

# Structural and Meaning Analysis of Pantun Melayu in Malay Arabic Script Texts

*by Warni Warni*

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## STRUCTURAL AND MEANING ANALYSIS OF PANTUN MELAYU IN MALAY ARABIC SCRIPT TEXTS

### *Analisis Struktur dan Makna pada Pantun Melayu dalam Teks Aksara Arab Melayu*

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#### ABSTRAK

**Abstract:** *The purpose of this study is to describe the results of the analysis of the structure and meaning of the Malay pantun. Pantun is a culture that develops in Malay land and its presence continues to be preserved and maintained until today. This research is an elaboration of the structure and meaning of the Malay pantun with the Malay Arabic script, which is then transcribed in order to understand the meaning contained in it. This study uses a qualitative descriptive analysis method, the data source used is the text of the Malay pantun with Malay Arabic script, the data collection technique is carried out by document study, the method of presenting the results of data analysis is an analysis of the structure and meaning of the Malay pantun by identifying and describing it. The structure that builds the Malay pantun in each stanza consists of four lines with words ranging from three to five words and syllables ranging from eight to eleven syllables. The rhymes that are owned by the a-b-a-b rhyme are found in three types of rhymes, including perfect rhymes, imperfect rhymes, and perfect double ending rhymes. The meaning found is in the form of entertainment and advice or teachings that contain moral messages in the form of virtues that are expected to be taught and continue to be preserved as good morals for the Malay community.*

**Keyword:** *Structure, Mean, Pantun, Script, Malay.*

**Abstrak:** Tujuan penelitian ini adalah untuk mendeskripsikan hasil analisis struktur dan makna pada pantun Melayu. Pantun merupakan kebudayaan yang berkembang di tanah Melayu dan terus dilestarikan dan dijaga kehadirannya sampai saat ini. Penelitian ini merupakan penjabaran atas struktur dan makna pada pantun Melayu yang bertuliskan Aksara Arab Melayu yang kemudian di alih aksarakan untuk dapat dipahami maksud yang terkandung di dalamnya. Penelitian ini menggunakan metode analisis deskriptif kualitatif, sumber data yang digunakan adalah teks pantun Melayu yang bertuliskan Aksara Arab Melayu, teknik pengumpulan data dilakukan dengan studi dokumen, metode penyajian hasil analisis data berupa analisis terhadap struktur dan makna

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pada pantun melayu dengan cara mengidentifikasi dan mendeskripsikannya. Struktur yang membangun pantun Melayu tersebut dalam setiap baitnya terdiri atas empat baris dengan kata berkisar tiga sampai lima kata dan suku kata berkisar delapan sampai sebelas suku kata. Rima yang dimiliki dengan persajakan a-b-a-b ditemukan tiga jenis rima yang diantaranya yaitu rima sempurna, rima tak sempurna, dan rima akhir ganda yang sempurna. Makna yang ditemukan berupa hiburan dan nasehat atau ajaran yang mengandung pesan-pesan moral berupa kebajikan yang diharapkan mampu untuk diajarkan dan terus dilestarikan sebagai budi baik bagi masyarakat Melayu.

**Kata Kunci:** Struktur, Makna, Pantun, Aksara, Melayu.

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## 1. Pendahuluan

Community life develops based on the mindset and understanding, from a thought that is present in a community's life will create results in the form of culture. One of the results of this culture is literary art, which can be in the form of rhymes. Pantun itself is one type of old poetry that still exists and is still popular with Indonesian people. According to Sumaryanto (2019) states that "Pantun is original Malay poetry that is rooted and entrenched in society" this is the basis that pantun is a culture that appears in the life of the Malay community. In this regard, the Malay community at that time also used a writing known as the Malay Arabic Script (Warni, et al., 2019; 2022).

Arabic-Malay script is an Arabic script combined with Malay accompanied by adjustments such as the addition of letters (such as the letters P, Ng, Ny, G, and C which do not exist in Arabic) and conformity based on function (such as the letter Alif, which functions as the vowel A, Ya as the vowel I, and Wau as the vowel U, and with the vowels E and O adjusted) (see: Roza, 2017).

Malay Arabic script as one of the Malay cultures with rhymes that are also present in their midst makes rhymes written using Malay Arabic script not something foreign to the Malay community. It is also inherent in culture to form local wisdom (Warni, et al., 2019; 2020, Afria, et al., 2020; 2021)

The existence of rhymes written in Malay Arabic script is something that happens a lot and is carried out by the community, one of which is an effort to maintain the Malay Arabic script with the pantun culture itself. In this case the author has found a form of Malay rhyme that is presented in Arabic-Malay script. The unique structure of the pantun with its meaning of Malay culture which is full of moral messages certainly makes this pantun written in Malay Arabic script a very interesting object of research study to discuss. These things then become the background for the author to carry out a further search which will be presented in the form of a research journal related to the analysis of structure and meaning in Malay Pantun.

The main problem is the initial foundation relating to the matters that will be discussed in this study based on the background previously described. The main problems of which are related to how the structure that forms Malay rhymes and how the meaning is contained in Malay rhymes. The purpose of the

research is to describe the results of the analysis of the structure and meaning of the Malay pantun which refers to the subject matter, the purpose of this research is to find out the structure that forms the Malay rhyme, and to find out the meaning contained in the Malay rhyme.

Considering that there are a lot of Malay rhymes that are present in the life of the Malay community and the limitations of the writer in conveying information, this research will be limited to six rhymes written in Malay Arabic script which the writer has translated and analyzed based on their structure and meaning. This limitation is done with the intention of helping the writer focus on what he wants to convey so that the results are expected to be more effective and efficient.

Pantun is one type of old poetry that grows and develops in the archipelago, especially the Malay plains. Pantun usually consists of four lines with rhyme a-b-a-b. Widya (2008: 12-13) says that "the birth of rhymes was initiated by the habits of the Malay people who like to use figures of speech, they try to learn and recite rhymes so that the habits of the Malay people make rhymes develop and are known today". In Malay lands, rhymes are usually used at meetings, weddings, proposing a bride, divorce and other customary activities so that rhymes are considered a very important means of communication and culture for the Malay community.

Widya (2008: 16) mentions several characteristics in rhymes as part of the structure that builds them, which include the following:

1. Each stanza (a collection of lines in a rhyme) consists of four lines (rows or series).
2. Each line consists of four to six words.
3. Each line consists of eight to twelve syllables.
4. The first and second arrays are samples.
5. The third and fourth arrays are contents.
6. Rhyme (equation of sound or rhyme) at the end of the rhyming array a-b-a-b.
7. The final sound of the first and third array must be the same, the final sound of the second and fourth array must also be the same.
8. The contents of the poem express feelings.

Meanwhile, Sumaryanto (2019: 25) states that rhymes have characteristics which include the following:

1. Each stanza consists of four lines
2. Each line consists of 8-12 syllables
3. The rhyme is a-b-a-b
4. The first and second lines are samples
5. The third and fourth lines are contents

Based on this description, it can be concluded that in simple terms, pantun is composed of two elements that make it up, namely *Sampiran* and Content. *Sampiran* are the top two lines of poetry which usually contain sentences that contain sounds that are equated with content even though they have no connection with the intended content. Meanwhile, the content usually contains the subject or message to be conveyed in the poem.

The meaning in a rhyme is a message that has a purpose for what is to be conveyed in the rhyme, and every rhyme certainly has meaning in it. According to the Big Indonesian Dictionary, meaning is meaning, besides that meaning is also mentioned as the intent of the speaker or writer. So, it can be concluded that meaning is something that contains meaning intended or conveyed by someone.

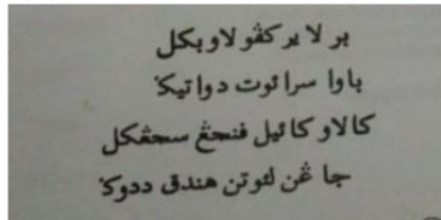
## 2. Method

This research uses descriptive analysis research type, this is in line with how the writer will describe and explain the analysis of the structure and meaning of Malay rhymes descriptively. This research method is qualitative, using the data obtained which is expected to be able to provide an object description of the analysis of the structure and meaning of Malay poetry. The data and data sources used are Malay pantun texts which read Malay Arabic script which consists of four Malay rhymes. The data collection method was carried out by studying documents on script writing found in Malay Cultural Arts learning books in the Malay Arabic Script category which were then read and identified based on the formulation of the problem which was the aim of this study. The method of presenting the results of data analysis is in the form of an analysis of the structure and meaning of Malay rhymes by identifying and describing them.

## 3. Result and Discussion

### 3.1 The analysis of malay Pantun

#### 1. Part 1



The following is the contents of the poem above which has been transcribed.

*Berlayar kepulau bekal  
Bawa siraut dua tiga  
Kalau kail panjang sejengkal  
Jangan lautan hendak diduga*

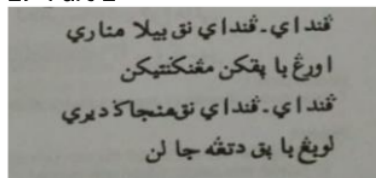
Sail to the island of provisions  
Bring *silaut* two and three  
If the hook is an inch long  
Don't expect the ocean



After transliteration is done, there are the following things which are part of the construction of the structure contained in the Malay pantun.

- The pantun consists of four lines where each line consists of three to four words which are equivalent to eight to ten syllables.
- The rhyme in the first and third lines reads "*ka*" while the rhyme in the second and fourth lines reads "*ga*", both of which are perfect ending rhymes.
- Sampiran* is located in the first and second lines, namely in the sentences Sail to the island of provisions and Bring *siraut* two three.
- The contents are located in the third and fourth lines, namely in the sentence If the hook is an inch long and Don't expect the sea.
- The contents of the poem are advice or appeals.

## 2. Part 2



The following is the contents of the poem above which has been transcribed.

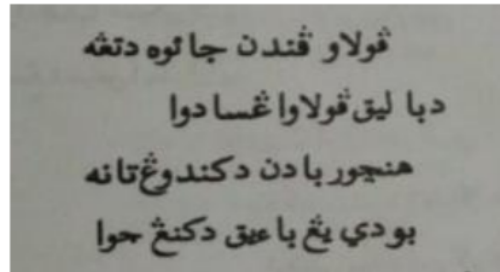
*Pandai-pandai nak bila menari  
Orang banyakkan menggantikan  
Pandai-pandai nak menjaga diri  
Lubang banyak di tengah jalan*

*You're good at dancing  
Most people replace  
Be good at taking care of yourself  
Lots of holes in the middle of the road*

After transliterating, there are the following things which are the structures that build the pantun.

- The pantun consists of four lines per stanza, each line consisting of three to five words composed of nine to ten syllables.
- The rhyme in the first and third lines reads "*ri*" and is a perfect rhyme, while the rhyme in the second and fourth lines reads "*an*" which is an imperfect final rhyme.
- Sampiran* is in the first and second rows, namely how clever children are when dancing and usually replace.
- The contents are in the third and fourth lines, namely in the sentences Be clever to take care of yourself and There are many holes in the middle of the road.
- The rhyme is also a rhyme of advice which contains a teaching.

3. Part 3



The following is the contents of the poem above which has been transcribed.

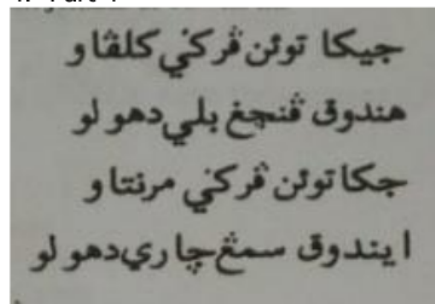
*Pulau pandan jauh di tengah  
Dibalik pulau angsa dua  
Hancur badan dikandung tanah  
Budi yang baik dikenang jua*

Pandan Island is far in the middle  
Behind the two swan's island  
Destroyed body contained in the ground  
Good deeds are remembered anyway

After transliterating, the following things were found as the arrangement of the structure in the rhyme, namely.

- The pantun consists of one stanza consisting of four lines with each line numbering four to five words with nine to ten syllables.
- The rhymes in the first- and third-lines sound "ah" and the rhymes in the second- and fourth-lines sound "ua", which are imperfect rhymes.
- Sampiran is in the sentences in the first and second lines, namely Pandan Island in the middle and Behind Pulau Goose Dua.
- The contents are in the third and fourth lines, namely Destroyed bodies in the soil and good deeds are also remembered.
- The contents of the poem are advice or moral messages to do good.

4. Part 4



The following is the contents of the poem above which has been transcribed.

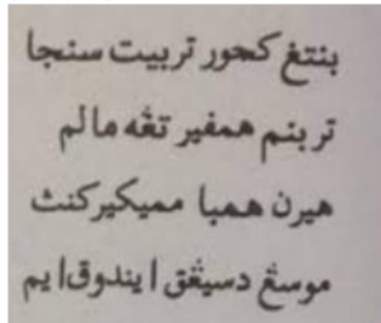
*Jika tuan pergi melepau  
Handuk panjang beli dahulu  
Jika tuan pergi merantau  
Induk semang cari dahulu*

If you go too far  
Long towels buy first  
If you go wander  
The landlady looks for it first

After transliteration was carried out, the construction of the rhyme structure was found, which consisted of the following things.

- The pantun consists of four lines per stanza which totals four words with nine syllables.
- The rhymes in the first and third lines are imperfect rhymes that sound "au" while the second and fourth lines are double ending rhymes that use the same word, namely "first".
- Sampiran* is in the first and second lines, namely in the sentence If you go too far and buy a long towel first.
- The contents are in the third and fourth lines, namely in the sentence If the master goes abroad and the landlady looks for it first.
- The contents of the rhyme are in the form of advice for someone who wants to go abroad.

#### 5. Part 5



The following is the contents of the poem above which has been transcribed.

*Bintang kejora terbit senja  
Terbenam hampir tengah malam  
Heiran hamba memikirkannya  
Musang disipak induk ayam*

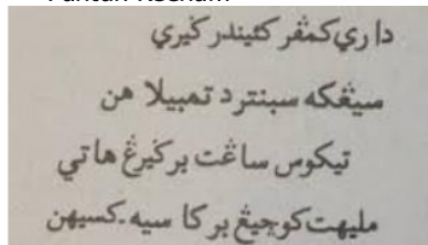
The morning star rises at dusk  
It's almost midnight  
Wonder servant think about it



The weasel was kicked by the hen  
After transliteration was carried out, matters related to the pantun structure were found which will be described as follows.

- The pantun consists of four lines per stanza with three to four words and nine syllables.
- The rhymes in the first and third lines are imperfect rhymes that end in "a" while the rhymes in the second- and fourth-lines sound "am" which are also imperfect rhymes.
- The *sampiran* is located on the first and second lines which read Morning Star rises at dusk and sets almost at midnight.
- The contents are in the third and fourth lines which read *Heiran* servant thought about it and Weasel *disipak* hen.
- The contents of the rhymes are in the form of entertaining humorous rhymes

#### Pantun Keenam



The following is the contents of the poem above which has been transcribed.

*Dari kampar ke indra giri  
Singgah sebentar di tembilahan  
Tikus sangat bergirang hati  
Melihat kucing berkasih-kasihan*

From Kampar to Indragiri  
Stop for a moment at the site  
The mouse was overjoyed  
Look at the cat pity

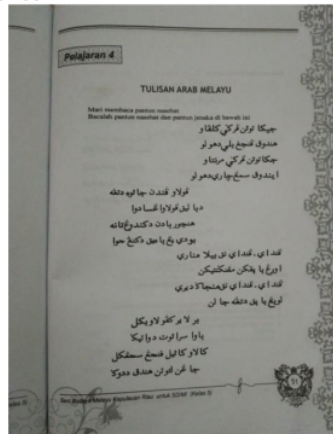
After transliterating, it was found that the things included in the pantun structure were, among others, namely.

- The pantun is a rhyme that has four lines in each stanza with four to five words and nine to eleven syllables.
- The rhyme in the first and third lines is "i" which is an imperfect rhyme, while the second and fourth lines are "han" which is the perfect final rhyme.
- Sampiran* is in the first and second lines, namely in the sentence From Kampar to Indra Giri and Stop for a while at Tembilahan.

- d. The contents are in the third and fourth lines, namely in the sentence  
The mouse is very happy and sees the cat making love.
- e. Content is a humorous message intended to provide entertainment.

#### Analysis of Meaning in Malay *Pantun*

Malay *Pantun* is one of the cultures that has developed from generation to generation in the life of the Malay people. This culture continues to be preserved especially in the Riau area, the Riau Archipelago. For example, at the elementary school level, a child will be taught about Malay Cultural Arts in terms of writing Malay Arabic script and chanting. The following is evidence of learning rhymes written in Malay Arabic script at the elementary school level in the Riau area



Malay rhymes usually contain moral messages and good teachings such as advice, appeals, invitations, and various other types of good teachings, especially in the rhymes that the author has presented in section 7.1. The explanation related to the analysis of meaning in Malay rhymes will be described as follows:

##### 1. First *Pantun*

The first rhyme is a rhyme of advice which contains an implied meaning containing an appeal to Malay people not to have arrogant characteristics, a hook with an inch long means someone who doesn't have enough knowledge or experience, and don't go sea, it means don't try to fight people who smart. So, the conclusion is that if one does not have enough understanding one should not try to fight someone who has more understanding.

##### 2. Second *Pantun*

The second rhyme contains meaning in the form of directions to take care of oneself because there are many obstacles and bad things that are ready to drown in the middle of one's life journey. For example, keeping yourself from bad associations that can lead to darkness in life.

##### 3. Third *Pantun*

The third pantun teaches the meaning of life to do good, because someone who does good even though he has died, the good things he has done will surely be remembered and remembered by others.

#### 4. Fourth *Pantun*

This fourth rhyme has a meaning that contains teachings for people who want to go abroad. People who go to wander are expected to find a landlord first, a landlady can be a good friend, employer or place of residence, because with a landlady a person who migrates will have a good life, can survive in the land of people with daily life that is guaranteed.

#### 5. Fifth *Pantun*

The fifth rhyme is a limerick, this limerick is usually used to provide entertainment as in this case someone thinking about a weasel being kicked by a hen is a funny thought and sounds ridiculous.

#### 6. The Sixth *Pantun*

The sixth rhyme is almost the same as the fifth rhyme which is a limerick that is entertaining in nature, according to the sentence in its contents about a mouse being happy to see a cat making love which also sounds funny.

### 4. Conclusion

Based on the analysis of the structure and meaning of the Malay pantun which has been described in the results and discussion, it can be concluded that the structure that builds the Malay pantun in each stanza consists of four lines with words ranging from three to five words and syllables ranging from eight to eleven syllables. There are three types of rhymes which are owned by a-b-a-b rhymes, namely perfect rhymes, imperfect rhymes, and perfect double ending rhymes. The samples are located on the first and second lines and the contents on the third and fourth lines. The meanings found are in the form of entertainment or what is known as limericks which aim to provide entertaining jokes. However, most of them are in the form of advice or teachings that contain moral messages in the form of virtues which are expected to be taught and continue to be preserved as good deeds for society, especially the Malay community.

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