

# Malay Pantun as an Intangible Cultural Heritage and Its Role in Community Life

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**Abstract:** Malay pantun is an intangible cultural treasure that must be protected in their daily lives for Indonesians. Despite the rapid advancement of technology, Pantun is still frequently used in people's lives. In this paper, we will discuss the study of Malay pantun, which includes definitions, roles, and types that need to be studied so that the term Malay pantun is better understood by Indonesians, while the method used in this research is Harold D. Laswell's critical analysis method or content analysis, which answers questions such as who, say what, to whom, in what channel, and with what effect on the study of Malay pantun and its role in Malay society.

**Keywords:** malay rhymes, cultural heritage, role.

## 1 Introduction

Indonesia is culturally and linguistically diverse. The diversity of cultures and languages found in various places exemplifies this abundance. Both wealth in the form of tangibles and wealth in the form of intangibles exist in Indonesian society. In other words, Indonesia is well-known for its cultural and linguistic diversity. The culture of the Malay community, known as the Malay pantun, is one of the well-known community cultures that has been perpetuated to this day.

Malay pantun is an intangible asset that Indonesia and Malaysia already own because the two countries have cultural commonalities, one of which is rhyming. The Malay pantun utilized by the Malay population till now is still sustainable and ageless, despite the advancement of technology and the passage of time. Even further developed with the induction of pantun as an intangible cultural treasure by UNESCO on December 17, 2020, in France. Thus, it is apparent that the Malay pantun is still being conserved and preserved in the lives of the Malay population in particular and the Indonesian people in general. Similarly, in the culture of the Malay population, whose existence is dense with rhymes that are none other than Malay rhymes [4].

However, Malay rhymes must be conserved sustainably so that they can be heard from time to time, given their importance in a society's life. This is because Malay rhymes are rich in ideas and rules

that can be employed as parameters in acting to live life. In this paper, we will look at the study of Malay pantun and its function in Indonesian society. Values must be reinforced in the following generation by societal traditions. [7]

## **2 Research Method**

The research of the problem that will be examined in this paper is how experts propose the notion of Malay pantun, types, and roles of Malay pantun.

The method utilized in this paper is a critical analysis or content analysis [3]. Content analysis answers problems such as who said what to whom, through what channel, and with what effect on the Malay pantun theory. An in-depth investigation of material or theories written in books or the media is referred to as content analysis. Content analysis can be used as a research approach in a variety of scientific subjects.

## **3 Result and Discussion**

Pantun is an ancient Malay poem that describes the ideals and sensitivity to nature, as well as its cultural significance. Pantun can be intriguing and attractive due to the numerous classifications of the relationship between the first and second halves of a pantun with prosody [2]. Pantun is divided into two parts: sampiran and contents with prosody. Pantun possesses the properties of both the first and second portions, namely sampiran and contents [6].

Pantun is a Malay poem that uses symbols to communicate a nuanced emotion with deep connotations [10]. Pantun can be made by making a sampiran and filling it with symbols that can be written or formed spontaneously, and these symbols have a value charge in them. Rhymes are also considered cognitive poetry since they can stimulate a person's thought process, which includes psychological factors. With the process of thinking, a succession of words is generated that form stanzas in poetry made up of sampiran and contents [5]. Each rhyme is a stand-alone unit without the author being written down, which is created by someone when someone is in a good mood.

Pantun is a quatrain with a rhyme in the first and third, second and fourth lines, and generally pleasant assonance. The poem's initial two lines feature a poetic declaration of reality, stated either in its whole or as two separate lines or those that are related but closely tied to each other in producing the rhyme. The presence of a metaphor or word from the Malay language will pique the reader's interest in reading and eating a rhyme [1].

Tennas Effendy has put forward several theories and works on Malay pantun in various publications that have been released. Tennas Effendy has produced several works, including A collection of rhymes in Malay culture, Tujuk Teaching Malay, and many more.

Tennas Effendi is a well-known humanist and writer from Riau. Tengku Nasaruddin Said Effendi is his full name. He was born in Kuala Panduk, Pelalawan, Riau on November 9, 1936. Tenas Effendy

genuinely values and respects Riau Malay culture. Tenas has achieved 20,000 phrases, 10,000 rhymes, and articles on Malay culture. *Tunjuk Ajar Melayu*, one of his most remarkable works, was finally recognized by the community, particularly the Riau Malay community. So that his work is extensively explored, used, and serves as a guide for the Indonesian people, particularly the Riau Malay population.

Pantun is a branch of ancient Malay literature that originated in the Malay society to express the feelings of his heart that are moved through times of despair, happiness, and longing for a lover. Rhymes for youngsters [1]. Pantun on the adult level has been utilized widely and in a variety of forms. There are rhymes of mind to query linguistic culture; the poetry of affection is produced for matters of affection, and traditional rhymes are created for matters of social life. To satirize each person's actions, figurative rhymes are produced; to celebrate each officer's courage, a warrior rhyme is composed. Write flower poetry to praise the beauty of flowers; a sea poem to appreciate the beauty of the sea.

Teenage rhymes are typically used or created by youngsters aged 15 and over, known as bachelors or girls. Beautiful poetry with delicate and harsh phrases or sarcasm is always used by young people or girls to express the feelings of their hearts to the person they are addressing. Girls and bachelors used rhymes to replace normal conversation because girls were segregated and not allowed to hang out with guys until they were 15 years old or older.

A nursery rhyme is used when a mother or grandmother spoils her children or grandchildren. Sambal rocked the child, then the mother sang a song to infuse zeal in the children's souls so that they could be smart and walk swiftly, with the intention that when the children grew up, they would become wise, energetic, and responsible individuals.

### **3.1. Malay Poetry's role**

Malay poetry plays a role Malay rhymes have a significant role in the lives of the community, particularly the Malay population. Hamilton defined rhyme as a means for communicating messages to others. Some rhymes occasionally are performed by moms who desire to put their children to sleep with the lesson of life. In the relations of young men and girls who express their feelings and soften their hearts with the chanting of rhymes, they may receive responses from the people they admire. Furthermore, rhymes are performed in theatrical performing arts for the enjoyment of the Malay population.

Tennas Effendy provided numerous explanations and limits regarding the meaning, substance, types, and roles of Malay rhymes. His thoughts were put into the novel *Tunjuk Ajar Melayu*. Tennas Effendy explains in more detail below. According to [9], the essence of the Malay pantun's content is a teaching guide that contains noble principles of religion, culture, and community norms. Riau Malay pantun is a rhyme used by the Malay community that expanded throughout the archipelago.

Furthermore, [9] outlines the contents of the Malay pantun in the term, among other things, there is knowledge, teachers, messages, customs, mandates, da'wah, religion, secret da'wah, liking, instances, and examples.

There is knowledge in Malay Pantun:

*Ilmu dunia ilmu akhirat*

*Ilmu tersurat ilmu tersirat*

*Petunjuk kepada yang berguna*

*Supaya hidup tidak terhina (So that life is not humiliated)*

*Petunjuk ke jalan terang (Directions to the bright path)*

*Supaya hidup tidak terbuang (So that life is not wasted)*

*Petunjuk ke jalan lurus (Directions to the straight road)*

*Supaya hidup tidak tertumus (So that life does not get crushed)*

...

There is a teacher in Malay Pantun:

*Pengajar kepada yang benar (Teacher to the right)*

*Supaya hidup tiada tercemar (So that life is not polluted)*

*Pengajar kepada yang betul (Teacher to the right)*

*Supaya selamat dalam bergaul (In order to be safe in getting along)*

There is a mandate in Malay Pantun:

*Pesan tua untuk Pustaka (In order to be safe in getting along)*

*Pesan muda untuk berjaga (Young messages to be on guard)*

...

In the rhyme there is stored the custom:

*Pertama adat sebenar adat (First, the real customs of the customs)*

*Kedua adat yang diadatkan (Both customs are mandated)*

....

In the rhyme is concluded the mandate:

*Bila disimak hidup bertuah (If you look at the auspicious life)*

*Bila dipakai hidup bersemenggah (When used to live together)*

*Bila digenggam naiklah marwah (When grasped go up the marwah)*

*Bila dipegang membawa berkah (When held brings blessings)*

According to Tenas Effendy's statement above, rhymes play a significant function in people's lives. Someone can get knowledge by using Pantun. For example, in science, living life in such a way that it can be valuable to others. Rhymes may teach people how to get along with others, obtain religious information since rhymes get knowledge of religion, and many other sciences. There is knowledge in the poem to live the worldly life and the hereafter. Rhymes can so serve as teachers in society. Furthermore, Tenas Effendy's explanation contains several messages to the community in addition to the science of rhymes. Because the message provided in the Malay rhyme has a mandate that is good luck in people's lives, the message requires individuals to carry it out in their lives. Furthermore, there are customs in the pantun that must be followed to the letter.

Malay pantun also includes religious advice. a lot of rhymes allude to da'wah, which is a religious guide. In this scenario, da'wah in Islam gives guidance so that people do not become lost in their daily lives. So the Malay pantun has the aim of spreading the teachings of Islam. Furthermore, the poem describes examples or examples that can be applied in society. This can help people deal with things that happen to them or others. From the preceding description, it is clear that Malay rhymes play a wide range of roles in people's lives. The community can be directed in living life with the Malay pantun if the ideas contained in the Malay pantun are fully understood and practiced in the community's lives. Thus indirectly, people's lives can be well organized and run in harmony. When rhyming someone should be careful in using it because according to [9] whatever form of rhyme is used one should use it carefully. It is because the rhyme has the best values. The spoken rhyme need not offend the society's culture, social values, or religion. In addition, the rhyme can cause implications for the Malay community through identity values related to Islam which teaches the Malay community through values related to Islam to be polite when interacting with other people, build relationships through marriage, preserve local customs and traditions. and can form a person's identity [8].

### **3.2. Types of Malay Pantun**

The type diversities of rhymes and their contents include joking rhymes, satire rhymes, affectionate rhymes, traditional rhymes, Malay teaching rhymes [9]. The examples are as follows:

#### **Jokes Pantun**

*Anak buntal terkapai-kapai (Puffery kid screeched)*

*Dibawa pasang hanyut ke laut (Taken by the tide drifting into the sea)*

*Awak bebal memandai-mandai (The crew of the fools mandai)*

*Ditanya orang terkunci mulut (Asked people locked mouths)*

### **Satirical Pantun**

*Sejak pepuyu jadi almarhum (Since pepuyu became deceased)*  
*Banyak udang pergi menjenguk (Many shrimps go to visit)*  
*Sejak penghulu jadi peminum (Since penghulu became a drinker)*  
*Banyaklah orang jadi pemabuk (Many people become drunks)*

### **Grateful Pantun**

*Naik turun orang ke balai (Up and down people to the hall)*  
*Bulak-balik main dan petang (Bulak-balik play and evening)*  
*Adik sepantun kembang setangkai (Sister of a sprig)*  
*Hendak dipetik haram dipegang (To be picked illegitimately held)*

### **Traditional Pantun**

*Adat kayu berdiri tegak (Wooden customs stand tall)*  
*Tegak tinggi besar bertambah (Erect large height increases)*  
*Adat melayu bersendi syarak (Malay customs with sharak)*  
*Syarak bersendi Kitabullah. (Sharak is a Kitabullah.)*

### **Advice Pantun**

*Apabila pelita tidak bersumbu (If the lamp does not make a mouth)*  
*Manakan dapat dibuat suluh (Manakan can be made suluh)*  
*Apabila kepala tidak berilmu (If the head is not knowledgeable)*  
*Mana kan dapat hidup senonoh (Where can you live indecently)*

## **4 Conclusion**

Malay rhymes are an important cultural heritage that we can still possess and use in our daily lives. The first and second lines of the Malay pantun are sampiran or shadows, while the third and fourth lines are the contents. The Malay pantun features rhymes that may be made from the symbols or words that make it up. The Malay pantun has a wealth of societal ideals and customs. Religious

ideas, social values, customary norms, legal norms, and other factors all play a role. As a result, rhymes play a significant role in society. Advice, conventions, and other forms of Malay rhymes are among them.

It is hoped that this article can provide forgiveness to others. With the study of Malay rhymes, it is hoped that the rhymes will be more sustainable and more often used in society. In other words, it is hoped that there will be a unification between the community and the rhyme so that it can easily absorb the values contained in the rhyme. As a result, the rhyme is preserved as an intangible cultural asset in people's lives from time to time.

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