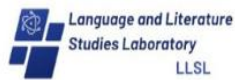
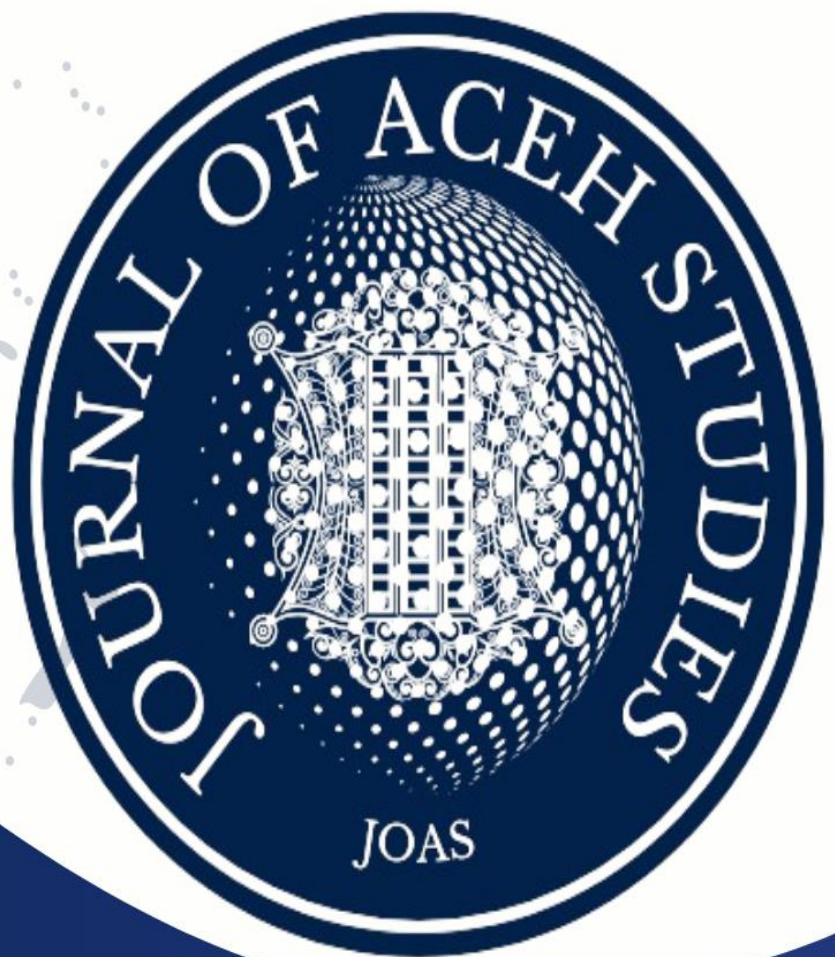


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Empowering Education Through Pantun: A Stylistic Approach to Motivation and Meaning

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Abstract

Background of the problem: Pantun, a traditional Malay poetic form, has historically functioned as a vehicle for cultural expression and moral education. Pantun possesses potential as a motivational and educational instrument within contemporary education. **Purpose:** This study seeks to examine the stylistic components of educational pantun and their function in cultivating a passion for studying and imagining a more promising future. **Method:** The study uses a descriptive method and library research to analyze selected educational pantun by looking at elements like word choice, rhyme, figurative language, imagery, and meaning. Data were obtained from digital libraries, scholarly publications, and pertinent literature. **Result:** The results indicate that pantun utilizes elaborate linguistic elements, including metaphor, rhythm, and vivid imagery, to communicate themes of discipline, perseverance, and the transformational influence of education. These stylistic tactics not only augment the aesthetic allure of the pantun but also strengthen its motivational efficacy. **Implication:** The study highlights the significance of traditional literary forms in modern educational discussions and proposes that incorporating pantun into learning settings can enhance cultural appreciation and student involvement. This study enhances the fields of stylistics and educational linguistics by illustrating the revitalization of classical poetic forms to advance contemporary teaching objectives.

Keyword: Pantun, Stylistic Analysis, Educational Poetry, Motivation, Traditional Literature

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INTRODUCTION

Education is commonly acknowledged as a fundamental element of individual development and societal advancement. It functions not just as a conduit for imparting knowledge and skills but also as a formidable instrument for forming values, promoting critical thinking, and nurturing responsible citizenship. Education is crucial from early childhood to maturity, facilitating individuals in achieving their greatest potential and making significant contributions to their communities. Within the realm of global educational discourse, there is an increasing focus on culturally responsive pedagogy, a strategy that incorporates learners' cultural references into every facet of teaching (Gay, 2010). This educational approach recognizes the significance of cultural identity and heritage in influencing learning experiences and results.

In Southeast Asia, especially in Malay-speaking areas, classic literary genres like pantun have been deeply integrated into the cultural fabric of society. Pantun is a traditional type of Malay poetry distinguished by its quatrain format and A-B-A-B rhyme system. It is recognized for its visual beauty, rhythmic coherence, and ability to communicate profound themes through metaphor and symbolism. Pantun has historically been utilized in diverse social contexts such as courting, rites, and oral storytelling, functioning as a vehicle for moral instruction, emotional expression, and cultural preservation (Teeuw, 1994; Abdul Rahman, 2010). Its persistent existence in oral and written traditions highlights its importance as a cultural relic and means of communication.

Recent research has started to investigate the educational value of traditional literary forms in modern pedagogy. Research indicates that including culturally pertinent literature in the curriculum can improve student engagement, facilitate deeper learning, and cultivate a feeling of identity and belonging (Ladson-Billings, 1995; Wong, 2019). Pantun serves as a promising vehicle for educational innovation, notably in its capacity to embody principles, inspire motivation, and provoke thought through poetic language. Nonetheless, despite its cultural significance and expressive potency, pantun is frequently underutilized in formal educational contexts, typically marginalized within literary studies or considered an antiquated artifact.

The aesthetic and cultural aspects of pantun are well recognized, although its use in educational discourse, particularly as a motivational and instructional resource, has garnered insufficient academic focus. The majority of current research on pantun emphasizes historical evolution, structural characteristics, or thematic elements (Smith, 2015; Kamal & Yusuf, 2022). Limited research has investigated the stylistic mechanisms by which pantun conveys educational values or its capacity to shape learners' attitudes and aspirations. Furthermore, there is a scarcity of research that connects literary analysis with educational theory to explore how traditional poetic forms might be utilized to advance contemporary teaching objectives.

This disparity is especially pronounced in stylistics, which provides a comprehensive analytical framework for examining the functioning of language in literary texts. Stylistics, as explained by researchers like Leech and Short (2007), involves carefully studying language features such as word choice, grammar, figurative language, and sound patterns, and how they contribute to meaning and effect. In the realm of pantun, a stylistic analysis can elucidate how particular linguistic selections influence the poem's message, tone, and emotional impact. Through stylistic examination of educational pantun, academics can reveal the rhetorical tactics that render these texts effective in communicating motivational and moral themes.

Moreover, the incorporation of pantun into educational discourse corresponds with wider initiatives to decolonize the curriculum and advance indigenous knowledge systems. Scholars assert that integrating local literary forms into educational procedures enhances the learning experience and validates the cultural identities of students (Battiste, 2002; Dei, 2011). In multicultural cultures like Indonesia and Malaysia, where pantun constitutes a common cultural heritage, its incorporation in schooling helps promote intercultural understanding and reverence for tradition. To actualize this promise, practical studies are required to illustrate how pantun can be properly examined, understood, and utilized in educational settings.

This work aims to fill the identified gaps by performing a stylistic analysis of educational pantun to comprehend how language elements convey motivating and instructional messages. The research specifically examines five fundamental stylistic elements: diction, rhyme, figurative language, imagery, and meaning. This study seeks to elucidate how these factors operate within selected pantun, demonstrating how traditional poetic forms can foster a passion for learning, promote ethical principles, and facilitate educational advancement.

The study employs a qualitative descriptive methodology, leveraging library research to gather and analyze data from digital archives, scholarly publications, and literary works. The

selected pantun emphasize themes of education and human development, making them suitable for analysis in an educational context. The stylistic analysis is informed by known ideas in linguistics and literary studies, particularly the contributions of Pradopo (1994), Sudjiman (2010), and Nurgiyantoro (2007), who stress the importance of language diversity, rhetorical devices, and aesthetic structure in literary interpretation.

This work makes a dual contribution. Initially, it enhances the discipline of stylistics by utilizing its analytical methodologies on a culturally specific and pedagogically significant genre. Secondly, it provides pragmatic ideas for educators, curriculum designers, and policy-makers seeking to incorporate old literary genres into modern schooling. The study illustrates the pedagogical significance of pantun, advocating for a more inclusive and culturally informed methodology in teaching and learning.

This research views pantun not only as a literary artifact but also as a dynamic instructional resource that bridges tradition and modernity. The study demonstrates how the poetic and rhetorical attributes of pantun can be utilized to motivate learners, enhance cultural literacy, and facilitate comprehensive education. It advances the discourse on culturally responsive pedagogy and the influence of indigenous knowledge in defining the future of education.

METHOD

Research Design

This study used a descriptive research method that focuses on style to look at the language features of educational pantun and how they help share motivating and teaching messages. The qualitative approach was selected to facilitate a nuanced assessment of language use, prioritizing meaning, context, and stylistic variance over numerical data.

Data Source

The principal data for this study comprised curated pantun with educational topics, obtained from digital literary archives, scholarly journals, and online educational platforms. These pantuns were selected for their relevance to educational values, motivational themes, and stylistic depth. Secondary materials comprised scientific literature on stylistics, Malay poetry, and educational linguistics, which offered a theoretical foundation for the investigation.

Data Collection and Procedure

Data collection was performed via document analysis, utilizing a structured reading guide created by the researchers. This approach emphasizes the identification of essential stylistic characteristics, including diction, rhyme, figurative language, imagery, and semantic meaning. The guide also provided suggestions for analyzing both denotative and connotative elements of the text, ensuring a thorough evaluation of each pantun.

The researchers conducted a comprehensive analysis of digital repositories and academic databases to discover pertinent pantun. Each chosen work was transcribed and categorized thematically according to its pedagogical emphasis. The texts underwent meticulous examination, with comments created to emphasize stylistic elements and interpretive indicators. The analysis was independently completed by two researchers and subsequently cross-validated through collaborative conversation to assure dependability.

Data Analysis

The data were examined by stylistic analysis, utilizing frameworks developed by Pradopo (1994), Sudjiman (2010), and Nurgiyantoro (2007). The examination concentrated on five fundamental dimensions: The first dimension was Diction, which involved analyzing word selection and lexical diversity. Rhyme analysis involves examining rhyme schemes and their impact on rhythm. The study of figurative language encompasses the examination of metaphors, similes, and additional rhetorical components. Imagery involves the interpretation of sensory language and visual representations. Identifying the distinction between literal and inferred meanings could reveal profound educational insights. The results were consolidated to elucidate trends in how pantun conveys educational principles and inspires learners. Interpretations were substantiated by pertinent literature and situated within wider discourses on culturally responsive pedagogy.

FINDING AND DISCUSSION

Finding

This study examined three educational pantun using a stylistic framework encompassing diction, figurative language, rhyme, imagery, and meaning. The results are organized topically, emphasizing the contribution of each stylistic feature to the educational and motivational efficacy of the pantun.

Diction

Diction is crucial in influencing tone and meaning throughout the three pantun. The initial pantun features expressions like “Saat pagi enaknya olahraga” and “Bangun pagi tidak lupa membaca doa,” which embody a regimen rooted in discipline and spirituality. The selection of terms such as “mewah” and “sekolah” contrasts tangible affluence with the quest for knowledge, implicitly pointing out the importance of education over opulence.

In the second pantun, the language becomes increasingly passionate and allegorical. Terms such as “bergetar” and “perih” elicit sensations of physical anguish, whereas “rajin belajar” and “sukses” indicate a transition towards diligence and ambition. The third pantun employs emotive terminology such as “senja,” “gelap,” and “membara” to establish a striking contrast between adversity and inspiration.

Figurative Language and Style

The pantun utilizes several figurative devices, such as metaphor, contrast, and parallelism. In the second pantun, the phrase “Nyalakan motor yang bergetar” figuratively signifies the commencement of a formidable voyage, while “Kaki terkena luka yang perih” epitomizes the suffering experienced throughout the process. The visuals juxtapose the optimistic sentiments of “Jika kamu rajin belajar” and “Sukses masa depan akan diraih,” emphasizing the transforming potential of education.

The third pantun employs metaphor and visual imagery to illustrate emotional conditions. “Senja di langit merah” and “gelap di sisi utara” evoke both aesthetic allure and ambiguity, yet “semangat pasti akan membara” expresses an unwavering fervor. The employment of parallel sentence forms augments rhythm and retention.

Rhyme and Rhythm

All three pants adhere to the conventional A-B-A-B rhyme system, enhancing their musicality and coherence. The initial pantun features the rhyme of “olahraga” with “doa” and “mewah” with “sekolah,” establishing a harmonious cadence that reflects the equilibrium of physical, spiritual, and intellectual endeavors.

Despite the absence of continuous end rhymes in the second pantun, internal rhymes like “motor” and “bergetar” contribute nuanced auditory character. The third pantun adopts a more structured rhyme scheme, with “ayolah” and “sekolah” creating a pair, while “utara” and “membara” resonate in tone and rhythm.

Imagery

Imagery is a prominent element in all three pantun, employed to elicit sensory sensations and emotional impact. The initial pantun vividly depicts morning rituals, encompassing exercise, nature, and spiritual contemplation. The second pantun transitions to more emotional imagery, depicting pain and struggle as precursors to triumph. The third pantun presents a cinematic depiction of twilight and darkness, reflecting the emotional terrain of education and resilience. These images fulfill both aesthetic and instructional functions, assisting readers in visualizing the qualities of discipline, resilience, and hope being advocated.

Meaning: Denotative and Connotative

Every pantun functions on both literal and metaphorical dimensions. Denotatively, they depict quotidian activities such as awakening, attending school, and operating a motorbike. These actions connotatively symbolize overarching themes: the educational journey, the battle against hardship, and the quest for personal development.

The phrase “Bangun pagi tidak lupa membaca doa” literally denotes a morning prayer, although connotatively it signifies spiritual grounding and preparedness for the day ahead. Likewise, “Semangat pasti akan membara” implies not merely enthusiasm, but a persistent inner fervor that propels success.

The findings indicate that educational pantun possess abundant stylistic elements that augment their motivational and instructional efficacy. By employing language, rhythm, and

imagery judiciously, they convey intricate concepts in an approachable and culturally relevant manner.

Discussion

This study aimed to investigate the stylistic characteristics of educational pantun and their function in transmitting motivating and instructional messages. A detailed look at three selected pantun showed that these traditional poems are rich in language and persuasive techniques that increase their teaching value. The analysis concentrated on five essential stylistic dimensions: diction, figurative language, rhyme, imagery, and meaning, illustrating how each element enhances the pantun's efficacy as a medium for moral instruction and student motivation.

The research revealed that the language in the pantun was meticulously selected to embody both quotidian experiences and aspirational ideals. Terms related to routine (e.g., waking up, bathing, school) were contrasted with words that elicit passion and aspiration (e.g., enthusiasm, success, fervor), forming a multifaceted narrative that resonates with learners. Figurative language, especially metaphor and contrast, illustrated the difficulties of life and the transformational influence of education. The rhyme and rhythm, adhering to the conventional A-B-A-B pattern, enhanced the musicality and memorability of the lines. Imagery was crucial in eliciting sensory and emotional reactions, while the dual aspects of denotative and connotative meaning facilitated both literal interpretation and profound contemplation.

These findings indicate that pantun is not simply a cultural artifact but an active teaching instrument that may engage learners cognitively, emotionally, and culturally. The findings of this study corroborate and expand upon previous research regarding the educational value of traditional poetry. Wong (2019) emphasized the value of pantun in fostering cultural literacy and moral growth within educational environments. Abdul Rahman (2010) similarly emphasized the role of pantun in conveying values between generations, especially within Malay communities. This study offers a deep stylistic analysis of pantun, illustrating how specific language elements enhance meaning and emotional resonance, in contrast to previous studies that mostly examined thematic and cultural dimensions.

The findings support Smith's (2015) claim that modern linguistic frameworks can rejuvenate old poetic forms for contemporary educational applications. This study employs stylistic theory to analyze pantun, thereby connecting literary analysis with educational practice and providing a framework for integrating traditional texts into culturally responsive pedagogy. The ramifications of these findings are substantial for educators, curriculum creators, and governments aiming to integrate local cultural content into formal education. The study illustrates that pantun can function as an effective medium for character education, especially in fostering virtues such as discipline, perseverance, and spiritual awareness. Utilizing familiar cultural forms can augment student engagement, particularly for learners who may feel estranged by more abstract or unfamiliar material.

The stylistic richness of pantun renders it a valuable asset for language and literature education. Educators can employ pantun to familiarize children with ideas such as metaphor, rhyme, and imagery in a context that is both comprehensible and significant. This method not only facilitates linguistic advancement but also cultivates critical thinking and interpretive abilities.

The incorporation of pantun into the curriculum corresponds with wider initiatives to decolonize education and validate indigenous knowledge systems. Dei (2011) and Battiste (2002) contend that culturally responsive instruction necessitates the incorporation of local epistemologies and expressive modalities. By acknowledging the pedagogical significance of pantun, educators may foster a more inclusive and equitable educational environment.

Despite the encouraging results of this study, it is important to acknowledge its limitations. The analysis focused on three pantuns selected for their thematic significance and stylistic precision. Although this facilitated comprehensive study, it may not entirely represent the diversity of educational pantun across various locations or languages. Subsequent research may augment the corpus to encompass a wider array of texts, including those from oral traditions or obscure sources.

The study utilized textual analysis and excluded empirical data from classroom environments. The pedagogical implications are assumed rather than directly witnessed. Conducting additional studies that include classroom observations or interviews with educators and students would provide significant insights into how pantun is received and interpreted in real educational settings.

The study primarily concentrated on the language and stylistic characteristics of pantun, neglecting the socio-cultural dynamics that affect their creation and reception. Factors such as gender, class, and regional identity may influence the composition, performance, and interpretation of pantun. An interdisciplinary approach that integrates sociolinguistics or ethnography could enhance the analysis.

We propose numerous directions for further research based on the findings and limitations of this work. Looking at pantun from different cultures or languages could help us understand how style changes in different situations and how that affects teaching messages. Comparing Malay pantun with analogous poetic forms in other Southeast Asian cultures, such as the pantoum in Vietnam or *karmina* in the Philippines, could provide cross-cultural insights into the function of poetry in education.

Secondly, experimental research may be undertaken to evaluate the effects of pantun-based training on student motivation, comprehension, and retention. Such studies may encompass pre- and post-assessments, classroom observations, or focus group discussions to assess the efficacy of pantun as an instructional instrument.

Third, digital humanities methodologies may be utilized to examine extensive corpora of pantun through computer instruments. Text mining, sentiment analysis, and stylometric approaches can reveal patterns and trends that are not readily apparent through manual study. This would facilitate a more thorough comprehension of the stylistic and thematic aspects of pantun.

Future research may investigate the incorporation of pantun into an interdisciplinary curriculum, merging literature with civic education, environmental studies, or religious teaching. The moral and philosophical elements inherent in pantun can facilitate comprehensive education and values-oriented learning.

This study concludes that educational pantun are stylistically rich and pedagogically significant texts warranting increased focus in literary and educational research. Pantun conveys principles and goals through meticulously chosen diction, vivid imagery, rhythmic rhyme, and nuanced meaning, resulting in a style that is aesthetically beautiful and culturally significant. This study enhances comprehension of how ancient literary forms might be rejuvenated for modern educational applications by examining these qualities from a stylistic perspective.

The findings highlight the necessity of incorporating local cultural elements into formal education to protect heritage and improve student engagement and moral growth. This study establishes a robust platform for future research in culturally responsive pedagogy and educational linguistics, while additional investigation is required to examine the practical implementation of pantun in classroom environments.

CONCLUSION

This study sought to examine the stylistic features of educational pantun and their role in conveying motivational and instructive messages. The analysis of three chosen pantun revealed that these traditional poetic forms exhibit notable grammatical and rhetorical features that enhance their pedagogical value. The findings demonstrated that diction, rhyming, figurative language, imagery, and layered meaning collectively communicate messages that are aesthetically pleasing and intellectually and morally stimulating.

The analysis revealed that pantun can effectively communicate virtues such as discipline, perseverance, and spiritual awareness using culturally meaningful language. The use of metaphor and imagery fosters emotional connection with the text, while the rhythmic structure improves memorability and oral transmission. These characteristics make pantun a valuable instructional tool, particularly in culturally responsive learning settings that honor local traditions and identities.

The implications of this investigation extend beyond simple literary analysis. The results suggest that including pantun in the curriculum can improve language instruction, foster critical thinking, and promote character education for educators. The study offers scholars new avenues to explore the intersection of ancient literature and modern teaching methods.

This research suggests that pantun is not only a historical artifact; it is a dynamic and diverse form of communication that maintains considerable relevance in contemporary education. By embracing the stylistic complexity and cultural depth of pantun, educators and scholars can improve the inclusion, engagement, and relevance of the learning experience for future generations.

Significant Contribution to the People of Aceh

This study significantly contributes to the people of Aceh by reinforcing the cultural and educational significance of pantun, a traditional Malay poetic style intricately linked to the region's legacy. This research examines pantun from a stylistic perspective, thereby preserving a crucial element of Acehnese oral literature and revitalizing it as a resource for contemporary education. This corresponds with the overarching objectives of cultural sustainability and intergenerational knowledge transmission in Aceh.

The results indicate that pantun can function as an effective medium for character education, moral development, and motivational learning, which are fundamental values in Acehnese society. Integrating pantun into educational environments enables educators and cultural practitioners in Aceh to cultivate a profound understanding of local wisdom while also enhancing literacy, creativity, and cultural pride among pupils.

Furthermore, the study enhances the dialogue on culturally responsive pedagogy by providing a model that can be tailored for use in Aceh's schools to integrate traditional knowledge with modern educational requirements. This enables the Acehnese population to reclaim and celebrate its linguistic and literary identity amidst globalization and cultural uniformity.

DECLARATION OF CONFLICTING INTEREST

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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