

Pantun as a Means of Character Education in the Life of the Nation and State

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Abstract: Pantun is one of the wealth owned by the Indonesian people, especially the Malay community. It contains noble values that is *tunjuk ajar*. That matter will be a guideline in living their lives. One of the values associated with the life of the nation and state. However, these values are not yet fully understood so there is a need to explore. This study intends to explore about Pantun, the values contained in Pantun specifically associated with the life of the nation and state, and how Pantun in shaping the character of Indonesian people. This research is a literature study using the Philosophical Hermeneutics methodes with methodical elements of description, comparison, holistic, historical continuity, language analysis, and heuristics. This research arrived at the results: 1) Pantun is a traditional literary work of the Malay community and contains noble value as a guide in social life as well as guidelines in daily life; 2) The noble value in Pantun that can be used as guidelines in the life of nation and state include the value of: a) unity and integrity, mutual cooperation, and tolerance; b) deliberation and consensus (democracy); c) justice and truth; 3) Malay people use Pantun in their daily lives so that noble value in Pantun are indirectly internalized and form the character of Indonesian people in accordance with the values in the Pancasila principles.

Keywords: *Pantun, Malay society, character education*

INTRODUCTION

The conflicts that have occurred in Indonesia lately have been at an alarming level. One of the reasons for the emergence of the conflict is the low awareness of the community over the reality of differences in Indonesia that has led to the "coercion" of opinion on these views. The conflict indirectly holds the potential for the birth of anarchist actions between individuals, and groups. The issue of radicalism movement, extreme flow and culminating in the issue of secession is often heard in the mass media. This is where the importance of planting national values based on awareness of diversity in Indonesia so that it does not become the root of the problem and is used as a tool to divide the nation but further strengthen the existence of Indonesia in the international world. The unity and sense of belonging of the Indonesian people may be able to ward off the situation.

Cultivation of national values can be through a cultural approach. Culture is the most effective way related to this goal. This paper will discuss Pantun, especially Riau Malay Pantun, as a means of forming character. The election of Riau Malay Pantun in this matter is not without reason. The Malay ethnic group is one of the largest ethnic groups inhabiting Indonesia. This resulted in many Malay cultures coloring and influencing the formation of Indonesian national culture. For example, Indonesian language is rooted in Malay. Meanwhile, Pantun is the choice of various Malay cultures because in Pantun, as one of the traditional works, contains noble values that can be used as guidelines in life. Apart from that, Pantun is a culture that is identical with the Malay community even said to be the identity of the Malay community. The election of Riau aside from being a territorial boundary, Pantun has a quite special place in this region, even Tanjung Pinang which at present is the capital of Riau Islands Province is called the "Kota

Gurindam Negeri Pantun". It should be underlined, Riau referred to in this case is Riau which covers the area of Riau Province and Riau Islands Province or Riau region in the period before the division.

However, Pantun language which does not directly express the purpose or intention to be conveyed raises its own problems. Therefore, efforts are needed to express the values contained in the Pantun so that these values can be realized in everyday life and ultimately can shape the character of Indonesian people as reflected in the five precepts of Pancasila.

Based on this background, this paper will discuss several issues, namely: a) What is Pantun; b) What values contained in Pantun can be used as a guide in the life of the nation and state?; c) How is Pantun in shaping the character of Indonesian people?

This paper is a study of literature. The method used in this paper is the philosophical hermeneutics method with methodical elements: description, comparison, holistic, historical continuity, language analytics, and heuristics. Descriptions are used to describe the values in Pantun, especially the values related to national and state life. Comparison is used to compare the values contained in the Pantun with the values that are in the Pancasila. Holistic is used to see the structure of norms that have been identified. Historical continuity is used to make it easier to approach and understand values in the Pantun. Language analytics are used to express values in Pantun so that the meaning is still vague, explicitly expressed and becomes clear. Heuristics are used to find new ideas or ways, especially related to the role of Pantun in shaping the character of Indonesian people.

The discussion in this article covers the Riau Malay Pantun in general and the noble values or teaching points in it, especially related to the life of the nation and state. The discussion continues by comparing the values contained in Pantun with Pancasila. The latter, a discussion of how Pantun can be a way to shape the character of Indonesian people.

DISCUSSION

As an introduction, we will discuss who is meant by the Riau Malay community. Riau Malay community is a Malay community and lives in Riau (Riau Mainland which refers to the territory of the present Riau Province and Kepulauan Riau which refers to the territory of the current Riau Province). What is Riau and who is Malay?

Riau's toponymy is derived from the Malay word "riuh" or "rioh" and henceforth is known as the word boisterous, bustle of people working, busy. The term Riau is also based on the Portuguese naming "rio" which means river. Oemar Amin Hoesin called "riahi" to refer to a place on Bintan Island which means sea water (Azis, 1985: 256; Hamidy, 1996: 17; Yunus, 1985: 131). While the understanding of Malay can be based on the understanding of language, race, ethnicity or ethnicity, and understanding related to Islam. Based on language means this term refers to the origin of the term. Based on race, ethnicity, or ethnicity, referring to ancestral origins or genealogically reviewing Malays today. Meanwhile, if it is related to Islam, there are terms "entering Malay" and "non-Malay people". At this time, the term is interpreted as a person who is Muslim, speaks Malay, and has Malay customs (Sinar, 1994: 2-23).

Riau Malay Pantun

Pantun is a traditional Malay literary work in the form of poetry. Renward Branstetter states, the word "pantun" comes from the word "Pan" which means polite or ethical and the word "Tun" which means direction, maintain, guidance that refers to the words "point" and "guidance". U.U. Hamidy stated, Pantun is a bound language that can provide direction, direction, guidance, and guidance (Setyadiharja, 2016: 3). Braginsky refers to Pantun as a poem

of four strands or quarter rhythmic crossing (Andriani, 2012: 196). So, it can be said that Pantun is poetry that contains noble values that can be used as guidance in all aspects of life. This understanding cannot be denied because one of the functions of Pantun is as a "tunjuk ajar".

The Riau Malay community uses Pantun in various events so that the naming and classification of Pantun types are related to this. This makes Pantun have a different name. For example, a Pantun is used in a marriage ceremony and aims to give advice to the bride and groom, so the Pantun is called Pantun Nasehat. However, the Pantun Nasehat can also be called the Pantun Adat, if the Pantun is delivered at other traditional ceremonies so that there is no standard agreement regarding the type and grouping of the Pantun.

Traditional Malays think metaphorically so in expressing their thoughts they often use parables. This is also related to shyness and various emotions that like to avoid disputes. This seems to be what drives Pantun because it can "pinch" without causing "pain". Apart from that, Malay people really maintain language. Language chaos can damage character and lead to lowering the dignity of people (Hamidy, 1996: 35-36).

In general, Pantun consists of *sampiran* and *isi*. Both, usually do not have a causal relationship but not infrequently also found a complementary relationship and are a couple as if expressing the born and the inner. The attachment is not a formal sentence that explains the content but rather the language of instruction with a choice of words that are usually related to natural images, human behavior, fruit names, place names, animal names and so on. This is sometimes the difference between Pantun Melayu in one region and another. Meanwhile, the *isi* are formal sentences that describe the intention to be conveyed by the *Pemantun* (Setyadiharja, 2016: 196).

Pantun characteristics are based on their structure, among others: 1) consists of several lines that have separate functions, 2) each line contains four basic words with syllables of eight to ten; 3) each stanza consists of two parts namely the flush and the contents; 4) each Pantun is a whole that contains one purpose or meaning; 5) has a scheme that ends a-b-a-b with a little variation of a-a-a-a (Mat Piah, 2006: 125-126, Majid, 2005: 237-238). Although there is no definitive agreement related to the Pantun grouping, here is one of the opinions about the type of Pantun. Based on the speaker and listener Pantun is divided into Pantun anak-anak, Pantun Dewasa, and Pantun Orang Tua. Based on the number of lines, divided into 1) Pantun Kilat, consisting of two lines; 2) Pantun Kuatren, consisting of four lines; 3) Pantun that is more than four lines; 4) Pantun Berkait. Based on the theme, Pantun is divided into: 1) Pantun Adat dan Sifat Manusia; 2) Pantun Agama dan Kepercayaan; 3) Pantun Budi; 4) Pantun Jenaka dan Permainan; 5) Pantun Teka-teki; 6) Pantun Kepahlawanan; 7) Pantun Nasehat dan Pendidikan; 8) Pantun Peribahasa; 9) Pantun Kiasan; 10) Pantun Petualangan; and 11) Pantun Percintaan (Majid, 2005: 239-241). On top of these differing views, some figures state that the best Pantun is the one that contains *tunjuk ajar* where the *isi* and *sampiran* contain very deep meaning (Effendy, 2005: 99-101).

Here is an example of the Pantun:

*kalau berkawan jangan menginjak
supaya kekal tali sahabat
kalau beriman jangan berganjak
supaya amalan beroleh berkat* (Effendy, 2005:118-119).

(if you're friends don't step on it
to keep the best friend

if you do not believe, do not move
so that the practice can be a blessing)

The first and second rows are *sampiran* while the third and fourth rows are *isi*. Both, the *sampiran* and *isi* in the Pantun above contain *tunjuk ajar*, i.e. *Sampiran* is related to the theme of friendship while *isi* are related to the theme of religion so that the act of getting blessing must not be arrogant with one's faith or one must always be humble. Will be discussed next about the noble values Pantun associated with national and state life.

Unity and integrity, mutual cooperation, and tolerance

A sense of unity, mutual cooperation, and tolerance are at the core of the Riau Malay community's personality which refers to the principle that humans are essentially brothers, friendly, and affectionate. This principle is believed to be the principle that will bring about peace on earth. This attitude was born from the view that all humans are born from the same ancestors, Adam and Eve. This principle also underlies them to always live in an atmosphere of friendship, fostering peace, mutual respect, being open, and always being prejudiced towards others. In addition, they are known for their high tolerance (Effendy, 2006: 79-80).

The attitude of the Malays who hold a sense of unity, mutual cooperation, and tolerance is reflected in the following expression:

*adat hidup sama sekampung,
sakit senang sama ditampung
laba rugi sama dihitung
beban dan butang sama ditanggung
di dalam sempit sama berlindung
bila karam sama mengapung
adat lembaga sama dijunjung
petuah amanah sama dikungkung
sama ke teluk, sama ke tanjung
sama seperiuk, sama selesung*

*adat hidup Melayu terpilih,
sesama makhluk hatinya bersih
dalam bergaul mukanya jernih
berkawan tiada pilih memilih
taat setia pantang beralih
niatnya lurus beramal saleh*

*adat hidup Melayu beradat,
menaruh hormat sesama umat
unjuk dan beri menjadi sifat
membela saudara tiada bertempat
menolong orang pantang mengumpat
bergaul dengan lurus niat (Effendy, 2006:81-83)*

(the custom of living with the people,
it hurts to be accommodated
the same profit is calculated
loads and buttons are the same
in the same narrow shelter
when the same boat floats

the custom of the institution is upheld
the trustee is equally dishonored
same to the bay, to the cape
same pot same dime

Malay traditional life products,
his fellow creatures are pure
in the face of his clear face
friends have no choice
faithfully refuses to change
His intention was to do good

Malay customary habitual life,
to respect one another
performance and give it character
defending your relatives is nowhere to be found
help people stop cursing
get along with straight intentions)

The expression above explains that if the community is not united, there will be more disputes or conflicts. If everyone does not want to help, they will curl up. If the community does not have a tolerance then the community will be destroyed.

Deliberation and consensus

Associated with this value, there is an expression of the Malay community that is "*tegak adat karena mufakat, tegak tuah karena musyawarah*". The phrase became a reference for the Malay community so that deliberation and consensus was highly respected and upheld (Effendy, 2005: 252).

Deliberation and consensus become a place for the word "*kata putus*", meaning that through deliberation and consensus a decision must be made which must be obeyed by all members of the community so that the decision taken becomes a joint responsibility. Anyone who violates the agreement is considered to violate customs. Violation of customs is considered as something that is despicable so that the perpetrators are seen as despicable (Effendy, 2006: 253).

Reference in holding deliberations and consensus, namely: a) "*lidah diberi bergelanggangan*", meaning that everyone is free to express opinions and thoughts; b) "*tangan bebas menjangkau, kaki bebas melangkah*", meaning that everyone is free to express criticism or refutation; c) "*duduk sama rendah, tegak sama tinggi*", meaning that everyone has the same rights and obligations, no one feels more powerful and more decisive. This has implications, if deliberations and consensus are carried out not according to the correct tradition, then the decisions of the deliberations and consensus are not required to be obeyed (Effendy, 2006: 253-254).

The following is the Pantun associated with deliberation and consensus:

*elok dinding karena belebat
dinding papan susun bersusun
elok runding mencapai mufakat
runding berjalan sopan santun*

*kalau ke teluk pergi memukat
tali temali kita kokohkan
kalau duduk mencari mufakat
iri dan dengki kita jauhkan (Effendy, 2006:262)*

Both Pantun revealed the importance of references in seeking agreement (deliberation and consensus). The first Pantun explains that when holding a deliberation it must be based on politeness so that agreement can be reached. The second Pantun explains that when searching for consensus, everyone must get rid of jealousy and envy.

Abandoning deliberations and consensus will have bad consequences. This is seen in the following expression:

*bila musyawarah diketepikan,
yang kuat makan memakan
yang kuasa tekan menekan
yang besar lendan melendan
yang lemah menjadi korban
yang sakit bertambah bentan*

*bila musyawarah disia-siakan,
di sanalah tempat masuknya setan
melangkah tidak seiring sejalan
berkata tidak segan menyegan
bukan berbalik ke pangkal lengan
akal salah, bilang pikiran
aib terdedah sepanjang jalan
masyarakat kacau negeri tak aman (Effendy, 2006:271).*

(when deliberation is dismissed,
strong eaters eat
which is the pressing power of the press
a big sticky slit
the weak are the victims
the sick are getting better

when the deliberations are wasted,
that's where the devil enters
step in unison
said not to shy away
instead of turning to the base of the arm
common sense, say mind
disgrace exposed all the way
the state is a mess)

The first quote explains that when deliberation is eliminated, the stronger will become stronger and more powerful, the weak will become weaker and become a victim. The second quote explains that when deliberation is no longer valued, society and the state will be in chaos.

Justice and truth

Justice and truth are the main keys in upholding good fortune and honor, upholding dignity and dignity, and establishing sovereignty and authority. Justice and absolute truth exist as references in life and government. Therefore leaders who are considered unfair and deviate from

the truth must be reminded, refuted, and even possible to be replaced. The law must be upheld for the realization of a just and prosperous society (Effendy, 2005: 95).

The following are examples of Pantun related to truth and justice:

*pasang bedil sembunyi berteh
dipasang terus tiada terhenti
orang yang adil hatinya bersih
orang yang benar hatinya suci*

*siapa mengail ke hulu bandar
banyaklah ikan banyak lauknya
siapa adil lurus dan benar
hidup matinya banyak eloknya* (Effendy, 2005:100).

(put a rifle in hiding
the installation continues without interruption
a just man is pure in heart
the one whose heart is pure

who's heading upstream
lots of fish lots of side dishes
who is fair and honest
life is a lot better

The Pantun above illustrates the person who always holds the value of truth and justice, then his heart will be clean and pure so that his life and death will also be good. Unlike the case if humans or society no longer hold the value of truth and justice then bad consequences will arise. The following is a description of a society that no longer holds true values and justice:

*bila kebenaran sudah terpasung
tumbuhlah sifat angkuh dan sombong
hukum dibuat mencari untung
berebut rezeki potong memotong
memburu pangkat pangku memangku
halal dan haram tiada dihitung*

*bila kebenaran sudah terlindas,
keadilan lenyap aniaya mengganas
negeri yang sejuk menjadi panas
rakyat sengsara hidup melengas*

*bila kebenaran sudah dilanggar,
di sanalah tumbuh fitnah dan makar
sama saudara cakar mencakar
sama sebangsa tengkar menengkar
sama pemimpin berlaku ingkar
rusak binasa bangsa yang besar* (Effendy, 2005:101-106).

(when the truth is trapped
arrogant will grow
the law is made for profit
fighting over fortune
chasing lap rank

halal and haram not counted

one the truth is overthrown,
justice vanishes cruelly
cold state to warm
the miserable people live in vain

when the truth is violated,
that's where slander and treachery grow
with siblings scratched each other
same country fighting each other
the leader is also in denial
ruined the great nation)

The three quotations above illustrate the ugliness that will occur if justice and truth are no longer held in high esteem in society such as chaos, conflicts between brothers and sisters, deviations from the authorities, and so forth. Therefore, the Riau Malay community highly upholds these two things. The next explanation is related to the explanation of the values contained in Pancasila.

Pancasila Values

Zakiah Daradjat in his book entitled "*Membina Nilai-nilai Moral di Indonesia* " states that the moral values contained in the Pancasila are the reality of the precepts themselves that is Ketuhanan yang Maha Esa implies the existence of consequences of recognition of moral values determined by God as stated in religious teachings. Kemanusiaan yang Adil dan Beradab implies that every Indonesian in all his actions must be based on humanity, justice, and manners. Humanity referred to in this precepts is humanity that is taught by religion or manners or human values which is a tendency towards the just and civilized attitude desired by God. Persatuan Indonesia implies that every Indonesian must have a tendency to want to unite and unite so that every word, attitude and deed must lead to unity. Kerakyatan yang Dipimpin Oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan implies that in all aspects and in all fields of life and issues should be through negotiations and deliberations between group members. Therefore, everyone must feel that the rights of every citizen are the same. The things and obligations of every person are determined by the same laws and rules that are just, honest, and true as God's rules. Keadilan Sosial bagi Seluruh Rakyat Indonesia contain meaning especially related to the word social justice which can be interpreted according to the interests and abilities of each person so that in order to avoid misappropriation of this precepts, in its implementation it should not be contrary to social justice as intended by God (Daradjat, 1976: 29 -35).

Another figure states that the nature of the values in Pancasila is contained in the nature of the precepts, namely the value of God, the value of Humanity, the value of Unity, the value of Society, and the value of Social Justice. The five precepts do not stand alone but qualify each other in the sense of giving meaning to each other and forming. The precepts in Pancasila are a system so that the precepts of one another are interrelated, connected, and qualified. This implies that the Pancasila contained thoughts about humans in relation to God, with themselves, with fellow humans, with society and with the nation and state (Kaelan, 2013: 118-119).

Pantun and Pancasila

Furthermore, the comparison of noble values in Pantun and Pancasila. The purpose of this comparison is not only to look for the common thread but also to show that the values in Pancasila are essentially objective realities that exist in the Indonesian people and have been known in various ethnic groups in Indonesia in the form of art, norms and their local wisdom systems, one of which is found in Riau Malay Pantun.

Pancasila contains the values of God, humanity, unity, society, and social justice. Meanwhile in the Pantun contained the value of unity which is in line with the value of unity in the third principle of Pancasila. Furthermore, there are values of mutual cooperation and tolerance similar to the values contained in the second principle of Pancasila, namely human values. The next value is deliberation and consensus, which of course is in line with the precepts of the four principles of Pancasila, namely social values. While the value of truth and justice is in line with the value of social justice which is the value contained in the fifth precepts of Pancasila.

Related to the first principle of Pancasila, namely the value of God, in Pantun, the value refers to one of the religions, namely Islam. For the Malay community, Malay people are Muslim This is because the relationship between Islam and Malay has a very strong relationship. The strong relationship between Malay and Islam can be seen in the following quote:

*Adat Melayu bersendi syarak
Syarak bersendi Kitabullah (Effendy, 2005:70)*

(Malay custom is based on syarak
Syarak is based on the Book of Allah)

The quote, which is an expression of the Malay community, illustrates that Malay custom is closely related to syarak which is closely related to the book of Allah (Al Qur'an). While in Pancasila, the value of God is not only based on Islam but depends on the beliefs of each individual.

Education and the formation of Indonesian human character

The sub-topic this time will reveal how education is appropriate in order to form the character of Indonesian people, that is, humans who are in accordance with the values of Pancasila or humans who in all aspects of their lives always reflect the values contained in the five precepts of Pancasila, a human being guided by the values of God, humanity, unity, society, and justice.

To educate is to form a young person so that he is a complete whole. Thus, education is a process in the context of forming human beings so that they constitute a psychological whole. Education requires integration, namely the state of many elements, which constitute a whole and wholeness. The intended integration is the integration of people who educate, the integration of their circumstances or environment both in large environments and in small environments. In addition, education must be in a harmonious state. Therefore, an educator must have a certain picture that is a picture of humans, humans in society and humans in relation to the natural surroundings because in education implies the activity of "instilling" values (Driyarkara, 1991: 15-16).

Jacques Maritain defined education of man as "human awakening" to both his spiritual and material. Education is to guide man in the involving dynamism through which he shapes himself

as a human person, while at the same time conveying to him the spiritual heritage of nation and the civilization (Ryan, 2013:143).

Meanwhile, the way to score values into characters is not enough to be taught through rote learning. Character education is often introduced through examples of heroism found in literature. This is because character is a painting of the soul, the basic mold of the personality of a person or group of people related to moral quality, integrity, rigor and the uniqueness of their potentials and capacities as a result of a process of civilization and *pelaziman* (Latif, 2014: xv-xvi). Therefore, literature or culture in a broader scope, is the most effective suggestion to instill noble values. One such work is *Pantun*.

Estiko Suparjono in his book entitled *Pantjasila National Education System* states that education that aims to shape Indonesian people emphasizes on the Education of Character Development so that all coaching from both an ideological and technical mentality is aimed at the individual, human who shows all actions and actions with all the potential that exists in him to serve God, humanity and humanity, serve the interests of the nation and the motherland in unity with devotion to humanity, serving people, and striving to realize society in accordance with *Pancasila* (Suparjono, 1966: 78). Therefore, theoretically, the success of the educational process, especially character education or education related to the formation of one's character, one of which is influenced by the accuracy of a teacher in applying methods to instill these values (Zubaidi, 2006: 9).

Furthermore, Zubaidi (2006: 10-11) explains about several approaches that can be used to teach character. There are eight approaches, namely: a) Evocation, an approach that gives students the opportunity and freedom to freely express their affective responses to the stimulus they receive; b) Incultation, the approach for students to receive stimulus directed towards a ready condition; c) Moral reasoning, an approach for high taxon intellectual transactions to occur in finding solutions to problems; d) Value clarification, students in this case are invited to look for clarity of the contents of the message must moral values; e) Value analysis, students are stimulated to conduct moral values analysis; f) Moral awareness, students are able to receive stimulus and raise awareness of certain values; g) Commitment approach, students are invited from the beginning to agree on a mindset in the value education process; h) Union approach, students are directed to carry out real values of character in a life. Among the eight approaches, if using *Pantun*, the most appropriate approach is to use the Moral awareness and Union approach. This is because in addition to exemplary *Pantun* in particular contained in *Pantun* which contains stories and songs, also found an advice that contains guidance on the values of national and state life.

CONCLUSION

Based on these explanations, it can be concluded that: *Pantun* is a traditional literary work of Malay society in the form of poetry and contains noble values as guidelines in all aspects of human life. Related to the types of *Pantun* and classification, each character has different views so that there is no definitive agreement. This is because a *Pantun* can be grouped into various types of *Pantun* depending on the use of the *Pantun*. In general, *Pantun* consists of *sampiran* and *isi*. Both, usually do not have a causal relationship that is interrelated, although there are also *sampiran* and *isi* that complement each other and are a couple. In general, *sampiran* is usually not a formal sentence that contains the contents but rather a poetic statement. *Sampiran* usually uses natural elements while *isi* refers to the human world which includes human feelings, thoughts, and actions.

Pantun as a literary work of the Malay community contains noble values which can become guidelines in the life of the nation and state. These values include the value of unity and integrity, mutual cooperation, and tolerance; the value of deliberations and consensus; the value of justice and truth. The values contained in Pantun are in line with the values contained in Pancasila, namely the human values that are reflected in the values of mutual cooperation and tolerance, the value of unity that is reflected in the values of unity, the values of democracy are described in Pantun as values deliberation and consensus, as well as the value of social justice illustrated by the value of justice and truth. Meanwhile, related to the divine value there is a slight difference because in Pantun the divine value in question is not far from Islam. This is because the relationship is so strong between Islam and Malay. Based on these findings, it can be said that Pantun contains values that are in harmony with the values in the five precepts of the Pancasila so that Pantun allows to be used as a means of shaping the character of Indonesian people.

Malay people use Pantun in their daily lives, at every opportunity and condition. Not infrequently the leaders classify and name Pantun based on the use of Pantun. Therefore, a Pantun will have a different name if used in different situations. The intensity of the use of Pantun indirectly becomes a way for Malays to instill their noble values so that these noble values are automatically internalized. Internalization of these values will ultimately form the aspired character. In other words, Pantun can be used as an alternative means to shape the character of Indonesian people, namely humans, which are in accordance with the values contained in the Pancasila precepts.

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