

Indigenous Learning Pantun and Gurindam Traditions in the Malay Community Penyengat Island Tanjung Pinang, Kepulauan Riau, Indonesia

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Abstract: Indigenous Learning according to Combs (1984) is a learning system used by traditional communities to educate by inviting their children directly in traditional activities, so that it becomes a habit that is carried out in everyday life to pass on the socio-cultural heritage from generation to generation. Pantun, syair and gurindam twelve contain character values for oneself, character values for family, and character education for society. This thinking explains that humans are said to have good character if they apply in the form of thoughts, feelings, traits, attitudes, character, words and or behavior that reflect the values of these characters towards themselves, their families, and society in life. The purpose of this research is the inheritance of indigenous learning traditions of pantun, syair, and gurindam as language etiquette in the Malay community of Penyengat Island.

Keywords: Indigenous learning, pantun, gurindam, language etiquette

1. INTRODUCTION

Communities on Penyengat Island as carried out by community leaders, traditional leaders, parents, and government officials still preserve the tradition of reciprocating rhymes, poetry and gurindam transformed from generation to generation both written and oral through indigenous learning or learning that is done naturally in everyday life. , because without this transformation, the tradition will be extinct.

Indigenous learning according to Combs (1984) is a learning system used by traditional communities to educate by inviting their children directly in traditional activities, so that it becomes a habit that is carried out in everyday life to pass on the socio-cultural heritage from generation to generation. The reasons for Penyengat Island as the research setting are as follows: (a) it is a Malay cultural heritage that keeps historical footprints related to the existence and glory of the Riau Malay Kingdom in the past, (b) most of the people of Penyengat Island make a living as fishermen, tourism services, traders and employees. country, where in daily interactions they still preserve rhymes to strengthen good sense in social interaction between humans and between humans and the Creator, (c) Malay language and customs have become the language identity of the people of Penyengat Island, (d) language etiquette since hundreds of years ago. last year, it had a distinctive place as a tradition of communicating advice, (e) the Malay community is still strong in maintaining the tradition to their children, which is usually carried out at the time of offerings, patting fresh flour, completing the Koran, marriage contracts, wedding events, and social activities. daily life through informal education (Zulkarnain and Nurhadi, 2019)

Pantun contains "super noble" life values which are very valuable in building the character or character of the Indonesian people, therefore rhymes should continue to be preserved and

taught to the younger generation both taught in informal education, namely both in the family and in the community, in customary institutions, communities, local government circles, and in formal schools (Hasim, 2015)

In the Malay cultural treasures, according to Akmal (2015) poetry holds an important position. Because this literary form usually contains stories that contain strong and pithy values of advice and teaching. Malay parents alike used to make poetry an important and proud reading. Every poem and rhyme expresses a very deep meaning and meaning.

The ethical and moral approach is a person's special character or character to act politely and respect other parties which is reflected in his behavior and life. Character is the overall drive, attitude, decision, habit, and good moral values in a person which are included in one term of virtue (Zuriah, N, 2008).

The meaning of gurindam by Raja Ali Haji according to Malik (2019) character education contains character values for oneself, character values for family, and character education for society. This thinking explains that humans are said to have good character if they apply in the form of thoughts, feelings, traits, attitudes, character, words and or behavior that reflect the values of these characters towards themselves, their families, and society in life. The purpose of this research is the inheritance of indigenous learning traditions of pantun, syair, and gurindam as language etiquette in the Malay community of Penyengat Island.

2. METHOD

This research was carried out using a qualitative approach with the type of phenomenological research. Phenomenological research is to describe the general meaning of a number of individuals on their various life

experiences related to concepts or phenomena (Creswell, 2015).

The procedure for implementing this type of qualitative research with a phenomenological approach is as follows: (1) Determining the type of problem that is most suitable for understanding the shared experience of several individuals on the phenomenon; (2) identify the phenomenon of experience in learning; (3) recognize and define the broad philosophical assumptions of phenomenology; (4) Collecting data from individuals who have experienced the phenomenon through in-depth interviews, observations, and documentation studies; (5) Data analysis based on data from research questions and developing various groups of meanings from important statements into various themes; (6) Important statements and themes are then used to write a description of what the individual or participant experienced (Creswell, 2015).

Based on the characteristics of qualitative research where the main requirement for choosing a research location is unique or distinctive related to the research theme, the selection of research locations is Pulau Penyengat Subdistrict, Tanjung Pinang City, Riau Islands Province. The reasons for choosing the research location are as follows: (1) it is a Malay cultural heritage that stores historical footprints related to the existence and glory of the Riau Malay Kingdom in the past, (2) most of the people in their daily interactions still preserve rhymes to strengthen good sense in interacting. between humans and between humans and the Creator.

The data source was determined as an informant based on the snowball procedure. The snowball procedure is with whom the informant is first interviewed by the researcher using their social network (the first informant) to refer to other people who have the potential to participate in providing information (Bungin, 2011). Key informants were the village head and traditional leaders, families and young people of Penyengat Island.

Data analysis is the process of systematically searching and organizing all interview transcripts, observations (field notes), and other materials collected to gain knowledge and experience about the data and communicate what has been found (Bogdan & Biklen, 1982). Data analysis after data collection was carried out by a model, namely (1) data presentation (data display); (2) data reduction (data reduction); (3) Drawing conclusions or verification (conclusion).

3. RESULT

Inheritance of Indigenous Learning Traditions of Pantun, Poetry, and Gurindam as Language Adab in the Malay Society of Penyengat Island

Pantun is interpreted as a form of oral literature that used to be hummed or sung. All forms of rhymes consist of two parts, namely sampiran and contents. There are various types of rhymes, namely religious rhymes, children's rhymes, advice rhymes, witty rhymes, riddles, traditional rhymes, and others. The meaning of the rhyme is the arrangement of the words, pan means polite, tun means guide. So a rhyme is a word that is strung together that gives instructions or a guide that gives a very polite philosophy or meaning. For example, if guests come, we give a good welcome, such as the contents

of the poem: not just potatoes, potatoes, wrapped in a rope, not just coming, you are coming because of friendship.

Culturalists explain that the word rhyme comes from the root word "tun" which means regular and watch means speaking according to certain rules, namely rhymes that line up in four lines with ab-ab verses. This cultural opinion is strengthened by the opinion of academics as follows: this Malay rhyme also has deep meanings for the life of the Malay community, for example the application of cultural values, customs, characters, norms and so on.

The Malay community in the Riau Archipelago, especially in Tanjung Pinang wants to show their identity to be able to rhyme, even though the person is not a Malay, but has lived in Tanjung Pinang for a long time, this is said as follows.) these are not only Malays, all people who come from various regions in Indonesia come to Riau Islands when they come here they try to play rhymes because it is considered that rhyming is one of the conditions, if you want a speech, want to chat, want a wedding, or traditional events, still include elements of rhymes so that they feel accepted in the community if people want to use rhymes.

This explanation can mean that the meaning of the rhyme and gurindam Belas by Raja Ali Haji can be a rhyme that is a word that is strung together that gives instructions or a guide that gives a very polite philosophy or meaning. Gurindam Twelve contains faith, worship, morals, and muamalah in Islamic terminology and provides advice or advice. In essence, the pantun and gurindam twelve are Islamic Malay customs, because they are sourced and based on the teachings of Islam, customs encoded with syarak, syarak encoded in Kitabullah, showing that Malay customs are fused with Islam. sulnya, but it does not challenge the actual custom and custom, this custom is always changing.

The process of indigenous or local learning (indigenous learning) that grows and develops in everyday life in rural communities or in certain communities in remote areas has the aim of increasing certain knowledge, attitudes, and skills. Indigenous learning is one of the learning methods that grows and is maintained in everyday life in a local community.

The inheritance of traditional values of pantun, poetry, and gurindam carried out by parents (father and mother) in the family is local wisdom that is carried out from generation to generation, this is expressed by an academic as follows, "... The inheritance of traditional pantun values, poetry, and gurindam performed by the family is a legacy of local wisdom that has been passed down from generation to generation. Mainly rhymes have become the hallmark of the Malay community in introducing cultural values and values that exist in society..."

For that reason, pantun and gurindam have become extraordinary literary works owned by the Malay community, especially in the Riau Islands (Kepri), although in the context of their development not only in Riau Islands, but in the regions. With regard to educational values, both rhymes and gurindam have educational values. Especially in informal or non-formal education settings that the inheritance of these traditions starts from the family, even learning this tradition in ancient society when parents rocked their children by singing a little content from rhymes, poems, and gurindam. In addition, the inheritance of rhymes, poems, and gurindam is preserved in activities or traditions in the community such

as weddings, hair cutting for seven-month-old children, and other traditional events...”.

In line with what has been stated above, regarding the inheritance of pantun, and gurindam to their children in the cultural family, the gurindam twelve explained that, "... from a long time ago Raja Ali Haji passed it on to his family, because he was born in a family of poets. In the contents of the gurindam itself, articles 1-12 which we understand are related to Islam, there are sentences that mention makrifat, takrikat, and sharia. This means that in making this gurindam he composed it based on and cannot be separated from the Al-Quran and Hadith. He introduced us to religion until the afterlife. Through gurindam, it is hoped that it can be a way of introducing religion to the community because knowing religion will know God...”.

The same thing was said by the Malay Customary Institution regarding the inheritance of pantun, syair, and gurindam twelve to their children while at home, the role of the family also becomes an important part as the spearhead of introducing and maintaining, and carrying out so that children as the younger generation know and understand rhymes, poems, and gurindam, this is whether these rhymes and gurindam are applied or taught to their children, you see today by parents by the community. "... If it is parents who may depend on it, yes, but if the community or school has a curriculum in school, starting from elementary school they have been taught pantun but from the family it depends on the family, I don't know, but what is clear is that Malays generally will teach poetry to their children. Generally, they have an interest in wanting their children to be able to rhyme...”.

The same thing was conveyed by a Pantun cultural observer, explaining that: "... it depends on how the family environment is. I prefer to pass the pantun culture on to the younger generation out there. Because science also intends from the will and sharpens the talent of rhyming. "Use rhymes in society, society is people with rhymes...".

The inheritance of pantun, syair, and gurindam from parents to their children as the younger generation is also explained as a process of learning how to read gurindam, "... learning gurindam is actually inherited by parents, and also a Malay singer. Then I became a representative of the Riau Archipelago and King Abdulrahman became a leader for me, he was the one who taught how to read Gurindam, there is a method that must be emphasized in reading Gurindam. There are many tips and advice in the gurindam. There is a law of cause and effect in the gurindam because it can introduce etiquette. Example: When the stomach is too full. Indecent files arise. With Mother be respectful. So that the body can be safe. With the Father do not be disobedient. So that God is not angry...".

In addition, the pantun culturalist said that "...the process of passing down the culture of rhyming to the younger generation, the way to pass on the talent of rhyming is actually through habit, after they get the knowledge they have to apply it directly by practicing rhyming, after that a community of youths who learn rhymes are formed. ...".

The process of inheriting rhymes, poems, and gurindam taught by community leaders and senior culturalists in the Riau Archipelago, especially the island of Penyengat after being taught in the family, then to develop the talent and potential of the younger generation must be trained and given

the opportunity to appear from events. events organized by the local government or through traditional wedding party events. This phenomenon was said by one young man who is also a singer who explained that: "...if I happened to be raised from the stage, it started from 2003 that orbited us, the late Mr. Amirudin and the late Mr. Tusiran Suseno until 2006, and in 2008 the record was broken. The longest rhyming muri in the team won the title of Gurindam city of pantun land, so at that time Tanjungpinang was originally the city of Bestari and then changed to Gurindam city of pantun country. Then for the continuation of the MURI in 2010, one university broke the MURI record for rhyming 10 hours 10 minutes 10 seconds in the courtyard of the Regional Building to strengthen the legitimacy of the rhyme country itself. It's just that the developments after the ewuh pakewuh in 2004, 2005, 2006 came from a personal point of view, I see that the enthusiasm of the government in particular has begun to wane, perhaps. I don't know, I'm just speculating maybe from the government's point of view, the pantun is just a mere formality. It's just not for us...”.

In addition, the tradition of pantun and gurindam, especially by the Riau Islands regional government, is taught in formal schools, both at the elementary, junior high, and high school levels through books published by the Regional Government known as Tunjuk Ajar Melayu, this is also said by academics as the following, "... Gurindam is also taught in schools in the Riau Islands Province (Kepri), so that this cultural inheritance has been given from an early age. While the poetry is sung at certain events or activities in the community, for example on Penyengat Island every commemorating the birthday of the Prophet Muhammad SAW always sung the poems by Raja Ali Haji. Like a poem with the title Gemalang Mustika Alam which is sung telling the story of the Messenger of Allah from birth to becoming a prophet. This is what makes this poem has educational values, as well as religious values. In the context, religious or religious values are also in line with educational values, especially to educate the younger generation as the successors of the struggle and to maintain this cultural heritage and tradition ...".

Apart from being inherited in the family environment, educational institutions, as well as rhymes, and gurindam are taught and trained in studios in communities that are increasingly popping up both in the Riau Archipelago. The emergence of these twelve pantun, syair and gurindam art studios is also strengthened by interviews with youth leaders who explained that "... the inheritance of gurindam through communities is officially no community that specializes in gurindam, but almost all arts communities in Riau Islands using these products (pantun, syair, and gurindam), such as the Dzikir Barat community, namely in their performances, they dance while having dialogue with rhymes whose contents are educational values.

Like the ways of criticizing using rhymes or gurindam, for example, chapters eleven and twelve are devoted to leaders. The majority of Malay children memorized the contents of the Twelve Gurindam, each of which contained several stanzas. The memorization of the Twelve Gurindam is not only literal but also carried out and practiced in everyday life, this is what is said that the informal learning process is very large in the life of the Malay community, especially in implementing Gurindam Dua Belas ...".

Based on the results and research findings from interviews, observations and documentation, it can be concluded that: first, the inheritance of pantun, and gurindam twelve carried out by the Malay community in the Riau Archipelago, especially in Tanjung Pinang City and Penyengat Island. It occurred through indigenous learning, namely natural learning that grows initially and develops in the daily life of the people on Penyengat Island and Tanjung Pinang City with the aim of increasing certain knowledge, attitudes, and skills. The informal education initially took place in the family which was taught by both parents, grandparents, or uncles and aunts.

4. DISCUSSION

The meanings of rhymes, syairs, and gurindams, especially the Gurindam Dua Belas by Raja Ali Haji can be concluded that: First, the rhyme is an arrangement of words, *pan* means polite, *tun* means guide, so pantun is a word that is strung together that gives instructions or guidance that give a very polite philosophy or meaning. Gurindam Twelve contains faith, worship, morals, and *muamalah* in Islamic terminology. Then the poem consists of four lines or lines that end with the same sound (aa-aa) and the contents give advice or advice. Second, in essence the pantun, syair and gurindam twelve are Islamic Malay customs, because they are sourced and based on the teachings of Islam, customs coded with *syarak*, *syarak* coded for Kitabullah, show that Malay customs are fused with Islam. Third, Malay custom is called *adat* or *adat resam Melayu* which is divided into three groups, namely: (a) True *adat* *Adat* is a custom based on the teachings of Islam (*syarak*). It is this custom that cannot be trampled over, cannot be changed, there is a real custom. (b) Customary customs are all provisions of customs which are enforced on the basis of deliberation and consensus and do not deviate from actual *adat*. This custom can change according to the development of the times and the development of the supporting community, and (c) *Teradat* *Adat* is a custom that is enforced in the community, whose origin is not clear, but does not challenge the actual *adat* and what is customized, this custom is always changing.

In line with the results and findings above, it is reinforced by the concept of Malay culture

very much save the wealth of oral literature (oral literature) or folk literature is a literary work in the form of oral, not written. This oral literature is passed down from generation to generation, by word of mouth, and from the older generation to the younger generation. In Malay oral literature, the forms of literary works included in the old types of poetry are pantun, syair, gurindam, and mantra (Zaini, 2018).

Pantun must be arranged according to the rules and cannot be made carelessly that does not contain a *sampiran* of content. In addition, there are various kinds of rhymes ranging from witty rhymes to advice rhymes. However, in this study, it is more focused on the rhyme of advice on how a person has carried out all the advice, advice, instructions, mandates and teaching exemplary examples, so it must be upheld so that Malays are virtuous and as an illustration of one's self-image, manners, ethics, and identity.

Based on the explanation of the understanding and study of the Malay pantun, it can be concluded that the pantun contains the values of a high-quality life and is very valuable in building the character or character of the community in an effort to form the nation's character and culture through exploring the character values or moral messages contained in the text. rhymes, therefore rhymes should be preserved and passed on to the younger generation, especially through informal education by the Malay

community, especially on Penyengat Island, Tanjung Pinang City, Riau Archipelago Province.

Poetry is one of the oldest types of poetry. The word *syair* comes from the Ara *Syu'ur* language which means "feeling", then the word *syu'ur* develops into the word *syi'ru* which means "poetry" in a general sense. The form of poetry consists of four lines or lines that end with the same sound (aa-aa). *Syair* in Malay literature refers to the general meaning of poetry. In its development in Southeast Asia, poetry underwent changes and modifications so that it became typical of Malay, because it no longer refers to the traditions of poetry literature in Arab and Persian countries. One of the poets who had a great influence in developing Malay poetry was Hamzah Fansuri with his works *Syair Perahu*, *Poems of Pingai Birds*, *Syair Dagang*, and *Poems of the Fakir Session* (Zaini, 2018).

In the development of traditional Malay poetry, it has its version in the form of poetry in traditional prose in various forms of poetry, such as: religious poetry, saga poetry, advice poetry, symbolic poetry, figurative poetry or satirical poetry.

Gurindam is a form of old Malay poetry which consists of two lines of sentences with the same rhyme, which is a unified whole. The first line contains a kind of question, problem, or agreement and the second line contains the answer or the result of the problem or agreement in the first line (Akmal, 2015).

Gurindam is influenced by Hindu literature. Gurindam comes from the Tamil language (India), namely *kirindam* meaning "first, proverbs and parables". The development of gurindam in the Riau Archipelago was influenced by the famous gurindam author, Raja Ali Haji with his gurindam creation consisting of 12 chapters so it was called Gurindam Twelve which was written in 1847. Raja Ali Haji was declared a National Hero on November 5, 2004, because of his services in the field of language and culture (Zaini, 2018). Malay teaching and learning according to Effendy (2004) are all kinds of advice, instructions, advice, trust, teaching and examples that are beneficial to human life in the broadest sense. Therefore, *Tunjuk Ajar Melayu* contains messages of kindness that can lead people to the straight path and be pleased with Allah, aiming to save humans in life in this world and in the hereafter. *Show teaching* is a compound word consisting of two words, namely *pointing* and *teaching*. The word *tunjuk* is a basic word which means "to show", while the word *teaching* according to the dictionary means "guidance" given to people to be known or obeyed. The teaching and learning of Malay is very important for the life of the Malay people and society. Even the authenticity of the Malays lies in how a person has carried out all teaching and learning (advice and teaching) or not, then teaching and learning must be upheld so that Malays are virtuous, so that their lives are safe, and will provide many benefits and contain positive values for the people. Malay people and society who practice teaching and learning, both for individuals, for families, for relations between Malays, as well as for social relations with the wider community.

One of the stanzas of the expression about the position and benefits of *Tunjuk Ajar Melayu* written by Effendy (2004) is as follows: "What is the sign of a true Malay, what is the sign of a virtuous Malay, What is the sign of a Malay mandate, Holds a teaching point to death, What is a sign of a virtuous Malay, Shows his teaching is upheld, What is the sign that Malays are intelligent, *Show teaching* is used as a provision ". (Source: *Getting to Know Malay Teachings*, Zaini).

5. CONCLUSION

First, initially it happened through indigenous learning, namely natural learning that grows and develops in the daily life of the people on Penyengat Island and Tanjung Pinang City with the aim of increasing certain knowledge, attitudes, and skills. The informal education initially took place in the family which was taught by both parents, grandparents, or uncles and aunts.

Second, inheritance and teaching through the role of traditional leaders and community leaders, or regional government officials who always perform rhymes, poems, and gurindam on traditional events, such as when applying, fresh flour, weddings, and activities to commemorate religious holidays. and national holidays, it is mandatory to deliver rhymes when giving speeches, when starting events, and other events.

Third, inherit and teach these traditions through art studios established by cultural communities of rhymes, poetry, and gurindam as well as Malay arts communities, namely singing, music and dance which are flourishing and growing. Fourth, the role of the Riau Archipelago Malay Traditional Institution in every event in society and protecting the preservation of the tradition of pantun, syair, and gurindam twelve. Fifth, pantun, especially gurindam, are taught in schools through textbooks written by cultural experts and traditional leaders in the Riau Archipelago. Sixth, the role of local governments in preserving Riau Malay culture through Regional Regulations, and always holding competitions and events every year, such as the Malay cultural festival on Penyengat Island, Tanjung Pinang City and Batam City.

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