

Informal Education Process Teaches Preservation of Pantun Tradition to the Young Generation in Malay Society

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Abstract—Pantun is a symbol in communication that cannot be separated from people's lives, especially the Malays. The symbols in this rhyme are used as a medium of communication. The values of the rhyme cannot be separated from the culture of the ancestors which is local wisdom in the form of advice, petiti (advice), norms, impressions and messages that have become traditions that never go away, by time. In addition, the rhyme is also one of the means of informal teaching and learning in the family and community in preserving traditions for children in the future. Pantun is a genre that is very favored by the Malay community. The purpose of this study is to describe the process of inheriting the traditions of pantun, syair, and gurindam as language etiquette in the Malay community of Penyengat Island. The research method uses a qualitative approach with the type of case study research. Key informants are village heads and traditional leaders, families and island youths. The results of the first research, through their parents, grandparents, or uncles and aunts, Second, inheritance through the roles of traditional leaders and community leaders, or local government officials, Third, inherit and teach these traditions through art studios established by cultural communities, Fourth, the role of the Riau Archipelago Malay Customary Institution in every event in society and protect the preservation of pantun traditions, Fifth, taught in schools through books teaching, Sixth, the role of local government.

Keywords— *informal education, teaching, rhymes*

I. INTRODUCTION

Pantun is a symbol of communication that cannot be separated from people's lives, especially the Malays. The symbols in this rhyme are used as a medium of communication. The values of the rhyme cannot be separated from the culture of the ancestors which is local wisdom in the form of advice, petiti (advice),

norms, impressions and messages that have become traditions that never go away, by time.

In addition, the rhyme is also one of the means of informal teaching and learning in the family and community in preserving traditions for children in the future. Pantun is a genre that is very favored by the Malay community. The identity of the pantun for the Malays is a revival and development of the Malays themselves. Pantun comes from the word "tun" which is used in Old Javanese language which means to demand, in Indonesian it means to regulate, so that conclusions are made into rules and arrangements. According to Winsted (in Aslan and Yunaldi, 2018) pantun is not just a composition of words but has a dense meaning, both describing love, longing, advice and in traditional Malay community events.

Pantun is not only suitable for conveying things that are entertaining, but can also convey serious discourse. As Akmal (2015) explains that "at the highest level, rhymes convey noble values to the community in their own way, namely by using selected words, smoothly linked, sometimes wrapped in witty words, so that people who listen don't feel burdened.

The life of rhyming has been integrated into the daily life of the Malays, those who are good at rhyming are highly respected and liked, because making a series of words that are appropriate and full of meaning and in accordance with their aims and objectives, requires someone who is intelligent to be able to think quickly and put it in stanzas. rhyme, then the rhyme speaker can make an event with wisdom or full of fun. Penyengat Island, Tanjung Pinang District, can be said to be quite successful in maintaining the culture of rhymes, the enthusiasm for rhyming nowadays is almost every event made by the community and local government, always busy reviving the spirit of

rhyiming at every event that is carried out (Zakbah, 2009)

The Malays of the Riau Archipelago (Kepri), especially on Penyengat Island, one of the sub-districts in Tanjung Pinang City, Riau Islands Province, have local wisdom, namely the tradition of reciprocating rhymes by individuals and the community in speaking politely. Language plays an important role in interacting daily social communication between citizens in society. Along with the times marked by the influence of the era of globalization, language behavior and etiquette in the younger generation is now something parents' anxiety about the increasingly loss of rhyming traditions carried out in the younger generation.

Communities on Penyengat Island as carried out by community leaders, traditional leaders, parents, and government officials still preserve the tradition of reciprocating rhymes which are transformed from generation to generation both written and oral through informal education processes that are carried out naturally in everyday life, because without any the transformation, the tradition will be extinct.

Informal education is a process or way of helping people learn, takes place and is controlled by conversation, includes the exploration and extension of experience and can occur in any setting. Rogers, (2008) states that "Informal education is all learning activities that are incidental, unstructured, unintentional but are the most extensive and important part of all learning activities in everyday life". Informal education is defined as a lifelong educational process in which each individual acquires and learns behavior, norms, skills, knowledge from everyday experience, and influences and educational resources in the surrounding environment; from family, neighbors, work and play environments, shopping places, and libraries as well as the mass media."

The concept of informal education can be a source of learning for every human being. It's good for students. So that every human being has the spirit to become an active and reactive learner throughout his life. Not even bound by age or age and gender differences. This is in accordance with what was stated by Mahoney, (2001:17-33) which states that "Understanding informal learning as all activities that provide opportunities for children, adolescents, and adults, including oneself to learn, and in an atmosphere of informal"

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 was still strong in maintaining the tradition to their children, which was 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). The purpose of this study is to describe the process of inheriting the traditions of pantun, syair, and gurindam as language etiquette in the Malay community of Penyengat Island.

II. METHOD

This research was conducted using a qualitative approach with the type of case study research. The reason for choosing the research location is because it has a uniqueness or peculiarity related to the research theme, the selection of the research location is Pulau Penyegat Subdistrict, Tanjung Pinang City, Riau Islands Province as follows: (1) most of the people in their daily interactions still preserve rhymes to strengthen good sense in interacting socially among humans and between humans and the Creator, (2) Malay and customary languages become the language identity of the people of Penyengat Island, (35) the people of Penyengat Island, are still strong in maintaining these traditions to their children, both in traditional events and social activities. everyday.

The data source is designated as an informant based on the snowball procedure (snowball). 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.

The data sources consist of observational informants, documents/libraries. In addition, in this study the researcher acts as a research instrument with other research members. Data collection techniques used: in-depth interview techniques, participant observation, and documentation studies.

III. RESULT

In the people of the Riau Archipelago, the meaning of pantun is a cultural custom of the Malay community which is a habit of the Malays when speaking in daily life, especially rhyming in traditional activities, for

example at proposing events, weddings, circumcision, fresh flour, and traditional activities. other.

Based on the results of interviews and observations, the rhyme becomes a Malay custom which is essentially an Islamic Malay custom, because it originates and is based on the teachings of Islam, the traditional expression that says. Adat coded with syarak, syarak coded for Kitabullah, shows that Malay custom is related to Islam. The relationship is reaffirmed by the customary expression which states, syarak which says, custom that uses, meaning that what is determined by syarak is what is used by custom. 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.

The inheritance of traditional values of pantun, poetry, and gurindam carried out by parents (father and mother) in the family is local wisdom that has been passed down from generation to generation. The inheritance of traditional rhyme values carried out by the family is a legacy of local wisdom passed down from generation to generation. Mainly, pantun has become a hallmark of the Malay community in introducing cultural values and values that exist in society. Pantun has become an extraordinary literary work owned by the Malay community, especially in the Riau Islands (Kepri), although in the context of its development not only in the Riau Islands, but in the regions. In relation to the educational value, poetry has 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 the pantun. In addition, the inheritance of this rhyme is preserved in activities or traditions in the community such as weddings, cutting the hair of children aged seven months, and other traditional events.

Meanwhile, according to one of the administrators of the Malay Traditional Institute related to the inheritance of rhymes to their children while at home the role of the family is also an important part as the spearhead of introducing and maintaining, and implementing so that children as the younger generation know and understand rhymes. The same thing was conveyed by a pantun culturalist, explaining that it depends on how his family environment passes the pantun culture 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..."

In addition, one humanist said that "...the process of passing down the culture of rhyming to the younger generation, the way to pass down 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 taught by community leaders and senior humanists in the Riau Archipelago, especially Penyengat Island 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 organized by the government. area or through traditional wedding party events.

Likewise, what was conveyed by another young man as a poet in Tanjung Pinang City whose parents also come from living on Penyengat Island explained that: "In the last three years, pantun has begun to bloom again, being implemented in traditional weddings, engagements, at ceremonies, government events, especially at the opening of the event, begin or end with a rhyme. But when asked about the nature of the rhyme, whether the rhyme is one-way or communication. Believing that the rhyme is communication or communicative, it is not separated in speech dialogue with the dialogue of the rhyme, so there is no term when having a dialogue, there is a word for a moment, yes, I have a rhyme.

Then, from the perspective of the national government, it happened that in Tanjungpinang City there were two people for poetry literacy until, early 2019, the two youths of Tanjung Pinang city made a breakthrough on how to transmit this form of rhyme more quickly without ceremonial events, training, and so on. -other. We made rhyme cards in which people who were zero could not understand rhyming at all until they were proficient in rhyming. Those are our efforts here. There are other areas too. However, there are some differences in terms of distinguishing these literary works between Riau Islands and other regions in Indonesia. What's interesting about this Riau Islands is that these three works are still in great demand by the public, especially the pantun which has always been a hallmark of the Malay community.

In Malay society there is a term in relation to informal education called *tunjuk ajar*, which means that parents give advice to their children also in the form of rhymes. The goal is that why use rhymes, because so that the values to be taught are up and interesting for children or their generation, so that children will easily remember and carry out the values taught by parents. Another greatness of the Malay people is how to insert a rhyme into a song, the goal is that the preservation of this rhyme will continue to be sustainable and in demand by every generation. Where every song that contains rhymes also contains values such as love and advice. So in addition to preserving it also provides educational value for the community. Pantun is indeed more popular than poetry and gurindam. However, the gurindam has a sacredness where at every event the Malays must sing the gurindam, where the sacredness of the gurindam is

what makes the Malay people practice it in everyday life.

Based on the results and research findings from interviews, observations and documentation, it can be concluded that: first, the inheritance of pantun is carried out by the Malay community in the Riau Islands, especially in Tangjung Pinang City and Penyengat Island.

First, it initially occurred through informal education, namely education that occurs naturally which grows and develops in the daily life of the people on Penyengat Island and Tangjung 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 the local government 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.

IV. DISCUSSION

Based on the results and research findings that: the inheritance of pantun carried out by the Malay community in the Riau Archipelago, especially in Tangjung Pinang City and Penyengat Island proceeds: first, through their parents, grandparents, or uncles and aunts, through the role of traditional leaders and religious leaders. the community, or regional government officials who always perform rhymes, on traditional events, such as when applying, bargaining, weddings, and activities to commemorate religious holidays and national holidays, it is obligatory to deliver the rhymes when giving speeches, when starting the event, and other events. Second, inheritance through the role of traditional leaders and community leaders, or regional government officials

who always perform rhymes. Third, inheritance and teaching these traditions through art studios established by cultural communities of pantun, syair, and gurindam as well as the Malay arts community, namely singing, music and dance are thriving. Fourth, the role of the Riau Archipelago Malay Customary Institution in every event in society and protecting the preservation of the pantun tradition. Fifth, pantun, especially gurindam are taught in schools through textbooks written by culturalists and traditional leaders in the Archipelago. Riau. Sixth, the role of the local government in preserving Riau Malay culture through Regional Regulations, and always making competitions and events every year, such as the Malay cultural festival.

Based on the explanation that has been put forward about the process of inheriting rhymes as a local tradition, the process is an informal education which is basically an educational event that takes place naturally, throughout life, is unstructured, intentional or unintentional, and is not limited by time and place. So that these events can happen anytime, anywhere, in any context, by anyone. This type of education is fluid and at the same time integrated with all aspects of life. Therefore, informal education does not only occur in the family environment, but also in the midst of social interaction in society, both in the work environment, worship, and politics, even in the school environment itself (Zulkarnain & Raharjo, 2019).

This is also reinforced by Effendy (in Marhalim, 2018), in Malay oral literature the form of literary works that are included in the type of old poetry, one of which is pantun, which has a uniqueness in each region. , advice, trust, teaching, and examples that are beneficial to human life in the broadest sense. The teaching and learning of Malay contains messages of kindness that can lead humans to the straight path and be blessed by Allah, aiming to save humans in life in this world and in the life in the hereafter. Show is a basic word that means "show", while the word teaching according to the dictionary means instructions" given to people to be known or obeyed. The difference with ordinary advice or advice, teachings are not conveyed directly in everyday language, while Malay teaching and learning is delivered in beautiful language and delivered directly in everyday language. Teaching and teaching Malays are very important for the lives of Malays, so their position is very important and provides many benefits that contain many positive values in practicing good personal, family relationships, relationships between individuals, and also social relations with the wider community.

Furthermore, character development can also be done through informal education activities in its implementation involving all elements. Both households and families, as well as schools and the wider community. The household and family as an informal learning unit, as well as a character building

unit that must be empowered, Manullang, (2013). This empowerment must be arranged so that the whole household can become a place for children to grow and develop comfortably as expected. Informal learning is directed at building children's education, personality and character. Humans learn, build ethics, and gain experience based on their daily activities and activities. Get new information and do not mean to get new experiences, or get new experiences indirectly. This is what is defined as informal learning by Easterby-Smith et al., (1999).

This is in line with the statement that in the social change strategy, emphasis is placed on the importance of cultural inheritance and the active aspects of culture that are communicated through symbols and manifested in values, norms and functional institutions that provide personal identity as members of community groups in society. limited geographic area (Oepen, 1988).

Pantun is a medium used to communicate in society, both young and old. The young people express their love, vent, while the older people take part in traditional events, such as advice, marriage. The use of rhymes in the Sambas Malay marriage customs, including in the event between goods. Pantun is a cultural heritage identity that needs to be preserved by the Indonesian people today. Pantun also describes the life of the community. People who live in the information age, identity problems related to rhymes are increasingly neglected. In fact, it is rare for people to chant in everyday life, such as in the days of their ancestors, such as visiting, greeting and so on, so that pantun is often used in weddings, but only some people can perform rhymes, because most of them have died and have not been passed on to their children. their children, grandchildren and others (Aslan & Yunaldi, 2018).

V. CONCLUSION

The inheritance of pantun carried out by the Malay community in the Riau Archipelago, especially in Tanjung Pinang City and Penyengat Island proceeds: first, through their parents, grandparents, or uncles and aunts, through the role of traditional leaders and community leaders, or local government officials who always perform rhymes, on traditional occasions, such as when proposing, white flour, weddings, and activities in commemoration of religious holidays and national holidays, it is obligatory to deliver rhymes when giving speeches, when starting events, and other

events. Second, inheritance through the role of traditional leaders and community leaders, or regional government officials who always perform rhymes; Third, inheritance and teaching these traditions through art studios established by cultural communities of pantun, syair, and gurindam as well as the Malay arts community, namely singing, music and dance are thriving. Fourth, the role of the Riau Archipelago Malay Customary Institution in every event in society and protecting the preservation of the pantun tradition. Fifth, pantun, especially gurindam are taught in schools through textbooks written by culturalists and traditional leaders in the Archipelago. Riau. Sixth, the role of the local government in preserving Riau Malay culture through Regional Regulations, and always making competitions and events every year, such as the Malay cultural festival.

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