

Learning Strategies for the Practice of Taboos in Shaping the Character of the Malay Generation in Bintan, Kepulauan Riau, Indonesia

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Abstract

The issue of the conduct of the nation's generation is increasingly worrisome, exacerbated by the rapid pace of globalization that further deteriorates the situation. Experts are continuously formulating ideas and strategies to improve the conduct of the nation's generation but have yet to achieve maximum results. The increasing number of ill-mannered students, disobedient children to their parents, and the high level of crime and corruption displayed by the nation's generation prove that this nation is experiencing decay. This study aims to explore and deeply understand how the practice of prohibitions can cultivate the conduct and ethics of the Malay generation. Additionally, it seeks to comprehend the challenges faced in the current practice of prohibitions and to provide an alternative to strategies for learning conduct and ethics. This study is a qualitative case study conducted through interviews using purposive sampling techniques, involving 16 study participants consisting of leaders and religious figures, academics, community leaders, and community groups. The semi-structured interview served as the primary instrument, while documentation and observation were used as secondary sources in data collection for this study. The study found that the practice of prohibitions is still upheld and serves as a proven strategy for enhancing the ethics of the Malay community in Bintan Island, Riau Archipelago, once upon a time, as it involves familial relationships as educators. However, a weakness of this strategy is its inherent dependence on outdated, superstitious, and illogical practices. The research results also indicate that the advancement of time and globalization have distanced the Malay generation from the practice of prohibitions, leading to a deterioration of conduct. Through this study, the researcher proposes a framework for an educational strategy for learning conduct as an alternative to the practice of prohibitions that is logical and easily understood by any generation.

Keywords: *Practice prohibitions, learning strategy, Malay Islamic education.*

Introduction

All nations that have passed through ancient and traditional eras must be aware of and practice Prohibitions and Restrictions. This local wisdom is possessed by almost all existing ethnic groups (Kamaruzaman, 2023). Within various cultures, there exists the term "prohibition" or "taboo," which is considered as one of the vital and even strongest aspects of social structure (Baravati & Rangriz, 2019). In some regional terms, it is also often referred to as "mali" or "pamali," including the Western concept of taboo. Prohibitions and Restrictions emphasize words or actions that are strictly forbidden and condemned to be done or not done (Seruddin, 2018). People understand it as a restraint to refrain from doing something based on social and religious rules. These rules become extraordinary as they are upheld and practiced by individuals, families, and their communities; they are also directly punished on the spot and at that time.

Prohibitions and Restrictions are closely related to maintaining the security and harmony of oneself and one's family at that time (Morni et al., 2021). It is one rule with verbal (oral) expressions that are forbidden, whether spoken or unspoken (Hutomo, 2019). Although it is only an oral rule, it is accepted by all circles as a dogma (Ismail & Mujani, 2020) because it is considered capable of being a simple and consistent regulation. The rules are easily understood and sufficiently comprehended through word of mouth strategy, which is then practiced and obeyed collectively. The implementation of such educational rules allowed the ancient society to enjoy simplicity in carrying out all activities.

As part of the oral customs and traditions, Prohibitions and Restrictions can serve as the primary medium for conveying and perpetuating messages, advice, moral lessons, admonitions, and customary provisions, as oral traditions play a significant role in written traditions, although oral traditions are less stable than

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written traditions (Hasanah & Andari, 2021). However, in Malay taboo language, the prominent language forms are expected to attract the attention of the listeners. The intended primacy is for the purpose of drawing attention and making it easier to advise those who uphold values and good manners (Anshori & Fanany, 2019). Then, the values and etiquette of the phenomena that arise from oral tradition language require scientific explanations because oral traditions solely rely on memory.

The Malays have been using existing Prohibitions and Restrictions as social rules or controls since ancient times (Kembaren et al., 2020). It may sound simple, but Malays enjoy and adhere to them together. The concept of a simple law of life will also have simple rules; if society evolves, the rules follow suit. Thus, law is part of human needs because prohibiting and restricting are part of the law, and its goal is the societal needs of that time in solving their problems (Abdurrahman, 2020). Such rules are part of customary law; the term "adat" refers to customary regulations that encompass social, political, economic, and maritime aspects (Ibrahim & Purwatiningsih, 2019). Therefore, in the past, Malay society had simple survival rules to provide a sense of security, comfort, tranquility, a decent life, and certainty. Clearly, Prohibitions and Restrictions, which prohibit and protect generations to remain cultured and morally upright, are regulatory products resulting from a collective agreement, which is an essential and, indeed, the most important part of it. Various forms of local community policies have been developed following the guidance of the Qur'an and the Sunnah.

All the customs that were contradictory have been Islamized, thus the Malay community is closely associated with Islam, hence the stigma that Malays are Muslim and Muslims are not necessarily Malays. Therefore, the Malay community understands the taboos very easily as they contain sacred values and are accompanied by the flexible nature of Islam, enabling them to blend and coexist with culture (Kurniawan, 2019). Hence, nearly all aspects of life during that time could be dealt with and controlled as quickly and effectively as possible. The interaction between different individuals is a part of those who practice and cultivate the customs in their daily lives. Indonesia is a country rich in culture. One of the various cultures is oral literature. Oral literature is a cultural heritage belonging to oral communities, developed orally and passed down through generations, with moral and aesthetic values. There are two types of oral literature, namely prose and poetry. Prose includes myths, legends, fables, tales, and epics, while poetry includes chants, rhymes, and poems. One of the commonly recited oral literature is the customs and taboos.

Taboos are a form of myth that falls under prose. Taboos are unique assets of the community, so they possess diversity. Almost every tribe or region has customs and taboos, although there are differences and similarities between one tribe's customs and another or one region's customs and another. Customs and taboos are not merely ancestral traditional heritage but contain teachings in life, such as the balance between humans and God, and humans and nature. Customs and taboos prohibit many cultural messages, advice, and teachings. Based on that, customs and taboos that are rich in messages and teachings cannot be considered trivial and must continue to be passed down to future generations. Customs primarily take the form of consequences caused by violating taboos. The consequences can be illness, accidents, disabilities, or even death. This is why customs are highly productive in teaching manners, etiquette, and social behavior to the community. Customs and taboos in the Malay community serve as social learning communication for users and listeners. In the cultural context, customs and taboos are known as taboos and prohibitions in life or traditions and customs. Customs and taboos are a form of obedience to cultural habits and cultural laws.

Religious education within the family environment plays a significant role in shaping one's character, especially for children, as it is within the family that they first receive education that can influence their future development. In order for children to have good characters and avoid moral violations, it is necessary to provide religious guidance to them from an early age within the family. The process of instilling religious values in shaping a child's character can start from birth until adulthood. When a child is born, they are introduced to the kalimah thoyyibah. As they grow and develop into children, the first thing to be instilled is religious values related to faith so that they believe in the existence of Allah and can have true knowledge of Allah (ma'rifatullah). At the same time, children are also guided on moral values, such as using good language, dressing appropriately, having good manners, and so on. Good qualities are also instilled in children, such as honesty, justice, simple living, patience, and others. Additionally, in order for children to

have good moral values within the family, especially between the mother and father, the harmony of their relationship must be maintained. They must serve as role models for their children (Rufaedah, 2020).

The local wisdom established by classical scholars has remained at the core of the formation of Malay society until the present day. In this regard, it is argued that the majority of taboos have strong principles, many of which are related to the Qur'an, the hadiths of the Prophet Muhammad (peace be upon him), and the opinions of scholars (Kadir, 2022). Some examples include: "do not sleep at night - covered with a pigskin blanket", "do not go out at dusk - possessed by ghosts", "do not play or hide at dusk - ghosts will hide", "do not leave the house unattended at dusk - demons will enter the house", "do not eat at sunset - eat with ghosts", "eating sugarcane at night - mother dies", "uncovered food - eaten by ghosts."

Despite the success and effectiveness of these Prohibitions in serving as a strategy for moral education and unwritten rules, there are certain factors that weaken their functionality, such as the issues of myth, conservatism, and illogicality. Indeed, some Prohibitions regarding pregnant women, childbirth, and breastfeeding involve dietary practices that are considered mythical in the present day. Some practices appear irrelevant, while others are not beneficial to health (Mun et al., 2019). Similar to the situation in South Africa, Pantang endangers the health of mothers and children during pregnancy (Chakona & Shackleton, 2019), as well as in India and many other regions in India (Placek et al., 2017; Zerfu et al., 2016). Since beliefs regarding the harmful effects of certain foods are not supported by scientific research, some culturally prohibited foods are unjustified. However, these foods are essential for the nutrition of pregnant and lactating mothers (Iradukunda, 2020; Ramulondi et al., 2021).

Another myth that significantly undermines the practice of Prohibitions is the spreading of myths, which is an issue developed by irresponsible individuals with the intention of deliberately damaging the teachings of etiquette and morals in the Malay land. Consequently, all Prohibitions are considered myths by this second group. Some people perceive Prohibitions as archaic, antiquated, and classical, akin to folktales, myths, and superstitions. Furthermore, they are seen as triggering controversy and contradicting Islam. They also presume that these Prohibitions are often deemed "unacceptable" and illogical (Ainissyifa, 2017). Certain types of myths follow their functionality, including Prohibitions (Isrofil, 2010). There are numerous discourses and opinions out there that belittle the practice of Prohibitions.

The influx of mystical issues surrounding the prohibition of taboos does not affect other fields. Research conducted in Tasmania and Ghana has shown that Prohibitions have played a crucial role in many traditional approaches to resource utilization, and several coastal village communities understand how local taboos contribute to the management of fisheries resources (Via, 2021). Protecting forests, wildlife, agricultural land, and water in three Ghanaian communities are done through the concept of compliance with Pantang Larang from informal institutions. This is part of the latest use of taboos in preserving and maintaining ecology, as these informal institutions have proven to be the most successful in implementing regulations with minimal effort and low costs or no cost.

In developing countries, community-based fisheries resource management has successfully transformed the concept of prohibition through modern and traditional perspectives (Noordin, 2020). Solutions to sustain the influence of Prohibitions on resource utilization practices in contemporary local communities need to have instrumental relevance in addition to being relevant to myths (Ningsih et al., 2020). One of the most important factors is when efforts to enforce local conservation regulations, informal institutions can provide the only effective regulations (Hakim, 2019). They understand that if the smallest community units (families) take care of and remember each other, their goals can be easily accomplished. Prohibitions are the strongest informal institutions that can protect habitats without cost and involve employees.

Several studies above indicate that half of the developing countries have played an unauthorized role in managing and preserving ecology for harmony. In the current era of technological advancements, mass media, electronics, and social media must be able to maximize the role of Prohibitions. Malay Prohibitions, an education in etiquette and morals, must employ new strategies to transform Prohibitions into something better and more logical, as many experts believe that Prohibitions are among the factors that have the most positive and negative effects, leading to changes in parenting and caregiving styles towards the new

generation (Aimi, 2019; Bahri, 2022). However, the overwhelming influence of globalization and population movement from rural to urban areas and vice versa continues to diminish the practice of Prohibitions.

The influence of the development of science, information technology, and communication in today's world has an impact on education. This includes the achievement of national educational goals, which are still far from expectations. These three major skills are not integrated in shaping attitudes, knowledge, and skills (Halek, 2019). No matter how great the way to force a cultured and noble generation, without transparent role models, it will undoubtedly be in vain. In terms of etiquette and morals education, teaching without transparent role models is impossible. Therefore, a learning strategy is needed. In this regard, Al-Ghazali conveyed four moral virtues, including role models. Role models cultivate other mottos, such as cultivation and habituation, as well as providing rewards and punishments (Greene, 2015). It is clear that role models are necessary for shaping morality.

To achieve an educational goal, a competent strategy is needed as strategy is the most important aspect. Learning strategies can be used to achieve various subjects at different levels. Every decision made now affects the future. Therefore, innovative learning strategies are needed (Jannati et al., 2021). Since this is related to the approach of delivering a learning environment (Wahab, 2013), learning strategies encompass understanding approaches, strategies, learning methods, techniques, and the underlying theories, as well as various types of approaches in learning strategies (Sri, 2007). According to the explanations of these experts, it is clear that learning strategies are crucial as they can influence the final learning outcomes.

After understanding the function of learning strategies in general, the reviewer tries to approach the Pantang Larang learning strategy in shaping morality. At first glance, this research is almost similar to research on effective learning strategies. Since effective learning also emphasizes attitudes and values that involve one's self-awareness from within (Nadia et al., 2021), affective learning also emphasizes the role of predecessors, briefly mentioning role models in moral education (Tuckman, 1988), stating that behavior change can occur due to the influence of predecessors and followers. It is also used in operant conditioning theory. However, in-depth learning about the practice of Pantang Larang is not only about changing attitudes, but also other positive aspects, including cognitive and psychomotor aspects, as well as seeking the pleasure of Allah through rewards and punishments (Al-Ghazali, 1988; Al-Ghazali, 1409). Emphasizing that moral education must go through nurturing, habituation, role models, and rewards & punishments.

In the process of nurturing and habituation, role models play the most important role as they are the main actors. Nurturing is innate, and habituation is the behavior and attitude that must be emulated. Meanwhile, rewards and punishments emphasize the effects/rewards that bring pleasure and deterrent effects. Since attitudes reflect the values held by role models, this nurturing and habituation process goes hand in hand with the theory of reward and punishment in moral formation (Yachina, 2015). Reward and punishment in the concept of Islam according to (Brunia et al., 2011) is a transition from secular reward and punishment that is materialistic to religious reward and punishment that emphasizes the essence of spirituality. With rewards and punishments that are spiritual in nature, their influence is deeper for humans as it involves the realm. Therefore, learning becomes more meaningful and will produce noble morality if it does not mean failure (Kurniawan, 2019).

The Malay community of Bintan has many similarities with other Malay communities on different islands, even with Malay culture on the mainland. There are also similarities in traditional rituals and culture that coexist with Islam, such as safar bath, warding off disasters, honoring the deceased, ritual flour, licorice welcoming, sour salt, recitation, and so on. The integration of traditional and cultural activities with religious activities is part of the Islamization of Malay culture and tradition (Stauth, 2015). The main point to be conveyed by the reviewer is that there is no significant difference in expected behavior in the land of Bintan compared to other Malay regions because the Malays on the mainland are rooted in the roots of the Malay Kingdom of Sriwijaya-Jambi (Omar, 2011).

Bintan Island is one of the major islands in the Riau Islands. Bintan Island consists of three management ports, namely the Riau Islands Province, Tanjungpinang City, and Bintan Regency. However, in this research, the reviewers did not study Bintan from the perspective of administrative governance, but rather

looked at Bintan from the perspective of cultural and traditional similarities. Because even though there are three governments, there are no differences in the culture and traditions of the Malay community there. Overall, the majority ethnicity is Malay, speaking Malay, having Malay culture, and practicing Islam. All of these are part of the requirements to be considered Malay (Aslan, 2017). The above findings have shown how the practice of Pantang Larang can still be reintroduced in a modern and logical manner. Modern society prefers straightforward meanings rather than implied ones. This indicates the potential that the practice of Pantang Larang can live on in society while still having logical and scientific information or reasons. Ali Bin Abi Thalib (may Allah be pleased with him) said, "Educate your children according to the times." It is not impossible that morality education in families or other educational units can reuse the Pantang Larang learning strategy in an adapted form.

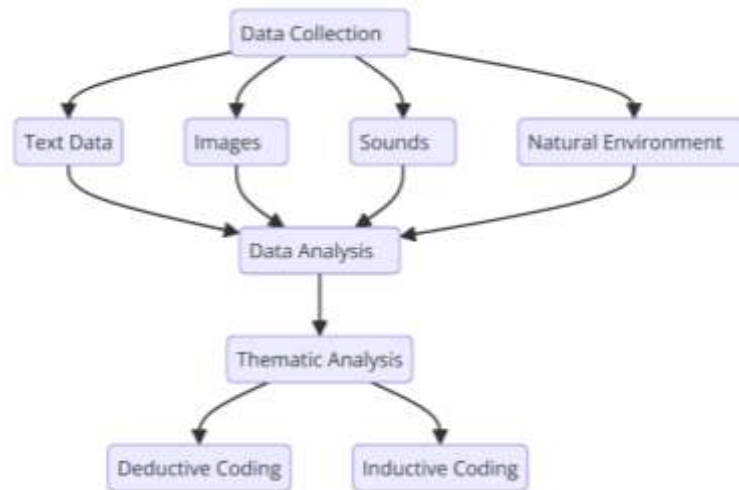
Keeping up with the times can be observed through everything they see and experience together, but still with strong religious principles. For example, the taboo of not eating excessively spicy food that will cause excessive stomach pain is a Pantang Larang due to current causal reasons, which is more related to the varying health conditions of individuals. Therefore, the influence given is more towards generalizing taboos that are prohibited in this present time. Today's Pantang Larang is more towards excessive modernization due to the lack of education for the younger generation regarding the fact that Pantang Larang must reflect reality in certain conditions; this is not easy because it is influenced by several environmental factors that have become traditions in the community, whether from parents, traditional figures, and so on. This means that the existence of Pantang Larang is fully justified, and its complete evidence has not been fully revealed. In contrast, Pantang Larang that were once forbidden were stronger and more prevalent due to the culture and lack of supporting developments during that time. Unlike now, all the supporting factors already exist and their validity can be proven.

The issues discussed in the background have increased the confidence of the reviewers to conduct a study on the practice of Pantang Larang with the research object in Bintan Island, Riau Islands. In the past, it was believed to be a strategy for learning character and morals by adhering to practiced rules and norms. This is the best strategy in the history of character and moral education in Malay land because it is necessary to prioritize etiquette in understanding Islamic morals. If the etiquette and morals of learning have been implemented properly, they can influence the results (Lisawati & Oemar, 2017). Etiquette is the filter of knowledge (Al-Ghazali, 1988). Therefore, the reviewer tries to study this issue with the title, "Pantang Larang Learning Strategy in Shaping the Morality of the Malay Generation in Bintan Island, Riau Islands - Indonesia."

Research Method

Qualitative studies employ participant observation or case studies that express findings in the form of narratives and descriptive information rather than sequences or practices. Qualitative observers are interested in understanding the meaning of what has been constructed by an individual, namely how that person comprehends it. Qualitative studies also involve an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural environment, attempting to understand or interpret phenomena in relation to the meaning they ascribe to them (Denzin, 1978). In short, qualitative studies involve the collection and analysis of texts, images, or sounds. In this research, the reviewer opted for a qualitative approach for several reasons. Generally, qualitative research methods are beneficial in exploring the meaning of an individual's responses to experienced events (Bogdan & Taylor, 1975; Denzin & Lincoln, 2005).

Figure 1. Workflow Qualitative Process



Source: NVivo Analysis, 2024

Data analysis involves understanding data within texts or diagrams and collecting written data based on general inquiries and participant information analysis (Creswell, 2015). It is a process of processing, presenting, interpreting, and analyzing data obtained from the field in order to give it significance. Therefore, data analysis is usually conducted concurrently with data collection. Data analysis starts with all available data from various sources: interview data, observations, personal/official documents, photos, etc. (Moleong, 2012). The process of thematic analysis is necessary based on the theory, criteria, framework, and model used in the individual study to identify the sought-after elements, whether they are existing themes or new themes that can be discovered from the conversations without reference. This is supported by (Clark, 1998; Miles, M.B & Huberman, 1994), who state that there are two ways to code themes: inductively (new themes emerge) and deductively (theoretical). Thus, the review can be related to the research.

Results and Discussion

Development

Development in responding to knowledge related to development in the practice of Pantang. The informant states that development has an effect on filtering practical knowledge. However, development can become a problem if not addressed promptly. As the informant conveyed, the strategy of practicing Pantang with development methods can cultivate positive traits and attitudes for the current generation. The informant also stated that this development strategy is necessary for shaping the morals of the current generation within the concept of Pantang Larang. Development derives from the word "bina" with the prefix "pe-" added to become the word "pembinaan." Development is the effort, action, and activity carried out efficiently and effectively in order to achieve better results. Development is a process of nurturing, perfecting, or endeavoring actions and activities carried out to achieve better results. Essentially, development is a conscious, planned, directed, and responsible activity or undertaking aimed at nurturing, improving, and developing the available abilities and resources to achieve a goal.

The development of a child should be done in an integrated manner, involving the three centers of education: family, school, and society. These three forums need to strengthen cooperation and shared responsibility for the growth and development of children. In Islamic education, although these three institutions have the same responsibility and role in child development, the responsibility of parents in the family remains paramount compared to the school and society. Education within the family is the main

foundation that plays a significant role and adds value compared to the school and society (Budimansyah, 2010). In the development of morals, special strategies are needed for the successful development of student morality. Exemplarity and habituation in education are essential because psychologically, students tend to imitate behaviors or idols, including their teachers. In order to achieve successful moral development of students, special strategies are necessary in the development of morals. Exemplarity and habituation in education are essential because psychologically, students tend to emulate behaviors or idols, including their teachers (Riyanti et al., 2019). The development of morals through Islamic education regulates human lifestyles, both in their relationship with God and in their interactions with others. Therefore, religion serves as a defense for students in facing various challenges. Thus, to cultivate noble morals in children, religious education will save them from dangerous situations and prevent them from falling into social deviations, such as drug use, theft, gambling, causing disturbances, and so on.

Figure 2. Mindmap Development Pantang Larang



Source: NVivo Analysis, 2024

From the results of the Focus Group Discussion (FGD), it is known that development is crucial for the current generation to understand taboos. This development is intended to enable the current generation to understand the practices of Pantang Larang, which have been passed down from generation to generation. Therefore, it must be taught or inherited from parents and teachers so that Pantang Larang can continue to be understood and passed on to future generations. This development is expected to help the current generation understand the longstanding prohibitions and preserve them. Development in this study is a conscious, planned, directed, organized, and responsible effort to introduce, nurture, guide, develop, and solidify existing knowledge and skills for greater effectiveness and efficacy in improving morality in everyday life. Additionally, development also has objectives. Besides developing character and personality, the purpose of development is to achieve quality education by producing quality human resources. Furthermore, the success of the learning process is the ultimate goal of development. Development can also take the form of intentional assistance provided by adults to immature children. Furthermore, development involves the guidance of other individuals or groups towards attaining adulthood or reaching a higher level of mental maturity. Various efforts towards development encompass planning, supervision, and evaluation of all learners within educational institutions with the aim of ensuring their growth and development as whole human beings.

Habituation

The participants of the study assert that habituation has an influence on the gradual filtration of knowledge. Nonetheless, habituation can become problematic if not promptly addressed. As conveyed by the study participants, frequent habituation leads to automatic formation. This habituation is something that needs to be practiced. Another informant mentions that this habituation is ingrained and will undoubtedly be internalized, as it delves into the true meaning taught by our ancestors. Habituation practiced since early childhood brings about hobbies and habits that become an inseparable part of one's personality. In

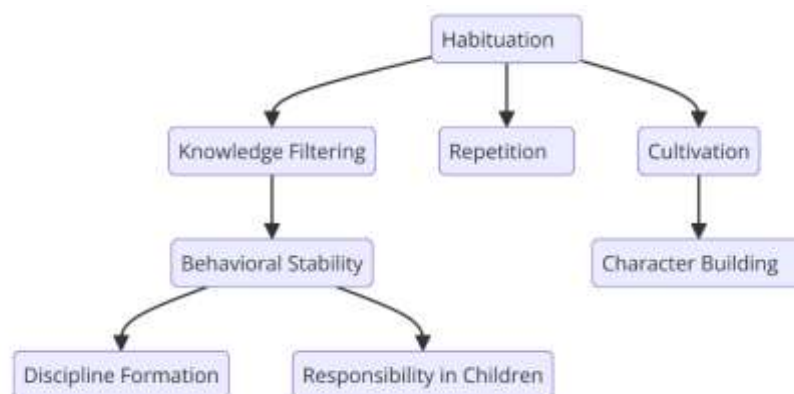
developing character, the method of habituation proves to be quite effective (Syarbini, 2014). A child who is accustomed to waking up early will naturally continue this habit. Habituation is the backbone in fostering discipline during early childhood. Discipline encompasses the teaching, guidance, or encouragement provided by adults with the aim of assisting children in learning how to live as social beings and to achieve their optimal growth and development (Foucault, 2018). The primary application of discipline is devoid of hostility; it solely aims to shape useful and virtuous individuals.

One of the important values in character formation, particularly in preschool age, is responsibility. Responsibility towards young children is not an easy matter; it always requires a comfortable and safe learning environment, as well as habituation and perseverance from parents and teachers. Habituated attitudes or behaviors have the characteristic of relative stability and generally do not require high-level thinking functions. The habituation process has repetition as its core, meaning that what is habituated is repeatedly practiced until it becomes habitual (Anggraeni et al., 2021). Habituation is the process of forming stable and automatic attitudes and behaviors through an iterative learning process. Habituated attitudes or behaviors are characterized by relative stability and generally do not require high-level thinking functions.

The habituation process has repetition as its core, meaning that what is habituated is repeatedly practiced until it becomes a habit. Habituation should be integrated into a child's daily life, so that what is habituated, especially related to the formation of responsibility and discipline in children, becomes a good aspect of their personality as they grow into adulthood (Surifah et al., 2018). Habituation is also crucial in the learning process. This is because any knowledge or behavior acquired through habituation is extremely difficult to change or eliminate, making this method highly beneficial in educating children. According to Arief, as the initial step in the education process, habituation is a highly effective way to instill moral values in a child's soul (Riyanti et al., 2019). The outcomes of the Focus Group Discussion (FGD) revealed that habituation is highly important in implementing abstinence for the current generation. As habituation is known to be a repetitive action, abstinence also needs to be habituated. The application of abstinence must be repeated to the current generation, accompanied by explanations that they can comprehend, as the application of abstinence differs between the past and present generations. This habituation is expected to help the younger generation understand these prohibitions and apply them in their lives.

The participants of the study state that learning has an effect, allowing knowledge to gradually filter through. As described by an informant, the Malay community engages in learning activities with the strategy of practicing abstinence, which imparts moral lessons. The informant also asserts that abstention serves as part of a moral education strategy since morals are paramount to the Malays. Learning and education through habituation are two closely related and inseparable aspects of the educational process. Learning and education are considered as forms of education that facilitate interaction between teachers and students. The teaching activities conducted in this context are directed towards achieving predetermined goals. The teacher consciously plans systematic activities, utilizing everything at their disposal for the benefit of the teaching process (Pane & Dasopang, 2017).

Figure 3. Flowchart Habituation



Source: NVivo Analysis, 2024

Learning is defined as a process of behavioral change resulting from an individual's interaction with their environment. The change in behavior towards learning outcomes is continuous, functional, positive, active, and directed. The process of changing behavior can occur under various conditions, as explained by experts in education and psychology. On the other hand, education is the process of interaction between learners and educators, involving learning materials, teaching methods, learning strategies, and learning resources within an educational environment. The success of the learning process can be observed by the level of achievement in educational goals. With the attainment of educational goals, it can be concluded that the teacher has been successful in teaching. Therefore, the effectiveness of the learning and education processes is determined by the interaction between these components (Oudejans et al., 2011).

Learning is an important and relevant matter because through learning, individuals acquire knowledge and skills in managing the abilities bestowed by God (Dhofier, 1994). This statement demonstrates that learning contributes significantly, not only to development and well-being but also to the progress of a nation. Consequently, the educational level of a nation serves as an indicator of its progress. In history, this is evident during the classical era known as the pinnacle of Islamic civilization. This period was marked by the emergence of Muslim scholars and various disciplines (Sabra, 1987).

Moreover, education is an integral part of habituation, the process of interaction between learners and educators, involving learning materials, teaching methods, learning strategies, and learning resources within an educational environment. The success of the learning process can be observed by the level of achievement in educational goals. With the attainment of educational goals, it can be concluded that the teacher has been successful in teaching. Therefore, the effectiveness of the learning and education processes is determined by the interaction among these components. Learning is defined as a process of behavioral change resulting from an individual's interaction with their environment. The change in behavior towards learning outcomes is continuous, functional, positive, active, and directed. The process of changing behavior can occur under various conditions as explained by experts in education and psychology (Snyder et al., 2002).

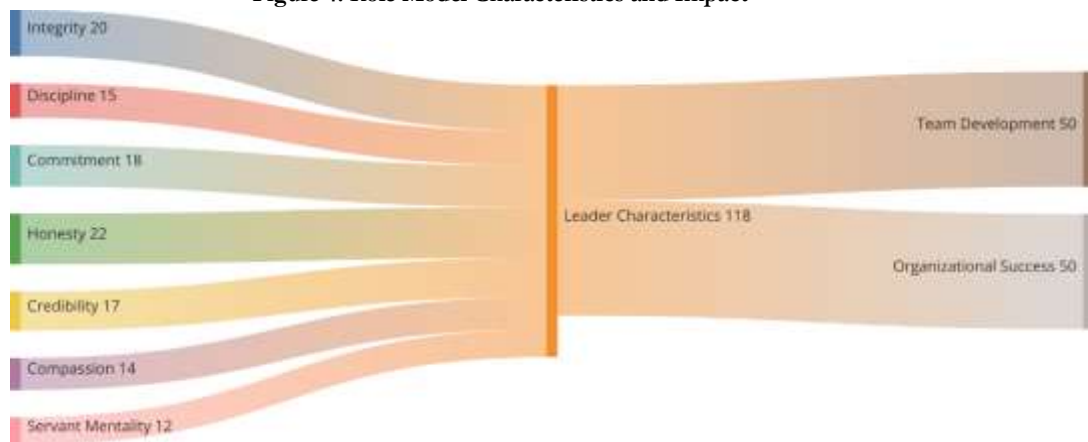
From the findings of the Focus Group Discussion, it is understood that the cultivation of habits plays a crucial role in the implementation of Abstinence. The cultivation process, typically imparted by parents, teachers, society, and the surrounding community, serves as an educational process for the present generation. In this process, it is the parents who initially teach and provide explanations to children about Prohibitions. The objective is for the younger generation to comprehend the significance of these Prohibitions, thereby incorporating them into their behavior wherever they may be. It can be concluded that the cultivation process consists of a sequence of interactive activities between teachers and students, involving reciprocal communication within an educational setting to achieve learning objectives. In essence, learning is the guidance provided by educators in facilitating the acquisition of knowledge and understanding, the mastery of skills and character, as well as the formation of attitudes and beliefs in learners. In other words, learning is the process aimed at aiding students' progress in their studies.

Furthermore, the enhancement of learning objectives within the cultivation of habits significantly contributes to improved learning outcomes. Having clear learning objectives enables teachers to focus more effectively on designing the content of their lessons. It can therefore be inferred that cultivation is the process of forming relatively stable and automatic patterns of behavior and attitudes through repeated learning experiences, whether conducted collectively, in groups, or individually. Moreover, cultivation proves to be an effective means of character formation in children. Habituating entails the establishment of relatively enduring patterns of behavior and attitudes through repeated processes. A beneficial cultivation practice also yields positive effects on the younger generation. Additionally, the purpose of cultivation itself is to instill familiarity in students, subsequently enabling them to internalize the knowledge gained as a foundation for subsequent stages of learning.

Role Model

In an era of globalization, fraught with challenges, for an organization to endure, it requires a leader who can serve as an exemplar to their subordinates, capable of setting an example or serving as a model for others. This exemplarity is vital, as it acts as a magnet for others to follow and implement their desired course of action. In leadership theory, the meaning of the term "role model" is simply a role model. A role model is "someone whose behavior is imitated by others" or someone who sets an example and exhibits behavior that can be emulated by others. To ensure the dynamic functioning of the organization they lead, a leader must possess certain values that can serve as a guiding light. These values ought to be implementable, easily applicable, and clearly comprehensible to their subordinates. Examples of such values or guiding principles include integrity, attitude, trustworthiness, and sincerity in carrying out their duties. The primary objective is to strive for the best interest of the organization and the well-being of the subordinates under their leadership.

Figure 4. Role Model Characteristics and Impact



Source: NVivo Analysis, 2024

If a leader desires their subordinates to exhibit integrity, then the leader themselves must embody even greater integrity. If the leader wants their subordinates to be disciplined, honest, hardworking, and punctual, then the leader must demonstrate the qualities of discipline, hard work, and a true appreciation for time to their subordinates. All of this must be recognized by a leader in their efforts to build trust among their subordinates, fostering the development of a solid team. A leader must serve as an exemplar, at least in terms of character, mindset, action, honesty, and decisiveness. In essence, a leader must be an extraordinary individual, emphasizing action over mere words. It is the responsibility of a leader to effect change and rejuvenation within the organization.

With such attributes, a leader can be considered a role model. The key characteristics of an exemplary leader are strength of character, discipline, commitment, honesty, integrity, credibility, compassion, and a servant mentality. In a broader context, a leader is deemed a role model when they possess the ability to think, utilize, and manifest in the form of behavior whatever is necessary to be imparted onto others or subordinates. In the context of transformational leadership, role modeling necessitates the ability to think quickly, conduct accurate analyses, make effective decisions, and act swiftly. From a communication expert's perspective, a role model leader relies not only on building a positive image for themselves but also on leaving behind great, monumental works that benefit society and the organization. Ultimately, this implies that a leader who also serves as a guiding light must consistently offer good examples and models of thought and action.

Reward & Punishment

Prohibitions are implemented to filter knowledge gradually, as conveyed by the informant. The fundamental function of the Pantang Larang practice constitutes the largest contribution to imparting moral learning

strategies to the Malay community, thereby successfully and reliably instilling them in the collective soul of the Malay community as a whole. The informant also states that Pantang Larang shaped previous generations of Malays, ensuring that virtuous conduct is not only carried out towards fellow humans, but also towards God. As a social and cultural tradition that has emerged and developed within society, Pantang Larang is not merely a set of prohibitions devoid of value, but holds important messages within each prohibition. There are still Pantang Larang practices in society, such as the prohibition for young girls to sit in front of a door due to concerns about their prospective suitors. Reward & Punishment, in fact, does not convey the true meaning intended. Pantang Larang simply serves as a medium for educating the younger generation not to hinder anyone who wishes to enter or exit the house (Gall et al., 2003).

Pantang Larang serves as the guiding principle in the lives of the Malay community in Sambas, whether concerning the rituals of the life cycle (birth, marriage, and death) or the rituals performed in the community. Pantang Larang carries profound significance within the community. Although taboos are held by the community, Pantang is considered a mythical heritage believed to be true but unproven (Aslan et al., 2019). Reward & Punishment represents a cultural practice that encompasses traditional values within the community. With the rapid development of technology, the local wisdom of Pantang has undergone changes. However, these changes do not eliminate the essence of Pantang Larang. These elements encompass "meaning, function, classification, and position within society."

Figure 5. Reward and Punishment Practices



Source: NVivo Analysis, 2024

Pantang Larang, as a part of Malay culture, inherently embodies educational values, such as "restricting children from crossing or passing behind seated parents, and forbidding the shifting of eating places" (Aslan, 2017). Reward & Punishment enacted by Malays aims to instill sacred values in their lives. Pantang Larang is also carried out as a legacy or inheritance from ancestors and is the responsibility of Malays to practice and pass down this tradition to their descendants. Each instance of Reward & Punishment holds its own meaningful significance for life. The Malay elders always reminded their descendants not to violate Pantang Larang in their daily lives and to preserve the culture of their region, thus highlighting the importance of Pantang Larang in future generations (Maldonado-Morales, 2019).

From the findings of the Focus Group Discussion, it is known that Pantang Larang must be learned, accustomed to, understood, applied, and preserved as something that should continue to be practiced despite the changing times. Previous generations regarded Pantang Larang as something sacred, which differs from the present generation that sometimes lacks understanding of Pantang Larang. Therefore, there must be teaching and habituation for the younger generation regarding the concept of Reward &

Punishment. Rewards & Punishment must also be explained to the current generation through individualized methods and understanding, in order to avoid differences in perception or perspectives. This way, Reward & Punishment can restore negative patterns of thinking and behavior into positive ones.

In summary, several statements from the FGD affirm that Reward & Punishment is highly suitable to be implemented in the present and future, but there needs to be revised requirements without altering the essence of Pantang Larang. It is important to strengthen the principles of belief in the phenomena of reality and modernization so that the education of Reward & Punishment can be applied in everyday life without eliminating prohibitions. If Pantang practices are modernized, there will be similarities with the best Home Schooling Education that ever existed in the Riau Islands. Based on the FGD results, education is considered important as it begins with guidance from families to the impact of the surrounding community on the character of young individuals. This is facilitated by the persuasive approach between human beings and the social conditions that demand changes in morals over time, through Home Schooling practices related to Pantang Larang. Habituation is a mode of learning through reward and punishment. This type of habituation suggests that certain behaviors and their consequences, whether rewards or punishments, known as Reward and Publication, are interconnected and facilitate learning.

The findings of the FGD indicate that Reward and Publication agree on two forms of incentives usually given by a group to individuals, ensuring that they adhere to the correct path according to facts and fully utilize their capacities. It is highly important for human endeavors, thus incentives should be directed towards specific behavior exhibited publicly. Moreover, Reward and Punishment are employed by educators for actions performed by students. Punishment is given for bad or evil deeds, while rewards are bestowed for acts of goodness, therefore both serve as tools for education. Reward and Punishment are highly significant elements provided by institutions, companies, schools, and even within families. These rewards can serve as motivation for individuals to pursue targeted efforts in their lives.

In the context of language use, Reward & Punishment is an expression that combines words to convey a specific meaning, whereby the components are unified and their individual interpretation cannot be blurred. Additionally, explanations were provided, such as the prohibition against playing outside at night, accompanied by the presence of ghosts. This is because, in the past, the Malay people adhered to animism and were unfamiliar with Jin and Ibils, thus associating such phenomena with ghosts, as it was the closest concept to the Malay community at that time. With the arrival of Islam, they became acquainted with syetan, though the concept remained closely linked, differing only in terminology.

In essence, parents wished to accompany their children to the mosque at night, necessitating a swift clean-up and refraining from play. Regarding morality, various interpretations, meanings, and implementations arise, and these present no issues. Furthermore, within the context of Reward & Punishment, the notion of heavenly reward and punishment is introduced, making Reward & Punishment indoctrinated in the subconscious mind of individuals to pursue excellence in their deeds and worship. Due to its dynamic nature, the practice of Pantang Larang can be conducted at any time, even until today, though a consensus or agreement is needed for its implementation. The mystical and magical nature of the practice facilitates the infusion of the concept of Reward & Punishment in the context of heavenly reward and punishment, as they have become accustomed to forces or powers invisible to human senses.

Conclusion

Based on the study of the Forbidden Prohibition Learning Strategy in Shaping the Morality of Generation Melayu Bintan Riau Islands, Indonesia, it can be concluded that participants in the study exhibit varying levels of knowledge related to the Prohibition Practices. Among the majority of participants, it was found that these practices originate from their ancestors and previous generations. Participants' opinions regarding learning strategies are also positive and diversified, with a significant number acknowledging that early learning strategies come from the family, followed by guidance from the broader community. Parents are regarded as role models in the practice of the Prohibition Practices.

The development of technology has made many participants in the study skeptical about the current generation, as they believe that technological advancements will cause them to neglect the Prohibition Practices that have been passed down from their ancestors. Consistent adherence to these practices is deemed crucial by almost all participants. Informants hope that by familiarizing themselves with the Prohibition Practices, it will contribute positively to the character and behavior of the current generation. It is envisaged that the Prohibition Practices can be inherited and implemented among the current generation, allowing them to recognize and apply these practices as the foundation of their morality.

Prohibition practices, particularly within the community, are essential to adapt to developments that emphasize innovation. Prohibition Practices ought to be more accessible for the younger generation to comprehend their true substance, as it is crucial as moral education, tailored to suit contemporary times. Greater socialization of the Prohibition Practices is necessary, such as creating modules or guidelines for various regions beyond the Melayu community. Prohibition Practices can further strengthen existing homeschooling characteristics, starting from informal family environments, enabling the state to contribute in formulating comprehensive yet non-binding regulations, thereby allowing the government to play a role within the community.

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