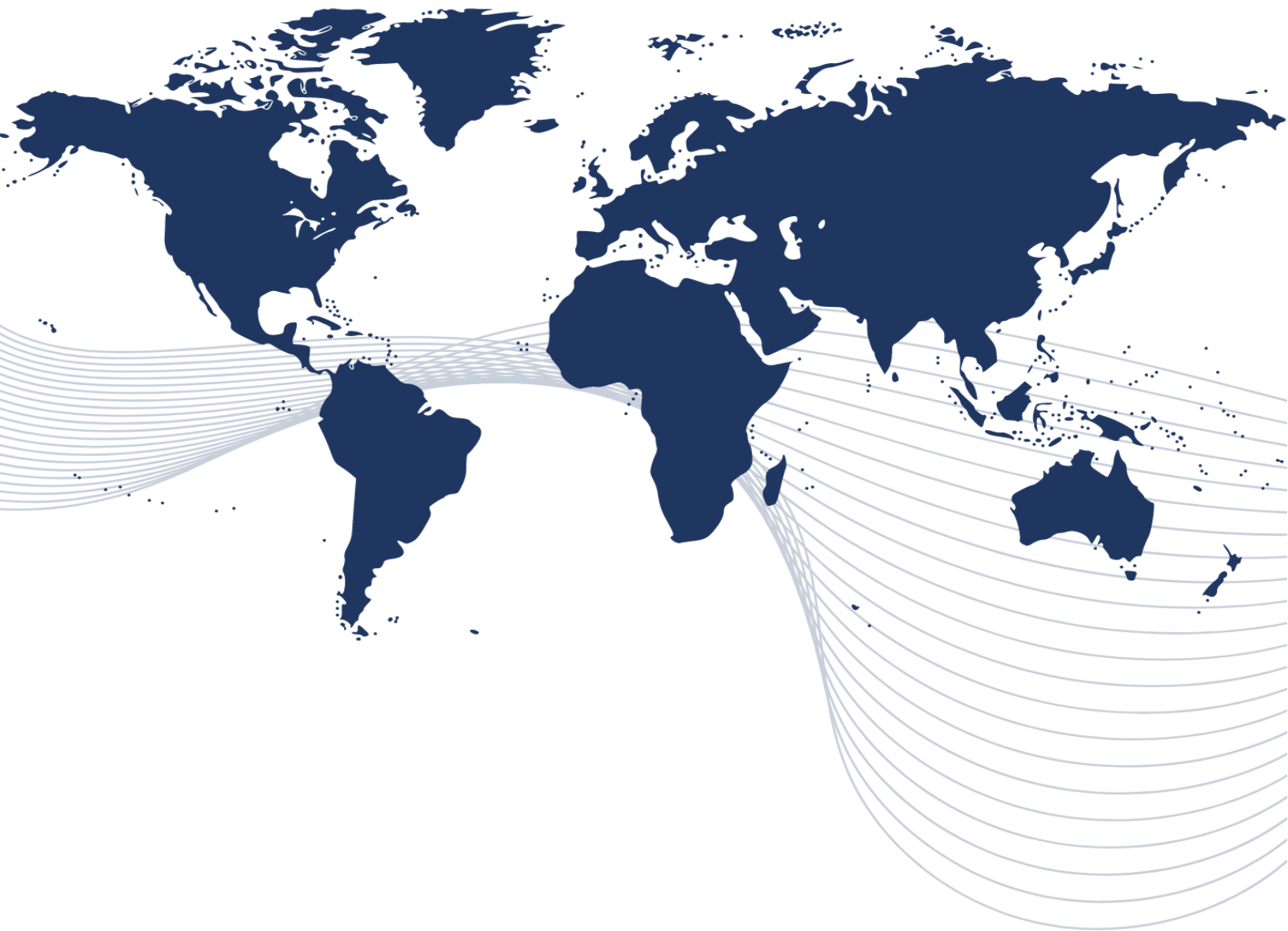


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Ethical Dynamics Through Asriadi's Educational Pantun in the Context of Daily Life: A Study of Self-Reflection

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Abstract

Literature plays an important role in shaping people's thoughts, values, attitudes, and ethics in self-reflection. The purpose of this study is to analyze how ethical values transmitted through pantun affect the process of individual personality development, both psychologically, socially, and morally. This article analyzes the dynamics of ethics through Asriadi's educational pantun in the context of daily life, with an emphasis on self-reflection. This research uses a qualitative approach with a text analysis method. The analysis shows that the pantun contains moral messages relevant to ethics, such as self-introspection, humble attitude, personal responsibility, avoiding blame, and good self-awareness. This research has practical implications in increasing awareness and application of ethics in daily life.

Keyword: Ethical Dynamics; Educational Pantun; Asriadi's Work; Self-Reflection; Daily Life

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INTRODUCTION

Research Problem

Pantun is one of the products of literature. The study of Pantun can be an interesting literary field related to self-reflection. As technology develops and times change, many problems arise that affect the ethics of society. Literature plays an important role in shaping people's thoughts, values, attitudes, and ethics in self-reflection. But the question is, what is the influence of rhymes on the formation of people's ethics when reflecting on themselves? Therefore, this research will focus on analyzing the diversity of ethics put forward by Pantun in shaping ethics that reflect society.

Importance of Research for Field

In the context of the field, this research examines the dynamics of ethics in self-reflection which is important in shaping people's ethics in daily life. Ethics education is important because it helps develop individual attitudinal values, improve literacy and reading culture, and increase awareness of the importance of Indonesian language in daily use. In the context of social media use, reading materials have a great influence on social media users. Social media users often imitate the etiquette seen on social media. In addition, the use of appropriate and correct words when interacting using social media will help increase awareness of the importance of using Indonesian language properly and correctly. Therefore, overall this study can strengthen the understanding of the importance of learning ethics in rhymes as a material for self-reflection in everyday life.

Research or Theoretical Gap

The theoretical gap in research on the ethics of pantun as a material for self-reflection in daily life may be due to the absence of in-depth research on the utilization and internalization of ethical values contained in pantun in sexual Indonesian society. Although some studies have addressed this topic, there is still room for further research, especially linking pantun ethics with character development and personal reflection in more detail and context. In addition, the lack of studies that incorporate an interdisciplinary approach may also indicate a gap in our understanding of the role of pantun ethics in everyday life. An approach that combines disciplines such as psychology, sociology, anthropology, and cultural studies can provide richer insights into how the ethics of rhyming influence the process of self-reflection and individual character development. Therefore, this study aims to fill the theoretical gap by conducting a comprehensive analysis of the utilization and internalization of pantun ethics as a material for self-reflection in the daily lives of Indonesian citizens.

State of the Art

The strength and novelty of this research lies in its commitment to fill the theoretical gap that exists in the study of the ethics of Pantun as a material for self-reflection in everyday life. This study promises a more detailed and contextual analysis of the utilization and internalization of ethical values contained in Pantun as a medium for self-reflection and its impact on the development of individual personality. Furthermore, this study also integrates interdisciplinary approaches such as psychology, sociology, and cultural studies, aiming to provide a better and more comprehensive understanding of the role of pantun ethics in the daily lives of Indonesian people. Therefore, this research fills the existing theoretical gap and makes a significant

contribution to understanding how Pantun ethics can be used as a material for self-reflection and hopefully positive character education in the dynamics of modern society.

Research Objective

The purpose of this study is to reveal the role and influence of ethics contained in pantun as a material for self-reflection in the daily lives of Indonesian citizens. The purpose of this study is to analyze how ethical values transmitted through pantun affect the process of individual personality development, both psychologically, socially, and morally. In this study, the researcher wants to know how the themes and ethical messages contained in Pantun affect behavior, decision-making, and personal reflection in everyday life. Therefore, it is hoped that this research can provide a better understanding of the important role of pantun ethics in the formation of positive character in society. The results of this research will also help Indonesian society and government develop more effective educational and cultural competency programs to strengthen ethical values and local wisdom as the foundation of character development in the younger generation.

Research Question

1. What moral messages are contained in Asriadi's educational poetry and are they relevant to ethics in everyday life?
2. How can Asriadi's educational poetry be used in an appropriate ethical context? Application?
3. What are the practical implications of Asriadi's analysis of ethical dynamics based on pedagogical rhymes in every day contexts?

Role of Researchers

As a researcher who focuses on character development through literature, I am interested in exploring the potential of Asriadi's pantun as a forum for self-reflection and internalization of ethical values that readers can apply in their daily lives. This analysis is expected to provide new insights and practical implications regarding the role of literature, particularly pantun, in shaping the understanding and practice of good ethics. The researcher is a student, and the researcher focuses on the ethics of pantun as a self-reflection in daily life.

THEORETICAL FRAMEWORK

In a research article, this section clearly outlines the perspective from which the research was conducted, and the specific theories and key concepts underlying the research are Literature is language that is beautifully composed and expresses the content of the mind, or Shastra. Shastra is a Sanskrit word meaning "instructive writing" or "guidelines" (Santoso, Karim).

Pantun is the most famous form of poetry in Malay literature. In the past, pantun was used to complement daily conversation (Adriani: 2012). As a form of traditional literature rich in local wisdom, Pantun has great potential in conveying moral and ethical messages. Due to its unique structure, rhythm, and language style, pantun can be a powerful tool to explore the ethical dynamics of everyday life. The messages contained in Panun about responsibility, introspection, humility and moral awareness can be material for reflection for readers, so that they can consider and apply good ethical values in real contexts. Thus, an in-depth study of

ethically charged pantun can provide new insights into the role of traditional literature in character development and encourage a more ethical life.

Some literary and cultural experts emphasize the potential of pantun as a tool for self-analysis and ethical development. According to Siti Chamamah Soeratno, traditional pantun contains local wisdom that can guide people to know themselves and find a deeper meaning of life (Soeratno, 2000). Therefore, Faruk emphasizes that pantun is not only an aesthetic expression, but also a reflection of cultural values and philosophy of life (Faruk, 2012). Mukhlis PaEni in his research on Malay pantun emphasized that pantun can be a means of self-reflection and the formation of noble morals (PaEni, 2009). Thus, the opinions of these experts confirm that pantun, including Asriad's educational pantun, has great potential for introspection and instilling ethical values that can be applied in everyday life.

METHOD

Research Design

This research uses a qualitative approach with a textual analysis method. The focus of the research is the exploration of ethical dynamics through Asriad's educational pantun in the context of daily life, with an emphasis on self-reflection.

Data Source

The research data is in the form of Asriadi's study rhymes. The rhymes were collected from available sources such as Asriadi's book or online sources.

Data Collection and Procedure

Data collection is done by identifying and selecting rhymes related to the topic of ethics and self-reflection. The selected rhymes became the focus of the research analysis.

Data Analysis

Textual analysis of the selected pantomime, including structure, rhyme, meter, stanza pattern, as well as the meaning and moral message conveyed. The analysis is linked to everyday contexts to explain the meaning of moral messages in ethical practices.

Accuracy

Accuracy of the research results is achieved through a deep understanding of Asriadi's teachings. The analysis is done in depth to reveal the dynamics of ethics contained in the rhymes.

Trustworthiness

The reliability of the research is maintained through systematic data collection and careful analysis. Interpretations and conclusions are based on strong textual evidence and relevant everyday context

Ethical Review

Research is conducted based on academic ethical principles such as honesty, objectivity, and respect for copyright. Research results are presented honestly and transparently. This research has been approved by the lecturer in charge of the Medan State University course.

FINDING AND DISCUSSION

Finding

Ethics is an important part of everyday life that deals with good and right behavior, values and actions. Ethics plays an important role in creating healthy social relationships, maintaining personal integrity and strengthening moral values in society. In the context of education, it is important to develop a good understanding and application of ethics in everyone, especially in relation to self-reflection.

Didactic poetry is a form of traditional poetry that is often used as a means of learning and conveying moral messages. Asriad didactic poems are literary works that contain ethically important moral messages, especially in the context of self-reflection. Although Asriad's didactic rhymes have great potential in influencing individual behavior and ethics, research specifically examining the dynamics of ethics through didactic chants is limited.

Therefore, this research seeks to fill the gap by analyzing the dynamics of ethics through Asriad's educational pantomime in the context of everyday life, with an emphasis on self-reflection research. By understanding and analyzing Asriad's didactic pantomime in the context of everyday life, it is hoped that this research can provide new insights into the importance of self-reflection in developing good ethics. This research can also contribute to the understanding and development of ethics in the context of education and social life.

The meaning of Asriadi's educational rhymes

The meaning of pantun in relation to self-reflexivity and ethics is very important. The moral message in this pantun teaches the importance of self-control and self-knowledge to improve we before blaming others. In this context, this rhyme teaches that we as individuals must have the humility to admit and accept our own shortcomings or mistakes before demanding perfection from others.

This poem also contains a message about personal responsibility. Before we find fault with others, we must have the courage to face our own shortcomings and correct them. This shows how important it is to take responsibility for one's own actions and behavior before blaming others. By accepting and correcting our mistakes, we can develop a better attitude and become a positive example to others (Shadiqin, & Th, 2021).

In addition, this rhyme also teaches the importance of avoiding blame. As humans, we often tend to blame others without looking at ourselves. This rhyme reminds us to examine and heal ourselves before blaming others. This way we can avoid unnecessary mistakes and build better relationships with others. The meaning of this educational rhyme by Asriadi is a reminder of the importance of self-reflection, humility, personal responsibility and avoiding guilt in our daily lives.

Structural Analysis of Asriad Educational

Pantone Asriad Educational Pantone is characterized by a four-line structure or two-line couplets. This structure characterizes pantun in the Malay poetic tradition. In this pantun, each stanza consists of two lines with a consistent rhyme pattern and rhythm. This pantun example has an a-b-a-b rhyme pattern, where the first and third lines of each stanza rhyme, as do the second and fourth lines. For example, in the first stanza "bengkuang" rhymes with "ketari" and

in the second stanza "orango" rhymes with "sola". This rhyme pattern gives beauty and harmony to the pronunciation and reading of the poem.

In addition, this poem also has a distinctive rhythm. The rhythm of this poem is characterized using short and rhythmic sentences in each line. The structure of Asriad's didactic rhymes gives beauty and originality to this literary work. The consistent rhyme and rhythm patterns create a sense of harmony and melody in the pantun. This structure also makes pantun easier to memorize and remember so that pantun is easily transmitted orally and becomes part of the oral tradition of Malay culture (Mus, 2024).

The importance of pantun in everyday context

This rhyme contains a moral message that is very important in everyday life. This message teaches us to correct ourselves before blaming or criticizing others. For example, in our daily lives, we often tend to blame others when problems or conflicts arise. But this rhyme reminds us to look inward first before blaming others. In this context, "digging for bengkuang fruit" can be interpreted as looking for others, while "digging for cypress fruit first" teaches us to look at and correct our own mistakes before looking for others' mistakes.

By applying this moral message, we can develop greater humility, personal responsibility and self-awareness in our interactions with others. By healing ourselves first, we can create more harmonious and constructive relationships with others. The moral message in this rhyme can be applied in a variety of real-life situations, whether in personal relationships, family, friends and work environments. By keeping these messages in mind, we can become better individuals and make a positive impact in our daily lives.

Influence on self-awareness and ethics

This poem has a very important influence on raising self-awareness and the application of ethics in daily life. In this context, "self-awareness" refers to a deep understanding of ourselves, including our strengths, weaknesses, and the mindset behind our behavior. Whereas "ethics" refers to the moral principles and values that guide our actions and interactions with others. In this rhyme, the moral message teaches us to examine ourselves before blaming or criticizing others.

This underscores the importance of improving ourselves before finding fault with others. By reflecting on this message, we can develop a humble attitude that recognizes that we too have weaknesses and shortcomings. This helps us evaluate ourselves and others more objectively. In addition, this rhyme also teaches personal responsibility. In this context, "digging for bengkuang fruit" could be interpreted as finding fault with others. However, this rhyme reminds us to "dig for the seeds first", meaning to look for others' faults first and correct our own. This shows the importance of taking responsibility for one's own actions and behavior before blaming others.

By applying the moral message of this rhyme, we can increase our awareness of our strengths and weaknesses. This helps us better understand how our actions and words can affect others. By increasing self-awareness, we can avoid behaviors that harm others and pay more attention to ethics in interacting with others. The influence of this rhyme is also felt in social relationships. By healing ourselves before blaming others, we can create more harmonious and respectful relationships. This helps build strong and supportive relationships with others.

In addition, this rhyme also affects our self- understanding. By introspecting and looking for our mistakes, we can better understand our weaknesses and shortcomings. This helps us grow and become better people. Finally, this rhyme also encourages the development of personal ethics. By prioritizing personal responsibility and self- development, we can develop strong moral values and integrate them into our daily actions and decisions. This helps us become more responsible, honest, and truthful individuals in our daily lives.

Discussion

Asriadi's educational rhymes also have a similar purpose, which is to convey moral and ethical messages that can invite readers, both children and adults, to self-reflect. Some of the ethical values found in Asriadi's rhymes, such as self-examination, humility, personal responsibility and avoiding reproach, parallel the moral themes often presented in children's and youth literature. This shows that literary works, including pantun, can be an effective tool in shaping the morals and character of the younger generation. In addition, the ability of literary works to stimulate visual and verbal communication can also be applied to Asriadi's pantun as you have explained. Readers can imagine and visualize examples of good and bad behavior in the pantun and discuss them verbally to gain a deeper understanding. Therefore, Asriadi's pantun has great potential to influence the psychological, social, and moral development of children and adolescents as part of literary works to develop the character of the younger generation. wider impact of literary works.

Research Significance

This research is expected to have a significant impact and benefit, especially for the community and the development of academic knowledge: (1) Practical Implications: This research can increase public awareness and the application of ethics in everyday life. The analysis of Asriadi's educational pantun is expected to help individuals strengthen self-reflection and develop good ethics. (2) New Findings: This research will provide new insights into the importance of self-reflection in developing good ethics. It is hoped that by analyzing Asriadi's pantun, we are able to focus on the process of self-reflection and the development of ethics in everyday life. (3) Contribution in the scientific field: The results of this research hopefully can make a valuable contribution to the understanding and development of the concept of ethics, especially in the field of education and social interaction. This enriches science, especially in the fields of literature and ethics. (4) Scientific Development: This study aims to fill the gap of research that specifically investigates the dynamics of ethics through pedagogical rhymes. The results of this study can contribute to the development of theoretical understanding in related fields.

CONCLUSION

This rhyme has great significance in enhancing self-confidence and practicing ethics in daily life. By reflecting on the moral message of this pantun, individuals can develop a better attitude of humility, personal responsibility and self-awareness. This has a positive impact on social relationships, self-image, personal ethical development, as well as social, cultural, educational and professional backgrounds. In addition, these rhymes can also be an inspiration for individuals to create other creative works, such as new rhymes that contain moral and ethical

messages related to daily life situations. By developing rhyming creativity, individuals can create works that can inspire and positively influence others.

Recommendation for Future Research

The authors hope that this research can be strengthened both internally and externally. The author hopes that future research will conduct similar research, exploring issues that have not been explored in this study.

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