joy, harmony, training skills, creativity, recognition of cultural values, and play a role in the physical development of children.²⁶

As mentioned earlier the game is part of one's cultural heritage, but with it the passage of time, traditional games are forgotten by the younger generation, due to the modern lifestyle and increased alienation. Related traditional games in the Sambas countryside are an integral part of the early childhood of the Sambas Malay ethnicity. Traditional games cannot be seen outside the context of the time and space in which they are located but traditional games can see life in the village so as to understand simplicity. Not only that, the use of props that are rough can also increase the imaginative early childhood of Ethnic Malay Sambas.²⁷

In addition, Froebel suggests that education and childcare are essential to adding to an individual's health and happiness. Froebel's concepts of education are the environment, play, music, and gifts, as well as the role of adults. The importance, understanding and recognizing nature is one of the important aspects of early childhood education. In essence, early childhood is like soil that can be dug, sowed and planted under the guidance of parents and teachers. The concept initiated by Froebel is identical to that of sambas rural parents. Many Sambas Malay parents who work as farmers take their children to the rice fields and are raised while farming. Although Sambas Malay parents in rural Tebas and Semparuk subdistricts do not know the theoretically what is done but in fact it is an introduction to spontaneous.²⁸

²⁴ M. Syahrani Jailani, "Teori Pendidikan Keluarga dan Tanggung Jawab Orang Tua dalam Pendidikan Anak Usia Dini.", 7-8.

²⁵ Jasminto, "Konsep Pendidikan Anak Perspektif Fredrich Froebel: Telaah Filosofis, Sosiologis, dan Psikologis Pendidikan Islam," *Proceedings ANCOMS*, 2017., 70.

²⁶ Dody Tri Iwandana, dkk, "Activities Playing Traditional Children in the Highland of

Banjarnegara," *Asian Exercise and Sport Science Journal* 2, no. 2 (2018), 34.

²⁷ Tatjana Kovačević & Siniša Opić, "Contribution of Traditional Games to the Quality of Students' Relation and Frequency of Students' Socialization in Primary Education," *Croatian Journal of Education* 16, no. 1 (2014), 95-112.

²⁸ Bayu Suratman & Nur Hamzah, *Etnoparenting: Pengasuhan Anak Usia Dini Berbasis Kearifan*

In addition, in practice sambas Malays have their own concept in parenting in the form of *tunjuk ajar*. This strategy is a traditional parenting pattern carried out by sambas malay people in descending. Sambas malay community knows *tunjuk ajar* as a model of early childhood education in the family sphere. *Tunjuk ajar* has a philosophical meaning when in educating children, namely by appointing a child after being appointed and then the child is taught. Appointing a child is only a symbol meaning the child is commanded and after that the next child is given instruction. The model of *tunjuk ajar* in early childhood education for Sambas Malays is carried out in a family environment. One of the applications of *tunjuk ajar* by using *tunjuk lafal* is to teach children when they are early, especially as infants by inviting children to talk, children are sung, chanting dhikr, and watering. For the view of sambas malay people, invite the child to talk, sing the child when going to bed, or read sholawat when the child cries is called *tunjuk lafal*.²⁹ This is in line with Jean Piaget's view that each child's age has different types of conversation according to the stage of development. However, often parents do not understand the related percakapan in accordance with the development of the child.³⁰

Based on observations made by researchers when visiting one of sambas malay people's houses that parents when feeding their children by inviting their children to talk even though the child is still a baby. *Tunjuk lafal* is a habit that is often done by Sambas Malay parents to early childhood to invite to talk,

chant dhikr while hugging the child (*tunjuk rasa*). *Tunjuk lafal* in its implementation there is a pronunciation that is used to children such as watering while carrying children.³¹ Froebel emphasizes that song or singing is a teaching method with significant effects to reward a child's happiness. In addition, music as one of the main means by which happiness can be caused and expressed. Froebel stressed that music and art should be an important part of early childhood education. This is in accordance with his belief that all one's capacity must be developed harmoniously. Happiness is experienced through the application of children's strength such as through *tunjuk lafal* conducted by Sambas Malay parents.³²

CONCLUSION

Early childhood education and parenting conducted by parents and educators is limited to facilitators. As done by Sambas Malay parents in the family environment. Moreover, the family environment is one of the smallest units of society that plays a role in providing early childhood education. Parenting is traditionally done by sambas ethnic Malay parents by letting their children play outside without any supervision. When the child plays then all he will do is do a traditional game. In addition, parenting is done by parents of farmers by taking their children to the rice fields. Although spontaneously done by Sambas Malay parents but the way it is used is an introduction to the child to nature. Lastly, sambas ethnic Malay parents provide parenting in the form of *tunjuk lafal* which is to teach

Lokal Pada Orang Melayu Sambas (Kubu Raya: Ayunindya, 2020),83.;Bayu Suratman, "Pendidikan Anak Usia Dini Berbasis Kearifan Lokal Pada Suku Melayu Sambas," *Jurnal Noken* 4, no. 2 (2019): 107–17.

²⁹ interview Mr. Adnan Mahdi sambas researcher, on February 1, 2020

³⁰ Jean Piaget, *The Language and Thought of The Child, Third Edition* (New York: Taylor & Francis e-Library, 2005),47-49.

³¹ Bayu Suratman & Mahmud Arif, "Realm of Malay Civilization: Ethnparenting, Habitus, and

Cultural Contestation in Early Childhood Education of Sambas Malay Society," *Jurnal Sosiologi Walisongo* 4, no. 2 (2020), <https://doi.org/DOI> : 10.21580/jsw.2020.4.2.6014.

³² Sue Kendall, "Harmony of Human Life: An exploration of the ideas of Pestalozzi and Froebel in relation to music education", *British Journal of Music Education*, 3, no.1, (1986," *British Journal of Music Education* 3, no. 1 (1986),38-45.

children when they are early, especially as infants by inviting children to talk, children to sing, chant dhikr, and bersyair. For the view of sambas malay people, invite the child to talk, sing the child when going to sleep, or read sholawat when the child cries called *tunjuk lafal*.

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