

ANALYSIS OF MALAY PANTUN TRAINING BY USING PANTUN CARD GAME AS A MEDIA TO BUILD LOCAL WISDOM

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Abstract

This study aims to analyze a training held by the USU community service team in a program for the Implementation of Pantun Cards (*Kartu Pantun*) as a technique to train students at Madrasah Aliyah (MA) Sinar Serdang to create pantuns. There were two results of the training. Firstly, the training enriched the comprehensiveness of students' insight on Malay culture especially in pantun creation. Secondly, through the simulation and role-play technique by using Pantun Cards, students and teachers activated their soft skill, especially in producing Malay Pantun. It can be concluded that the use of Pantun Cards and pictures as a teaching and training media has resulted on quite successful learning process. The implementation of simulation and role-play techniques by using Pantun Cards create a harmonious of teaching-learning situation and a strategic ways for the teachers and students to communicate and exchange pantuns.

Keywords: Malay Pantun; Game Cards; Preservation the arts of berpantun

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A. INTRODUCTION

“Kampus Merdeka” policy (literally translated as “Independent Campus or Free Campus”) by the ministry of Education and Culture is a future challenge which is hoped to initiate real changes within the implementation of education, they are otonomy of higher education, accreditation in a university, Higher education choices for either PTN BH BLU or *Satker* and to give privilege for students to take courses outside their department suitable for their credit unit (Makarim, 2020). Makarim further states that independent learning and independent campus in every higher education both private and public are necessary to be implemented (see Harian Merdeka, 31 March 2020). Independent learning and independent campus at higher education can help and offer mutual benefit between universities and their partners. Universitas Sumatera Utara follows this policy as an opportunities to do community service, research and education.

In the regulation from the Ministry of Education and Culture of the Republic of Indonesia Number 79 of 2014 about the content of 2013 Curriculum (*Muatan Lokal Kurikulum 2013*), it is stated that one of subjects that receive special attention to assist young generation in preserving local wisdom is the art of Pantun. The government demands that schools could provide the best quality of education for students by improving the facilities and infrastructure, the academic systems and school

administration, as well as in developing teaching material and providing additional training and learning for students. Trainings could trigger students' creativity if conducted with the assistance of technology accompanied by traditional method, such as local wisdom, to improve their knowledge and skills. Our local wisdom consists of good virtues which can be used as a foundation to build a noble character and love toward nation.

Sinar, et al (2019) states that character building proposed by the government through the national education system policy must be rooted or based on local wisdom derived from the cultural traditions of certain society. This effort was carried out as a step to shape and strengthen the character and identity of the Indonesian nation in facing the great impact of the industrial revolution 4.0.

In various literatures that have been traced, since 1688 up to these days, the Malaynese people have used Pantun as a forum to express their thoughts and feelings about the meaning of life, human characters, natural environment, and various aspects of knowledge. Thousands of Pantun has been produced by anonymous creative people who possess cultural and aesthetic values in a polite and meaningful way to represent their feelings and thoughts (Sinar, 2010).

Sinar, et al (2019) further claims that local wisdom is interpreted as a value education, character education, moral education, and personality education so that students can show good habits embraced by Malay people of *Serdang* through arts and culture. Improving Teenager's Creativity Skill of Art and Culture which was carried out in school can give meanings and benefits to the students' development of aesthetic experiences need in the form of expression/creative and appreciative activities.

Sweney (2005) states that "the last period of reading ability is not a prerequisite for being able to write, because literature is pronounced by singing to illiterate listeners". It can be illustrated below that if a series of proverb is twisted, the original form will disappear and its contents are not based on norms, for examples:

Adat periuk berkerak

Adat lesung berdedak

In the examples above, the word "adat" in "adat periuk berkerak" is in rhyme with "adat" in "adat lesuk berdedak". Then, the use of "berkerak" is in rhyme with "berdedak" by following a parallel pattern. The examples from Sweeney above are used as a basis for training the creation of oral Pantun so that students can possess the knowledge passed on by the traditional creators of Pantun.

Based on discussions conducted with partners, there are some problems faced by partners, such as:

- 1) The results of students' score in Indonesian language and arts and culture are still low.
- 2) Some students still think that local culture is not fun and they tend to appreciate the culture from another country
- 3) The school budget is limited for conducting additional training or lessons at school.

The education system in Madrasah is characterized by the teaching of general knowledge and Islamic knowledge. This functions to develop students as people who possess noble character and are faithful and devoted to Allah the almighty (KMA

Nomor 184 Tahun 2019 tentang Pedoman Implementasi Kurikulum pada Madrasah). The problem faced by students in learning Pantun is within subject related to Indonesian literature, juga but Pantun is still difficult for students to learn because the learning time in Indonesian subject is limited every week. Another problem is that Pantun has not received positive response from students in general, for instance the difficulties of producing Pantun experienced by students at Madrasah Aliyah in Serdang Bedagai district of 130 existing Madrasah, there has never been a competition of Pantun creation. Yet, it is necessary to maintain this tradition so that students are not easily carried away by modernization. Therefore, a training of Pantun creation needs to be conducted for students at school level.

Pantun is synonymous with Malay ethnic culture, and Serdang Bedagai was a former territory of Malay sultanate in the past. Although the art of Pantun is generally known by the local community, it is unfortunate that educational institutions have not participated in its preservation.

Such condition often occurs at schools in Indonesia. Choiri (2000: 36) argues that the success of students' learning is influenced by three variables, namely educational facilities, learning methods, and motivation. Wibowo (2007) explains that although the government always tries to implement a fair and equitable educational system, there are still many areas in the regions of Indonesia that have not received additional training.

A solution for this problem is handled by USU's community service team through the implementation of innovative and fun learning methods and techniques. This study aims to analyze the training methods and techniques conducted by the USU's community service team in the Program of Implementing Game Method in Preserving the Art of Pantun to students at Madrasah Aliyah (MA) Sinar Serdang. The training was scheduled as extracurricular activities, and it was conducted successfully.

The training used simulation and role-play techniques to allow students to explore natural situation when interacting with others. The training is managed by an instructor in which students were situated to play a similar role to the actual event, for instance in replying the Pantun. In a reciprocated Pantun role-play, students played as Pepantun and Pemantun. The instructor used Pantun Cards that were created by Yoan Nugraha and Rendra Setyadiharja (2008) in the Riau Islands in that they received the Record from Muri for the longest Pantun reply in 2008. This technique can hone students' soft skills, and in particular to share their experiences and understand situations from their respective perspectives.

B. METHODS

The use of Pantun Card Game as a method of teaching had been conducted for 5 weeks every Friday and Saturday at 15.00 – 17.00 by applying games technique as learning tool as proposed by Bell (2018). Bell applied McGonigal's framework in the game using cards and students were given specific roles, the rules were simplified, and 90 minutes allotted to each game. In the implementation of this mentioned game technique, this recent pantun training use Pantun Card with picture as a media with simulation and role-play activities. Regarding the Independent Campus Policy to grant university the autonomy, there has been a shift in the culture of community service from offline to online by Makarim (2020).

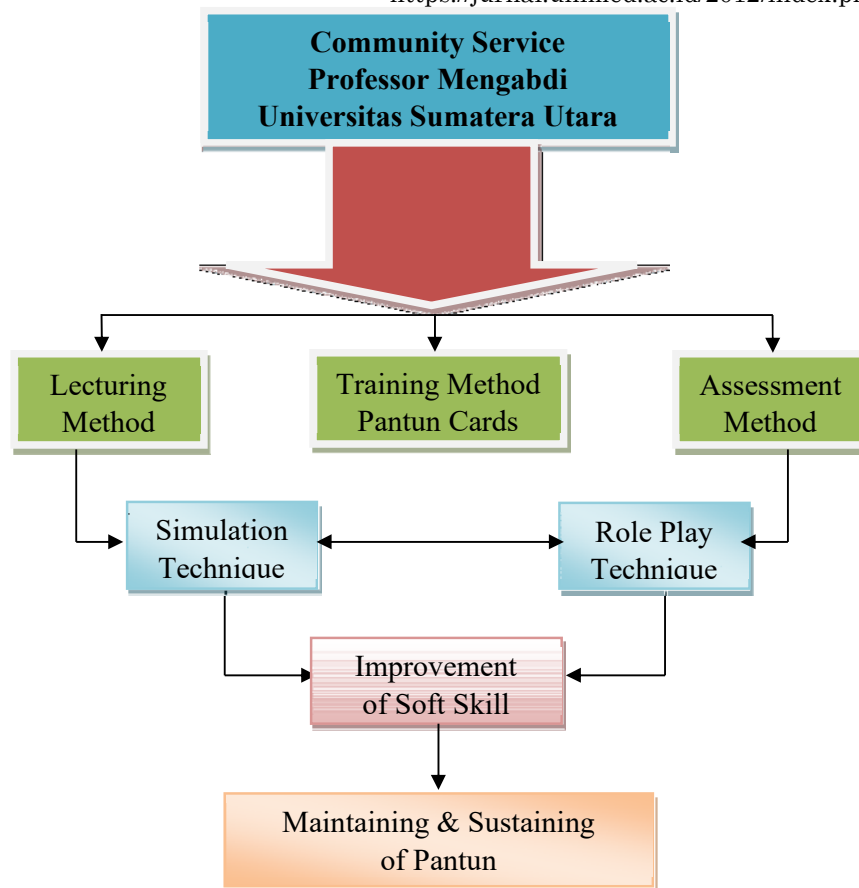


Figure 1. Design of Applying Methods

Therefore, the training method in this program is carried out through online through Zoom as a learning platform, and offline as a means channel of communication and interaction outside classroom.

Following some procedures of the training. **Method: debriefing** is carried out online by providing material about Malay culture and enrichment of knowledge about Pantun through Zoom App (Fig. 2).



Figure 2. Debriefing lecture materials about Malay culture and pantun

Training method through offline face-to-face using simulation technique and role-play. Simulation and role-play technique provides creative games to activate students' skills in replying to simple Pantun (Fig. 3). Using Pantun Card as a technique. Using Pantun Card effectively develop students' creativity in creating Pantun and honing their soft skills through Pantun Card (Fig. 4).



Figure 3. Debriefing to teachers in using Pantun Cards



Figure 4. Honing students' soft skills through the use of Pantun Cards

The steps to fulfill the categories in a set of Pantun Cards are completing lines, completing sentences, completing words, reading pictures, making contents, making rhymes, replying the Pantun and creating Pantun by referring to a picture or a word. Each sheet of the Pantun Card was used as a guide in that an image of lamp on the top left and an image of key on the bottom left.



Figure 5. Simulation and role play activities

C. RESULTS AND DISCUSSION

The national character values have been integrated in the Malay pantun. The initial step in this training is Equipment of teaching materials and reading material and followed by the training itself using the simulation and role play. The teaching materials provided the students the knowledge of Malay culture, basic concepts of pantun, and the concepts of Indonesian character educational values that found in the pantuns, namely religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly/ communicative, love, peaceful, fond of reading, caring for the environment, caring socially and responsibility.

The teaching of Malay culture and concepts of pantuns (see Sinar, 2019) to activate students' soft skill. Followings are some examples of national characters can be built from the Pantun:

*Menanam kelapa di Pulau Bukum,
Tinggi sedepa sudah berbuah,
Adat bermula dengan hukum,
Hukum bersandar di Kitab Allah.*

In Malay Pantun, we could find this character of honest that is represented through attitudes and actions, for instance in the following phrases:

*Menangkap tekukur, kucing kurus,
Buaya ditangkap, di dalam parit.
Orang jujur, telunjuknya lurus,
Orang khianat, kelinking berkait.*

Tolerance is represented through attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves. For instance:

*Mudik ke hulu, di sisi batu,
Hanyut buaya, di dua sisi.
Berbeda suku, saling membantu,
Berbeda agama, bertoleransi.*

Discipline is represented through action that shows orderly behavior and obeys various rules and regulations. For instance, in the following phrase:

*Nenas dijual, di pasar niaga,
Tidak lagi, tampak berduri,
Emas perak, perhiasan dunia,
Sikap disiplin, perhiasan diri.*

National character is a way of thinking, acting and having an insight that concern on nation and state above the interests of themselves and their groups. Following is an example of a Pantun representing national spirit.

*Rebus lokan, panggang lokan,
Lokan terdapat, di pulau putri.
Adapun semangat, kebangsaan,
Mementingkan masyarakat, dibandingkan diri*

Fond of reading is the habit of taking time to read various readings that are good for someone. The following is an example of Pantun that describes love to read.

*Memar pecah buah kedondong,
Cari yang manis tiada bijinya.
Gemar membaca pasti beruntung,
Segala ilmu itulah kuncinya.*

The democratic character and consensus are represented through way of thinking, behaving and acting that values rights and obligations of one self and others.

*Putus gading karena dikerat
Belum jatuh sudahlah retak
Putus runding karena mufakat
Hukum jatuh benar terletak*

Quiz that can be completed three times to measure students' understanding of reading materials. From this training, it was found the better students' achievement in understanding Malay culture as a local wisdom, and they know that *berpantun* should be preserved by young generation of Indonesia as an effort to support Program Merdeka Belajar Kampus Merdeka. The result of students' learning is in line with Sinar, et al (2019) who found that the final goal should realize the ability to maintain and preserve the values that have been obtained from the learning of "Respecting Traditional Culture and Local Wisdom". After completing the learning of art and culture for 8 weeks, they began to sharpen their soft skills with an aesthetic value thus to develop their character in principle.

Activating students' soft skills, In the process of activating students' soft skill to get ideas, insight and imagination in creating Pantun, Pantun Cards with images were used as a media and a tool to help students in creating Pantun. The training had been conducted for 5 meetings as an effort to improve students' knowledge of

vocabularies to complete words selected as the “sampiran” phrase of Pantun. (a) The stage of completing words. The instructor provided students with 100 available Pantun cards. Students noted the words they chose. They took several cards with incomplete words. Then, the instructor provided the answers to complete the empty part.

Students completed the word:

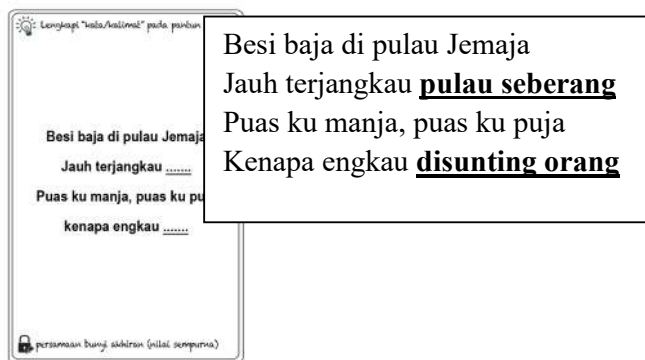


Figure 6. Example of Completely the empty part

(b) The stage of creating a sentence. The instructor asked the students to take a Pantun Card with incomplete words. The students together created words to add the vocabulary. The students also created “sampiran” by looking at three images in a card, namely the muddy hole of water, garden, and the Aur wood. The group of students managed to create sentences as “sampiran” based on the picture prepared.

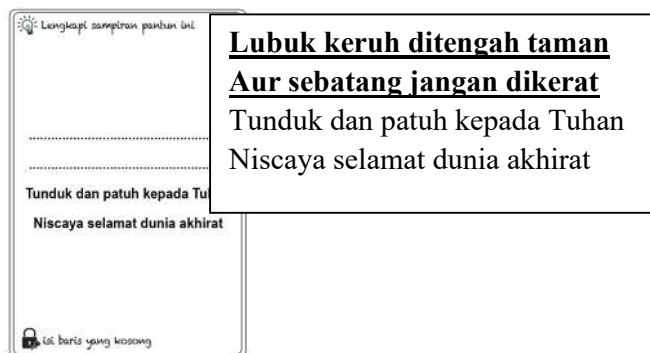


Figure 7. Example of create sentences as “sampiran”

(c) The stage of creating sentences for the contents of the Pantun. The instructor asked the students to take a Pantun Card with some blank parts for “isi” part of Pantun. “Isi” is the content or real meaning of a Pantun where as “sampiran” is the sentences produced as the creativity of the Pantun creators. Students read the pictures on the card, for instance a house with a village environment and buildings with a city environment. It turned out that the students had difficulty in making the contents of

the Pantun, but with the help from the instructor they were able to write down the Pantun lines together with the “sampiran”.

Students completed the Content lines of a Pantun.

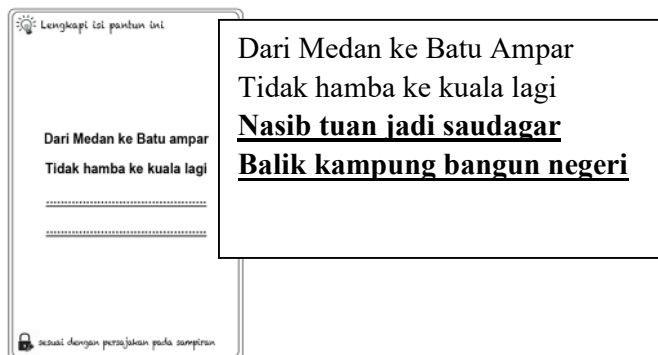


Figure 8. Example of completed the Content lines

Training through Simulation technique, In the simulation, they were positioned in groups and each group plays a role in completing the contents and “sampiran” lines of a Pantun; The card with images related to students’ schemata was understood and appreciated by the students, for instance an image of a student’s pet; Then, they were given examples of simple narrative for each group to read and simulated the replying Pantun provided as follows.

*Kalau memancing ikan gulama
Tak sayang terdapat si ikan tongka
Saya sudah kenalkan nama
Kini giliran Tuan pula*

*Jikalau Tuan ke kuala tungkal
Janganlah tuan memakai katun
Saya Rendra nama di tabal
Bergelar adat Hang Rabun*

Training with Role Play technique, In role play, the technique of creating ideas and imagination was carried out actively and creatively; They were divided into pairs positioned as “pemantun” and “pepantun” who replies the Pantun. Students still use Card with images as a media; Just like simulation, role play was also conducted by using picture cards that are close to students’ schemata, such as pictures of flowers and

students' pets or animals that students know. Students improved their confidence and be brave in expressing their ability to communicate through Pantun because they started to insult each other through Pantun.

The attitude of maintaining social values, namely the care of teachers, learners and training team instructors in learning indicates that there has been a learning process (students centered learning) in which they were able to achieve understanding of elements of verbal and visual language through classroom teaching that were used offline outside the classroom.

Assessing the Role Play. The scoring system implemented in the role play was the qualitative data analysis, namely:

$$\text{The percentage of Mean} = \frac{\text{The total of acquisition score}}{\text{The maximum of total score}} \times 100\% \text{ (Depdiknas, 2006:38).}$$

The assessment scores were as follows:

1 = least; 2 = less; 3 = enough; 4 = good; 5 = very good

D. CONCLUSION

It can be concluded that after conducting the debriefing, training and learning the art of Malay pantun in Madrasah Sinar Serdang, the students were found to be more active, confident and motivated. The students were given freedom to express themselves, and the instructor guides the students to use words according to the rules of Pantun. They created "Pantun replied by Pantun" to mock, praise, and tease. Instructor and teachers as facilitators worked together with students in finding words, maintain the function of words, and flow of thought. They train students to think about the meaning of words before interacting in that a word can have a connection with another word. This training has a good influence in developing students' soft skills and communication skills. This training program applied the Game Card techniques for the art of Pantun in accordance with the regulation from the Ministry of Education and Culture of the Republic of Indonesia. This is in line with Eka (2008: 2) who viewed that replying to Pantun is believed to be a means of developing potential and as a medium of therapy. Finally, Pantun is a means of preserving language. Pantun has social function and enlivens the world of literature with universal theme, such as the national character.

Tepi taman bunga selasih

Petik setangkai jadi kenangan

Cukup sekian terima kasih

Kata yang salah mohon maafkan

This training can be continued in the future, namely by increasing the ability of students to create ideas and thoughts in sentences with a-b-a-b rhymes, the use of minimal time in lecturing method should be change to improve students' interest in learning, and using Card as a media in Pantun can stimulate students' creativity in arranging and create the contents and "sampiran" lines of a Pantun. For beginners, Pantun can be taught by using variations of images.

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