

The Traditional Approaches in Malay Education: Matlob's Perspective in Qalam Magazine (1950- 1969)

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Abstract

The pre-independence era saw the development of Malay nation education, which focused on socialization and encompassed various instructional processes to enhance skills, character and personality formation, as well as fostering a deep understanding of cultural heritage. However, present-day society appears to have lost its appreciation for the traditional Malay education norms that emphasized values of etiquette and cultural traditions, resulting in a disregard for its significance amidst the influences of modernity. This research aims to investigate Matlob's perspectives as a writer for Qalam magazine (1950-1969) on the philosophy and cultural aspects of the traditional Malay education. Employing qualitative methods, the study will analyze primary and secondary sources, including document analysis to ensure the accuracy of information and evaluate the available facts. Through an inductive analysis of the findings, the study aims to identify the educational themes in Matlob's work. The research uncovers that Matlob's portrayal of the traditional Malay education emphasizes the importance of moral education and cultural traditions, offering guidance for the community's daily life, while also strengthening the identity of the Malay nation to ensure its preservation over time.

Keywords: Education, Qalam Magazine, Manners, Tradition, the Malays

Introduction

Education is the vital process through which individuals acquire knowledge and engage in lifelong learning. This educational journey occurs throughout one's life, whether in formal or informal settings, and involves the development of various potentials: cognitive (intellectual), psychomotor (physical/behavioral), and affective/spiritual (emotional/spiritual). These potentials begin to evolve from the moment a person is born. As a result, the holistic

development of these potentials indirectly enhances intellectual capacity, skills, and social awareness. This is achieved through instructional methods that encompass a range of abilities, the cultivation of character and personality, and the appreciation of cultural heritage. The focus of this study is on Matlob's (1937-2013) perspectives regarding the philosophy and culture within the traditional Malay education. Matlob asserts that understanding the soul is a fundamental cornerstone of education, which is exemplified through aspects of philosophy and culture such as prohibitions/taboo, folklores, feasts, sacredness, and proverbs. However, the study does not extensively delve into discussions of the spiritual dimension.

Founded in 1950 by Syed Abdullah Hamid Al-Edrus, Qalam magazine emerged under his privately-owned printing company, Qalam Press, situated on Geylang Road in Singapore. Over a span of 19 years, the magazine published a total of 228 issues and reached its peak sales in July 1951, selling 20,000 copies. However, this present study specifically focuses on issue number 88 of Qalam magazine, published in November 1957, which features Matlob's writings on the philosophy and culture within the traditional Malay education. As a result, Qalam magazine is recognized for employing effective strategies to raise awareness by offering analysis, advice, and guidance to its readers. This indicates that the magazine served a more significant role beyond being a mere publication, actively contributing to the shaping of courtesy values and traditions within the Malay community.

Literature Review

Throughout history, the presence of the traditional Malay education system (informal education) has been proven to make a significant contribution to Malay civilization. According to Azhar et al (2014), informal education remains relevant and serves as a complement to formal education. The traditional Malay community has expressed their perspectives on education through various Malay newspapers and magazines, including (*Al-Imam*, 1906; *Bulan Melayu*, 1930; *Warta Malaya*, 1930; *Majlis*, 1931; *Lembaga*, 1934). However, there is a scarcity of scholarly research specifically focusing on the traditional Malay education through Qalam magazine. Upon closer examination, it becomes evident that Qalam magazine goes beyond being a mere publication, as it raises awareness through analysis, advice, and guidance, actively shaping the thinking of its readers based on its own ideological framework.

In their study titled "*Belunggu Pemikiran Masyarakat Melayu Islam di Tanah Melayu: Peranan Majalah Qalam Sebelum Merdeka (1950-1957)*," Shahrul et al (2021) solely discuss the role of Qalam magazine in molding the mindset of the Malay community, preparing them to face the modernization wave before independence through a culture of critical thinking. They advocate for the abandonment of traditional beliefs such as blind conformity (*taqlid*), dependence on fate, and superstitions, as these behaviors hinder intellectual growth and impede the progress of the Malays. Within this context, Matlob, in Qalam magazine issue number 88, emphasizes the philosophical and cultural dimensions of traditional Malay wisdom in the education of children, employing various mediums such as prohibitions/taboo, folktales, feasts, sacredness, and proverbs. The Malay community possesses a wealth of ingrained beliefs and practices that form an integral part of their social norms and are shared among its members. These cultural traditions have evolved over time, resulting from past experiences and are transmitted orally from one generation to the next (Hasimah et al., 2015). Consequently, it is crucial to thoroughly examine these inherited beliefs and practices due to their enduring relevance, significant moral values, and exemplary

nature for younger generations. Indeed, the perpetuation of these customs aims to safeguard Malay etiquette and culture from being eroded by the passage of time.

Further research conducted by Nazri (2017) suggests that folktales contribute to the academic achievements and emotional well-being of children within the Malay language education system. Indirectly, the incorporation of folktales in education enhances children's communication skills, including structured thinking, emotional intelligence, and oral expression. Ani (2017) also explores how education through folktales imbues a profound understanding and appreciation of past life, embracing its abundant virtues. Implicitly, the intellectual capacity of traditional Malay society serves as a foundation for moral instruction, ethical values, life perspectives, the spirit of resilience, and cultural appreciation within the community. Hence, it is essential to thoroughly examine the traditional Malay education articulated by Matlob in Qalam magazine. Matlob's ideas and reflections in Qalam magazine exert a compelling influence on society. Additionally, Qalam magazine enjoyed immense popularity as a religious publication without any equivalent competition, amassing a substantial readership. Consequently, Qalam magazine can serve as a valuable guide in the daily lives of the community, fortifying the identity of the Malay nation and safeguarding it against the ravages of time.

Methodology

This present study employs a qualitative research design to collect information, data, and references from relevant sources. Qualitative research aims to acquire non-numerical information (Creswell, 2013) that provides comprehensive insights into the background of a specific subject. It utilizes a naturalistic approach to understand the true essence of a phenomenon within a specific context, without manipulating real-life situations (Patton, 2002). In the present study, the researchers also employ document analysis and content analysis methods, involving the examination of facts obtained from previous studies. Document analysis refers to a data collection method that involves analyzing the content of printed or broadcasted messages (Sabitha, 2005). In doing so, the present study involves the examination of books, theses, dissertations, journals, scientific studies, and Qalam magazine issue number 88 as sources of data. Content analysis, on the other hand, refers to the objective and systematic interpretation of explicit information (Munawar & Shahizan, 2020).

Both deductive and inductive approaches are used in the content analysis. The inductive method involves the process of describing, analyzing, and drawing conclusions from data to find specific information and facts that are relevant to the general population. According to Neuman (2006), inductive research begins with detailed observations in a general situation and then moves towards developing more specific views and theories. It entails a thorough exploration of the study context and the formation of explanations to draw conclusions at the end of the study (Bennard, 2011). On the other hand, the deductive method is employed to draw conclusions by analyzing data based on patterns of thinking from the general to the specific. This method starts with a general theoretical framework and tests it against specific observations. The researchers also utilize historical research methods to analyze reference sources, particularly primary sources related to the traditional Malay education as written by Matlob in Qalam magazine. This research method is implemented through two approaches: external criticism to determine the authenticity of primary sources, and internal criticism to verify data in secondary sources and strengthen the study.

Analyzing The Traditional Approaches in Malay Education in Qalam Magazine

The discussion of the traditional approaches in Malay education in Qalam magazine, authored by Matlob, sheds light on the philosophical and cultural aspects of Malay traditions in the upbringing of children, employing various methods such as prohibitions/taboo, folktales, feasts, sacredness, and proverbs. The following points outline this analysis:

a) Prohibitions

Prohibitions, or taboos, represent a linguistic form commonly utilized by ancient societies as a guiding principle in their daily lives. The Malay society of the past attached great significance to the values of politeness and proper behavior, which is evident in their adherence to prohibitions. These prohibitions stand as valuable cultural heritage within the traditional Malay society (Diyana & Hasmidar, 2018). A thorough examination reveals the existence of numerous prohibitions that have been practiced by the traditional Malay society since ancient times. These prohibitions reflect the beliefs and values instilled in the Malay society, passed down from their ancestors, regarding proper conduct and manners. Matlob's writings in Qalam magazine also delve into the education of the traditional Malay education through prohibitions, emphasizing the importance of moral education and traditions. The utilization of prohibitions serves specific purposes, primarily aimed at educating and safeguarding the well-being of every member of society. The following are among the highlighted prohibitions discussed in Qalam magazine

| Prohibitions/Taboos | Meaning/Purpose |
|--|---|
| "Do not walk in front of elders, or else you will be choked by a ghost!" | To instill fear in children and discourage disrespectful behavior. |
| "Do not walk during twilight, as evil spirits roam!" | To prevent children from going out during twilight hours, for fear of being stung by venomous creatures like scorpions, centipedes, and snakes. |
| "Do not play in the scorching sun, or you will be struck by a malevolent ghost!" | To ensure that children do not get fever, flu, or headaches. |
| "Do not play with knives, or you will be slapped by a red ghost!" | To protect children from getting injured by knives. |

It can be seen that the utilization of the term "ghost" in ancient society's prohibitions serves the purpose of portraying the negative aspects of certain behaviors. Moreover, the use of the term "ghost" aligns with the understanding of children during that time (Matlob, 1957). Additionally, these prohibitions are observed to have a significant impact on the audience through the use of linguistic structures or codes that instill fear and offer guidance. For instance, employing linguistic forms or coded language such as "ghost" can evoke fear and hesitation in the listeners or individuals involved, dissuading them from engaging in such actions. This clearly indicates that each created prohibition language is founded upon specific reasons, principles, and objectives. In fact, these prohibitions exert a profound influence on the lives of the past Malay community and possess positive implications in shaping societal discipline. The positive effects contribute to the formation of relevant thoughts concerning actions and behaviors.

Implementing prohibitions in communal life fosters a society that upholds virtuous values in their daily existence. These established prohibitions also serve as a mechanism for

social control. This is due to the fact that contravening the prohibitions is regarded as disregarding the advice of elders and lacking respect for them. Indirectly, this contributes to the establishment of a harmonious and prosperous society. Undoubtedly, the creation of prohibitions serves as an educational instrument that molds a morally upright society. Prohibitions are perceived as "social sanctions" designed to regulate the movements and actions of the community (Norazimah & Mazarul, 2020).

b) Folktales

Folktales are a magnificent genre that belongs to the collective society and serves as a rich repository of traditions, conveying invaluable lessons. Therefore, it is important to study existing folktales as they depict history, life perspectives, customs, beliefs, politics, and aspirations, while also functioning as a means of educating society (Firdaus, 2018). Moreover, folktales are expressed in language forms that possess aesthetic beauty and serve as guides and sources of instruction. Consequently, the texts of folktales should be evaluated and integrated into the National Education Institution to fulfill the nation's objective of fostering cultured and morally upright individuals. Matlob suggests that children aged 7 to 12 have a strong inclination towards listening to folktales. Thus, previous Malay parents gradually educated their children through bedtime storytelling sessions. Freud (1967), in his study "Beyond the Pleasure Principle," elucidates the role of the subconscious mind in manifesting thoughts through human behavior. Therefore, psychological education can indirectly influence the minds of children.

This is exemplified by an excerpt from the folktale text "*Batu Belah Batu Bertangkup* (The Splitting Rock)" which portrays the story of children defying their mother's instructions: *Oh, my child! You have truly hurt your mother's feelings like this! You made the promise, and you were the one who broke it. Your mother has cared for you since you were as small as two fingers' width, and now you have grown this big. It appears that you have not shown any gratitude to your mother! If that's what you want, then you no longer love your mother! Let your mother go! Let your mother go! Go and find your father... let your mother die... may you realize the vastness of the sky. You will be left with your siblings, eat whatever you like. Never think of your mother again! Stay as you wish! Stay, my dear. Your mother will leave and never return!* (Qalam Magazine Issue 88, November 1957).

The given passage highlights that folktales have a profound impact on children's emotions, as their saddened expressions reveal. This demonstrates the firm approach taken by the Malay community in educating their children. The consequences of children's mistakes are significant, leading to the loss of their mothers. It is evident that Malay traditional society, through folktales, imposes strict punishments on children who neglect their responsibilities towards their parents. From a young age, they are nurtured to be dutiful and attentive as children (Rafidah & Azman, 2017).

Furthermore, these folktales are skillfully interwoven with humor, serving as a delightful spice that conveys life philosophies, as seen in the stories of Pak Belalang, the unlucky Pak Kaduk, Si Luncai, and Lebai Malang (Matlob, 1957). For instance, the tales of Pak Belalang and Si Luncai enlighten the community about the rewards wise individuals receive, contrasting with the losses suffered by those who are foolish and greedy, as portrayed in the stories of Pak Kaduk and Lebai Malang. These stories contain valuable teachings, admonishing and satirizing Malay society to employ reason when facing any form of oppression. Furthermore, they impart the lesson that the weaker party can often triumph through intellect (Othman,

1984). Each character in these humorous tales conveys a specific message through storytelling and wit. Moreover, beneath the character's foolishness, righteousness, and cleverness, lie embedded philosophies and constructive criticisms for contemplation by the community (Zubaidah et al., 2021).

Thus, folktales that incorporate humor not only provide entertainment but also serve as a platform to broaden the community's perspective, enabling them to observe and evaluate events within their specific social group. Therefore, it is crucial to expose the present generation to these folktales, as they may be unaware of the rich Malay literary tradition, which contains both explicit and implicit content that is gradually fading away with time.

c) Feasts (*Kenduri*)

The education of the Malay nation encompasses more than just folktales and prohibitions. The custom of *kenduri*, a traditional feast, also serves as a form of informal education for the Malay community. However, due to the influence of globalization, *kenduri* is now often regarded as futile. Matlob, in Qalam magazine, highlighted the importance of *kenduri* as a cornerstone of Malay education, stating:

"We often hear, even today, that the tradition of kenduri is considered futile. The kenduri held to initiate a task serves to invigorate the spirit. By organizing a kenduri at the project's outset, the workers perceive it as a subtle motivator, an inner driving force. They would feel ashamed if they hosted a kenduri, inviting their neighbors from the village, yet the expected outcomes are not achieved. Similarly, by arranging a kenduri upon task completion, where the tireless efforts yield tangible results, they can inspire every individual in the nation to follow their footsteps and strive to the best of their abilities. When children are about to leave their hometowns to pursue education, Malay parents often hold kenduri. Isn't this a form of encouragement? Confronting academic challenges, these children become aware of the immense hopes their parents have for them. Unbeknownst to them, they are instilled with a sense of responsibility and endeavor wholeheartedly in their studies, so as not to return empty-handed" (Matlob, 1957).

Based on the above excerpt, it is evident that the custom of *kenduri*, through the practice of *rewang* (mutual assistance or gotong-royong), can foster social consciousness within the community. Furthermore, continuous communication and social interactions are seen as contributors to unity in life. Thus, a spirit of closeness and solidarity is cultivated among the community. Puspa (2015) explains that the practice of *rewang* is rooted in the notion that humans do not live in isolation but rather coexist with others. Humans rely on one another to sustain their lives, and through social connections, the process of adapting to fellow members of society can generate a sense of togetherness, solidarity, and a shared responsibility for progress. Additionally, *kenduri* is also conducted to celebrate children who pursue education and leave their hometowns, serving as motivation for them to always remember their parents' hopes and strive for success.

d) Sacredness

Belief and religion are deeply intertwined social aspects that are challenging to separate. This is because a considerable part of beliefs is connected to religion, giving rise to a cultural manifestation that aligns with religious guidelines (Syaimak & Saiful, 2020). Prior to the advent of Islam, the Malay community was influenced by animism and Hindu-Buddhist teachings, leading to a gradual assimilation of culture and religion within Malay society. This

acculturation has resulted in the belief in *keramat* (sacredness), encompassing rituals, offerings, the belief in supernatural powers, reverence, and other elements that permeate the lives of the community. *Keramat* refers to greatness or a sacred place believed to bring blessings (Kamus Dewan Edisi Keempat, 2010). In the past, according to Matlob in Qalam magazine, *keramat* served as a source of education for the Malay nation. The Malays are known for their noble character and human qualities.

As a result, it became their duty to familiarize themselves with the stories of national heroes and pioneers of progress in the Malay world, particularly religious figures believed to possess *keramat*. Additionally, revered figures with *keramat* are honored, and upon their passing, their graves are venerated. The Malay community holds the belief that worship at the tombs of such figures will bring them benefits and fulfill their aspirations (Rahman, 2012). On auspicious days and months, parents would take their children to the graves of their ancestors and other sacred sites. This indirectly fosters an innate attraction in imparting education, be it in religious or spiritual teachings. Furthermore, honoring the departed enhances the motivation to serve, as their contributions remain cherished in the hearts of the community, as reflected in the Malay proverb, "*hancur badan dikandung tanah, budi baik di kenang juga* (even when the body perishes, good deeds are remembered)" (Matlob, 1957).

Adnan et al (2018) explain that menhir stones also symbolize sacred places used to connect with the spiritual realm. These menhir stones are erected by local residents to commemorate leaders who have made significant contributions and are respected within the community. This tradition of reverence plays a crucial role in mobilizing the community to collaborate in performing ritual ceremonies and worship. Therefore, in certain cultural contexts, this tradition is believed to persist to this day. In essence, this tradition serves as a means to unite members of the local community, promoting unity, cooperation, mutual respect, and submission to a mystical power or spiritual practice.

e) Proverbs

Proverbs are concise and figurative expressions that convey advice, teachings, and illustrations. They contain profound messages, values, philosophies, and the accumulated wisdom of a nation, which remain relevant and widely accepted in contemporary society. According to Wilkinson (1907), proverbs act as vessels for a nation's cultural heritage, originating from oral traditions and passed down from one generation to the next. Additionally, Malay proverbs provide insights into the character and qualities of the Malay people. They indirectly reflect customs, traditions, wisdom, beliefs, beauty, and reverence for the Creator, humanity, and nature. Moreover, the creation of proverbs serves the purpose of communal wisdom, offering both explicit and implicit guidance on conduct and communal living. Proverbs truly mirror cultural values, encompassing wisdom and the human experience within their context. Consequently, the intended meaning and message of proverbs embody the philosophies, principles, and personal encounters of individuals in navigating life's challenges (Zaitul, 2017).

Matlob, in Qalam magazine, discusses how proverbs contribute to the education of the Malays. Malay parents educate their children through the deliberate and precise instruction of words. Well-constructed words have a lasting impact, ingraining themselves from speech into the heart. Consequently, children are exposed to a variety of proverbs to continuously remind them of their nation's refined status. Additionally, parents instill a love for the arts of their own nation in the hearts of Malay children. This clearly exemplifies the Malay way of

life, characterized by refinement and gentleness, as embodied in proverbs such as the following

Ikutlah resmi padi (Emulate the straight rows of rice plants)

Semakin berisi semakin tunduk (The fuller they become, the more they humble themselves)

Jangan ikut resmi lalang (Do not imitate the unruly grass)

Semakin tua semakin cegang! (The older it grows, the more rigid it stands!)

Based on the research conducted on the proverb and its meaning, it becomes clear that this didactic proverb employs the characteristic of "rice plants" as its symbol. The profound significance conveyed by this proverb reflects the philosophy that represents the intellectual prowess of the Malay people in their pursuit of civilization. Although the physical structures of both plants may appear similar at first glance, their characteristics are markedly different. In terms of physiological growth, when rice plants bear fruit, their stems begin to bend, and the more abundant the fruit, the lower they bow. This characteristic stands in contrast to grass, which, despite reaching for the sky during its flowering phase, goes unnoticed in reality (Junaini & Julaina, 2021). Therefore, the proverbs created by the Malay community in the past transcend mere captivating expressions; they embody concealed knowledge and profound philosophical values.

Implications of The Traditional Malay Education From A Cognitive, Affective, And Psychomotor Perspective

Education is a lifelong process of human development aimed at nurturing a sound mind, whether through formal or non-formal means. A comprehensive education system has the potential to cultivate a competitive and knowledgeable society by fostering a first-class mindset. Consequently, non-formal education should be instilled in children through familial institutions. This is because non-formal education serves as a valuable complement to the existing formal education system (Samruhaizad & Azahan, 2017). The implications of formal and non-formal education can be assessed across three key domains: cognitive, affective, and psychomotor. This assessment aligns with the National Education Philosophy (NEP) as follows:

"Education in Malaysia is an ongoing effort towards further developing the holistic and integrated potential of individuals to create balanced and harmonious human beings in terms of intellect, spirituality, emotions, and physicality, based on belief and obedience to God. This endeavor is aimed at nurturing Malaysians who are knowledgeable, skilled, morally upright, responsible, capable of achieving personal well-being, and contributing to the harmony and prosperity of family, society, and the nation."

(National Education Philosophy, 2008)

Based on the aforementioned NEP, it is clear that education aims to foster the comprehensive and balanced development of individuals, ensuring the preservation of their inherent unity and the cultivation of noble character. The NEP emphasizes the intellectual (cognitive), spiritual, emotional (affective), and physical (psychomotor) dimensions, promoting creative thinking and nurturing a sense of love and responsibility towards the community and the nation (Samruhaizad & Azahan, 2017). The NEP carries both explicit and implicit meanings that society needs to comprehend and internalize in order to shape the overall rhythm of life, development patterns, the impact of legacies, and the transmission of heritage in the pursuit of a prosperous society. In Qalam magazine, Matlob highlights the importance of the

traditional Malay education, focusing on the knowledge of the soul and emphasizing the philosophical and cultural aspects of Malay traditions in educating children. In addition, Matlob's approach emphasizes the development of cognitive, affective, and psychomotor skills through non-formal education methods, such as respecting taboos or prohibitions, sharing folk stories, participating in feasts, observing sacred practices, and imparting proverbs.

a) Cognitive Skills

Cognitive skills encompass an individual's capacity to engage in thinking, expressing opinions, comprehending, and recalling information in their surroundings. These abilities involve mental processes such as memory retention, categorization, strategic planning, logical reasoning, problem-solving, creativity, and imagination. Cognitive skills are regarded as essential for an individual's survival and growth. Furthermore, cognitive development emphasizes the building and progression of children's thinking abilities throughout their developmental stages. Rosliza & Faridah (2017) contend that children's development is a self-directed journey characterized by exploration, idea formation, and individual testing. Education through proverbs and folktales serves as a cognitive skill that positively influences the understanding of life's meaning. Proverbs and folktales represent oral traditions that originate from the ideas, thoughts, and imaginative prowess of the Malay community.

Proverbs and folktales play a significant role in fostering vivid imagination and delving into the information conveyed by parents. Consequently, well-crafted proverbs and folktales possess the capacity to shape children's cognitive abilities. Additionally, these oral traditions exemplify the creativity and wisdom of authors, adapted to cultural realities and traditional conventions. Indirectly, proverbs and folktales also educate children on the appreciation of human values, identity, patriotism, and nationalism (Ani, 2017). Moreover, proverbs and folktales that incorporate moral elements, beauty, conscience, justice, piety, and wisdom contribute to the effective development of affective skills within children's souls.

b) Affective Skills

Affective skills are employed to shape positive character traits that encompass emotions, spirituality, responsibility, desires, mutual understanding, and respect within a community. These skills place strong emphasis on the emotional tone, varying degrees of acceptance or rejection, and the intricate inner voices that exist within an individual's personality. Additionally, affective skills manifest motivation, appreciation, interest, attitudes, values, and emotions. They also involve acceptance, responsiveness, evaluation, aligning value systems, and engaging in complex practices (Azhar et al., 2021).

In the Qalam magazine, Matlob highlights the importance of affective skills through the use of prohibitions and sacred practices. Malay taboos are orally transmitted and inherited prohibitions passed down from one generation to the next. The primary purpose of these taboos is to educate the community about maintaining proper etiquette, preserving culture, and upholding noble values in life.

Upon closer examination, it becomes apparent that some traditional taboos practiced by the community may contain superstitious elements and should be disregarded to avoid polytheism. However, many inherited taboos remain relevant and applicable in modern Malay society. These taboos offer numerous teachings and guidance. Ani (2014) explains that the traditional Malay community exhibits wisdom and creativity in the composition of phrases

and words, to the extent that people are hesitant to violate these taboos and adhere to them without much debate. Therefore, it is essential for present-day Malays to evaluate, study, and internalize the true intentions conveyed by traditional society regarding these taboos and sacred practices. They encompass various aspects of noble values that the traditional Malay community aims to impart to the current generation. These values include cultivating good morals and character, observing etiquette in daily life, maintaining harmonious relationships among individuals, and, most importantly, educating the Malay community about the importance of obedience and fulfilling responsibilities to the Supreme Creator. As a result, all the taboos or prohibitions prevalent in Malay society should be thoroughly examined, as they contain numerous implicit teachings that hold significant meaning (Hasimah et.al., 2015).

c) Psychomotor Skills

Psychomotor skills focus on the physical aspect of movement and the mastery of motor skills. Furthermore, these skills demonstrate the ability and proficiency to perform activities while also emphasizing intellectual and social capabilities (Hanapiah et al., 2020). According to Gallahue & Ozmun (2006), the ages between three and six years are a period of rapid growth, particularly in psychomotor development. During this stage, it is important to pay adequate attention to the development of coordination, movement, strength, and body balance. Consequently, in the Qalam magazine, Matlob highlights psychomotor skills through the tradition of "*kenduri* (feasts)" a festive gathering. This custom serves as the educational foundation for the Malay community, stimulating their spirits. The implications of *kenduri* have given rise to a new culture known as the division of labor or tasks, which indirectly fosters solidarity. This solidarity refers to the establishment of relationships among individuals or groups based on shared moral beliefs and feelings, reinforced by shared emotional experiences. Durkheim (1984) explains that society is bound not by the similarity of individuals performing the same tasks, but rather by the division of labor, which compels them to depend on one another.

Furthermore, through *kenduri*, the practice of *rewang* (gotong-royong) has become a cultural norm within the Malay community. The implications of the *rewang* practice, observed by the traditional community, have instilled values such as selflessness, mutual respect, and the sharing of emotions in everyday life. The diverse range of values resulting from the division of tasks and the emergence of societal values ensures the preservation of the *rewang* practice as a cultural heritage for future generations. As a result, *kenduri* activities have an impact on the psychomotor skills of children. In fact, *kenduri* is also organized for children who are leaving their hometowns to pursue education, serving as motivation to face academic challenges. Indirectly, children remember the expectations of their parents, leading them to make sincere efforts to excel in their studies to avoid returning home empty-handed.

Conclusion

In conclusion, education is an ongoing process that encompasses both formal and informal aspects, bringing about changes in perspectives and societal behavior. It extends beyond classroom learning and includes lifelong informal education that takes place within society. However, there are individuals who still lack awareness of the significance of informal education as a complement to formal education. Matlob, in the Qalam magazine, has raised awareness within the community about the traditional Malay education through the study of the psyche, which can be observed through taboos/prohibitions, folktales, festive gatherings,

sacred practices, and proverbs. This form of education carries its own philosophy and reflects the rich knowledge and culture of the Malay community.

Furthermore, it is also discovered that Matlob's emphasis on the study of the psyche in education also impacts cognitive, affective, and psychomotor skills. These interconnected skills play a vital role in developing individuals' potential to thrive. Malay traditional education, as presented by Matlob, should serve as a guiding principle in the daily lives of the community, strengthening the identity of the Malay race. However, in the era of globalization, informal education has been marginalized and receives less attention from the current generation. Additionally, some individuals have a limited understanding of the intended meanings conveyed by previous generations, resulting in blind adherence to superstitions. Consequently, criticisms of the Malays in the Qalam magazine aim to rectify deviations from the true Islamic path. Moreover, the Qalam magazine encourages the community to embrace a culture of heartfelt reflection and practice, ensuring that the values of etiquette and traditional practices are not neglected. This study provides a significant contribution to the theory of community education based on Malay cultural traditions that can be implemented in the context of modern education today. It gives added value in improving the quality of personality and moral values of society in the face of the current world challenges.

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