

Relevance of Islamic Education Values in Malay Pantun

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ABSTRACT

Purpose of the study: Malay pantun, as an oral cultural heritage, carries noble values that transcend generations. This study aims to analyze the relevance of Islamic educational values embedded in Malay pantun within the context of contemporary society. It explores how these values can serve as a moral compass in shaping individual and societal character.

Methodology: This research employs a qualitative descriptive approach with textual analysis to examine selected Malay pantun. The data were obtained through literature review and document analysis, focusing on identifying Islamic values such as honesty, patience, tolerance, and compassion within the pantun texts.

Main Findings: The analysis reveals that Malay pantun contains fundamental Islamic educational values that remain relevant despite the evolving socio-cultural landscape. These values continue to play a significant role in character formation, fostering moral awareness and strengthening social harmony. Additionally, Malay pantun serves as an effective medium for da'wah, as its poetic and rhythmic nature enhances the reception of religious and ethical teachings.

Novelty/Originality of this study: This study highlights the untapped potential of Malay pantun as a tool for cultural preservation and Islamic education in modern contexts. It provides new insights into how traditional oral literature can be adapted to contemporary educational frameworks, ensuring that Islamic teachings remain accessible and engaging for younger generations.

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1. INTRODUCTION

Malay pantun is one of the cultural heritages that is rich in educational values, particularly in the context of Islamic education. In Malay society, pantun serves not only as a form of entertainment or artistic expression but also as a medium to convey moral and religious teachings [1]. The oral nature of pantun has allowed it to be passed down through generations, embedding ethical and spiritual values that guide social conduct and character development. However, despite its cultural and educational significance, the presence of pantun in contemporary society is gradually declining due to the rapid shift towards modern and digital-based communication [2].

Malay pantun, as a traditional oral literary form, is deeply intertwined with the identity and worldview of Malay society. Beyond its function as a medium of artistic expression, pantun serves as a means of preserving and transmitting collective wisdom, values, and social norms. It reflects the philosophical and ethical dimensions of Malay culture, where every verse carries profound meaning rooted in moral, religious, and communal

principles. The structured and rhythmic nature of pantun not only makes it easy to remember but also ensures that its messages endure across generations, reinforcing ethical values within family and community settings. However, modern education systems tend to marginalize traditional oral literature, favoring written texts and standardized curricula that often fail to accommodate the pedagogical potential of Malay pantun [3].

Several studies have examined the role of Malay pantun in cultural and moral education. For instance, previous research has explored pantun as a medium for transmitting wisdom and social ethics, while others have focused on its relevance in contemporary education. However, these studies have not comprehensively analyzed the integration of Islamic educational values in Malay pantun and its potential as a character-building tool within modern society [4]. Most existing research has been limited to either linguistic analysis or cultural preservation aspects, leaving a gap in understanding its direct application in Islamic education and moral development. This study seeks to fill this gap by providing an in-depth analysis of how Islamic values embedded in pantun remain relevant despite changing societal structures [5].

As modernization progresses, the significance of pantun as part of Malay culture has diminished. However, the values contained within it continue to be relevant in everyday life. Malay pantun teaches the importance of faith as the foundation of aqidah, as well as guidance on implementing Islamic teachings in social interactions. Moreover, good morals are fundamental lessons conveyed through pantun, reflecting the character of a civilized and ethical society. These values include honesty, patience, tolerance, and compassion, which align with Islamic teachings and are essential for shaping individual character and social harmony [4].

The urgency of this research lies in its potential contribution to Islamic education by revitalizing Malay pantun as a pedagogical tool. Given the increasing need for moral and religious education amidst globalization and digitalization, incorporating Malay pantun into formal and informal learning environments can serve as an innovative approach to preserving cultural heritage while enhancing character education [5]. This study highlights the pedagogical potential of pantun in fostering moral and religious values among younger generations and proposes strategies to integrate pantun into contemporary education systems, such as through curriculum adaptation, digital media utilization, and community engagement initiatives.

The purpose of this study is to analyze and explore the relevance of Islamic educational values contained in Malay pantun, describe these values, and assess how they contribute to the formation of individual character and morals. By understanding this relevance, it is hoped that the community can better appreciate and preserve the pantun tradition as an effective educational tool. The findings of this research provide new insights into the role of pantun in Islamic education and Malay culture, encouraging younger generations to engage with and uphold this cultural heritage. Thus, pantun is not only a cultural communication tool but also an educational medium that supports the formation of noble morals in society.

2. RESEARCH METHOD

2.1. Type of Research

This study employs a qualitative descriptive research approach to systematically analyze the relevance of Islamic educational values in Malay pantun. The descriptive method allows researchers to explore and interpret pantun texts in depth, identifying and classifying Islamic values contained within them. This research is not experimental but rather focuses on analyzing textual content to understand its educational significance in Islamic teachings. By utilizing this approach, the study provides a comprehensive understanding of the moral and religious messages embedded in pantun, ensuring their relevance in Islamic education and character formation [6].

2.2. Population and Research Sample

The population of this study comprises various collections of Malay pantun gathered from multiple sources, including classical literature, community oral traditions, and printed or electronic materials. Classical literature encompasses historical records and traditional manuscripts that document the richness of Malay poetic traditions. Community oral traditions, representing Malay folklore and spoken poetry, provide insight into how pantun has been preserved and transmitted across generations. Additionally, printed and electronic materials, such as books, journal articles, and research studies, contribute to the comprehensive understanding of Malay pantun and its connection to Islamic education.

The research sample consists of selected pantun texts that explicitly convey Islamic educational values, particularly in aspects such as faith (aqidah), morality (akhlak), and social ethics. The selection process follows a purposive sampling technique to ensure that only pantun containing relevant Islamic values are analyzed. This approach allows for a focused examination of how pantun serves as a medium for conveying religious teachings and ethical principles in Malay culture.

2.3. Research Instruments

The primary research instrument in this study is document analysis, which involves examining pantun texts based on their thematic content. This method allows researchers to systematically classify Islamic values

and interpret their significance within modern educational frameworks. The textual and contextual analysis frameworks are applied to identify patterns and variations in pantun narratives, ensuring a deep understanding of their moral messages. Additionally, peer validation is conducted by consulting experts in Malay literature and Islamic education to confirm the credibility and consistency of the findings.

2.4. Data Collection Techniques and Validity

The data collection process involves a comprehensive literature review and textual documentation to ensure that the selected pantun texts represent different periods and socio-cultural contexts. Primary data sources include printed and electronic literature, such as books, journal articles, and research papers that discuss Malay pantun and its connection to Islamic education. Additionally, pantun anthologies and collections, derived from both published works and oral traditions in Malay communities, serve as significant sources of data. Online databases and archives further provide access to a broader range of pantun texts and relevant literary studies, contributing to a more extensive and diverse dataset.

To ensure data validity, this study applies source triangulation by cross-referencing pantun texts from multiple sources to confirm their authenticity and reliability. This methodological approach minimizes biases and enhances the credibility of the findings. Furthermore, expert validation is employed to assess the accuracy of the interpretations and classifications of Islamic values in the selected pantun, ensuring that the analysis remains precise and aligned with scholarly perspectives on Islamic education and Malay literary traditions.

2.5. Data Analysis Techniques

The collected pantun texts are analyzed using descriptive analysis techniques to systematically explore the presence and significance of Islamic educational values. The analysis begins with thematic categorization, where key Islamic values such as honesty, patience, tolerance, and compassion are identified within the pantun. This step allows for a structured examination of how these values are embedded in the poetic expressions of Malay literary traditions.

Following this, a comparative analysis is conducted to examine similarities and differences between various pantun texts, identifying common patterns in Islamic teachings across different sources. By comparing these texts, the study highlights the consistency of Islamic moral values and their variations based on historical and cultural contexts. Lastly, a contextual interpretation is applied to relate the messages conveyed in the pantun to contemporary educational and societal contexts. This approach ensures that the insights derived from traditional Malay pantun remain relevant for modern Islamic education, illustrating how these poetic traditions can be effectively adapted and integrated into present-day learning frameworks.

2.6. Research Procedures

The research process follows a structured approach to ensure accuracy and consistency in the findings. It begins with a preliminary study, where a comprehensive literature review is conducted to identify relevant research and establish a theoretical framework for analysis. This step provides the necessary foundation for understanding the significance of pantun in Islamic education and contextualizing its role within broader literary and educational discourses.

Data collection involves gathering pantun texts from various sources, including classical manuscripts, oral traditions, and published anthologies. These texts are then compiled and prepared for examination. To ensure authenticity and reliability, data verification is conducted through source triangulation, where pantun texts are cross-referenced across multiple sources, and expert validation is employed to assess the accuracy of interpretations.

The data analysis stage involves classifying pantun based on thematic categories and interpreting their educational significance, focusing on values such as morality, social ethics, and religious teachings. The findings are then presented in a structured discussion, highlighting the role of pantun in transmitting Islamic values and their relevance in contemporary educational settings. Finally, the research concludes by summarizing key insights and offering recommendations for integrating pantun into modern educational curricula, ensuring their continued role in fostering Islamic knowledge and cultural heritage.

3. RESULTS AND DISCUSSION

3.1. Malay Pantun

Malay Pantun is a form of oral poetry that has strong roots in the Malay cultural tradition. It serves not only as a means of communication, but also as a means to convey social and cultural values [7]. Pantun reflects the local wisdom and creativity of the Malay people in expressing their feelings and thoughts [8]. Pantun is also recognized as an intangible cultural heritage by UNESCO, indicating the importance of its existence and preservation in the Indonesian cultural context [9].

Malay pantun generally consists of four lines with an a-b-a-b rhyme pattern. In pantun, the first two lines usually function as the cover or shadow, while the last two lines convey the content or meaning of the pantun [10]. The structure and characteristics of Malay pantun are (1) Number of lines: consists of four lines, (2)

Rhyme pattern: uses a-b-a-b rhyme scheme, and (3) Sampiran and isi: The first two lines are samplings that are often not directly related to the content, while the last two lines convey a deeper message or meaning [11].

Not all Malay pantun consists of four lines, some are two lines (pantun Karmina), some are six, eight, even twenty baria (pantun talibun). Although the four-line pantun is most recognized and often used in daily life, variations in the number of lines and structure constitute the variety of pantun that exists in the Malay pantun tradition [12].

Malay pantun has various types that can be distinguished based on the theme and purpose of delivery. Here are some commonly known types of Malay pantun:

1. Riddle rhymes: Contains questions that must be answered by the listener, often containing elements of humor.
2. Witty Pantun: Also known as funny pantun, contains jokes or humor to entertain.
3. Religious Pantun: Contains important advice or meaning related to religious teachings.
4. Pantun Nasihat: Contains advice or moral messages to give direction to the listener.
5. Figurative Pantun: Contains parables or wise sayings that describe a situation or feeling.
6. Pantun Dukacita: Expressing feelings of sadness or grief.
7. Pantun Budi Pekerti: Conveying a message about being kind to others.
8. Pantun Adat: Deals with the cultural values and traditions of the Malay people, often reflecting governance and law.
9. Children's Pantun: Devoted to the world of children, containing simple and fun themes.
10. Pantun Orang Muda: Describes the experiences and feelings of the younger generation, often relating to love and introductions.
11. Pantun Orang Tua: Usually contains advice and counsel from parents to the younger generation.

Each of these types of pantun has different characteristics and purposes, reflecting the richness of Malay culture in the form of oral literature.

3.2. Islamic Education Values in Malay Pantun

Based on the results of the analysis, it was found that Islamic educational values in Malay pantun can be grouped into four main aspects, namely faith education values, sharia education values, moral education values, and *muamalah* education values. Each of these categories reflects key elements of Islamic teachings that are embedded in Malay oral traditions and passed down through generations [13].

Previous studies have also highlighted the role of traditional literature in transmitting moral and religious values. For example, Meylani [14] found that Malay pantun serves as a means of character education, aligning with Islamic moral teachings. Similarly, Zawiyati [15] emphasized that oral traditions play a significant role in instilling ethical principles among young generations. However, these studies primarily focused on general moral education rather than the specific integration of Islamic teachings into pantun. In contrast, this study directly categorizes Islamic educational values in Malay pantun into distinct themes, providing a more structured framework for understanding the role of pantun in Islamic education [16].

1. Values of Faith Education: Malay Pantun contains faith teachings that emphasize the importance of tawhid and belief in Allah SWT. Malay pantun often praises the greatness of God, recognizes His oneness, and encourages humans to always be grateful. Through pantun, people are taught to strengthen their aqidah and deepen their spiritual relationship with God [17].
2. Sharia Education Value: Pantun also serves as a reminder to practice Islamic law in daily life. This includes good relationships between humans and God, fellow humans, and the environment. Pantun is a means to create awareness to carry out the teachings of religion. Malay pantun teaches the importance of performing worship such as prayer, fasting, zakat, and haji [18].
3. Moral Education Values: The value of moral education taught through pantun reflects the character of a civilized and ethical society. Malay pantun often contains moral messages that teach positive behavior, such as respecting parents, forgiving each other, honesty, patience, justice, tolerance and maintaining good manners in social interactions [19].
4. Muamalah Education Values: In the context of Malay pantun, these muamalah values are subtly and beautifully embedded in each stanza. Malay pantun teaches ethics in interacting with fellow humans, whether in the family, community, or country [20].

3.3. Relevance of Islamic Education Values in Malay Pantun

The values of Islamic education contained in Malay pantun remain highly relevant in contemporary society. By understanding and internalizing these values, the younger generation is expected to develop strong moral character and ethical behavior. Pantun serves not only as entertainment but also as an educational medium that provides guidance for social interactions.

Malay pantun reflects the values embraced by the Malay Muslim community. For example, a pantun that conveys a moral lesson states:

"Upright and upright match the stake
Put up the flag sound the drums
Rather nagging people
Let the injury not grow"

This pantun contains deep meaning related to attitudes and behavior in everyday life. The moral message emphasizes the importance of not judging others so as not to cause problems. By paying attention to the words we say, we can avoid hurting the feelings of others and create a harmonious social environment. This rhyme is relevant in the context of everyday life, especially in social interactions [21]. In communicating, we need to pay attention to the words and the way of delivery so as not to cause misunderstanding or conflict. In addition, this rhyme also reminds us of the importance of preparation before doing an activity so that the results are satisfactory. Thus, this rhyme not only functions as entertainment but also as an educational medium that conveys moral and ethical values in social life [22].

Cultural Preservation: In addition, the preservation of the pantun tradition as part of Malay culture is also important. By preserving pantun, the community is not only maintaining the cultural heritage but also continuously spreading the values of Islamic education to future generations. This will help maintain the Malay cultural identity while strengthening the moral and spiritual foundation of the community [23]. Among the examples of pantun about preserving Malay culture:

"Not just any bee
Bees nesting in wood trees
Not just any worship
Worship the Malay heritage"

The pantun as a whole reminds us of the importance of respecting and maintaining Malay customs and culture. In every action, we must understand the context and values contained in our traditions. It also reflects that every act of respect should be done with awareness of the underlying cultural values. The pantun above is to remind us about the importance of respecting inherited customs and traditions [24]. The inherited customs referred to in the Malay pantun above such as dances that welcome guests are still preserved today. In everyday life, this rhyme can be interpreted as an invitation to always respect and follow the norms and customs that apply in society. This is very important to maintain social harmony and preserve cultural heritage for future generations. Overall, this rhyme invites us to be wiser in our actions and always respect our cultural heritage and the values within it.

Character Education: Research shows that pantun can be an effective medium in character education in schools. By including Malay pantun in the curriculum, students can learn about moral and religious values directly through literary works that are close to their culture [25]. Among the Malay rhymes about the importance of learning are:

"Hunting to the flatlands
Got a striped deer leg
Learn to teach
Like an unfinished flower"

This rhyme reminds us of the obligation to study with totality. If not, then the knowledge gained will not be useful and only like a flower that does not grow [26]. The learning process is intensive and complete, one must be willing to try hard and not be ashamed to learn from different sources. This process is similar to a long and difficult rihlah (journey in search of knowledge).

As an Educational Medium: Malay Pantun serves as an effective educational medium due to its simple, memorable, and interesting delivery. Malay pantun as an educational medium has a significant role in conveying moral, cultural, and educational values to the community [27]. Pantun serves as a medium to convey teaching instructions and moral values. In various types of rhymes, such as advice rhymes and traditional rhymes, there are teachings about manners, ethics, and courtesy that are very important for individual character building [28]. These rhymes serve as a tool to convey moral and educational messages to children and adolescents. By using simple and memorable language, pantun can help children understand the importance of education and other life values. In addition, pantun can also be used in learning activities at school to increase students' interest in learning Malay language and literature [29].

The novelty of this study lies in its comprehensive classification of Islamic educational values in Malay pantun, as well as its practical framework for integrating pantun into Islamic education. Unlike previous studies that focused on either cultural preservation or general moral education, this research:

1. Identifies specific Islamic educational themes within pantun, categorizing them into faith, sharia, moral, and muamalah education values.
2. Examines the relevance of pantun in contemporary society, providing new insights into its role in character development and religious education.
3. Suggests pedagogical applications of pantun in formal and informal educational settings, bridging the gap between traditional oral literature and modern learning environments [30].

The findings of this study have several important implications for Islamic education, cultural preservation, and pedagogical approaches. First, the study highlights the potential of Malay pantun as an effective educational tool in Islamic studies, particularly in character formation and ethical teachings. By incorporating pantun into school curricula and religious education, educators can utilize its structured and poetic format to make moral lessons more engaging and culturally relevant. Additionally, the integration of pantun into digital learning platforms and community programs could further enhance its role as a medium for da'wah and character development.

Despite its contributions, this study also has several limitations. Firstly, it primarily relies on textual analysis of pantun without conducting empirical assessments of its effectiveness in educational settings. Future research could involve experimental studies or surveys with students and educators to evaluate the actual impact of using pantun as a teaching tool. Secondly, this research focuses on Malay pantun within a specific Islamic educational context, and further studies could explore comparative analyses with other oral traditions in Southeast Asia that convey similar moral and religious values. Lastly, while this study categorizes Islamic educational values in pantun, future research could examine how different age groups perceive and engage with pantun as an educational medium.

Based on these limitations, several recommendations can be made for future research. Firstly, researchers should consider conducting classroom-based interventions to assess how Malay pantun can be practically implemented in Islamic education and what challenges may arise in its application. Secondly, it would be beneficial to explore cross-cultural comparisons by examining pantun traditions across different Malay-speaking regions, including Malaysia, Indonesia, and Brunei, to understand variations in Islamic educational themes. Lastly, given the increasing role of technology in education, future studies could develop digital-based learning models that incorporate pantun as an interactive and multimedia-supported teaching tool.

4. CONCLUSION

This study confirms that Malay pantun serves as an effective medium for transmitting Islamic educational values, particularly in the aspects of faith (*aqidah*), morality (*akhlak*), and social ethics, which play a crucial role in individual character development and social harmony. The findings indicate that Malay pantun remains highly relevant in modern society, as it embodies Islamic teachings that guide ethical behavior and social interactions. Through the structured poetic form, pantun conveys moral values in a simple yet profound manner, making it an accessible tool for Islamic education and cultural preservation.

Furthermore, this research highlights the significance of integrating Malay pantun into educational settings. By incorporating pantun into Islamic education curricula, character-building initiatives, and community-based learning, it is possible to preserve this cultural heritage while reinforcing its role in shaping moral and religious consciousness among future generations. Additionally, digital adaptation and pedagogical innovation can further enhance the effectiveness of pantun as a teaching medium, ensuring its relevance in contemporary learning environments.

Based on these findings, it is recommended that future research explore the practical application of Malay pantun in formal education, particularly in Islamic schools and character development programs. Moreover, collaborations between educators, cultural institutions, and digital platforms should be encouraged to promote the use of pantun as an interactive and engaging educational tool. By revitalizing and modernizing Malay pantun, its Islamic educational values can continue to inspire, educate, and cultivate ethical individuals in society.

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