

Exploring Malay Culture in Madrasah Learning: Revealing the Value of Malayness in Madrasah Tsanawiyah Curriculum

Syahraini Tambak¹, Muhammad Ali Noer², M. Yusuf Ahmad³, Daharmi Astuti⁴, Najmi Hayati⁵

^{1,2,3,4,5}Department of Islamic Religion Education, Faculty of Islamic Religion Education, Universitas Islam Riau, Pekanbaru, Indonesia
Email: syahraini_tambak@fis.uir.ac.id

Abstract

Research on Malay culture has been carried out a lot, but seeing it in its application in the madrasah Tsanawiyah curriculum has not yet been found. This study aims to determine the implementation of Malay culture as a vision of Riau 2020 in the 'Madrasah Tsanawiyah' educational curriculum in Riau Province. This research is a descriptive study that describes the implementation of the Riau Malay culture in the educational curriculum in all Madrasah Tsanawiyah in Riau Province. This research was conducted at Madrasah Tsanawiyah in 12 districts/cities in Riau Province, involving 24 heads of Madrasah Tsanawiyah. The data collection technique used was a questionnaire and the data were analyzed descriptively. The results showed that 39% of the Riau Malay culture in the Madrasah Tsanawiyah education curriculum in Riau Province was accommodated and implemented in the curriculum. The application of Malay culture is very urgent to be disseminated in the Madrasah Tsanawiyah curriculum in Riau Province, by the Education Office and the Regional Office of the Ministry of Religion of Riau Province to develop this local wisdom in the community.

Keywords: *Malay culture, Islamic value, madrasah, curriculum, learning process.*

Abstrak

Penelitian tentang budaya Melayu telah banyak dilakukan, namun melihatnya pada penerapannya dalam kurikulum madrasah tsanawiyah masih belum ditemukan. Penelitian ini bertujuan untuk mengetahui implementasi budaya Melayu sebagai visi Riau 2020 dalam kurikulum pendidikan 'Madrasah Tsanawiyah' di Provinsi Riau. Penelitian ini merupakan penelitian deskriptif yang mendeskripsikan implementasi budaya Melayu Riau dalam kurikulum pendidikan di seluruh Madrasah Tsanawiyah di Provinsi Riau. Penelitian ini dilaksanakan di Madrasah Tsanawiyah di 12 kabupaten/kota di Provinsi Riau, dengan melibatkan 24 Kepala Madrasah Tsanawiyah. Teknik pengumpulan data yang digunakan adalah kuesioner dan data dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa budaya Melayu Riau dalam kurikulum pendidikan Madrasah Tsanawiyah di Provinsi Riau sudah 39% terakomodasi dan diimplementasikan dalam kurikulum. Penerapan budaya melayu sangat urgen disebarluaskan dalam kurikulum Madrasah Tsanawiyah di Provinsi Riau, oleh Dinas Pendidikan maupun Kanwil Kementerian Agama Provinsi Riau untuk mengembangkan kearifan lokal ini pada masyarakat.

Kata Kunci: *budaya Melayu, nilai Islam, madrasah, kurikulum, proses pembelajaran.*

Introduction

Riau has been known since a long time ago as the Malay State which has its own peculiarities in the culture and customs of society. Malay cultural values that are identical with Islam are very strong in the life of the people of Riau. This is because Malay culture is based on "*adat bersendikan syara' dan syara' bersendikan kitabullah* (customs are based on syara' and syara' based on Al-Qur'an)". This confirms that Islam has a lot of similarities to the culture of the Riau Malay (Ali, 2005). Providing more value to the Riau in order to create a peaceful and prosperous Indonesia is an important thing done by Riau stakeholders. It needs a variety of strengthening of national identity and it is proven from various regional peculiarities. Regional peculiarity should be understood as diversity in order to get to a better, stronger, and more prosperous Indonesia. The uniqueness of the area requires an institution to continue to grow within the framework of the Unitary State of the Republic of Indonesia.

Malay culture becomes a strong identity in the community tradition in Riau Province. This strong tradition makes Malay culture one of the vision and mission of Riau Provincial Government in developing its territory, namely "The realization of Riau Province as the center of Malay economy and culture in a religious, prosperous and prosperous society in Southeast Asia in 2020". Riau's vision is manifested in provincial government regulations no. 36 Year 2001 as the basis for development in Riau until now (Zainal, 2010; Tambak & Sukenti, 2017). The emergence of Riau Vision 2020, then the purpose of development is to make Riau preserve the Malay culture, even with a greater goal to make Riau as its center in Southeast Asia. Thus, Malay culture becomes spirit and spirit in every step of development in the '*Lancang Kuning*' region (Zainal, 2010).

Education is the main locomotive in developing Malay culture in society (Tambak, Amril, Khairi & Sukenti, 2018). Madrasah is one of the Islamic educational institutions that is the front guard in the application and dissemination of values (Noer, Tambak & Rahman, 2017). Therefore, the position of the madrasah becomes very strategic in the process of supporting the Vision of Riau 2020 in implementation, habituation, teaching, and understanding of Malay culture throughout Riau Province. The formulation of the problem studied is how the implementation of Malay culture as the vision of Riau 2020 in education curriculum of 'Madrasah Tsanawiyah' in Riau Province was.

The study was purposed to explore the implementation of Malay culture in the curriculum of Madrasah Tsanawiyah in Riau, Indonesia. This research contributes to the regional government of Riau in developing Malay culture as the vision of Riau 2020 in madrasah education institutions. Besides that it is also useful to accelerate the achievement of the Riau Vision 2020 as the center of Malay culture in Southeast Asia.

Related to this studies, there were several previous researches related to Malay culture in Riau Province, like a study conducted by Research and Development Center of Culture and Society of Riau University (2005) about traditional culture of Riau Malay. This research found some kinds of Riau Malay culture: people's games, Cuban literary tradition, traditional ceremony, ethno agronomy, ethno technology, ethnomedicine, historical relics, and tomb of Riau Malay figures. Another study was conducted by Suwardi, et.al. (2007) about the mapping of indigenous people of Riau Malay district/city in Riau Province who found some places of Riau Malay culture which is in all regencies and cities in Riau Province. Tambak & Sukenti (2017) research on the implementation of Malay culture in Madrasah Ibtidaiyah in Riau Province, which resulted 18.2% of Malay culture accommodated in madrasah curriculum. Thamrin & Nur

(2007) research on Malay culture in Riau which concluded there are 47 places of Riau Malay culture in Riau Province, and Riau government effort to actualize Malay culture by giving protection and encourage people's desire to support understanding and to be Malay Riau.

Tracing the Riau Malay culture in this research can be seen from two theories that examine the important aspects of Riau Malay culture (Team Penyusun, 2005), namely: The theory that there were four aspects of Malay culture Riau aspects of language and literature, history, cultural values, and patterns of interaction (Budisantoso, 1986). Both theories that states there were two paradigms that support each other to see the culture of Riau Malay, namely the essentialist paradigm and contextualize paradigm (Ahimsa-Putra, 2007; Hashim, 1992).

The essentialist paradigm considers that Malay is a number of traits that can be found in elements of Malay society and culture. This view is related to the identity or identity of Malay culture (Kadir, 1986; Koentjaraningrat, Putra, Effendi & Tabrani, 2007). At this level Malay culture can be seen in the elements of personality, community, and other elements of Malay culture. In the social elements associated with the field of customs, patterns of association, governance system, and markets, while for cultural elements related to the field of language, literature, dance, music, theater, literature and technology (Rab, 1986). Contextual paradigm implicitly understanding Malayness is done by placing Malay culture in relation with other cultures in Indonesia or with Indonesian culture (Budisantoso, 1986). This view seems to indicate the position or contribution of Malay culture to other cultures in Indonesia or to Indonesian culture in general.

Reviving the noble values sourced from the old culture to reinforce the identity of Malay solidified the existence in the midst of globalization. The diligent, independent, hard-working, tolerant, and courteous principle of the past Riau Malay tradition is a vital force that guides people with unlimited vision, imagination and creativity. Individuals who are part of it also have the opportunity to develop themselves and find the best for him. In essence, a healthy culture is a culture that gives the possibility and opportunity that those who live in it can develop into themselves (Munshi, 1952; Koentjaraningrat, Ambar, Ham, 1983; Ratna, 2006; Team Penyusun, 2006). According to (Mustopa, 2017; Wekke, 2016) culture is a social system and the embodiment of the individual self with social interaction that gives impact to others.

Method

This research is a descriptive research category (Sugiyono, 2014) that describes the data related to the formulation of the problems. In the end, it will be found implementation of Riau Vision in 2020 as the center of Malay culture in the education curriculum in all madrasah in Riau Province. The research was conducted in Madrasah Tsanawiyah in 12 districts/cities of Riau Province, namely Cities of Pekanbaru, Dumai, Districts of Kampar, Siak, Indragiri Hulu, Indragiri Hilir, Kuantan Singingi, Kepulauan Meranti, Rokan Hilir, Rokan Hulu, Pelalawan, and Bengkalis.

The entire principals of Madrasah Tsanawiyah with total of 561 principals of public and private madrasah in 12 (twelve) districts/cities in Riau Province were being the study population. The population in this study was homogeneous seen from the requirement to be the head of Madrasah Tsanawiyah is the same for all madrasah under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. The purposive sampling

was used for sampling technique and assigned twenty-four Madrasah Tsanawiyah heads in 12 (twelve) districts/municipalities from 561 principals of madrasah in Riau Province. Therefore, two heads of Madrasah Tsanawiyah in each state and private madrasah from each district (12 districts/cities) were taken as sample

The technique of collecting research data was questionnaire (Sudijono, 2012; Razali, 1996) and was given to the Madrasah Tsanawiyah principals as the person responsible for curriculum development. The questionnaire was compiled based on eight dimensions: personality, community, language and literature, history, art, Malay symbols, people's games, and Malayculinary. While the data analysis technique used was descriptive (Tuckman, 1978) to analyze the data found in the study.

Result and Discussion

The Personality of Malays in the Curriculum of Madrasah Tsanawiyah

Table 1 illustrates the identity or Malay cultural identity of the 30.2% personality aspect accommodated in the core curriculum of Madrasah Tsanawiyah education in Riau Province. There were 7 Madrasah Tsanawiyah from 24 studied madrasahs that teaches full and genuine personality of Malays in their learning process. On the other hand, 12% or 3 Madrasah Tsanawiyah from 24 madrasahs studied accommodate Malay personality in extracurricular curriculum. There were also Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied or 2.3% madrasah that provide Malay personality in their local content education curriculum. Table 1 also shows that no Madrasah Tsanawiyah that cover Malay personality in its incidental curriculum. When these three kinds of implementation are combined, it is illustrated that 44.5% or 10 madrasahs from 24 Madrasah Tsanawiyah in Riau Province include Malay personality in the curriculum.

However, there is less pronounced data, where 55.5% or 14 Madrasah Tsanawiyah of 24 madrasahs have not incorporated aspects of Malay personality in their educational crucible. These madrasahs have not adopted Malay personality in the madrasah education curriculum. These madrasahs (14 madrasah) do not teach Malay personality to the participants because they do not include in the curriculum, either core curriculum, extracurricular or incidental. This can be seen in table 1 below:

Table 1: Malay Culture Identity of the Malay Personality Aspect in Curriculum Madrasah Tsanawiyah

No	Questions	Answers				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing
1	Matter about, Malay character is "sulking"	4	0	5	0	15
2	The material about, preferring to convey something in an indirect way or by using <i>pantun-pantun</i>	7	1	4	0	12
3	The material about the personality of the Malays, prefer to restrain himself in many ways	9	1	3	0	11
4	The material about Malay personality is sentimental as reflected in Malay songs	6	1	2	0	15
5	The material of the Malay challenge has an introverted personality because	7	1	3	0	13

	every conflict between himself and others is then drawn into him					
6	The material about Malay personality is peaceful and tolerant or rejects	12	0	1	0	11
7	The material about, "amok" or rage which is manifested when what has been experienced has made a Malays become very embarrassed or make it suffer in mind that has been difficult to bear again.	6	0	2	0	16
	Total (%)	51 (30.2%)	4 (2.3%)	20 (12%)	0 (0%)	93 (55.5)

So the Malay personality values are required to be taught to all educational institutions of Madrasah Tsanawiyah in Riau Province to succeed Riau Vision 2020. Based on that, the identity of Malay personality demands to be taught in madrasah with good learning method. Because, "in accordance with the development of the times, in order to remain qualified learning required teacher mastery of learning methods" (Tambak, 2014). The teacher is one of the most important parts involved and in direct contact with the educational process itself (Siahaan, 2016; Tambak, Humairoh, Noer, & Ahmad, 2020), including in the Malay cultural transmission to learners in Madrasah Tsanawiyah.

Culture of Malay Community in Curriculum Madrasah Tsanawiyah

Table 2 illustrates that the identity or identity of Malay culture from the social aspect contains 27% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. Where 7 Madrasah Tsanawiyah from 24 madrasah studied teaches fully and genuinely aspects of Malay society in the learning process. Table 2 also shows that 17% of Madrasah Tsanawiyah accommodate Malay social identity in extracurricular curriculum or 4 madrasah teach Malay community patterns in their learning process. On the other hand, 0.6% of Madrasah Tsanawiyah in Riau Province incorporates Malay community culture in the local content education curriculum. On the other hand, however, there is less pronounced data, where 55.4% of Madrasah Tsanawiyah have not yet incorporated Malay culture from the Malay social aspect in their educational curriculum. This indicates that 13 Madrasah Tsanawiyah from 24 madrasahs studied in Riau Province have not taught the Malay social aspect in their learning process.

Table 2: Malay Culture from the Societal Aspect of the Madrasah Tsanawiyah Curriculum

No	Description	Answers Alternative				
		Corecurriculum	Local Content	Exstracurricular	Incidental	Nothing
1	The material on Malay people's "respectful patterns of behavior"	12	0	1	0	11
2	The material about giving each other Malay words	8	0	4	0	12
3	Material about the role of Malay women	9	1	3	0	11

4	The material about the relationship between the peasants of the Malay community	3	0	5	0	16
5	Materials about fishermen and "priyayi" of Malay society	3	0	6	0	15
6	Matter on the economic activities of Malay society	4	0	5	0	15
Total (%)		39 (27%)	1 (0.6%)	24 (17%)	0 (0%)	80 (55.4%)

Aspects of Malay social concerns such as mutual respect, speech, interpersonal relationships in the community and others must be the identity that must be applied by the learners in the life of the community and must be included in the curriculum. Harmonization of good relationships becomes the main capital for the emergence of mental health for the people of Riau Malay. Research conducted by Nasilah & Evanurul, (2016) confirms that mental health according to Riau Malay is a condition that indicates the existence of harmonization and the achievement of welfare in the physical and mental life. Achievement of mental health is done by improving self-control, self-awareness, and the planting of religious and cultural values in everyday life (Tambak & Sukenti, 2020).

Culture of Malay Language and Literature in the Curriculum of Madrasah Tsanawiyah

Table 3 illustrates that the Malay identity or cultural identity of the language and literature aspects contain 21% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. This 21% data is equal to 5 Madrasah Tsanawiyah of 24 studied madrasahs teaching fully and literally Malay language and literature in the learning process. On the other hand 18% of Madrasah Tsanawiyah accommodate Malay language and literature in the extracurricular curriculum. There is also a Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied, 2% of madrasahs incorporate Malay language and literature in local content education curriculum. When these three categories are combined, it is illustrated that 41% or 9 madrasahs of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay language and literature in the curriculum.

However, on the other hand, there is less pronounced data, in which 59% of Madrasah Tsanawiyah does not include Malay culture from Malay language and literature aspects in its education crucible. There are 15 Madrasah Tsanawiyah from 24 madrasah studied as Riau Province has not taught Malay language and literature in its learning process. These madrasahs have not been able to adopt Malay culture from the Malay language and literature aspects in their curriculum. These madrasahs do not yet have a program to develop the character of students with Malay language and literature.

Table 3: Malay Culture of Language and Literature Aspects in Curriculum of Madrasah Tsanawiyah

No	Description	Answers Alternative				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing

1	Material about aspects of language, namely; Malay speech	8	1	3	0	12
2	Material about aspects of language, namely; use of the words "Malay winged	7	1	4	0	12
3	Material about aspects of language, namely; politeness in the use and selection of Malay words	10	1	1	0	12
4	Material about aspects of language, namely; language in the palace environment	6	0	4	0	14
5	Material about aspects of language, namely; noble language	4	0	3	0	17
6	Material about aspects of language, namely; trade language	3	0	5	0	16
7	Material about aspects of language, namely; the language of the beans or mixes in the markets	4	0	5	0	15
8	Material about literary aspects, namely; custom pantun	4	1	6	0	13
9	Material about literary aspects, namely; young rhymes	4	0	4	0	16
10	Material about literary aspects, namely; pantun likes	4	2	4	0	14
11	Material about literary aspects, namely; grief pangs	4	0	5	0	15
12	Material about literary aspects, namely; grief pangs	4	1	6	0	13
13	Material about literary aspects, namely; the banner of the banner	4	0	6	0	14
14	Material about literary aspects, namely; romantic poetry	5	0	4	0	15
15	Material about literary aspects, namely; figurative verse	5	0	4	0	15
16	Material about literary aspects, namely; the historical poem	7	1	4	0	12
17	Material about literary aspects, namely; poetry	3	0	5	0	16
18	Material about literary aspects, namely; religious poetry	5	0	4	0	15
Total (%)		91 (21%)	8 (2%)	77 (18%)	0 (0%)	256 (59%)

Table 3 illustrates that Riau Malay language and literature is required to be taught to all Madrasah Tsanawiyah in Riau Province. Therefore, Riau Malay language and literature should be taught from an early age, including in Madrasah Tsanawiyah for adult generation of Riau to speak in accordance with the culture and love the local wisdom it has. In a study produced by Junaidi, *et. al.* (2016) affirms that language is an inseparable part of human life, because with language one can convey intent and desire to others. The Merbau people in Riau reflect Malay lexical variations in social life.

Literature in Malay culture is also very urgent learned by the learners in Madrasah Tsanawiyah. One source of learning to provide moral education is a cultural heritage of oral literature containing ideas and philosophical meanings rooted in local culture. Research conducted by Fatmawati (2013) confirmed that the oral literature Bauda

Tapung District of Riau Province contains religious education values that can be used to improve spiritual strength. Character education through oral literature is expected to form a person who has noble character, self-control, intelligence, and skills needed himself, society, nation and state.

Malay History in the curriculum of Madrasah Tsanawiyah

Table 4 illustrates that Malay identity or cultural identity from the historical aspect contains 25% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. Where are the 6 Madrasah Tsanawiyah from the 24 madrasahs studied teach the full and genuine Malay history in the learning process. On the other side, 19% of Madrasah Tsanawiyah accommodates Malay history in extracurricular curriculum. Data show 5 Madrasah Tsanawiyah teach Malay history in extracurricular curriculum. There are also Madrasah Tsanawiyah in Riau Province from 24 madrasah under study, 4% (1 Madrasah Tsanawiyah) incorporating Malay language and literature in local content education curriculum. When these three categories are combined, it is illustrated that 48% or 12 of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay history in their respective madrasah education curriculum. But on the other hand found 52% of Madrasah Tsanawiyah has not included Malay culture from Malay history aspect in curriculum of education. This indicates 12 Madrasah Tsanawiyah from 24 madrasahs studied as Riau Province has not taught Malay history in its learning process.

Table 4: Malay Cultural Characteristics of the Historical Aspect of the Madrasah Tsanawiyah Curriculum

No	Description	Answers Alternative				Nothing
		Core Curriculum	Local Content	Extracurricular	Incidental	
1	Material about history aspect, that is; Malay kingdoms or political systems in the past	7	2	4	0	11
2	Material about history aspect, that is; the past maritime that fosters economy and commerce	5	0	5	0	14
Total (%)		12 (25%)	2 (4%)	9 (19%)	0 (0%)	25 (52%)

Thus, the history of Riau Malay demanded accommodated in the curriculum Madrasah Tsanawiyah in order to develop the values of local wisdom in the students themselves. Nur's (2016) and Arybowo, Pudentia & Suastika (2012) researchs confirms that in resolving diversity, local cultural wisdom is seen to have more effective use, strength, and contribution to address and solve the problem of marginalization of local wisdom. Malay history is very rich in its tradition which requires learners to know it well and thoroughly. Understanding the history of Malay in research Kurniawan (2016) contributes to the development of the character of learners in life.

Culture of Malay Art in Education Curriculum Madrasah Tsanawiyah

Table 5 illustrates that the identity or identity of Malay culture from the art aspect contains 11% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. There are 3 Madrasah Tsanawiyah of 24 madrasahs studied teaches fully and

truly Malay arts in the learning process. Table 5 also shows that 24.3% of Madrasah Tsanawiyah accommodate Malay art in the extracurricular curriculum. Where 6 Madrasah Tsanawiyah teach Malay arts in the process of learning in extracurricular curriculum. There is also a Madrasah Tsanawiyah in Riau Province of 24 madrasahs studied, 0.7% incorporating Malay art in the local content education curriculum. When these three categories are combined it is illustrated that 36% or 9 madrasahs of 24 Madrasah Tsanawiyah studied throughout Riau Province incorporate Malay art in the educational curriculum.

Table 5 also found that 64% of Madrasah Tsanawiyah have not included Malay culture from Malay art aspect in their crucible education. This indicated 15 Madrasah Tsanawiyah from 24 madrasahs studied as Riau Province had not taught Malay art in its learning process.

Table 5: Malay Cultural Identity or Identity from the Art Aspect of the Madrasah Tsanawiyah Education Curriculum

No	Questions	Answers Alternative				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing
1	Material about art aspect, that is; musical arts worth humming	4	0	6	0	12
2	Material about art aspect, that is; musical arts <i>rentak mak inang</i>	3	0	5	0	16
3	Material about art aspect, that is; music art of two tracks	3	0	5	0	16
4	Material about art aspect, that is; musical arts worth of <i>the island of sari or serampang XII</i>	4	2	4	0	14
5	Material about art aspect, that is; the art of music <i>rentak zapin</i>	4	0	6	0	14
6	Material about art aspect, that is; the art of music <i>rentak joget</i>	3	0	7	0	14
7	Material about art aspect, that is; the art of music <i>rentak ghazal</i>	3	0	6	0	15
8	Material about art aspect, that is; the art of music <i>rentak melayu</i>	3	0	7	0	14
9	Material about art aspect, that is; the art of music <i>rentak nobat</i>	2	0	7	0	15
10	Material about art aspect, that is; the art of music <i>gerenek</i>	2	0	6	0	16
11	Material about art aspect, that is; the art of music <i>tekuk</i>	2	0	6	0	16
12	Material about art aspect, that is; the art of music <i>berenjut</i>	2	0	6	0	16
13	Matter about Malay art aspect, that is; musical instrument	2	0	5	0	17
14	Matter about Malay art aspect, that is; musical instrument <i>gendang panjang</i>	2	0	5	0	17
15	Matter about Malay art aspect, that is; musical instrument <i>gendang zapin</i>	2	0	4	0	18

16	Matter about Malay art aspect, that is; musical instrument <i>biola</i>	2	0	6	0	16
17	Matter about Malay art aspect, that is; musical instrument <i>accordion</i>	2	0	7	0	15
18	Matter about Malay art aspect, that is; musical instrument <i>table</i>	2	1	7	0	14
19	Matter about Malay art aspect, that is; musical instrument <i>harmonium</i>	2	0	6	0	16
20	Matter about Malay art aspect, that is; musical instrument <i>tetawak</i>	2	0	6	0	16
21	Matter about Malay art aspect, that is; the art of dance <i>gentam</i>	2	0	7	0	15
22	Matter about Malay art aspect, that is; the art of dance <i>terkam</i>	3	0	7	0	14
23	Matter about Malay art aspect, that is; the art of dance <i>angguk</i>	2	0	5	0	17
24	Matter about Malay art aspect, that is; the art of dance <i>legar</i>	2	0	5	0	17
25	Matter about Malay art aspect, that is; the art of dance <i>cicing</i>	4	0	6	0	14
26	Matter about Malay art aspect, that is; the art of dance <i>jinjit</i>	3	1	4	0	16
27	Matter about Malay art aspect, that is; the art of dance <i>manumit</i>	3	0	5	0	16
28	Matter about Malay art aspect, that is; the art of dance <i>sauk</i>	2	0	6	0	16
29	Matter about Malay art aspect, that is; theater art of "Makyong"	2	0	5	0	17
30	Matter about Malay art aspect, that is; art of Mendu theater	3	0	7	0	14
31	Matter about Malay art aspect, that is; theater art of Mamanda	3	1	6	0	14
32	Matter about Malay art aspect, that is; the art of dance "Bangsawan"	1	0	6	0	17
Total (%)		84 (11%)	5 (0.7%)	187 (24.3%)	0 (0%)	492 (64%)

The identity of the Malays from the art aspect demands to be accommodated in the curriculum of Madrasah Tsanawiyah throughout Riau Province. Cultural arts of Riau Malay have cultural values and educations that can make learners love the culture in the midst of the development of the global world. For example, research by Irdawati (2016) suggested that the dance manyokak, dance down, and dance podang shield can give a positive impact for the development of young people in Kuantan Singingi. These three dances are cultural expressions of the community and are supported by the younger generation and affect the character of the community itself.

Implementation of Malay Symbols in Curriculum Madrasah Tsanawiyah

Table 6 illustrates that the identity or Malay cultural identity of the Malay symbol aspect contains 14.5% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. Then there were 3 Madrasah Tsanawiyah of the 24 madrasahs that studied fully

and truly symbolized Malayness in the learning process. Table 6 shows that 23% of Madrasah Tsanawiyah accommodates the Malay symbol in the extracurricular curriculum. There are 5 Madrasah Tsanawiyah teaches the symbol of Malayness in the process of learning in extracurricular curriculum. When these two segments are combined, it is illustrated that 37.5% or 8 madrasahs of 24 madrasah tsanawiyah studied throughout Riau Province include Malay symbols in their respective madrasah education curriculum.

However, there is less pronounced data, in which 62.5% of respondents answered that their Madrasah Tsanawiyah has not included Malay culture from the aspect of Malay symbols in its education curriculum. This indicated that 62.5% was equal to 16 madrasah tsanawiyah from 24 madrasah studied as Riau Province had not taught the symbol of Malayness in the learning process. These madrasahs had not been able to adopt Malay culture from the aspect of the Malay symbol in their curriculum. These madrasahs (16 madrasah) did not yet have a program to develop students' characters with real Malay symbols in the learning process.

Table 6: Identity of Malay Culture from Aspect of Malay Symbols in Curriculum Madrasah Tsanawiyah

No	Questions	Answers Alternative				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing
1	Matter about Malay symbol aspect, that is; clothing	4	0	6	0	14
2	Matter about Malay symbol aspect, that is; building / interior	3	0	5	0	16
Total (%)		7 (14.5%)	0 (0%)	11 (23%)	0 (0%)	30 (62.5%)

The results of this study illustrated that the Malay cultural identity of the symbols of clothing and buildings gives a unique value compared to others and is Islamic. Clothing dressing and building symbols look very unique and demanding it must be accommodated in the curriculum of Madrasah Tsanawiyah and implemented in the learning process. The research findings strengthened the research of Zaini (2014) in Sambas that in terms of the Malayan buildings that have high value architecture and traditional architecture as the work of ethnic groups in Indonesia have formed and developed customs according to their needs. Tradition is a part of the culture they create to facilitate daily activities. The traditional Malay house architecture in Sambas City as part of the culture of the archipelago has a structure and a construction stage that gives its own characteristics.

Games of the Malay People in the Madrasah Tsanawiyah Education Curriculum

Table 7 shows that the identity or Malay cultural identity of the people's play aspect contains 10% accommodated in the core curriculum of Madrasah Tsanawiyah education in Riau Province. There were 2 Madrasah Tsanawiyah from 24 madrasahs studied fully teaches the game of Malay people in the learning process. On the other hand, Table 7 shows that 21% or 5 Madrasah Tsanawiyah accommodate the Malay people in the extracurricular curriculum. There was also a Madrasah Tsanawiyah in Riau

Province from 24 madrasahs studied, 6% (1 madrasah) included Malay folk games in the local content education curriculum. When these three models were combined, it is illustrated that 37% or 8 madrasahs of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay folk games in the madrasah education curriculum. Table 7 also shows 63% of Madrasah Tsanawiyah data in Riau have not included Malay culture from the Malay people's facets in their educational curriculum. There are 16 Madrasah Tsanawiyah from 24 madrasah studied as Riau Province has not taught the game of Malay people in the learning process.

Table 7: Malay Cultural Identity of the People's Game Aspect in the Madrasah Tsanawiyah Curriculum

No	Question	Answers Alternative				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing
1	The material about aspects of Malay people game, that is; tools and game types	2	1	4	0	17
2	The material about aspects of Malay people game, that is; sports and martial arts	3	2	6	0	13
Total (%)		5 (10%)	3 (6%)	10 (21%)	0 (0%)	30 (63%)

This illustrates that the game of Malay culture in the Madrasah Tsanawiyah education curriculum is very urgent to be developed amid the current globalization of information and communication technology which is minimal with the game of local folk culture. Thus the game of Malay culture can be a different value in the midst of global progress when developed in the learning process in madrasah. The researches by Rasyid, Saman, & Syahrani (2016) found that in Sambas district, 16 sub-districts confirmed that there were 30 types of classical game, 51 were classified as tools, 44 engineering classifications, 4 player name classifications, and 30 game name classifications contributed to the development of characters community. The development of Malay cultural game becomes an important task done mainly through education at Madrasah Tsanawiyah in Riau Province to strengthen the success of Riau Vision 2020.

Malay Culture Culinary in Education Curriculum Madrasah Tsanawiyah

Table 8 shows that Malay identity or cultural identity of the culinary aspect contains 13% (3 madrasahs of 24 studied) accommodated in the core curriculum of Madrasah Tsanawiyah education in Riau Province. On the other side, it can be seen in table 8 that 17% (4 madrasahs of 24 madrasahs studied) Madrasah Tsanawiyah accommodate Malay cuisine in its madrasah education curriculum, in the extracurricular curriculum. In addition, there are Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied, 8% (2 madrasah) incorporate Malay culinary in local content education curriculum. Also found 4% or 1 Madrasah Tsanawiyah includes Malay culinary game in incidental curriculum that is 4% or 1 madrasah. When these

four categories are combined, it is illustrated that 42% or 10 madrasahs of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay cuisine in the curriculum.

However, on the other hand, in table 8 it shows that 58% of Madrasah Tsanawiyah has not included Malay culture from Malay culinary aspect in curriculum. This indicates that 58% or 14 Madrasah Tsanawiyah from 24 madrasahs studied in Riau Province have not yet taught Malay culinary in their learning process.

Table 8: Identity of Malay Culture from Culinary Aspects in Curriculum of Madrasah Tsanawiyah Education

No	Questions	Answer				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing
1	The material about culinary aspects of Malay, namely; type of food	3	2	4	1	14
	Total (%)	3 (13%)	2 (8%)	4 (17%)	1 (4%)	14 (58%)

Riau Malay Culture in Educational Curriculum of Madrasah Tsanawiyah

The data illustrated in table 9 indicate that the implementation of Malay culture in the Madrasah Tsanawiyah education curriculum in Riau Province accommodates only 17.4% in the core curriculum, 1.5% in the local content curriculum, 20% in extracurricular curriculum, and 0.1% accommodated in incidental curriculum. If the four segments of this type of accommodation are combined, it will give birth to a percentage of 39% Malay culture (10 madrasah) accommodated in the Madrasah Tsanawiyah education curriculum.

The less exciting thing was where there were 61% of Malay culture had not been accommodated the education curriculum of Madrasah Tsanawiyah in Riau Province. If this percentage (61%) was compared from the number of madrasahs, then there were 14 Madrasah Tsanawiyah from 24 Madrasah Tsanawiyah that had not studied Malay culture in their respective madrasah curriculum. This indicated that the material on Malay culture had not been taught in the 14 madrasahs in the learning process. When it was compared with the number of Madrasah Tsanawiyah in Riau Province, as many as 561 madrasahs from 24 Madrasah Tsanawiyah, 14 madrasahs have not been accommodated. Then there were 322 Madrasah Tsanawiyah that do not accommodate Malay culture in madrasah education curriculum yet.

However, there were also 10 (39%) Madrasah Tsanawiyah who taught Malay culture in the learning process at madrasah. When this was compared with the number of Madrasah Tsanawiyah in Riau Province, 561 madrasahs from 24 Madrasah Tsanawiyah, 10 madrasah accommodate. Then there are 230 Madrasah Tsanawiyah that accommodate Malay culture in madrasah education curriculum. This data includes a crucial part that can provide and become a kind of "incubation" for the development of Malay culture in Riau Province emerging from Madrasah Tsanawiyah. The leadership of madrasah heads is very urgent to construct Malay culture in the curriculum and learning process. It takes Islamic values for the leadership of the madrasah head, because according to Fitriani (2017) Islamic values should be the basis of systematic and systematic leadership.

Table 9: Malay Culture in Education Curriculum of Madrasah Tsanawiyah in Riau Province

No	Descriptions	Answers Alternative				
		Core Curriculum	Local Content	Extracurricular	Incidental	Nothing
1	Malay Personality	51 (30.2%)	4 (2.3%)	20 (12%)	0 (0%)	93 (55.3)
2	Community Culture	39 (27%)	1 (0.6%)	24 (17%)	0 (0%)	80 (55.4%)
3	Culture of language and literature	91 (21%)	8 (2%)	77 (18%)	0 (0%)	256 (59%)
4	Malay cultural identity from the historical aspect	12 (25%)	2 (4%)	9 (19%)	0 (0%)	25 (52%)
5	Malay cultural identity of the art aspect	84 (11%)	5 (0.7%)	187 (24.3%)	0 (0%)	492 (64%)
6	The symbol of Malayness	7 (14.5%)	0 (0%)	11 (23%)	0 (0%)	30 (62.5%)
7	The culture of folk games	5 (10%)	3 (6%)	10 (21%)	0 (0%)	30 (63%)
8	Cultural aspects of culinary	3 (13%)	2 (8%)	4 (17%)	1 (4%)	14 (58%)
Total (%)		292 (17.4%)	25 (1.5%)	342 (20%)	1 (0.1%)	1020 (61%)

Table 9 illustrates the recapitulation of the implementation of Riau Malay culture from various aspects that had been described in the education curriculum of Madrasah Tsanawiyah in Riau Province. In table 9 it illustrates the personality of Malays accommodated in the curriculum of 44.7%. Malay social culture is implemented in the curriculum of 45.6% as well. Malay languages and literature included in the Madrasah Tsanawiyah curriculum were 41%, and so is 48% Malay history accommodated in the curriculum. Meanwhile, 36% of Malay arts were included in the curriculum and taught in the learning process, as well as the 35.5% accommodated Malay symbols, 37% Malay folk games, and 42% Malay cuisine accommodated in the curriculum of Madrasah Tsanawiyah education curriculum in Riau Province.

Accommodating various aspects of Malay culture in the curriculum illustrates that this culture should be taught in Madrasah Tanawiyah in Riau Province. Cultural transmission was very relevant applied in educational institutions, because according to Silahuddin (2016) education aims the process of transfer of culture or transfer of knowledge, as well as the transfer of value. This was also similar with the research by Fadlan & Darmadi (2014) that cultural values can become glue on the community to avoid the wrong and relevant perceptions developed in the world of education. So the policy teacher about madrasah teachers to teach Malay culture is very urgent. Because, according to Hermawan, Sa'diyah & Sanusi (2017) and Tambak (2020) the policy implementation of competence in cultivating the practice of religious teaching in madrasahs contributed to the improvement of madrasah quality, teacher competence and performance, and students' good deed and achievement.

In table 9 it is asserted that Riau Malay culture accommodated 18.9% in the curriculum of Madrasah Tsanawiyah education in Riau Province and implemented in the curriculum. Implementation of Malay culture is spread in the core curriculum, extracurricular, local content, and incidental on the curriculum of Madrasah Ibtidaiyah

education in Riau Province. Thus, the Malay culture which is used as one of the Vision of Riau 2020 taught in Madrasah Tsanawiyah in Riau Province accommodates only 39% while also implies the measure of the success of the vision to Madrasah Tsanawiyah students.

Conclusion

This research concludes that Riau Malay culture in education curriculum of Madrasah Tsanawiyah in Riau Province was accommodated and implemented as many as 39% in curriculum. The implementation of Malay culture is spread in the core curriculum, extracurricular, local content, and incidental on education curriculum of Madrasah Tsanawiyah in Riau Province. Riau Malay Culture covering various aspects of the personality of the Malays accommodated in the curriculum of 44.7%. Malay social culture is implemented in the curriculum of 45.6% as well. Malay languages and literature included in the Madrasah Tsanawiyah curriculum are 41%, and so is 48% Malay history accommodated in the curriculum. Meanwhile, 36% of Malay arts were included in the curriculum and taught in the learning process, as well as the 35.5% accommodated Malay symbols, 37% Malay folk games, and 42% Malay cuisine accommodated in the curriculum of Madrasah Tsanawiyah education curriculum in Riau Province.

The findings of the research is expected utilized by the Government of Riau Province for the acceleration of implementation of the Vision of Riau 2020, especially the Malay culture through education, religious and cultural programs in synergy. An immediate regulation or policy on the regulations and policies of the Riau Provincial Government should be made to make Malay Culture a curriculum for all Madrasah Tsanawiyah in Riau Province. It needs to be handled by Malay Culture Teachers who are prepared to provide students with a transformation of knowledge about Malay culture in all madrasah in Riau Province.

Head of regional office of the Ministry of Religion of Riau Province is expected to give full attention to madrasahs to accommodate the Malay culture as a curriculum that must be studied in the school. This needs good cooperation with local government, education authorities and Malay Customary Institution (MCI) Riau in provision of Teachers/Teachers of Malay Culture Subjects at each madrasah level both provincial and district/municipality level. Ministry of Religious Affairs is expected to make the design of Malay culture-based learning model in madrasah Tsanawiyah in Riau Province. It needs to be made academic text related to madrasah education curriculum based on Malay culture synergized between head of regional office of the Ministry of Religion of Riau Province, MCI Riau and Education Office of Riau Province to accelerate the achievement of Riau Vision 2020. Malay Customary Institution (MCI) is expected to provide guidance and cooperate with Head of regional office of the Ministry of Religion of Riau Province in acceleration implementation program Malay culture in Madrasah Tsanawiyah throughout Riau Province.

References

Fatmawati, A. (2013). Pendidikan Spiritual Keagamaan melalui Sastra Daerah: Deskripsi dan Analisis Teks Sastra Lisan *Bauda* [Religious Spiritual Education through Regional Literature: Description and Analysis of Bauda Oral Literature]. *Jurnal Pendidikan Bahasa dan Sastra*. 3(2), p. 132-148.

- Arybowo, S., Pudentia, & Suastika, I. M. (2012). Panggung Bangsawan Studi Politik Kebudayaan di Daerah Riau Lingga: Perspektif Kajian Budaya [Stage of Nobility Study of Cultural Politics in Riau Lingga Region: Perspective of Cultural Studies]. *Journal of Cultural Studies*, 2(1), p. 1-12
- Budisantoso, S. (1986). *Masyarakat Melayu Riau dan Kebudayaanannya [Riau Malay Community and Culture]*. Pekanbaru: Pemerintah Daerah Propinsi Daerah Tingkat I Riau.
- Fadlan, M. Ni., & Darmadi, D. (2014). Islam, Local Culture, and Japan-Indonesia Relations. *Studia Islamika*, 21(2), p. 391-425
- Fitriani, M. I. (2017). Systemic and Systematic Steps of Leadership on Transforming Symbolic into Substantive Characteristic of Madrasah. *Jurnal Pendidikan Islam*, 3(1), p. 1-16
- Hashim, M. Y. (1992). *Pensejarahan Melayu; Kajian tentang Tradisi Sejarah Melayu Nusantara [Malay Bleeding; Study of the Tradition of Malay Archipelago History]*. Kuala Lumpur: Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia.
- Hermawan, A. H., Sa'diyah, M. & Sanusi, H. P. (2017). Policy Implementation of Teacher Competence in Practicing Islamic Teaching. *Jurnal Pendidikan Islam*, 3(2), p. 191-206
- Irdawati. (2016). Tari Manyakok, Tari Turun Mandi, dan Tari Podang Perisai sebagai Ekspresi Budaya Masyarakat Melayu Riau [Manyakok Dance, Turun Mandi Dance, and Podang Perisai Dance as Cultural Expressions of Riau Malay Community]. *Jurnal Lembaga Penelitian dan Pengabdian Masyarakat Panggung*, 26(4), p. 420-429
- Junaidi, Yani, J., & Rismayeti. (2016). Variasi Inovasi Leksikal Bahasa Melayu Riau di Pulau Merbau [Riau Malay Language Lexical Innovation Variations on Merbau Island]. *Jurnal Pustaka Budaya*, 3(1), p. 1-17
- Koentjaraningrat, Ambary, H. M., & Ham, O. H. (1983). *Bunga Rampai Kebudayaan, Mentalitas, dan Pembangunan [Potpourri Culture, Mentality, and Development]*. Jakarta: Gramedia Pustaka Utama.
- Koentjaraningrat, Putra, H. S. A., Effendi, T., & Rab, H. T. (2007). *Masyarakat Melayu dan Budaya Melayu dalam Perubahan [Malay Community and Malay Culture in Change]*. Heddy Shri Ahimsa-Putra (ed.). Yogyakarta: Balai Kajian dan Pengembangan Budaya Melayu bekerjasama dengan Adicita Karya Nusa.
- Kurniawan, S. (2016). Pantang Larang in the Sepinggan Village Muslim Community from the Perspektif of Education. *Jurnal Pendidikan Islam Ta'dib*, 21(2), p. 113-124
- Munsji, A. A. (1952). *Sedjarah Melaju [Malay History]*. Amsterdam: Djambatan dan Amsterdam
- Mustopa, (2017). Budaya Sekolah Islami: Studi Kasus di SMA Islam Sultan Agung 1 Semarang [Islamic School Culture: Case Study at Sultan Agung 1 Islamic High School Semarang]. *Nadwa: Jurnal Pendidikan Islam*, 11(2), p. 109-136
- Nasilah, S. & Anggia, K. E. M. (2016). Integrasi Diri sebagai Konsep sebagai Konsep Mental Orang Melayu [Self Integration as a Concept as a Mental Concept of Malays]. *Jurnal Psikologi*, 11(1), p. 37-48
- Noer, H.M. A., Tambak, S., & Rahman, H. (2017). Upaya Ekstrakurikuler Kerohanian Islam (ROHIS) dalam Meningkatkan Sikap Keberagamaan Siswa di SMK Ibnu Taimiyah Pekanbaru [Islamic Spiritual Extracurricular Efforts (ISEE) in Improving Students' Religion Attitude in Pekanbaru Ibnu Taimiyah Vocational School]. *Jurnal Pendidikan Agama Islam al-Thariqah*, 2(1), p. 21-38

- Nur, R. (2016). Konserasi Kearifan Budaya Lokal dalam Proses Interaksi Etnis Melayu di Kabupaten Batu Bara [Concertation of Local Cultural Wisdom in the Ethnic Malay Interaction Process in Batu Bara Regency]. *Jurnal Studi Keislaman Islamica*, 10(2), p. 325-348
- Rab, T. (1986). Kepribadian Melayu [Malay Personality], on, S. Budisantoso, et. al., (penyunting), *Masyarakat Melayu Riau dan Kebudayaanannya [Riau Malay Community and Culture]*. Pekanbaru: Pemerintah Daerah Propinsi Daerah Tingkat I Riau.
- Rasyid, S., Saman, S., & Syahrani, A. (2016). Klasifikasi Kosakata Permainan Rakyat Melayu Sambas: Pendekatan Etnolinguistik [Vocabulary Classification Game Sambas Malay People: Ethnolinguistic Approach]. *Jurnal Bahastra*. 35(2), p. 75-101
- Ratna, M. (2006). Sewindu Reformasi Mencari Visi Indonesia 2030: Menyemaikan Etos Bangsa [Sewindu Reforms Looking For Indonesia's Vision 2030: Planting the Ethos of the Nation]. *Harian Umum Kompas*, Jakarta. Penerbit Kompas, 19 Mei.
- Razali, S. N. (1996). *Analisis Data dalam Penyelidikan Pendidikan [Data Analysis in Education Research]*. Kuala Lumpur: Dewan Bahasa Pustaka
- Siahaan, A. (2016). Profesionalitas Guru Menurut M. Quraish Shihab dalam Tafsir al-Misbah [Teachers' Professionalism According to M. Quraish Shihab in Tafsir al-Misbah]. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 11(2), p. 308-327
- Silahuddin. (2016). Budaya Akademik dalam Sistem Pendidikan Dayah Salafiyah di Aceh [Academic Culture in the Dayah Salafiyah Education System in Aceh]. *Miqot: Jurnal Ilmu-Ilmu Keislaman*. 11(2), p. 349-369
- Sudijono, A. (2012). *Metode Penelitian Kombinasi [Combined Research Methods]*. Bandung: Alfabeta
- Sugiyono. (2012). *Metode Penelitian Pendidikan [Education Research Methods]*. Bandung: Alfabeta.
- Sugiyono. (2014). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D) [Education Research Methods (Quantitative, Qualitative, and R & D Approaches)]*. Bandung: Alfabeta
- Suwardi, et.al., (2007). *Pemetaan Adat Masyarakat Melayu Riau Kabupaten/Kota Se-Propinsi Riau [Traditional Mapping of Riau Society of Riau Regency/City of Riau Province]*, Pekanbaru: Unri Press.
- Tambak, S., & Sukenti, D. (2020). Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers. *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan*. 39(1), p. 65-78. DOI: <https://doi.org/10.21831/cp.v39i1.26001>
- Tambak, S., Humairoh, S. Noer, M. A., & Ahmad, M. (2020). Internalization of Riau Malay Culture in Developing the Morals of Madrasah Ibtidaiyah Students. *Al-Ibtida: Jurnal Pendidikan Guru MI*, 7(1), p. 69-84. DOI: 10.24235/al.ibtida.snj.v7i1.5954
- Tambak, S., Amril, M., Khairi, Z., & Sukenti, D. (2018). Development of Madrasah Teacher Professionalism by Strengthening the Khalifah Concept and Islamic Psychosocial Perspective. *Proceedings of the International Conference on Islamic Education (ICIE 2018)*. Atlantis Press, 261, p. 34-42
- Tambak, S., & Sukenti, D. Implementasi Budaya Melayu dalam Kurikulum Pendidikan Madrasah Ibtidaiyah di Provinsi Riau [Implementation of Malay Culture in Ibtidaiyah Madrasah Education Curriculum in Riau Province]. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 12(2), p. 361-383

- Tambak, S. 2020. *Model Pengembangan Profesionalisme Guru Madrasah [Development Model of Madrasah Teacher Professionalism]*. Yogyakarta: Graha Ilmu.
- Tambak, S. 2014. *Pendidikan Agama Islam: Konsep Metode Pembelajaran PAI [Islamic Religious Education: The Concept of PAI Learning Method]*. Yogyakarta: Graha Ilmu.
- Thamrin, H. & Nur, A. (2007). *Kebudayaan Melayu di Riau [Malay Culture in Riau]*, Laporan Hasil Penelitian Lembaga Penelitian dan Pengembangan Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Tim Penyusun Atlas Kebudayaan Melayu Riau. (2005). *Atlas Kebudayaan Melayu Riau [Riau Malay Culture Atlas]*, Pekanbaru, Riau: Dinas Pariwisata Propinsi Riau.
- Tim Penyusun Pusat Penelitian Kebudayaan dan Kemasyarakatan Universitas Riau. (2006). *Atlas Kebudayaan Melayu Riau Tahap II [Riau Malay Culture Atlas Stage II]*, Pekanbaru, Riau: Dinas Kebudayaan, Kesenian dan Pariwisata Riau.
- Tim Pusat Penelitian Kebudayaan dan Kemasyarakatan Universitas Riau. (2005). *Budaya Tradisional Melayu [Malay Traditional Culture]*, Pekanbaru: Dinas Kebudayaan, Kesenian, dan Pariwisata bekerjasama dengan Pusat Penelitian Kebudayaan dan Kemasyarakatan Universitas Riau.
- Tuckman, B. W. (1978). *Analyzing Social Education Research Data*. London: McGraw Hill Book Co.
- Wekke, I. S. (2015). Curriculum Development in Madrasa: Exploration From Muslim Minority of West Papua. *Jurnal Pendidikan Islam*, 30(3), p. 372-392
- Zainal, M. R. (2010). Pengantar Gubernur Riau [Introduction to the Governor of Riau], dalam Rusli Effendi, *Riau al-Munawwarah: Menuju Masyarakat Madani untuk Mewujudkan Visi Riau 2020 [Riau al-Munawwarah: Towards Civil Society to Realize Riau Vision 2020]*. Yogyakarta: Pustaka Pelajar.
- Zaini, Z. (2014). Tahapan Konstruksi Rumah Tradisional Suku Melayu di Kota Sambas Kalimantan Barat [Stages of Construction of Traditional Houses of Malay Tribe in Sambas City, West Kalimantan]. *Jurnal Arsitektur Lengkau Batang*, 1(1), p. 15-26