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ACTUALIZATION OF SAMPLE EDUCATION LANGUAGE IN CHARACTER EDUCATION TOWARDS ERA MILLENNIAL MIN SAMBAS DISTRICT

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ABSTRACT

The purpose of this study was to describe the meaning of Sambas Malay language in effectively instilling character education in the millennial era at Sambas Regency State Islamic School. This research is important because today there are many phenomena that occur attitudes and behaviors and language that are less polite among students and the younger generation today. This research method uses qualitative phenomenological. The research focus of the madrasa principals, teachers and students. Data analysis techniques use multi-site studies that are used to develop a theory of broader situations. The results of this study indicate that MIN applies Sambas Malay language by familiarizing students in speaking. The meaning of Usah Nak Nyuppane's expression in Character Education means not to embarrass friends with the value of friendly character. The expression of the kacang of the palm of the hand, we imply (the small palm of the hand, the greeting we present) means to show a great attitude of sincerity with the value of character tolerance. The attitude and manners shown in the madrasa in accordance with the process of inheritance of the value of education instilled through the tradition of the word "tullah" means that it is not affected either parents, teachers and older people. The actualization of Sambas Malay language in the learning process in the classroom.

Keyword :

Sambas Malay Language, Character Education, Millennial

A. INTRODUCTION

There are many phenomena that occur today among students and the younger generation behaving deviant and not in accordance with the moral values of the Indonesian people including motorcycle gang action, brawls, student fights, free sex, and abortion. There are signs of abandoning local culture and shifting to western culture such as art, fashion, hobbies, food tastes, the world of entertainment, language, lifestyle, interaction between children and parents, interaction between students and teachers, culture of secularism, pragmatism, and hedonism.

Apart from that, many occur in the school environment, the lack of value in the character of cheating in the National Examination, child abuse (bullying), drug abuse, corruption, and various social unrest. According to research by the NGO Plan International and the International Center for Research on Women (ICRW) in March 2015 there were 84% of children in Indonesia experiencing violence at school. In 2009 in March the Directorate of Drug of the Metro Jaya Police and its ranks succeeded in securing 667 suspected drug cases. About 18% of the 667 suspects, there are around 113 suspects, the younger generation at the elementary level. Thus the new problem is revealed a little from a number of problems that occur in the world of education, especially related to the character of students. (Dewi, Yani, & Suhardini, 2019: 400).

This is due to changes in the era of globalization that sparked new values, new lifestyles and new patterns of social interaction resulting in social inequality conflicts, broken harmony among people with the rise of inter-ethnic conflicts and conflicts between students, lack of solidarity and togetherness, loss of love domestic products, depletion of love and appreciation of local cultural values as part of national identity. (Putra, 2017: 18). This happens because of the globalization process that has given birth to generations of gadgets, with the term millennial generation that internet users in general are less able to choose information intelligently resulting in deviations in moral values and ethics in communicating and disseminating social media information. In social structure, ethics is needed to avoid the occurrence of a shift in social conflict. This will trigger the spread of Hoax news in the community. (Walidah, 2017: 319).

In addition, the lives and interactions of millennial youth are inseparable from the contamination of language. The use of language terms increasingly removes the original form of Indonesian. Slang has been known for a long time. The term bokap nyokap to replace the mother, bro and sis replaced brother. In this millennial era, Indonesian was mixed with foreign languages. Kids now replaces today's teenagers. Thus language is not just a communication tool, language is not just words. Language also illustrates the culture and identity of a nation. Language teaches manners a lot, especially to parents.

Whereas according to Arief Rachman (Dervish, 2011: 2), states that the extinction of regional languages in Indonesia including more than 50 regional languages in Kalimantan, one has become extinct, on Java it is still sustainable with its regional language. Sumatra from 13 languages is one extinct and one is endangered. Sulawesi 110 regional languages, 36 languages are endangered and 1 extinct, Maluku 80 regional languages that are 22 are threatened with extinction 11 are extinct. Timor, Flores, Bima and Sumba 50 languages are available, 8 languages are endangered. Papua and Halmahera from 271 languages, 56 languages are threatened with extinction. For Papua, 9 languages were declared extinct 32 languages soon became extinct, and 208 languages were threatened with extinction. The importance of preserving regional languages to strengthen the character of the Indonesian nation with the diversity of languages in each region. With the development of language, it will give a higher love of the area and enrich the value of appreciation between regions in Indonesia.

According to Hendra (Alawiyah, 2018: 19) 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 own interests than the interests of their people. It's no secret that politicians in this country commit corruption in a trial without guilt and shame. Corruption is systematized, especially with the regional autonomy system, so that corruption is increasingly widespread regionally.

From the problem of the national context, now diversity is threatened and the integrity of the nation as a nation state is torn apart following a number of facts of social unrest in a number of cities in the country triggered by SARA problems (political, ethnic, religious, racial and ethnic groups)) which is very complex. Indonesia is currently faced with a variety of problems, especially after the democratic party in 2019, where political problems from differences in choices made the public nervous about the injustice in organizing democratic parties, the economy became more difficult and social issues became complicated in Indonesia.

In addition (Elgiants, 2019) from the expression of Atbah Romin Suhaili (Regent of Sambas) cases of violence against women and children in Sambas need to be taken seriously by all parties because the case continues to increase. "Sexual violence is still high at 38 percent, domestic violence 28 percent, legal problems 23 percent and trafficking of 11 percent" Thus the conflict is not in accordance with Sambas Malay ethnic culture that has a characteristic of courtesy, civilization, religious, consensus, mutual cooperation and having diverse customs. In addition, there is a moral drought in schools where many children lack respect for teachers, there are still indifferent fellow friends and dry social souls between children, teachers and parents.

Thus it is natural to return to civilized national identity, manners through the reconstruction of local culture with the noble values of regional culture to counteract and reduce the crisis of character education in the current millinreal era. The implementation of cultural values is the legitimacy and manifestation of society towards its culture. The existence of culture and the diversity of the noble values of culture possessed by the Indonesian people is a means to build the character of citizens, related to private character and public character.

According to Geertz culture is the existence of cultural values as a guideline for the community to carry out activities dealing with various life problems from evaluating the signs of life. In addition, culture is a system of concepts in symbolic form, humans communicate, preserve, and develop their knowledge of life and attitudes towards life (Geertz, 1992: 3). It can be seen that there is a need for culture to solve a life problem both from the sector, education, social, economy, politics and religion that exists in Indonesian society.

Kluchohn and Kelly (Riezal & Joebagio, 2018: 146), mention that culture is a pattern for life created in an explicit, implicit, rational, irrational and non-rational history that is present at all times as a potential guide to human behavior. Referring to this opinion, it can be said that all cultural activities intend to fulfill a number of community needs, especially life needs. In other words, culture cannot be separated from the whole pattern of community and cultural activities as well as having a very vital role in the process of building national character.

With the conception of culture above shows how important cultural values contained in each nation as a basis for character formation. But with the development of this millinreal era, the existence of local culture has not been able to be completely reconstructed and even threatened with extinction due to the rapidly changing technology. Nevertheless, there are still people who maintain their culture as their own identity, one of which is Sambas Malay.

Sambas Malay is a new tribe appearing in the 2000 Population Census and 12% of the population of West Kalimantan. Sambas Malay includes Bugis, Banjar, Javanese, Madurese, Sundanese and Chinese as long as they are Muslim. (Melalatoa, 1995: 731). According to Irwin (Khatijah, 2018: 44), Sambas is considered a special district, because it has a long historical footprint. First, Sambas is associated with a large royal region on the west coast of Kalimantan (Kalimantan), which plays an important role in the political and trade sectors. Second, Sambas is known as a "thick" Malay region and dominantly almost all residents are identified as Sambas people, even though they are from other tribes. This is different from other regions in West Kalimantan; for example Pontianak, Sanggau, Sintang so Sambas culture is dominant and thick. Third, Sambas is known as a crowded area.

Sambas Malay local cultural value uses Sambas Malay language to strengthen symbols in life directly as objectives in everyday life. Thus, according to (Berger & Luckman, 2013: 55) symbolism and symbolic language become essential elements of the reality of everyday life. This is the importance of strengthening language in forming a culture by habituation in social life. The indigenous population of Sambas is the majority of the Sambas Malay tribe. The use of Sambas Malay language has been passed down from generation to generation and word of mouth. (Mustansyir, 2015: 12).

In the context of this study to reduce conflict problems that occur in the millennial era, it is only natural that Islamic education institutions provide solutions and reduce the problem solving of violence and character drought that occurs at this time. Thus the importance of actualizing the local cultural values of Sambas Malay language towards character education in the millennial era in basic education institutions serves to counteract the multidimensional crisis and character of children. The importance of regional languages will determine that children can speak true, good, and beautiful, especially in children aged SD / MI to high school / vocational / MA by having dominant imitating and imaginative characters.

According to an anthropological perspective (Hasanah, 2012: 212), every Indonesian tribe has its own culture, its own noble values, and local superiority or local wisdom there is no culture without education and so is the practice of education always within the cultural sphere. Education is deliberative meaningful, meaning that every society seeks to transmit fundamental ideas regarding the nature of the world, knowledge, and values that it adheres to.

Thus in accordance with the above explanation of some local cultural values that are the foundation in implementing Islamic education in Sambas District Islamic Elementary School Madrasah, the authors are interested in raising the title, "Actualization of Sambas Malay in

Character Education on the Millennial Era in Sambas Regency with a focus on issues which will be reviewed include; (1) what are the Sambas Malay languages applied by MIN Sambas District in exploring the value of millennial character education, (2) what is the contribution of the meaning of Sambas Malay language to the millennial era character education of the Sambas Regency MIN?

B. METHOD

This research uses qualitative with naturalistic phenomenological approach because this study found in its entirety the actualization of Sambas Malay language in character education on the millennial era in the Sambas District MIN. The objects in this study include; MIN 1 Sambas, MIN 2 Sambas and MIN 3 Sambas. In this study the main data is the head of the madrasa, teachers, madrasa committees and parents. Whereas as additional data, the atmosphere of the teaching and learning process. daily activities of students in the madrasa. As for secondary data including: books on education, sociology or anthropology, journals, and books that are relevant to Sambas Malay customs and culture. The technique of collecting data uses participant observation, in-depth interview techniques and documentation techniques. The data analysis technique uses multi-site studies, namely qualitative research designs that are used to develop a theory of a broader situation. In addition to the criteria for comparison selection between sites, basically in accordance with the characteristics of the three Public Madrasas that show typical and interesting data to be used as research results.

C. RESULT AND DISCUSSION

1. Sambas Malay Society

A brief description of some objective conditions of Sambas District is administratively located in the northernmost part of West Kalimantan Province which has an area of 6,395.70 Km² with 19 sub-districts and 183 villages. The borders of the Sambas regency in the north are bordered by Serawak (East Malaysia and Natuna Sea, south of Bengkayang Regency and Singkawang Regency, on the west bordering the Natuna Sea and on the east adjacent to Bengkayang and Serawak Districts. (BPS, 2014).

The history of West Kalimantan customs by Ju Lontan (Arpan, 2006: 5-6), interprets Sambas as three Nations (Sam means three and bass means nation), which is the tribe that participated in establishing the city of Sambas (Dayak, Malay and Chinese). Whereas according to H.U. Djalaludin Yusuf Dato 'Ronggo in his book the origin of the Sambas Kingdom explained that the name Sambas came from three friends, one of whom was named Abas. Together with

them, there was a Chinese nation of three in Chinese, Sam who worked with Abas, until it became Sambas. But half of the vows say and tell of the coming of Paloh, the kingdom of truth, that is, the person who first married with the name Kibannaran (subtle person) named Syamsuddin and one named Saribas the native Dayak tribe because they are ordinary people, then there is a sense of friendship.

The distinctive characteristic of Sambas Malay society is that the community is traditionally open in the sense of upholding the tradition, carried out from generation to generation and accepting outside culture provided it does not violate existing Islamic teachings and traditions. One form of Sambas Malay society's openness is the Malay "Claim" in other ethnicities, when the ethnic group mingles, lives together in a society and is Muslim, even if there are ethnic non-Muslims, then convert to Islam (converts) because of marriage or other causes, then it is usually stated as entering Malay. (Alkadri, 2017).

Sambas Usah Nakah Nyuppane Malay Language '

With regard to the use of Sambas Malay language in the application of character education in the millinreal era, it has been identified by religious traditions, love of the state of conduct that is carried out by the District of Sambas. Based on the results of observations on January 13, 2017 at 10:30 at MIN 1 Sambas from the teacher's conversation in giving advice about the need for behavior that has moral character toward fellow human beings and should not mock (mock) later kawannye (his friend) "suppan" (shame).

Based on the results of observations obtained at MIN 1 Sambas about the meaning of guilt from the results of mocking (mocking) his friend, resulting in "suppan" (shame). According to Gerhart Piers and Milton B. Singer in (Mustansyir, 2015: 26-27), mentioning that people's lives gave birth to two cultural classifications, namely shame culture, and guilt culture. Piers asserts that if a culture depends on external sanctions, then it is said to be a shame culture whereas a culture depends on internal sanctions as a culture of guilt, guilt culture. Sambas Malay Society, more displays a culture of shame that reflects prestige, emphasis on honor, reputation, and self-esteem rather than culture guilty.

The Sambas Malay community expresses in supplying terminology which means shame, try nak nyuppane 'insanak, which means do not do shameful acts of the family. Guilt is less prominent in the Sambas Malay community, because it reflects the individual character more, so it is repeated to each individual. "

From the observations and statements above, it shows that the application of character values has been applied through the meaning of language used daily in Sambas District through the Sambas Malay regional language which is about the word "suppan, and may fight parents and teachers (shame, no may fight parents) "is a communication medium with the symbols of the expression of thinking and feeling in interpreting to others. Thus the application of basic age children gives a very deep meaning to teach character education on a basic basis through the meaning of Sambas Malay language which is often heard in families, madrasas and communities that are heard repeatedly.

Ungkapan Melayu Sambas Kecil Telapak Tangan, Nyiru Kami Tadahkan

Improving the ability of elementary school children in analyzing the meaning of words has no direct connection through their personal life experiences but children multiply the number of language structures in a more abstract way into the representation of word meanings. (Desmita, 2015: 179). Thus the more local languages are heard, the sooner the child will imitate, so that it will have implications for changes in character in children.

The introduction of local culture carried out by teachers at the elementary school level through regional art subjects has often been done to train children's ability to introduce Sambas Malay local culture into a habit of forming characters in accordance with Sambas Malay characteristics traditionally open in the sense of holding fast tradition, carried out since descending and accepting external culture as long as it does not conflict with Islamic teachings and existing traditions. The attitude and behavior carried out are in accordance with Sambas Malay personality which emphasizes aspects of honesty, courtesy, cleanliness, compassion, and legal order so that it is reflected in the Sambas Malay proverb "Means to show great sincerity.

This is in accordance with (Najib, 1996: 137-138), mentioning that the element of democracy in Sambas Malay culture grew and developed in social languages, folklore, the art of religious life, customs, and folk specialties. Pluritas coloring the life of the Malay-Sambas community, but they were still able to live side by side with various ethnic groups in West Kalimantan. In general, the Sambas Malay community is open to other cultures, and this can be seen in terms of the language used.

In addition, the description of the use of Sambas Malay language was also applied in the State of Sambas Madrasah 3 Sambas as observed by the VB class, the teacher always delivered subject matter using Sambas Malay language because the character values contained

sensitivity and social care and love for the area. The existence of things like this will foster children to respect the culture of their own region and country, love culture and develop their own products. The slogan "not Malays are lost to the earth" from one of the teachers who taught in VB class means as a foundation in the action and intellectual reaction to the problems of the people today. (Observation of MIN 2 Sambas, 2018).

Ketullahan

With regard to the meaning of Sambas Malay language from the results of observations on January 13 at 10.00 WIB there were several expressions from a teacher MIN 2 Sambas to class IVA students, this meaning was almost the same that was used to give advice or warnings to students not to argue or fight both parents who later will sin will be exposed ("tullah"). This is in accordance with (Najib, 1996: 147), which is said by the word "tullah" which is a reversing state that can harm someone because they do not trust someone's safety. Many of these religious values are also found in Sambas Malay folklore including: stone ballah and Keramat Bantelan stories. In the use of Sambas Malay regional language the three Sambas District madrasahs from teachers, principals and all madrasahs used the daily language used by the Sambas Malay community with the aim of preserving Sambas Malay culture so as not to be lost by the swift flow of globalization so that Sambas Malay values will last forever. Sambas Malay language which is revealed is very giving meaning in providing basic level learning for children which duplicates all the words and actions of a teacher. Sambas Malay language is often used in providing learning and advice to students and is often heard in the family environment with the word "suppan, and tullah.

According to Djajasudarma (Sulissusiawan, 2015: 36), that symbols are elements of language such as words. Reference is an object or thing that is designated (events, facts in the world of human experience), and concepts are our thoughts about objects manifested through symbols. The meaning of symbols by using language in Sambas Malay language research has been applied and become a daily tradition in communicating by having character values such as advice, proverbs and traditions believed by Sambas Malay people, especially those applied in Sambas District Public Islamic School.

2. Sambas Malay Language Towards the Characteristics of the Millinreal Era

Sambas Malay language is a speaking tool used by the community in Sambas Regency that has functions: (a) a local cultural contributor or a contributor to the diversity of regional

languages in Indonesia, (b) a symbol of cultural recognition of each region, and (c) a media to speak in daily life -day (Lesmana, Sisilya Saman, 2015: 1).

The use of language is a means of communication in the social system in society. The language of each region varies according to custom. The use of Sambas Malay language has been used for generations in daily interaction. Understanding of Sambas Malay language gives its own meaning to society. Sambas Malay culture language is also applied in educational institutions to introduce early on students so as not to lose the identity of local cultural identity.

The use of regional languages has an important influence on character education in this millennial era because language is a habit or custom. Adat is a cultural idea that consists of cultural values, norms, habits, institutions, and laws used in an area. Language teaching is used to increase self-esteem, foster positive thoughts, increase self-understanding, foster familiarity with others, and be able to find strengths and weaknesses. Thus the existence of the teaching of regional languages is oriented towards the acquisition of values according to character education, namely to foster positive thoughts and foster familiarity with others.

The meaning of *Usah Nak Nyuppane's* expression in Character Education which is directly applied by students means do not commit shameful actions by friends with the value of friendly character which means that the application of Sambas Malay's language of patience has maintained and respected each other honor, the atmosphere of the madrasa that facilitates interaction between the madrasa community in the Sambas District MIN. Thus the use of Sambas Malay language in the Millennial era has important strengths in communication, disclosure and development of national culture, and intelligence and character development that are rooted in cultural values and local excellence.

The expression of the *kacik palms*, we imply (small palms, our hands are presented) means to show great sincerity with the value of character tolerance, namely to respect and give equal treatment to all citizens of the madrasa without distinguishing ethnicity, social status, and economy. Teaching through these language expressions gives a deep meaning to the formation of student character in the madrasa. It is evident that the Sambas Malay community is open in accepting foreign cultures and the current of globalization with the current technological system but does not eliminate the element of the peculiarities of the local culture which has a tradition of manners, high unity and religion.

With regard to manners and manners that are possessed by students in good manners in behaving, respecting fellow friends in school, teachers and parents. Familiar behavior in MIN

Sambas District. The attitude and manners shown in the madrasa in accordance with the process of inheritance of the value of education instilled through the tradition of the word "tullah" means that it is not affected either parents, teachers and older people. The words conveyed by the teachers and parents of the Sambas Malay community gave a very big meaning to Sambas Malay children.

This expression gives meaning about worship and doing good to parents, loving, loving, respecting, praying, obeying and being obedient to his commands, including doing what is liked is an obligation that must be done by each child to his parents. The attitude and behavior of social care is an important value that must be owned by someone because it is related to the value of honesty, affection, humility, friendliness, kindness and so forth. The attitude and behavior of social care among friends has friendship which is reciprocal in the sense that both parties recognize that building a relationship is relatively the same in the level of their social position. But there are also students who are truly sincere in helping because they have high empathy with their friends.

According to (Artika, n.d. 152), mentioning integrating character education in the wisdom of local culture can appreciate short stories, novels, folklore, and poetry, which are integrated with local cultural wisdom, teachers can grow and develop student character values, so that the source functions as expected. Character values of character education can be applied to students through literature. Thus, this concept will not only develop the educational character of students but also their knowledge and skills. Whereas according to Efendy (Takari, 2005: 129), mentioning language as a symbol and being the main means for the process of communication in addition to movements, images, colors can directly interpret the way of thinking and or feeling communicators to listeners.

Based on the above statement that Sambas Malay language meaning provides a function in character formation in the millennial era of elementary level students, this is evident that these elementary level students are excellent imitators. There is the Sambas Malay language with an advice function with expressions conveyed by the teacher about *alah bise karne biase* (which can be used as usual) the meaning of the proverb implies that the habit will shape one's character or character. Language is very important in its daily life and is used for certain purposes. According to Djamaris (Annisa, 2015: 11) a proverb used as advice will give more results than being straightforward, because advice that is forthright is not only harsh, but can hurt the feelings of those who are counseled. The advice delivered with a proverb will not sound sharp and hurt the person who hears it.

D. CONCLUSION

The application of Sambas Malay language actualization in Islamic basic education institutions is very important to always be developed in order to cultivate character values in the current millennial era. The function of Islamic education institutions aside from providing education and knowledge transfer, the cultivation of character education is very necessary to prioritize through the actualization of local culture from each region because local culture has a role as a symbol of identity, has a high sense of togetherness, and adhesives in community. Sambas Malay local culture in language has an important role in shaping positive character for beginner level, especially in Islamic basic education institutions.

Actualization of Sambas Malay language with suppan words means embarrassment, try nak nyuppane 'insanak, which means don't do shameful acts of family. Guilt is less prominent in the Sambas Malay community, because it reflects more on individual characters, so it is repeated to each individual. The expression of the *kacik* of the palm of the hand, we imply (the small palm of the hand, the greeting we present) means to show a great attitude of sincerity with the value of character tolerance. The inheritance of the value of education instilled through the tradition of the word "*tullah*" means that it is not affected either by parents, teachers and older people. The words conveyed by the teachers and parents of the Sambas Malay community gave a very big meaning to Sambas Malay children. This expression gives meaning about worship and doing good to parents, loving, loving, respecting, praying, obedient and obedient to his commands.

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