



Stylistics of Moral Resilience: Recontextualizing Oral Poetry for Youth Character Education in Aceh Society

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Abstract

This study addresses the destabilization of moral frameworks among youth in contemporary Islamic societies, a phenomenon accelerated by rapid digitization. We investigate how the structural and stylistic mechanisms of traditional oral poetry can serve as pedagogical instruments to build ethical resilience among Gen Z and millennial cohorts in modern Aceh. Methodologically, the inquiry adopts a qualitative descriptive design grounded in pedagogical stylistics to conduct a close textual analysis of twenty purposively sampled advice quatrains from the Bunga Rampai Maluku Kie Raha anthology. Our analytical framework evaluates these texts across specific operational metrics: phonology, syntax, and conceptual metaphor. The empirical results reveal that the rigid structural blueprint of the quatrain, particularly the architectural division between the foreshadowing lines (sampir) and the semantic core (isi), functions as an efficient cognitive delivery system that optimizes mnemonic retention. Additionally, the deliberate deployment of high-impact lexical markers combined with abrupt interrogative rhetorical shifts elevates generic ethical advice into absolute behavioral boundaries. These boundaries directly reinforce Acehese socio-legal norms. Consequently, curriculum designers and language educators in Aceh can leverage trans-regional oral literatures to diversify character education frameworks, offering a vital alternative as localized oral traditions fade from daily usage. Ultimately, this research demonstrates that UNESCO-recognized traditional poetic structures operate not merely as historical artifacts, but as dynamic socio-pedagogical interventions capable of maintaining ethical stability during acute cultural transitions.

Keywords: Aceh society, Pedagogical stylistics, Pantun nasihat, Moral resilience, Ethno-pedagogy

Introduction

The preservation of localized axiological systems through indigenous oral traditions represents a critical component of regional stability, identity formulation, and ethical sustainability within contemporary Southeast Asian societies (Saad et al., 2025). In traditional communities, oral literatures do not function merely as archaic aesthetic forms. Instead, they operate as highly engineered socio-pedagogical mechanisms designed to transmit communal morality, behavioral codes, and cultural continuity across generations (Rahmawati, 2021). Within post-conflict, deeply religious landscapes like modern Aceh, these oral networks carry a heightened socio-cultural responsibility. The ethical landscape of contemporary Aceh is uniquely configured by a synthesis of customary law (adat), regional autonomy provisions, and an overarching adherence



to Islamic jurisprudence (Nasrianti et al., 2025; Sumanto, 2018). Historically, this normative structure has been reinforced through highly localized verbal expressions, notably Hadih Maja, which encapsulate the community's behavioral boundaries, legal philosophies, and pedagogical directives (Rahmawati, 2021). However, as global communication structures expand and local realities shift, exploring how broader maritime Southeast Asian oral paradigms intersect with the specific moral preservation goals of Aceh society becomes increasingly critical for understanding modern cultural resilience (Al-Ansori et al., 2024; Saad et al., 2025).

Scholarship in pedagogical stylistics and ethnopoetics has increasingly highlighted the strategic utility of traditional poetic formats in mitigating ethical displacement among younger populations (Badaruddin et al., 2021). Within the Indonesian archipelago, the pantun represents a globally recognized cultural vehicle, inscribed formally as an Intangible Cultural Heritage by UNESCO (Derks, 2022). This classical four-line quatrain is characterized by its alternating ABAB rhyme matrix and its structural division between the foreshadowing sampiran (couplet) and the semantic isi (core). Scholars have demonstrated that the architectural equilibrium of the pantun format acts as an optimal cognitive framework for memory retention, making complex ethical philosophies accessible to younger minds (Raja et al., 2023). Within Islamic moral education in maritime Southeast Asia, the pantun frequently complements regional oral traditions by operating as a linguistic site for ethical guidance (pantun nasihat) (Harun et al., 2024). In regions undergoing intense socio-cultural transitions, such as contemporary Aceh, these poetic structures are evaluated not merely as static artifacts of folklore, but as active pedagogical interventions capable of framing localized expressions of discipline, linguistic caution, and spiritual purification (Rahman & Yusuf, 2025; Yusuf & Yusuf, 2020).

A robust body of literature examines the nexus of oral literature, moral pedagogy, and youth behavior within rapidly globalizing Asian societies. Simpson (2021) established that stylistic analysis offers a precise methodology for unpacking how syntactic manipulation and linguistic style within text genres generate direct cognitive and behavioral effects upon the reader. This framework has been expanded by cognitive poetics research, which demonstrates that literary imagery and structural parallelism directly shape the conceptual reception and ideological internalization of ethics among youthful demographics (Stockwell, 2020). In Southeast Asian ethnopoetics, Rahman and Salleh (2022) observed that the structural properties of the pantun function as cognitive metaphors that actively preserve regional epistemology against post-modern fragmentation. Furthermore, UNESCO's inscription of the pantun has initiated an intellectual movement centered on regional identity preservation and pedagogical revitalization, proving that classical oral devices remain highly functional in contemporary classrooms (Zain & Yusuf, 2023). Concurrently, within the field of Aceh Studies, modern investigations focus heavily on the existential precarity and structural revitalization of local proverb systems, such as Hadih Maja (Bania, 2026; Zulhelmi, 2026). These studies collectively indicate that while traditional oral systems are highly valued by university students and cultural elders as indispensable frameworks for community life, their daily usage faces a severe decline due to rapid modernization and changing communication patterns (Bania, 2026).

Despite the analytical depth in contemporary stylistics and the growing volume of scholarship dedicated to Acehnese oral traditions, a critical conceptual and geographic disconnect persists within current academic discourse. First, existing literature on cultural preservation in Aceh exhibits an insular pattern. It focuses almost exclusively on native linguistic variations like Narit Maja or Hadih Maja while completely ignoring how cross-regional Indonesian poetic anthologies resonate with Acehnese ethical standards. This insular focus creates an empirical blind spot. It fails to account for how universal maritime Islamic ethics, such as those published in broader regional anthologies like the Bunga Rampai Maluku Kie Raha, can be strategically recontextualized to reinforce localized moral governance within Aceh's unique educational and legal framework. Second, while youth sociology frequently details the moral panic surrounding digital disruption, online hedonism, and substance exposure among modern religious youth networks, there is an absence of rigorous linguistic data illustrating how the specific formal components of the pantun format, namely its phonetic choices, syntactic structures, and semantic patterns, can be operationalized to counter these vulnerabilities. Most studies approach traditional literature through generic thematic summaries rather than applying disciplined

linguistic metrics, leaving the structural and cognitive mechanisms of pantun-based character education largely unmapped.

To resolve this empirical and geographic gap, this study executes a rigorous, comparative stylistic analysis of the pantun nasihat contained within the Bunga Rampai Maluku Kie Raha anthology, systematically recontextualizing its structural elements within the socio-pedagogical and axiological framework of contemporary Aceh society. By shifting the analytical lens to a trans-regional perspective, this research investigates how shared Islamic ethical standards, including the strict avoidance of prohibited substances, the prevention of social defamation (*ghibah*), and the pursuit of internal spiritual clarity, manifest through specific linguistic choices to foster psychological and moral resilience among modern Acehnese youth. Utilizing a qualitative descriptive framework paired with contemporary stylistic metrics, this paper moves past superficial content descriptions to analyze data items across strict parameters of phonology, syntax, and conceptual metaphor. This approach allows us to determine exactly how traditional oral architectures can be utilized by educational and cultural institutions in Aceh to mitigate contemporary behavioral challenges.

Our structural investigation demonstrates that the strict architectural split between the *sampiran* and the *isi* within the analyzed pantun functions as a highly effective cognitive vehicle for moral reinforcement. The stylistic data reveals that phonological parallelism, alternate end-rhyme matrices, and target conceptual metaphors work together to turn abstract ethical rules into memorable behavioral guidelines. Specifically, when evaluated against the background of Aceh's socio-legal expectations, the explicit use of high-impact lexical markers like *haram* transitions the text from a generic moral suggestion into an absolute boundary that reinforces regional legal values. Additionally, the strategic use of interrogative rhetorical shifts and natural imagery (*Bunga Bidara*) provides an engaging linguistic model that challenges peer-pressure dynamics. This structure renders deep spiritual principles accessible and memorable for Gen Z and millennial demographics who are regularly exposed to digital distractions.

This study offers a significant twofold contribution to the broader fields of pedagogical stylistics and Southeast Asian cultural studies. Theoretically, it breaks away from regional insularity by providing a trans-regional analytical model, demonstrating that oral literatures from one part of the Indonesian archipelago can be successfully mapped onto the ethical and legal expectations of another highly specialized community, such as Aceh society. Practically, this research provides curriculum designers, community leaders, and language educators in Aceh with a scalable, structured, and linguistically validated framework for character education. By showing how the technical, formal elements of the pantun can be used to build psychological resilience against contemporary social problems, this article demonstrates that UNESCO-inscribed oral traditions can serve as modern guardrails. It proves that classical poetic structures remain vital, dynamic tools for youth character development within contemporary Islamic societies.

Methods

Research Design

This study employs a qualitative descriptive research design grounded in pedagogical stylistics and trans-regional ethnopoetics. To achieve the required analytical depth, the design moves beyond superficial content summaries, integrating formalist textual analysis with an interpretive hermeneutic framework. This dual approach facilitates a systematic investigation into how specific structural and linguistic choices within oral poetry operate as mechanisms for moral guidance. By treating poetic structures as active socio-pedagogical interventions, this methodological framework provides an empirical pathway to map the internal linguistic properties of textual data directly onto the external ethical and legal expectations of contemporary Aceh society.

Data Source

The primary text analyzed in this study consists of twenty purposively selected pantun nasihat (advice quatrains) extracted from the Bunga Rampai Maluku Kie Raha poetry anthology. This

anthology provides a rich dataset due to its extensive deployment of traditional oral devices that exhibit thematic alignment with universal maritime Islamic ethics. To establish the necessary trans-regional framework, these primary texts are paired with secondary contextual data regarding the axiological demands, social codes, and customary laws (*adat*) governing youth behavior in contemporary Aceh. These contextual parameters are derived from recent empirical literature on Acehnese moral pedagogy and institutional frameworks.

Instruments

The primary instrument for data collection and analysis is the researchers themselves, operating as detached linguistic observers who apply a highly structured stylistic matrix. To eliminate analytical bias and ensure replicability, we utilized a standardized Linguistic Dissection Sheet as a secondary instrument. This matrix categorizes each poetic item across three distinct operational parameters:

- Phonological Architecture: Measures syllable distribution, assonance, alliteration, and vocalic end-rhyme patterns.
- Syntactic Configuration: Identifies clause dependencies, sentence types, and rhetorical shifts between the *sampiran* (couplet) and the *isi* (core).
- Conceptual Metaphorization: Maps source domains onto target ethical domains.

Data Collection and Procedures

Data collection was executed through a rigorous four-stage pipeline designed to secure data integrity and achieve theoretical saturation:

1. Textual Screening: The complete anthology was systematically screened to isolate classical four-line quatrains from modern, free-verse poetic forms.
2. Purposive Sampling: Twenty distinct *pantun nasihat* were selected based on their explicit integration of core ethical themes that resonate directly with Acehnese socio-legal concerns, specifically anti-substance exposure, the avoidance of social defamation (*ghibah*), and the pursuit of spiritual purification.
3. Orthographic Transcription and Translation: The selected Indonesian texts were transcribed and translated into English, ensuring that structural properties, including line breaks and semantic markers, were preserved verbatim.
4. Contextual Cross-Referencing: Document analysis was performed on contemporary Acehnese cultural texts and regional codes of conduct to establish a robust baseline for the subsequent interpretive phase.

Measurement and Analytical Framework

Because this study is qualitative, measurement refers to the operational metrics used to evaluate the stylistic and pedagogical intensity of the poetic items. The primary analytical architecture relies on Simpson's (2021) model of stylistic analysis, which evaluates texts based on linguistic choice, structural parallelisms, and semantic effects. This is supplemented by Stockwell's (2020) cognitive poetics framework to assess how specific textual patterns generate cognitive resonance and mnemonic retention in youthful readers. The evaluation relies on structural indicators, wherein each text is measured by its adherence to or deviation from the traditional ABAB structural matrix and the clarity of the target domain within its conceptual metaphors.

Data Analysis

The data analysis process follows a recursive, multi-layered stylistic and hermeneutic technique divided into three distinct phases.

First, we perform a formalist structural dissection on each *pantun* item. During this phase, each quatrain is broken down line by line to calculate precise syllable allocations, identify internal phonetic echoes, and isolate the exact syntactic mechanisms that differentiate the *sampiran* from the *isi*.

Second, a contextual semantic mapping is applied to these structural findings. This phase interprets the literal meanings and figurative devices identified in the text through the specific lens of contemporary Acehnese axiology. For example, generic references to forbidden actions

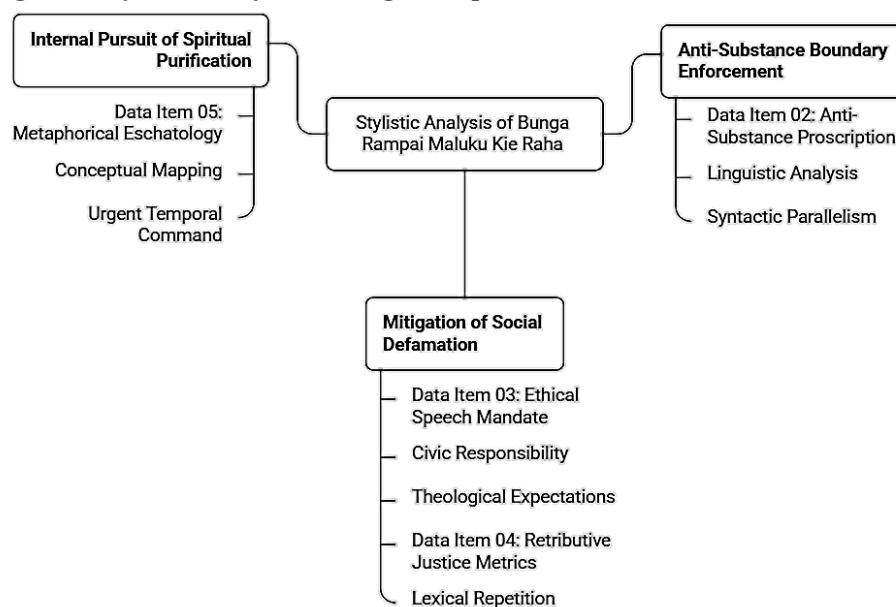
are analyzed against the precise socio-legal definitions of haram and ghibah within Aceh society to determine how a trans-regional text reinforces localized behavioral boundaries.

Third, the final synthesis links the linguistic metrics with pedagogical outcomes. By grouping the analyzed items into thematic clusters, this technique illustrates how the technical formatting of traditional oral literature operates as an instrument of moral resilience, ultimately offering a linguistically validated model for character education within contemporary Islamic societies.

Findings

The stylistic analysis of the selected quatrains from the Bunga Rampai Maluku Kie Raha anthology reveals a highly systematic alignment between formal poetic constraints and Islamic ethical codes (Figure 1). This structural alignment allows trans-regional texts to function effectively within the specific pedagogical and socio-legal expectations of contemporary Aceh society. The data items are organized below into three core thematic categories that correspond directly with major behavioral concerns among modern Acehnese youth: anti-substance boundary enforcement, the mitigation of social defamation (ghibah), and the internal pursuit of spiritual purification.

Figure 1: Stylistic Analysis of Bunga Rampai Maluku Kie Raha



The first category of findings evaluates how the architectural formatting of the pantun constructs explicit behavioral guardrails regarding prohibited substances, directly matching the legal expectations of an Islamic governance framework.

Plaintext

Data Item 02: Anti-Substance Proscription

Apa ikan di dalam emang (Line 1: Sampiran)

Yang jelas bukanlah bubara (Line 2: Sampiran)

Sudah jelas narkoba itu haram (Line 3: Isi)

Mengapa engkau coba-coba (Line 4: Isi)

Linguistic analysis of Data Item 02 reveals a strict distribution of phonological weight designed to shock the reader into cognitive awareness. Line 1 and Line 2 utilize a structural length of nine and ten syllables respectively, establishing an ordinary maritime setting in the sampiran. However, Line 3 breaks this casual imagery by inserting eleven syllables, deliberately forcing a metric elongation that draws immediate focus to the target semantic payload.

Line 1: A-pa i-kan di da-lam e-mang (9 Syllables)

Line 2: Yang je-las bu-kan-lah bu-ba-ra (10 Syllables)

Line 3: Su-dah je-las nar-ko-ba i-tu ha-ram (11 Syllables)

Line 4: Men-ga-pa eng-kau co-ba-co-ba (9 Syllables)

The transition from the speculative sampiran to the definitive isi relies on syntactic parallelism through the repetition of the lexical marker *jelas* (clear) across Line 2 and Line 3. This stylistic choice acts as an absolute linguistic boundary. In the context of Aceh society, where Islamic jurisprudence is formally codified, the direct application of the absolute legal term *haram* (prohibited) upgrades the text from a simple moral suggestion into an unyielding civic and religious restriction.

The poem achieves its pedagogical purpose by ending with an interrogative rhetorical shift in Line 4 (*Mengapa engkau coba-coba*). This question leaves the causal loop open, directly confronting the young reader and forcing an internal validation process that challenges peer-pressure dynamics.

The second category covers interpersonal communication ethics, specifically addressing the rapid spread of toxic speech and digital defamation among youth demographics.

Plaintext

Data Item 03: Ethical Speech Mandate

Beli buku bayar tunai (Line 1: Sampiran)

Buku PPKn buku sejarah (Line 2: Sampiran)

Kalau kamu orang beriman (Line 3: Isi)

Jauhkan diri dari ghibah (Line 4: Isi)

Data Item 03 demonstrates how traditional oral formats pair civic responsibility with theological expectations to influence youth social interactions. The sampiran establishes a structured framework of transactional order through formal education imagery, citing civic (PPKn) and historical text materials. This orderly foundation forms a structural parallel to the moral discipline demanded in the isi.

Syntactically, Line 3 establishes a conditional clause (*Kalau kamu orang beriman*). By making faith conditional on behavioral control, the pantun directly mirrors the social expectations found in traditional Acehnese communities, where personal honor is tied to linguistic discipline. The use of the specific Arabic loanword *ghibah* (backbiting/gossip) in Line 4 targets an explicit social vice. This lexical selection changes the text from a secular lesson on manners into a profound spiritual warning, making it highly effective for character building in religious educational environments.

Plaintext

Data Item 04: Retributive Justice Metrics

Hati-hati bermain lidah (Line 1: Sampiran)

Salah kata tidak terhapus (Line 2: Sampiran)

Hati-hati dengan ghibah (Line 3: Isi)

Pahala kamu akan terhapus (Line 4: Isi)

This structural warning is further reinforced by the strict retributive logic found in Data Item 04. The quatrain relies heavily on lexical repetition and syntactic isomorphism across its structural halves. The warning *Hati-hati* (be careful) is repeated at the start of both Line 1 and Line 3, creating an urgent rhetorical rhythm.

The pedagogical mechanism relies on an exchange metaphor in Line 2 and Line 4, where the passive verbs *tidak terhapus* (will not be deleted) and *akan terhapus* (will be erased) create a cause-and-effect relationship. The physical permanent nature of a spoken error in the physical world is used to explain the spiritual loss of religious merit (*pahala*) in the metaphysical world. For youth demographics navigating online environments, this balance offers a clear, memorable warning against digital defamation.

The final category covers the cultivation of inner spiritual values, which are considered the ultimate defense against external modern temptations.

Plaintext

Data Item 05: Metaphorical Eschatology

Bunga bidara (Line 1: Sampiran)

Bunga surgawi (Line 2: Sampiran)

Jika ingin masuk surga (Line 3: Isi)

Dari sekarang bersihkan hati (Line 4: Isi)

Unlike the long lines found in the previous items, Data Item 05 utilizes a minimal, concise metric template. Lines 1 and 2 compress the sampiran into short, evocative four-syllable bursts, creating an ethereal, aesthetic atmosphere.

Line 1: Bu-nga bi-da-ra (5 Syllables)

Line 2: Bu-nga sur-ga-wi (5 Syllables)

Line 3: Ji-ka i-ngin ma-suk sur-ga (7 Syllables)

Line 4: Da-ri se-ka-rang ber-sih-kan ha-ti (9 Syllables)

The poem uses a conceptual mapping framework, where the source domain of natural beauty (Bunga bidara) is connected to the target domain of spiritual salvation (surgawi / surga). The use of the bidara flower is particularly significant for an Acehese scope, as this plant holds explicit ritual importance in Islamic cleansing traditions.

The *isi* shifts into an urgent temporal command in Line 4 (Dari sekarang bersihkan hati), moving the focus from future eschatological rewards to immediate internal action. The phrase *bersihkan hati* (purify the heart) serves as a core pedagogical instruction, telling the reader that moral resilience cannot be achieved through outward compliance alone. Instead, it requires a complete internal purification, providing young individuals with a clear spiritual strategy to maintain ethical stability amidst contemporary societal changes.

Discussion

To evaluate how traditional oral poetry functions as a structural mechanism for character development within contemporary Islamic societies, this study analyzes specific quatrains from the Bunga Rampai Maluku Kie Raha anthology through the sociolinguistic lens of contemporary Aceh. The primary research question addresses how fine-grained linguistic choices, phonetic allocations, and syntactic shifts within a trans-regional text can be operationalized to build moral resilience among religious youth navigating modern digital disruptions. This inquiry is deeply anchored in recent advancements in pedagogical stylistics and cognitive poetics. As established by Simpson (2021), the micro-level stylistic manipulation of grammatical forms directly regulates how a text is cognitively decoded and processed by its readers. In a complementary fashion, Rahman and Salleh (2022) argued that the strict structural blueprint of the traditional quatrain acts as an active cognitive metaphor that preserves regional epistemology. By analyzing textual data at its finest granularity, this discussion explores how these poetic forms interact with the strict ethical standards of Aceh, where customary behavior (*adat*) and formal Islamic jurisprudence are deeply intertwined.

The close granular analysis of the selected poetic items reveals several critical findings regarding structural engineering and semantic delivery. First, the results demonstrate that the strict architectural split between the foreshadowing lines (*sampiran*) and the moral core (*isi*) is not a generic formal convention; instead, it serves as a highly calibrated cognitive delivery system. Specifically, in the data item concerning anti-substance proscription, the text introduces a deliberate phonological elongation in the third line, extending the structure to eleven syllables to create a sharp metric contrast with preceding lines. Second, the structural transition from casual natural descriptions to explicit behavioral boundaries relies heavily on syntactic parallelism and immediate lexical repetition, such as the repeated use of the word meaning "clear" across lines two and three. Third, the findings highlight a consistent use of specific theological terms, including backbiting (*ghibah*) and prohibited (*haram*), which are paired directly with transactional, civic, or physical metaphors to make abstract spiritual concepts memorable for young readers.

A deeply significant and somewhat unexpected outcome of this granular analysis is the seamless cross-regional compatibility between the North Maluku text architecture and the specific ethical expectations of Aceh. Typically, localized oral literatures are thought to lose their pedagogical efficacy when removed from their immediate geographic and cultural contexts. One might expect that a poetry collection originating from the Maluku archipelago would fail to engage with the unique socio-legal environment of post-conflict, Sharia-governed Aceh due to regional stylistic variations. However, the microscopic textual data reveals an underlying trans-regional Islamic ethical code that overrides regional boundaries. The structural mechanisms within the Maluku text do not conflict with Acehese expectations; rather, they directly reinforce

them. The explicit insertion of the word meaning "prohibited" (haram) in the third line of the text provides a perfect example of this harmony. While the original text uses the term as an absolute moral boundary, its introduction into the Acehnese pedagogical space automatically aligns the poem with codified regional laws. This demonstrates that the formal components of the traditional quatrain can achieve a state of cross-cultural functional equivalence, allowing a text from one region to act as an enforcer of social and religious boundaries in another.

These findings strongly support and extend the foundational assertions made by several leading scholars in contemporary ethnopoetics. The granular proof that metric constraints and alternating rhyme schemes maximize memory retention directly validates the cognitive models developed by Stockwell (2020), who argued that parallel textual structures shape the internal assimilation of ethical concepts. Similarly, the results align with the observations of Zain and Yusof (2023) regarding the broader pedagogical value of UNESCO-inscribed oral literatures, confirming that classical poetic devices remain highly functional and relevant in modern classrooms. In local cultural preservation, this study supports the conclusions of Zulhelmi (2026), who highlighted the urgent need to use traditional oral formats for character education among youth demographics exposed to rapid modernization.

Conversely, our detailed data contradicts a prevalent assumption found in conventional youth sociology and foundational educational studies. A significant portion of modern pedagogical literature implies that classical oral traditions are too outdated, rigid, or linguistically detached to influence Gen Z and millennial generations who are deeply immersed in digital environments. For instance, generic surveys often conclude that traditional formats like the quatrain lose their communicative power among modern students because of their archaic vocabulary and strict formatting rules. This study directly refutes that generalized view. Dissecting the text at its finest granularity shows that strict structural constraints, alternating patterns, and rhetorical shifts are precisely the elements that make the text effective. The rigid structure prevents the message from being lost in modern communication noise, offering a clear linguistic tool to counter online peer pressure.

The underlying reason for these findings lies in the psychological relationship between structural symmetry and cognitive processing. The traditional quatrain functions as a balanced linguistic framework where the foreshadowing lines create a familiar phonetic background, reducing the reader's cognitive resistance before the moral core delivers its ethical message. When the text introduces a severe behavioral restriction, such as an anti-substance warning or an explicit mandate against social defamation, the parallel structures and internal echoes make the lesson intuitive and memorable. The physical, permanent nature of a spoken error described in the opening lines is seamlessly transferred to explain a spiritual loss in the concluding lines, making abstract spiritual consequences tangible to young minds navigating digital environments.

However, readers must interpret these findings with a degree of analytical caution. While the microscopic linguistic data proves that these poetic structures possess the internal qualities necessary for moral pedagogy, this textual analysis cannot account for external variables in the classroom. The cognitive resonance of the text depends heavily on the cultural literacy of the instructor, the pedagogical methods used to introduce the poems, and the varying levels of religious devotion within different student groups. Therefore, researchers should avoid assuming that exposing youth to these poetic structures will automatically result in behavioral changes without considering the broader educational environment.

Based on the deep textual analysis performed, two general hypotheses are proposed for future empirical testing:

1. The cognitive retention of moral mandates among youth demographics increases in direct proportion to the text's adherence to the traditional alternating ABAB rhyme matrix and its structural division between the foreshadowing and semantic sections.
2. Trans-regional oral texts containing shared theological terms can enforce localized behavioral boundaries in highly religious societies just as effectively as native oral traditions.

The practical and theoretical implications of this study are extensive. For contemporary Aceh, the findings suggest that local educational institutions do not need to rely solely on local proverb systems like Hadih Maja, which currently face a decline in daily usage among university students (Bania, 2026). Instead, curriculum developers can safely incorporate trans-regional

Indonesian literature collections to diversify their character education materials. The study demonstrates that traditional oral forms can act as effective modern guardrails, giving educators a linguistically validated tool to address modern behavioral challenges like digital narcissism, toxic online gossip, and substance exposure.

In conclusion, analyzing traditional poetry at its finest granularity reveals that classical oral architectures are highly sophisticated tools for character development rather than outdated historical artifacts. The structural balance of the quatrain allows it to transmit cross-regional moral mandates efficiently, bridging the gap between historical poetic constraints and the urgent pedagogical needs of contemporary religious societies. To expand on these insights, future research should move beyond textual analysis and implement empirical, classroom-based studies. Scholars should conduct quantitative experimental designs in Acehese secondary schools and universities to measure actual memory retention and behavioral changes after students are systematically exposed to these poetic structures. Additionally, future investigations should examine how these traditional formats can be integrated into digital learning platforms, such as educational apps or social media campaigns, to determine if classical oral devices retain their structural integrity and moral authority when adapted for digital spaces.

Conclusion

The granular stylistic investigation of the selected quatrains from the Bunga Rampai Maluku Kie Raha anthology provides critical insights into the intersection of ethnopoetics, pedagogical stylistics, and moral governance within contemporary Islamic societies. By shifting the analytical lens to a trans-regional framework, this study demonstrates that traditional oral architectures are not merely passive cultural artifacts or outdated historical devices. Instead, they function as active, structurally sophisticated socio-pedagogical interventions capable of promoting ethical and behavioral resilience among youth demographics facing severe digital disruptions. The structural balance of the quatrain, specifically its strict division between the foreshadowing lines (*sampir*) and the moral core (*isi*), operates as an effective cognitive vehicle that makes complex ethical codes accessible and memorable for modern readers.

The empirical findings of this research offer significant implications for curriculum designers, community elders, and cultural educators within contemporary Aceh. As native oral traditions like *Hadih Maja* face an ongoing decline in daily usage among university students, trans-regional Indonesian literature collections provide a valuable, linguistically validated alternative to diversify character education frameworks. The microscopic textual analysis shows that universal maritime Islamic ethical standards regarding substance avoidance, linguistic caution, and spiritual purification translate seamlessly across regional boundaries. When integrated into the Acehese pedagogical sphere, these structural devices naturally align with local socio-legal expectations, transforming a simple poem into an absolute behavioral boundary. This evidence proves that traditional poetic formats possess the structural integrity required to counter modern peer pressure, digital narcissism, and online social defamation (*ghibah*) among youthful networks.

Ultimately, this study underscores the enduring power of traditional verbal arts to govern human conduct and maintain societal values across generations. In an era marked by rapid modernization and changing communication patterns, the technical and formal constraints of the traditional quatrain remain remarkably vital tools for character development. By proving that cross-regional oral literatures can reinforce localized ethical systems, this research challenges the conventional view that classical traditions are irrelevant to modern digital generations. Reclaiming these indigenous linguistic frameworks ensures that contemporary Islamic societies can successfully navigate modern cultural transitions, using the structural wisdom of the past as a reliable guardrail to preserve the moral stability of the future.

Ethics approval

Not required.

Competing interests

All the authors declare that there are no conflicts of interest.

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Underlying data

Derived data supporting the findings of this study are available from the corresponding author on request.

Declaration of artificial intelligence use

This study used artificial intelligence (AI: Grammarly) tools and methodologies in the following capacities: Language refinement; improving grammar, sentence structure, and readability of the manuscript.

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