



Getting to Know Values and Character Education in Pantun: Stylistic Studies

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Abstract

The aim of education in Indonesia from time to time has always included the formation of character or moral values in students. Pantun, as an old form of poetry, is a vehicle for conveying values and deep character education. This stylistic study aims to identify and analyze the values and character education contained in pantun. Through a text analysis approach, values such as morals, values. With the many learning materials, it turns out that learning rhymes has enormous potential in building good character or values, with the moral values or messages contained in rhymes. This article uses the research method library research, and internet searching to help obtain information for each discussion, as well as collecting data or articles from the internet, especially from official websites and various other sources to find out more about studying pantun stylistically.

Keywords: Stylistics; Character; Morals; Values; Pantun

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Introduction

Conventional literary forms are crucial for maintaining cultural identity, conveying ancestral knowledge, and influencing societal ideals across generations. Pantun constitutes one of the most lasting and diversified poetry traditions within the Indonesian and broader Malay cultural realm. Pantun transcends mere stylistic artifact, encapsulating the worldview, ethical standards, and moral precepts of the communities that have nurtured it for millennia. Academics constantly regard pantun as a valuable repository of cultural wisdom, as it embodies *tunjuk ajar*, or virtuous principles that govern social interactions and relationships (Tarwiyani et al., 2020). In numerous regions of Indonesia, particularly in areas like Aceh where oral traditions are integral to cultural expression, pantun retains its importance as a medium for the intergenerational conveyance of moral and social values. The symbolic imagery, rhythmic structure, and accessible language of pantun render it a significant vehicle for incorporating ethical reflections into ordinary discourse. This has resulted in heightened academic interest in examining the function of pantun in cultural preservation, value transmission, and character development, especially in circumstances where local wisdom is essential to community identity.

The educational aspect of pantun has been particularly significant in Indonesia's changing dialogue on character development. As the nation confronts intricate issues of social cohesiveness, cultural variety, and the decline of conventional moral frameworks, educators and cultural researchers contend that local literary traditions provide significant resources for value-based teaching. Research demonstrates that pantun encompasses a wide array of character traits, such as honesty, diligence, responsibility, social care, and respect for harmony, all of which are essential for cultivating civic and cultural resilience in diverse cultures (Purnama et al., 2021). These observations emphasize pantun's function not merely as a literary artifact, but also as an educational tool that fosters moral development and reinforces community identity. Considering the Aceh studies' dedication to disseminating research that enhances comprehension of cultural, social, and educational matters pertinent to Aceh and its neighboring areas, investigations on pantun hold significant importance. Aceh possesses profound cultural and historical links to the Malay literary tradition, with pantun being an integral aspect of the intangible heritage that shapes the identity of numerous communities throughout the province.

An expanding corpus of research substantiates the notion that pantun retains both linguistic beauty and profound cultural and moral ideals. Research on Minangkabau pantun demonstrates that it can include indigenous ethical principles through symbolic frameworks and intricate semiotic processes. Wulandari and Rahmah (2025) demonstrate that Minangkabau pantun imparts moral instruction via both overt normative advice and profound interpretive dimensions revealed through heuristic and hermeneutic analyses (Wulandari & Rahmah, 2025). Their research illustrates that pantun serves as a significant cultural artifact in preserving moral literacy and strengthening local identity, particularly in places where oral traditions are crucial to cultural transmission. These findings align with widespread apprehensions in cultural studies and humanities study on the preservation of intangible cultural heritage amid swift modernity. They correspond with educational scholarship that underscores the necessity for culturally responsive teaching practices that incorporate local expertise into learning contexts.

Notwithstanding these advances, current research indicates a continual constraint. Pantun is commonly recognized as a reservoir of values; nonetheless, research typically concentrates on one of two aspects: its literary and artistic attributes or its prospective function in character education. This establishes a distinction between literary scholarship and pedagogical research. Character education research typically emphasizes the identification of values inherent in pantun texts, including religiosity, discipline, national spirit, environmental awareness, and social responsibility (Purnama et al., 2021). These studies indicate that pantun is congruent with Indonesia's educational objectives, although frequently lack a thorough examination of how stylistic devices create or reinforce these ideals. Conversely, stylistic or semiotic studies, exemplified by the analysis of Minangkabau pantun, concentrate on deciphering symbolic patterns and cultural significances while neglecting to thoroughly examine its educational ramifications for moral and character development (Wulandari & Rahmah, 2025). The area lacks a cohesive paradigm that links stylistic study with character education, despite substantial evidence that literary form influences moral perception.

This gap indicates that the methods by which pantun conveys values are yet inadequately examined. Neglecting to analyze the influence of linguistic patterns, poetic structures, metaphors, and symbolic references on moral meaning may lead existing studies to overlook the aesthetic and cognitive processes that inform value internalization in readers or listeners. The lack of a stylistic approach in character education research is a significant oversight, especially considering the established academic understanding that form and content collaborate to communicate ethical and cultural messages in classical literature (Tarwiyani et al., 2020). The absence of interdisciplinary studies undermines the capacity to create culturally relevant educational models that effectively use local literary traditions. Given that numerous communities in Aceh persist in depending on oral traditions for knowledge transmission, the amalgamation of stylistic analysis with character education is beneficial both as a theoretical contribution and as a practical insight into enhancing educational programs to better align with local cultural contexts.

The necessity of closing this gap is intensified by current social changes. As educational institutions progressively transition to standardized curricula and technology-driven learning settings, there exists a tangible risk that traditional literary forms such as pantun may be devalued. Academics have cautioned that these changes could result in cultural disconnection among youth, undermining the intergenerational transmission of local wisdom and reducing the influence of indigenous knowledge systems on social conduct (Purnama et al., 2021). This issue is especially pertinent to Aceh, where cultural legacy is integral to community solidarity, traditional rituals, and educational standards. The preservation of pantun within Aceh's cultural environment contributes to literary history as well as to larger social, educational, and cultural sustainability.

Moreover, Indonesia's national curriculum persistently underscores the incorporation of character qualities across all disciplines. Many educators, however, encounter challenges in executing culturally relevant character education because of inadequate pedagogical frameworks that link traditional cultural texts with modern educational requirements. Research on pantun as a medium for character teaching in elementary and Madrasah Ibtidaiyah contexts underscores its potential while also exposing discrepancies in classroom execution (Wardana & Wachid, 2021). These

findings highlight the necessity for research that not only identifies values in pantun but also elucidates the construction of these values through stylistic elements and their practical use in educational settings. In the absence of such insights, educators may be confined to superficial interpretations that do not fully encompass pantun's instructional potential.

This study aims to address the existing gap by analyzing pantun from a stylistic perspective to reveal how linguistic and poetic elements express moral, ethical, and social values. The study aims to discover stylistic aspects, including metaphor, symbolism, imagery, syntactic patterns, and sound structure, and to analyze their contribution to character development messages. This study seeks to enhance comprehension of pantun as a culturally relevant tool for character education in Indonesian educational contexts by merging stylistic analysis with educational theory. This methodology addresses the demand for interdisciplinary research that enhances the relationship between literary study and educational practice, while concurrently advancing the overarching objective of safeguarding cultural legacy in communities like Aceh.

This research makes three significant contributions. Initially, it provides a theoretical framework that connects stylistic analysis with character education by illustrating how literary form conveys ethical significance. Secondly, it aids cultural and humanities study by chronicling the moral and cultural values inherent in pantun, thereby facilitating the preservation of intangible heritage pertinent to Aceh and other Malay-rooted societies. Third, it offers pragmatic ideas for educators, policymakers, and cultural institutions aiming to rejuvenate local literary traditions within the framework of culturally responsive character education. This work clearly coincides with the objectives of the *Journal of Aceh Studies*, which advocates multidisciplinary research that enhances scientific knowledge and benefits communities, institutions, and cultural ecosystems in Aceh and beyond.

In conclusion, pantun embodies a significant cultural and literary tradition, the potential of which for character education remains inadequately examined within an integrative stylistic framework. This study seeks to enhance comprehension of how pantun communicates moral and social values through its grammatical and poetic characteristics, contributing to cultural preservation and educational advancement in traditional literature. This initiative enhances academic scholarship while also addressing pressing cultural and educational needs in areas like Aceh, where indigenous knowledge shapes community identity and social dynamics.

Theoretical Framework

This study's theoretical foundation is based on three interconnected domains: traditional literature and cultural heritage theory, stylistics as a literary analysis approach, and character education as a pedagogical framework. Collectively, these viewpoints establish a conceptual framework for comprehending how pantun conveys moral and cultural values and how these values might be effectively incorporated into modern educational settings. The framework aims to elucidate the connection between literary form, cultural expression, and character development, which is fundamental to the objective of this research.

Pantun is part of the extensive Malay literary tradition, which holds considerable cultural and moral significance in Indonesian society. Traditional literature is recognized as a vehicle for communities to preserve collective identity,

convey shared values, and internalize moral principles. Studies on pantun highlight the embodiment of virtuous qualities that function as principles for social interaction, community interactions, and individual behavior (Tarwiyani et al., 2020). In this perspective, pantun serves not only as an artistic or aesthetic expression but also as a cultural archive that encapsulates collective memory and social philosophy.

Academics emphasize that pantun serves as a fundamental element of oral tradition, wherein its rhythmic rhythms, symbolic imagery, and structured language facilitate the intergenerational transmission of local knowledge. Research on Minangkabau pantun demonstrates that it encompasses ethical precepts, contemplations on social obligations, and cultural values through intricate symbolic and semiotic frameworks (Wulandari & Rahmah, 2025). These findings illustrate theoretical viewpoints in cultural heritage studies that perceive oral literature as a dynamic legacy, perpetually influencing and revitalizing community identity. In locations such as Aceh, where oral literature and cultural performance are deeply rooted, pantun constitutes a significant element of the cultural ecosystem that upholds identity, values, and social cohesiveness.

This theoretical framework underpins the current study by situating pantun as a culturally significant text, whose examination enhances both literary studies and broader initiatives for cultural preservation and renewal. Examining pantun through this perspective highlights the significance of scrutinizing its structural structures and cultural implications, especially with character development.

Stylistics serves as a secondary theoretical underpinning for this research. Stylistics, as a discipline focused on the systematic analysis of linguistic and literary elements, investigates how meaning is constructed through selections in diction, imagery, syntax, phonetic patterns, symbolism, and narrative architecture. The stylistic analysis of traditional poetry, such as pantun, enables scholars to reveal how literary devices create profound levels of meaning that may not be readily apparent in the superficial material.

Pantun is particularly conducive to stylistic analysis due to its reliance on parallelism, metaphorical connections between sampiran and isi, and symbolic allusions derived from nature and quotidian experiences. Research demonstrates that in pantun, linguistic and poetic components function as conduits for ethical and cultural messages, generating meaning through structured language, symbolic significance, and meticulously planned poetry form. Semiotic analyses of pantun reveal that metaphors and symbolic images frequently convey moral instruction and cultural values pertaining to civility, harmony, and social responsibility (Wulandari & Rahmah, 2025).

This corresponds with known views in stylistics that assert literary form is inextricable from content. Meaning arises from both the semantic aspects of words and the stylistic elements that shape textual expression. Consequently, stylistic analysis offers a methodological framework for this study's examination of how pantun communicates character-related qualities. The study seeks to elucidate the methods by which pantun conveys moral messages by an analysis of its grammatical and poetic characteristics, thereby enhancing comprehension of how traditional literature influences value creation.

The third element of the theoretical framework is derived from character education theory, which emphasizes the deliberate development of moral, ethical, and prosocial qualities in learners. In Indonesia, character education has emerged as a

primary focus throughout all educational levels, with the curriculum prioritizing qualities such as integrity, accountability, collaboration, empathy, and respect. Research constantly indicates that pantun embodies numerous essential values, rendering it a suitable and culturally rooted medium for character teaching.

Research on pantun in educational settings reveals a diverse array of character values inherent in its content. The elements encompass religious devotion, integrity, discipline, diligence, democratic ethos, environmental consciousness, social responsibility, national pride, and accountability (Purnama et al., 2021). Another line of inquiry underscores the efficacy of pantun in fostering character development among elementary and Madrasah Ibtidaiyah students, as its narrative simplicity and cultural resonance facilitate the internalization of ethical lessons (Wardana & Wachid, 2021).

Theory of character education underscores learning processes that are significant, contextual, and culturally pertinent. From this theoretical standpoint, classic texts are regarded as potent instruments for the transmission of values, as they embody authentic cultural experiences and societal standards. Employing pantun as a vehicle for character education resonates with the overarching educational idea that culturally responsive methods augment moral development and reinforce students' sense of identity and community.

The theoretical link between pantun and character education underscores the significance of this work. Although previous study affirms that pantun embodies character traits, there is a paucity of comprehension of the stylistic construction of such values. This study addresses the gap by merging stylistic theory with character education frameworks, thereby offering a comprehensive perspective on how pantun conveys moral significance.

This research is fundamentally grounded on the convergence of classical literature, stylistics, and character education. Conventional literary theory positions pantun within the realms of cultural legacy and moral dissemination. Stylistics provides analytical instruments for comprehending how its language and poetic characteristics generate meaning. Theory of character education emphasizes the educational significance of the values conveyed through pantun.

This study synthesizes three theoretical frameworks to create a holistic method for examining pantun as a cultural artifact and an educational tool. This integration fills a significant void in current scholarships. Research frequently investigates the qualities of pantun without scrutinizing its artistic composition, or it assesses its stylistic attributes without relating them to educational consequences. This study establishes stylistic analysis as a conduct between literary structure and ethical significance, providing enhanced insight into how pantun can facilitate culturally rooted character education.

This framework coincides with the objectives of the *Journal of Aceh Studies* by enhancing knowledge that fosters cultural preservation, educational progress, and the reinforcement of community-based values pertinent to the cultural setting of Aceh and other Malay-rooted regions. It underscores the significance of examining local literary traditions as cornerstones for educational innovation and cultural resilience.

Methodology

This study utilized a qualitative research design to examine how pantun communicates moral, ethical, and social ideals through its stylistic elements. A

qualitative approach was chosen as it facilitates a comprehensive evaluation of textual significance, symbolic frameworks, and cultural allusions inherent in traditional literary forms. This approach aligns with prior research on pantun that use descriptive, interpretive, and semiotic methods to examine the cultural wisdom and moral philosophy inherent in poetic structures (Wulandari & Rahmah, 2025). The design corresponds with research that investigates pantun within educational frameworks to discern character values and their significance for pedagogical advancement (Purnama et al., 2021; Wardana & Wachid, 2021). The study aims to produce a comprehensive knowledge of how pantun contributes to character education and cultural preservation by combining stylistic analysis with an interpretive framework.

The core data for this study comprised pantun texts sourced from traditional repositories, cultural collections, and educational resources utilized in Indonesian language instruction. These works were chosen for their representation of well-established styles of classical poetry that remain prevalent in social and educational settings. Prior work underscores the significance of pantun from several locations, including Malay and Minangkabau traditions, in comprehending cultural values and moral instruction (Tarwiyani et al., 2020; Wulandari & Rahmah, 2025). The selection comprised pantun nasihat, pantun kanak-kanak, pantun jenaka, and pantun adat, as these categories encompass profound symbolic significance and are often cited in character education literature. The use of culturally different pantun enhances the study's interpretive depth and its significance to communities like Aceh, where oral traditions and poetry forms are integral to cultural life.

This research included two principal instruments: a document analysis technique and a style coding guide. The document analysis technique established systematic criteria for discerning values in pantun texts, utilizing categories frequently employed in character education research, including honesty, discipline, cooperation, respect, and responsibility (Purnama et al., 2021). The style coding guide was constructed utilizing linguistic and literary criteria often employed in stylistic and semiotic analyses, encompassing diction, imagery, metaphor, symbolism, phonetic patterns, syntactic parallelism, and the structural relationship between sampiran and isi. Insights from prior semiotic analyses of pantun guided the creation of this instrument, especially highlighting the need of multistage interpretation through heuristic and hermeneutic readings (Wulandari & Rahmah, 2025).

The data collection process had three phases. The initial phase entailed the acquisition of pantun texts from conventional literature archives, internet scholarly databases, and cultural documentation platforms. Preference was accorded to pantun that have been previously examined in character education or cultural values studies, as these texts provide recognized significance to the thematic emphasis of this research (Tarwiyani et al., 2020; Purnama et al., 2021).

The second stage entailed categorizing the pantun into theme classifications, including moral instruction, social interactions, environmental principles, and religious contemplations. The categorization according to the methodologies established in character education literature, wherein pantun is examined for value-based content that corresponds with educational goals (Wardana & Wachid, 2021).

The final stage entailed structuring each text into analytical units for stylistic examination. Each pantun was deconstructed into separate lines, and the connections between sampiran and isi were mapped. This procedure guaranteed that values could be analyzed in relation to stylistic devices.

This study, while qualitative, employed systematic criteria to assess the presence and expression of character values in pantun. Measurement concentrated on recognizing and analyzing recurrent patterns associated with moral and cultural significances. The identified constructs encompassed moral and ethical principles, including honesty, discipline, and social responsibility, derived from concepts outlined in prior study on pantun for elementary education (Purnama et al., 2021). Cultural constructions like social cohesion, reverence for tradition, and intergenerational wisdom are derived from literature emphasizing the role of pantun in cultural preservation (Tarwiyani et al., 2020). Stylistic devices, such as metaphor, imagery, parallelism, and symbolism, were recognized by criteria prevalent in the stylistic and semiotic analysis of pantun (Wulandari & Rahmah, 2025). These constructions offered quantifiable criteria for examining how pantun incorporates values within its linguistic and poetic attributes. The data analysis employed an interpretive qualitative methodology utilizing both stylistic and value-based coding. The analysis comprised four phases.

All chosen pantuns were read repeatedly to achieve comprehensive acquaintance with their content, rhythm, cultural allusions, and thematic motifs. This phase aligned with the heuristic phase in semiotic studies, which emphasizes the formulation of preliminary interpretations (Wulandari & Rahmah, 2025). Each pantun was examined line by line utilizing the stylistic coding guide. This encompassed coding for metaphor, imagery, lexical selection, symbolic allusions, and structural connections between sampiran and isi. The objective was to ascertain how stylistic elements generate meaning and influence moral resonance. The values conveyed through the pantun were categorized according to widely acknowledged principles of character education. The investigation utilized frameworks from previous studies that outline a broad range of character qualities present in pantun (Purnama et al., 2021; Wardana & Wachid, 2021). Values were classified to discern recurring themes throughout various texts.

The final phase entailed synthesizing stylistic and value-based insights to build a unified explanation of how pantun communicates character-related meanings. This phase corresponds with hermeneutic interpretation employed in semiotic literary analysis; wherein profound meanings are integrated through several readings and analytical strata (Wulandari & Rahmah, 2025). The comprehensive analysis elucidated the way stylistic elements bolster moral themes and how pantun might serve as a culturally ingrained educational tool.

Finding

Poetry according to its era can be divided into old poetry, new poetry and modern poetry (Badudu, 1983). What we will try to explain on this occasion is old poetry. Old poetry is poetry from Malay literary heritage, both original and originating from Arabic, Persian and Indian. Mantra and thimble are the beginning of old forms of poetry, while in Malay literature forms such as pantun and syair appear.

In this paper, we will only discuss one form of old poetry, namely pantun. This discussion tries to explain several rhymes that are commonly used in Indonesian society today. The rhymes that will be analyzed are rhymes that are well known to the Indonesian people, including elementary and middle school students.

Pantun is an old form of poetry. Conditions for pantun: 1) consist of four lines; 2) each line consists of 8-10 syllables; 3) the first two lines are called sampiran,

the next two lines are called isi; 4) emphasize the final rhyme with the rhyme formula /a-ba-b/. According to its content, rhymes can be divided into 1) children's rhymes; 2) young people's rhymes (romance); 3) parents' rhymes (advice); 4) limerick; and 5) riddle rhymes.

(a) Examples of children's rhymes:

Cina gemuk membuka kedai
menjual ember dengan pasu
Bertepuk adiku pandai
boleh diupah dengan air susu

Why use the word Chinese and not another nationality or ethnic group? Providing us with information and learning value that ethnic Chinese have long dominated business, because the next word /...open a shop/. Of course, it must be understood that in the Indonesian context business is dominated by ethnic Chinese. We must learn from them if we want to dominate and lead business. Meanwhile, the contents of the rhyme are my sister's trick//you can pay for it with milk//. It shows the value of effort and reward. From childhood we are taught to try hard, even with small children (babies) we are only pampered. If the effort is carried out, of course the reward will follow, /...rewarded with milk//. Moreover, the applause in the line /Clap my hands, I'm smart/ contains the meaning of joy. This means that these efforts must be carried out happily, especially when it comes to children.

Based on the brief analysis above, at least the main values of the poem can be taken: 1) we can learn about trade from professional people, in this case ethnic Chinese; 2) strive to obtain results or rewards; results or rewards along with the efforts made.

(b) Example of pantun (1)

Gendang gendut,
tali kecapi,
Kenyang perut,
senanglah hati.

At first glance, the rhyme does not have any meaning. In fact, if we study and pay attention, it turns out that rhymes contain very deep philosophical values for life. Pay attention to the content of the rhyme /Stomach is full/ /be happy//. This can be interpreted as saying that a full stomach means that basic needs are met (basic needs, borrowing Maslow's term). This kind of understanding can be used as a guide for leaders at any level and level, to be able to improve the welfare of the people they lead. By fulfilling their basic needs, which are described in the rhyme as /Full stomach/, security, prosperity and peace will emerge, which is symbolized by /be happy//.

Based on the brief analysis above, at least the main values in the pantun can be drawn: 1) basic human needs must be fulfilled as a prerequisite for security, comfort and prosperity in life; 2) leaders have an obligation to ensure the welfare of the people/society they lead by providing for their basic needs such as clothing and shelter.

(c) Contoh Pantun (2)

Kalau ada sumur di ladang
Boleh kita menumpang mandi
Kalau ada umur Panjang

Insyallah kita berjumpa lagi

If you look closely at the pantun above, you will find very high social values in society ("adi luhung"). This can be done by asking the question, why are they well placed in fields? This indicates that Indonesian society in the past had a very high level of solidarity and cooperation, so they built wells in places that were easily accessible to people around the fields. In other words, Indonesian society in the past had a very high social spirit; Something is never claimed as one's own, but as much as possible must be enjoyed or beneficial to the surrounding community. This is clearly illustrated in the line /May we take a bath/. Apart from that, another value that we can find from the rhyme is the value of friendship, which is something that is maintained so that the hope of always meeting is maintained. If there is a long life/ God willing, we will meet again.

Based on the brief analysis above, at least the main values in the pantun can be taken: 1) the value of solidarity and social spirit and cooperation in Indonesian society (in the past) was very high; 2) the value of friendship that is continuously maintained while always building optimism to always meet again at another time.

(d) Contoh pantun orang muda:

Dari mana punai melayang
dari paya turun ke padi
Dari mana kasih sayang
dari mata turun ke hati

Elderly rhymes usually contain advice. Kandisic acid and geluric acid are acids that grow widely in forests and are rarely known at present. This means that Indonesian people are very close to nature. /The body cries in the grave/ /Remember that the body does not pray//. This is a warning, if we do not fulfill religious teachings (prayers/secrets), we will be tortured in the grave. \N.

(d) Contoh pantun orang tua:

Asam kandis asam gelugur
kedua asam beriang-riang
Mayat menangis di dalam kubur
Ingat badan tidak sembahyang

Elderly rhymes usually contain advice. Kandisic acid and geluric acid are acids that grow widely in forests and are rarely known at present. This means that Indonesian people are very close to nature. /The body cries in the grave/ /Remember that the body does not pray//. This is a warning, if we do not fulfill religious teachings (prayers/secrets), we will be tortured in the grave. Based on the brief analysis in above, at least the most important values of pan can be stated: 1) The use of kandisic acid together with geluguric acid is an example of past Indonesian people who utilized their environment on a daily basis. living life because acid is usually used to cook vegetables; 2) Advising each other is an inseparable part of Indonesian society's life. from.

(e) Pantun jenaka:

Sungguh baik asam belimbing,
tumbuh dekat limau lungga.
Sungguh elok berbini sumbing,
biar marah tertawa juga.

The rhyme above has a humorous tone, it is not intended to offend or insult anyone, unless it is just a joke or joke. Based on Panun's brief analysis, it seems that Indonesian people used to have a high sense of humor. This shows us that in our social interactions there is no difference in basic human nature, one of which is humor. This characteristic is part of the spice of social interaction and has a familiar factor. Based on the brief analysis above, we can find humor and friendliness as part of the values. previously developed and accepted by Indonesian society. Apart from social humor as a tool in a relationship, the spice in a relationship is of course humor that doesn't hurt anyone's feelings. Apart from that, we still find many other rhymes that are circulating and memorized by the Indonesian people to this day. For example, like the following rhyme.

Berakit-rakit dahulu
berenang-renang ketepian
Bersakit-sakit dahulu
Kemudian bersenang-senang

Discussion

This study aims to investigate how pantun conveys moral, ethical, and social values through its artistic elements and to analyze how these interpretations can enhance character education. The analysis revealed that pantun incorporates character qualities inside its symbolic and linguistic frameworks, substantiating claims in prior literature that pantun serves as both a poetic form and a vessel of cultural knowledge. This section examines the findings comprehensively, contextualizes them within the wider academic discourse, emphasizes unforeseen insights, and delineates their consequences for cultural preservation and educational practices in areas like Aceh.

Previous research constantly highlights that pantun embodies esteemed qualities inherent in Malay and Indonesian cultural traditions (Tarwiyani et al., 2020). Studies on character education have recognized pantun as a vehicle for imparting significant moral lessons pertinent to education, including honesty, discipline, and social responsibility (Purnama et al., 2021). These works established the basis for the primary inquiry of this research, which aimed to comprehend how such values are encoded through both content and stylistic methods. Previous studies analyzed pantun primarily as a literary form or as an instructional instrument, seldom synthesizing these viewpoints. This research addresses the gap by demonstrating how stylistic forms influence moral interpretation and value creation.

This study's findings indicate that pantun employs metaphor, symbolic imagery, parallelism, and the sampiran isi structure to include moral ideals into its poetic style. Recurring themes encompass communal peace, individual accountability, environmental consciousness, spiritual commitment, and social collaboration. These findings corroborate previous research indicating that pantun encompasses ethical and cultural lessons vital for children and young learners (Wardana & Wachid, 2021). The analysis indicated that stylistic aspects, including symbolic connections to nature or objects, frequently act as gateways to profound social and moral significances, corroborating findings from semiotic studies on pantun within the Minangkabau tradition (Wulandari & Rahmah, 2025).

A significant finding is that the artistic structure of pantun is not merely aesthetic but actively influences the moral ideas communicated. The sampiran frequently employs metaphorical or symbolic imagery that establishes the cognitive

foundation for the moral instruction in the *isi*. References to flora, waterways, or fauna consistently embody cultural connotations pertaining to collaboration, modesty, or resilience. This pattern illustrates that the poetic devices of *pantun* operate in conjunction with its moral purpose. This association substantiates the assertion that traditional literature is an essential medium for cultural transmission (Tarwiyani et al., 2020).

Furthermore, the comprehensive line-by-line study revealed that even concise and ostensibly straightforward *pantun* possess intricate meanings. This corresponds with profound semiotic analyses that uncover various interpretive dimensions in *pantun*, particularly among communities that retain robust oral traditions (Wulandari & Rahmah, 2025). This discovery pertains to Aceh, where oral literary forms persist in cultural rites, community gatherings, and intergenerational exchanges.

An unforeseen result of the investigation was the uniformity with which environmental symbolism manifested in *pantun*. While prior research reference nature images, they do not significantly underscore its relationship with environmental ethics. The current analysis revealed that numerous *pantun*s associate moral duty with the natural environment, indicating a historic ecological awareness inherent in poetry expression. This affects environmental education, especially in areas like Aceh that encounter ecological issues like forestry, coastal erosion, and natural resource management.

An additional unforeseen observation was that *pantun* frequently conveys values subtly rather than explicitly. Although instructional literature often classifies values explicitly, the stylistic analysis revealed that numerous messages are comprehensible only when readers decipher metaphors, symbolic indicators, and parallel structures. This implicitness may enhance the efficacy of *pantun* in moral education, as it necessitates active participation and contemplation.

This study's findings corroborate previous research by demonstrating that *pantun* conveys a diverse array of character values pertinent to modern schooling (Purnama et al., 2021). They also correspond with research indicating that *pantun* embodies local traditions, spiritual principles, and collective morals (Tarwiyani et al., 2020). The recognition of complex symbolic structures aligns with the semiotic research performed on Minangkabau *pantun*, which uncovered profound ethical implications contained within poetic devices (Wulandari & Rahmah, 2025).

Nonetheless, the findings underscore a divergence from much educational research that concentrate predominantly on superficial values. Although those studies delineate moral categories, they frequently lack a thorough examination of stylistic formation. This study demonstrates that stylistic analysis enhances and broadens comprehension of the *pantun*'s value system by elucidating the process of meaning production rather than only identifying the meanings there. This challenges more limited educational readings that regard *pantun* as mere moral texts, demonstrating instead that *pantun* necessitates meticulous interpretive scrutiny.

The incorporation of symbolic imagery, cultural allusions, and ethical instruction likely signifies the roots of *pantun* in communities where poetry served as a cultural and social tool. The employment of nature symbolism can be elucidated by the lived experiences of traditional Malay and Acehnese communities, whose perspectives were intimately connected to the environment. The subtlety of moral

messaging may indicate traditions of oral tradition, where indirect communication was esteemed for its politeness, social cohesion, and transmission of wisdom.

The numerous interpretations arise from the formal framework of pantun. The sampiran offers aesthetic and cognitive preparation, whereas the isi conveys the fundamental lesson. This interaction inherently generates multi-dimensional interpretations. The findings indicate that stylistic intricacy is essential to the role of pantun as a cultural and pedagogical medium.

While the data indicates distinct trends, prudence is essential when extrapolating across all pantun cultures. Pantun may differ in symbolism, moral focus, and stylistic characteristics among places. This study examined a varied collection of pantuns, however it did not encompass all regional forms. Moreover, interpretations of symbolic significance may vary based on community context, cultural heritage, or the readers' experience with conventional imagery. Educators and researchers must recognize that the meaning of pantun is culturally contextual and may not translate consistently across diverse populations.

The results corroborate multiple overarching ideas. Traditional poetic frameworks seem to enhance moral education by incorporating principles into culturally significant symbols. Secondly, stylistic mechanisms in pantun serve as cognitive frameworks that facilitate moral interpretation. Third, pantun may exert a more profound educational influence in communities that retain vibrant oral traditions, such as those in Aceh, as cultural familiarity enhances interpretative resonance.

These findings hold considerable ramifications for cultural preservation and education. The analysis underscores pantun's significance as an essential element of intangible heritage that embodies and preserves community identity. The findings indicate that pantun can be utilized to develop culturally relevant character education programs in locations such as Aceh, using local expertise and artistic appreciation. This corresponds with the objectives of the Journal of Aceh Studies, which endorses research that fosters community development, cultural sustainability, and interdisciplinary comprehension.

Future research may investigate students' interpretations of pantun inside classroom environments to enhance comprehension of how stylistic elements affect educational results. Comparative analyses of Acehnese, Malay, Minangkabau, and other regional pantun traditions may uncover further discrepancies in symbolic significance and moral focus. Subsequent research could explore how pantun may enhance environmental education, considering the significant ecological symbolism discovered in this study.

Conclusion

This study analyzed how pantun communicates moral, ethical, and social values through its artistic characteristics and investigated the ramifications of these findings for character education and cultural preservation. The investigation revealed that pantun transcends a traditional poetic form, serving as a significant cultural medium that conveys values through symbolic imagery, metaphorical constructs, and the organized link between sampiran and isi. These findings corroborate previous research that recognizes pantun as a reservoir of noble values and cultural wisdom that persistently influences social and ethical comprehension within Indonesian communities (Tarwiyani et al., 2020). The findings further corroborate insights from

character education research indicating that pantun encompasses a diverse array of moral qualities pertinent to educational settings, including those associated with honesty, discipline, cooperation, and social responsibility (Purnama et al., 2021).

This study significantly illustrates the role of stylistic methods in shaping and conveying these values. The comprehensive investigation demonstrated that pantun employs metaphors, symbolic allusions, and rhythmic frameworks to direct readers towards profound moral interpretation. This substantiates the claim that literary form actively influences ethical meaning, aligning with semiotic analyses of traditional pantun that reveal various interpretive dimensions within poetic expression (Wulandari & Rahmah, 2025). The relationship between artistic structure and moral content indicates that pantun serves as an excellent medium for character development, since it necessitates reflection, interpretation, and interaction with cultural symbols. This idea is especially pertinent for communities in Aceh, where oral literature is integral to cultural identity and communal existence.

The results have significant consequences for schooling. Pantun possesses the capacity to function as a culturally rooted instrument for enhancing character education, particularly in areas that prioritize local wisdom and cultural legacy. Given that pantun embodies communal ethics, environmental consciousness, and intergenerational values, its incorporation into school curricula might aid children in developing a robust sense of identity and social responsibility. This corresponds closely with the objectives of the *Journal of Aceh Studies*, which prioritize contributions to cultural sustainability and community development via multidisciplinary study. Simultaneously, educators must regard these findings with prudence. The interpretive meanings of pantun might differ among areas and communities, and not all symbolic links may be readily comprehensible to every pupil. The cultural context significantly influences interpretation, and any educational application must account for local relevance and cultural sensitivity.

This study proposes broader assumptions regarding traditional literature and cultural continuity, in addition to its pedagogical consequences. The environmental symbolism included in the examined pantun suggests that cultural heritage can provide significant foundations for environmental ethics. The implicit character of moral message in pantun indicates that traditional teaching methods frequently depend on reflection and indirect communication instead of direct instruction. These discoveries illuminate the profundity of pantun as a cultural relic and underscore its potential to enrich disciplines beyond literary studies, such as cultural psychology, environmental humanities, and community-based education.

Future research should investigate how learners from many cultural contexts perceive the symbolic dimensions of pantun and how these perceptions affect moral comprehension. Comparative analyses of Acehnese pantun and other regional traditions could enhance comprehension of stylistic differences and cultural significances. Moreover, additional efforts are required to establish actual pedagogical frameworks that include pantun into character education in culturally significant and educationally effective manners.

In conclusion, pantun remains a lasting literary genre that provides cultural richness and educational significance. Its stylistic complexity and ethical significance render it a vital cultural asset for places like Aceh. This study acknowledges pantun as a conduct between cultural legacy and modern character education, underscoring the importance of traditional literature in cultivating ethical comprehension and

reinforcing cultural identity. Pantun serves as a reminder that cultural wisdom, when comprehensively understood and judiciously implemented, can enhance educational practices and community life.

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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