



## **The Application of Pantun as an Oral Tradition of Malay Culture Among the Youth of Lam Province, Riau Archipelago, Tanjungpinang City**

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### **ABSTRAK**

This study aims to determine the conditions, supporting factors, and inhibiting factors of the implementation of pantun in youth fostered by LAM in Riau Islands Province in Tanjungpinang City. The study used a qualitative method with the research subjects being youth fostered by LAM. Data were collected through observation, interviews, and documentation. Primary data were obtained from the youth division of LAM and secondary data from LAM administrators and the Tanjungpinang City Cultural Office. The results of the study showed that youth fostered by LAM had understood the system of making good and correct pantun. They were also able to interact using pantun, although it took time to put it together. The success of the development was supported by the active role of the government and LAM administrators in preserving pantun. However, there were obstacles in the form of financial limitations, low abilities, and lack of interest from youth in participating in development. Nevertheless, the implementation of pantun in youth fostered by LAM was considered successful, although it still needed improvement to overcome various shortcomings.

**Keywords:** Malay Customary Institution (LAM), Riau Islands, Tanjungpinang City

### **INTRODUCTION**

Indonesia is a country with a huge diversity of social and cultural potential. Culture plays a major role as a nation's identity. Thus, culture is one part of a nation's character so that it can be recognized. Among the cultures that Indonesia has is literary culture. Literary culture can be in the form of Gurindam, Seloka, Syair, Talibun, Puisi, Karmina, and Pantun. Pantun is a medium of communication in conveying an intention in a more polite, ethical way, and as a form of teaching (Setyadiharja, 2020, p. 12). Pantun has also been a medium of communication since ancient times by the Malay community. Socially, pantun acts as a tool to strengthen the delivery of messages and functions as a medium of social interaction. In addition, it also acts as a guardian of word function and the ability to maintain the flow of thought (Permata, 2019, pp. 86–87). In addition, pantun is a type of old poetry that is not bound by age, gender, social stratification, and blood relations. Pantun is a literary work of the Malay nation that lives both in the realm of great tradition or little tradition. Where pantun is able to create boundaries between people who are in the great tradition and little tradition. So that the boundaries between those who truly understand their culture and those who do not understand their culture are very clear.

So pantun is a historical text that describes the socio-cultural reality of the Malay nation according to the desires of the hearts and minds of the people themselves. Therefore, it is only right that pantun be preserved from generation to generation (Setyadiharja et al., 2021, p. 5). On December 17, 2020, the pantun tradition was officially designated as an Intangible Cultural Heritage at the 15th session of the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage in Paris, precisely at the UNESCO Headquarters, France. Pantun is very identical to Malay culture, which is often referred to as the origin of pantun and the center of development of old poetry so that its spread followed the dynamics of trade from the 14th century to the 17th century on the Malacca Peninsula and even to the entire archipelago that uses Malay as the main language (Wulansari et al., 2022 in Haninda, p. 282). Therefore, the preservation of pantun among the community must continue to be carried out to ensure its sustainability.

In the city of Tanjungpinang, which is the center of the capital city of the Riau Islands Province, guidance on Malay culture, especially related to pantun, is carried out for young men and women in the area. This guidance is carried out on the basis of the title and title given to the city, namely "the city of gurindam, the land of pantun". Therefore, this city has a history that is closely related to the greatness of Gurindam and Pantun, including Gurindam 12 by Raja Ali Haji and pantun which is an oral tradition of the Malay people of Tanjungpinang City. With this guidance, it is hoped that there will be the sustainability and preservation of pantun in the Malay land.

There are several previous studies that are relevant to the research to be carried out, namely a thesis written by Tia Kustiawati entitled Analysis of Pantun Writing Ability in Grade V Students of Neglasari 01 Elementary School, Cileunyi District, Bandung Regency. This study has similarities in describing students' abilities in making pantun. The description of the ability to make pantun in Tia Kustiawati's research was carried out in written form, while the research to be carried out is to apply pantun in oral form (Kustiawati, 2020). Furthermore, an article written by Fitri Wulansari et al. entitled Training and Mentoring for Writing Pantun as an Effort to Preserve Malay Cultural Heritage. This study can be used as a reference to see how the implementation of this pantun training and mentoring is so that the participants involved are able to produce their own pantun works which are considered important for the preservation of pantun (Wulansari, Yuniarti, Hariadi, Sulastriana, Lahir, Uli, & Herlina, 2022). In addition, there is also a thesis written by Arandy Pebrianto entitled Analysis of Students' Difficulties in Writing Pantun According to Pantun Requirements at SMP Negeri 16 Surakarta. This study was conducted by analyzing the application of pantun and analyzing the factors that become obstacles and difficulties for students in writing pantun (Pebrianto, 2017). This study was conducted to analyze the application of pantun as an oral tradition of Malay culture in the youth fostered by LAM Kepulauan Riau, Tanjungpinang City. By seeing the extent of the effectiveness of the guidance carried out by LAM Kepulauan Riau, Tanjungpinang City for the fostered youth. In addition, it is also to find out what factors support and inhibit the application of pantun as an oral tradition of Malay culture in the youth fostered by LAM Kepulauan Riau, Tanjungpinang City.

## METHOD

This study uses a qualitative research method. Bogdan and Taylor (in Moleong, 2007) define qualitative methods as research procedures that produce data in the form of written or spoken words from people and observable behavior. The data collection techniques used are observation, interviews, and documentation. While the data analysis technique is carried out by collecting data and continuing with data analysis. Data analysis is carried out by selecting, simplifying, focusing, abstracting, and transforming things that approach the whole part of

the notes during field research in writing. After that, it is continued with data presentation and drawing conclusions. The primary data used comes from the results of observations and interviews conducted with the Youth Division of Human Resource Development and Youth Fostered by LAM Riau Islands Province, Tanjungpinang City. While secondary data was obtained from the Management of LAM Riau Islands Province, Tanjungpinang City (Treasurer and Research and Assessment Division) and the Tanjungpinang City Culture Office. This study aims to determine the conditions, supporting factors, and inhibiting factors of the application of pantun to youth fostered by LAM Riau Islands Province, Tanjungpinang City. So that we can understand the cultural context and daily life of young people in Tanjungpinang City related to the use of pantun.

## RESULT AND DISCUSSION

### A. Implementation of Pantun as an Oral Tradition of Malay Culture in Youth Fostered by LAM Riau Islands, Tanjungpinang City

Cultural preservation is very much needed for the younger generation so that regeneration continues in the culture itself. The concern of the younger generation is relatively low towards the desire to study literature, especially pantun. The younger generation thinks that pantun is no longer commonly used in the current era (Jayakandi et al., 2021, p. 128). This problem cannot be ignored, otherwise local culture and traditions will be eroded or even disappear from the face of the earth if no one continues them. Many programs have been designed to overcome this problem. Especially in the preservation of pantun as an oral tradition. Oral tradition is a habit or repeated action that continues to be carried out by society orally. Thus, pantun as an oral tradition is pantun that is applied as a tradition carried out by society from generation to generation which continues to be spread orally (Leoni, 2019, p. 868). This oral tradition or oral literature can also be called regional literature (Wongsopatty, 2020, p. 16). Pantun as an oral tradition can be used in daily activities such as in speeches, trade, misfortune and happiness (Andriani, 2012, p. 195).

One of the government's efforts in preserving pantun is by implementing a program implemented by the Tanjungpinang City Culture Office. From the results of interviews that have been conducted, there are several programs related to preserving pantun in Tanjungpinang City such as the Tanjungpinang City pantun festival, pantun reciprocal competition, coaching pantun studios, and writing pantun books. All of these activities are based on the Motto of Tanjungpinang City itself, namely "the city of gurindam, the land of pantun".





### Figure 1 Interview with the Department of Culture

In line with the pantun preservation program, the Riau Islands Province LAM of Tanjungpinang City also did the same thing. Through the results of an interview with the treasurer of the Riau Islands Province LAM of Tanjungpinang City, the Malay Customary Institution also implemented a program in an effort to preserve pantun. These programs include customary wedding pantun activities, writing Malay cultural traditions, and even a book writing program carried out in the field of studies.



Figure 2 Interview with LAM Treasurer

Meanwhile, as a form of concern for the sustainability of pantun for the young generation, LAM Riau Islands Tanjungpinang City conducts pantun coaching for the youth of Tanjungpinang City. This program is implemented directly by LAM Riau Islands Province Tanjungpinang City which is driven by the Youth and Human Resources Development Division of LAM Riau Islands Province Tanjungpinang City. This coaching is carried out for the youth fostered by LAM Riau Islands Province Tanjungpinang City consisting of 25 people. This coaching is carried out routinely once a month. The coaching carried out is related to religious and Malay coaching.



Figure 3 Pantun Development Activities

The results of observations on June 2, 2023 showed that all activities were carried out with pantun. The series of activities began with the opening by the MC, reading of the holy verses of the Qur'an, the performance of pantun reciprocation, the main event of the delivery of material by the instructor or resource person and prayer, then closing. Starting from the MC opening the event starting with pantun, the delivery of material

also started with pantun, there was even a special session for 6 participants to perform pantun reciprocation guided by 1 juru hebah. Pantun performed by participants was performed spontaneously without looking at the text. The interactions carried out by the participants have reflected the application of pantun as an oral tradition of Malay culture.



**Figure 4 Monitoring of Pantun I Development**

Then on the observation on August 19, 2023, the series of coaching activities carried out were the same as before. Like the MC opened the event starting with a pantun, the delivery of the material also started with a pantun, there was even a special session for 6 participants to perform pantun exchanges guided by 1 juru hebah. The only difference was in the event presenters, participants who exchanged pantuns and resource persons who delivered the material.



**Figure 5 Monitoring of Pantun II Development**

Before this training was held, the youth had carried out pantun training, namely in pantun public speaking activities. Pantun training was provided so that participants could understand the concept of pantun to avoid misunderstandings in understanding pantun (Wulansari, Yuniarti, Hariadi, Sulastriana, Lahir, Uli, Lizawati, et al., 2022, p. 285). This also shows that pantun has been applied to traditional events, formal and non-formal events in the LAM of the Riau Islands province, Tanjungpinang City. Especially at this traditional event, it is very thick with the Malay atmosphere, so that pantun advice, advice pantun, old pantun full of figurative meaning can be heard. Such as in traditional events such as *merisik*, *meminang* (proposing) and in Malay traditional weddings (Akbar, 2021, p. 51). This guidance is expected not only to preserve Malay culture but also to shape character and morals through the implied messages contained

in the pantun (Simarmata et al., 2022, p. 61).

Through the results of this observation, it was found that the application of pantun as an oral tradition of Malay culture has been successfully carried out by the youth and human resource development division of the Riau Islands Province LAM, Tanjungpinang City through routine coaching activities once a month. This success is not only due to the influence of LAM but also the support of the local government for cultural preservation programs. Such as assistance in the form of moral and material. Thus, the activities carried out by the youth and human resource development division of the Riau Islands Province LAM, Tanjungpinang City have been quite effective. This can be seen from the application of pantun as an oral tradition of Malay culture in the youth fostered by the Riau Islands Province LAM, Tanjungpinang City, which has been running well.

From this coaching, it was found that all participants were able to recite pantun. The youth who participated in the pantun application coaching activities had equipped themselves with knowledge about pantun and could interact and communicate through pantun. This coaching has also increased the creativity of the participants with harmonious word combinations in pantun (Sitepu et al., 2024, p. 6). In addition, they can also become successors in efforts to maintain and preserve pantun as an oral tradition of Malay culture in the city of Tanjungpinang. It's just that there still needs to be a re-evaluation. Considering that the participants still need a long time to complete one pantun. Even though the standard for the pantun reciprocal competition is only one minute. In addition, the level of difficulty of the pantun mastered is still at the easiest level. There are several basic standards that must be met for an ideal pantun such as rhyme suitability, ability to create content, spelling accuracy, interesting content, word skills, meaningful content, and newness of the theme (Kasmad et al., 2022, p. 34). In addition, the delivery of pantun is limited to the structure and systematics of pantun. The pantun delivered does not convey moral values so that it does not reflect the nobility of the philosophical values of the Malay nation (Mustofa, 2020, p. 62). Thus, it is hoped that the development of pantun as an oral tradition will continue so that it can truly form a quality next generation of pantun.

#### **B. Supporting Factors and Inhibiting Factors in the Implementation of Pantun as an Oral Tradition of Malay Culture among Youth Fostered by LAM Riau Islands, Tanjungpinang City**

In the application of pantun as an oral tradition of Malay culture to the youth fostered by LAM, Riau Islands Province, Tanjungpinang City, there are several factors that support the success of this development.

First, There is support from the local government in the form of moral and material for the activities of LAM Riau Islands Province Tanjungpinang City including the implementation of pantun as an oral tradition of Malay culture for youth fostered by LAM. As a result of moral support, it increases the enthusiasm and motivation of the youth in carrying out the coaching. In addition, material support is in the form of honorariums for LAM administrators and in the form of activity funds. So that this material support can be used by LAM administrators in carrying out the coaching.

Second, There is a work program related to the implementation of pantun from both the government and the LAM of Riau Islands Province, Tanjungpinang City. This can be seen from the many work programs of the Tanjungpinang City Government through the cultural service related to pantun, such as the Tanjungpinang City pantun festival, pantun reciprocal competition, coaching of pantun studios, writing pantun books and others. The work program of the LAM of Riau Islands Province, Tanjungpinang City is



in the form of coaching

religious and Malay carried out by the Youth and Human Resource Development Division of the Riau Islands Province LAM of Tanjungpinang City. With the alignment between the work programs of the Tanjungpinang City Government and the Riau Islands Province LAM of Tanjungpinang City, the implementation of this coaching has become smoother and has a strong foundation to be implemented.

Third, there are young people who want to be given guidance on the application of pantun. Although the number of young people being fostered is still very small when compared to the number of young people in Tanjungpinang, it is not an obstacle in implementing the guidance. With the willingness of several young people to preserve the oral tradition in the form of pantun, it can be a strong reason to start and carry out guidance on the application of pantun. From this, it can be seen that young people have a big role in preserving a culture. That role is as the successor to the noble values of the nation's culture (Sihombing et al., 2023, p. 2).

Fourth, there is a decree from UNESCO regarding pantun which has been made a World Intangible Cultural Heritage (WBTH). This pantun was submitted to UNESCO by Indonesia and Malaysia which was ratified on December 17, 2020 and pantun was determined as a World Intangible Cultural Heritage (WBTH) (MPSS, 2021, p. 11). This means that pantun must continue to be well maintained in the lives of Malay society at all times.

Fifth, There are pantun resource persons who can be involved to provide knowledge about pantun, especially the administrators of the Riau Islands Province LAM Tanjungpinang City who have also received a MURI record in the field of pantun. By providing and delivering material about pantun, it will increase the understanding of the youth who take part in the training. This cultural preservation is carried out with the intention of being a form of responsibility towards the ancestors who have inherited the existing culture. So that it remains sustainable and continues from generation to generation (Anthony & Azeharie, 2022, p. 271).

Sixth, the availability of a meeting place, namely the LAM building. This LAM building is used as a place for routine meetings for the implementation of pantun activities for youth fostered by LAM, Riau Islands Province, Tanjungpinang City. Limited facilities and learning resources can be obstacles that interfere with the success of coaching (Yuliana et al., 2023, p. 187). The availability of this place makes it easier for participants in the pantun coaching to access learning.

In addition, there are also several inhibiting factors in the implementation of pantun as an oral tradition of Malay culture for the youth fostered by LAM, Riau Islands Province, Tanjungpinang City, which causes this coaching not to run optimally.

First, there is no budget allocation for the implementation of pantun activities in 2023. The absence of a specific budget for this coaching activity has reduced the level of effectiveness of the implementation of pantun coaching itself. The lack of budget funds continues to be a problem in the implementation of the coaching. Such as funding for consumption and resource persons.

Second, there is no habituation in interacting and communicating with the youth fostered by LAM outside of the monthly activities carried out by the youth and HR division.

LAM Riau Islands Province Tanjungpinang City. Because the implementation of this pantun is only carried out in the LAM building and during pantun training so that LAM participants are only accustomed and trained at this time and condition. Thus resulting in the increase in the ability to rhyme the LAM pantun participants are not honed

optimally.

Third, not many young people have participated in the implementation of pantun as an oral tradition of Malay culture for the youth fostered by LAM of Riau Islands Province, Tanjungpinang City. The lack of participation from the youth of Tanjungpinang City is also an inhibiting factor in the implementation of pantun as an oral tradition of Malay culture for the youth fostered by LAM of Riau Islands Province, Tanjungpinang City. Because there are still many young people who do not care about preserving Malay culture.

## CONCLUSION

Based on the explanation of the discussion regarding the application of pantun as an oral tradition of Malay culture for the youth fostered by LAM of Riau Islands Province, Tanjungpinang City, it can be concluded that the coaching has been successfully implemented. The results of the coaching are that the youth fostered by LAM of Riau Islands Province, Tanjungpinang City have been able to recite pantun. In addition, the youth fostered by LAM of Riau Islands Province, Tanjungpinang City have also been able to communicate and interact using pantun. So that the sustainability of pantun can be maintained. However, an evaluation needs to be carried out, especially regarding the quality of pantun delivered by the youth fostered by LAM of Riau Islands Province, Tanjungpinang City. Such as the speed of making pantun and the moral and philosophical values of Malay in delivering pantun. There are several factors that play a role in the success of the implementation, namely supporting factors and inhibiting factors. Supporting factors for the application of pantun as an oral tradition of Malay culture for the youth fostered by LAM of Riau Islands Province, Tanjungpinang City consist of first, the existence of local government support in the form of morale and material for the activities of LAM of Riau Islands Province, Tanjungpinang City.

Second, There is a work program related to the implementation of pantun from both the government and the LAM of Riau Islands Province, Tanjungpinang City. Third, There are young people who want to be given guidance on the implementation of pantun. Fourth, There is a stipulation from UNESCO regarding pantun which has been made a World Intangible Cultural Heritage (WBTB). Fifth, There are pantun resource persons who can be involved to provide knowledge about pantun, especially the management of the LAM of Riau Islands Province, Tanjungpinang City. And sixth, The availability of a meeting place, namely the LAM building. In addition, there are also inhibiting factors consisting of first, there has been no budget allocation for pantun implementation activities in 2023. Second, There has been no habituation in interacting and communicating with LAM fostered youth outside of the once-a-month activities carried out by the youth and HR division of LAM of Riau Islands Province, Tanjungpinang City. Third, Not many young people are willing to participate in the implementation of pantun as an oral tradition of Malay culture for youth fostered by LAM of Riau Islands Province, Tanjungpinang City.

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