

MODELLING MORAL VALUES AND NATURE IN PANTUN HERITAGE: MALAY THOUGHT ON MANNERS AND KNOWLEDGE AMONG CHILDREN

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Article history

Received date : 15-3-2023
Revised date : 20-3-2023
Accepted date : 1-7-2023
Published date : 20-7-2023

To cite this document:

Mohamad Judi, H., Nik Khalili, N. S. Y., & Amirham, I. A. (2023). Modelling Moral Values and Nature in Pantun Heritage: Malay Thought on Manners and Knowledge Among Children. *Journal of Islamic, Social, Economics and Development (JISED)*, 8 (54), 205 - 215.

Abstract: *Pantun forms a longstanding Malay literature composition which depicts the finesse of values and nature. Pantun highlights thoughts, emotions, experiences, hopes and sentiments of the society. The delicate words softly promoting noble values and identity among society members, be they a father, a teacher or a child. Being the most valuable assets to a nation, children requires proper preparation to address ever-changing trend and new technology while maintaining their spirit to be functional to the society. To revive pantun in the society, so as to sustain the opportunity for children to appreciate nature and listen to advices, this research intend to design and develop mobile game for this purpose, in the long run. However, proper understanding of related background is required to assist children to explore moral values and nature in pantun. Therefore, this study aims to propose a model of exploring morality and nature in pantun among children using game. The research applies an extensive review of previous research. The suggested model reveals the application of Social Constructivist Theory and Malay Poetic Theory. By focusing on pedagogical approaches together with literature and culture, respectively, both provides the expected benefits and sustainability of pantun to the younger generation. Providing better understanding of nature and moral values to children means preparing the future generation with as many morality and noble values of humanity, as well as to live in success and harmony.*

Keywords: *Pantun; Moral Values; Nature; Children; Model*

Introduction

Pantun acts as a symbol in communication among Malay community whose values and rhyme are inseparable from the culture and heritage of the ancestors. Pantun contains local wisdom in the form of advice, morality, and appreciation of nature and its surroundings. The values in pantun correlate with Islamic teachings making the poetry continue to be relevant, particularly to observe the best manners while interacting with others, and to be keen in searching for and adopting knowledge (Azim Normiza & Shaiful Bahri, 2021).

There is a very close relationship between knowledge and manners with the language and thoughts found in pantun (Norazimah Zakaria et al., 2017). Pantun expresses many aspects of the life of the Malay community, thus produce a rich collection of daily life stories from different flavors of sad and happiness, hope and fear, or wealth and sufficiency. The pantun material contains a very high artistic value, but also reflects the thoughts of the Malay community towards knowledge and manners. All of this is manifested through the medium of language that plays a role in conveying the desired meaning. Pantun appears to be a genre that is popular among the Malay community.

The delicate words softly promoting noble values and identity among society members, be they a father, a teacher or a child. Being the most valuable assets to a nation, children requires proper preparation to address ever-changing trend and new technology while maintaining their spirit to be functional to the society. To revive pantun in the society, so as to sustain the opportunity for children to appreciate nature and listen to advices, this research intend to design and develop mobile game for this purpose, in the long run (Ab Rahman & Omar, 2017; Agarwal & Iida, 2018).

In serious game design and development process, game plan strategies identify useful models as basis of comparison to transform learning goals and objectives into serious, entertaining gameplay (Dimitriadou et al., 2021). In doing so, a distinction between model building and model discovery approaches need to be evaluated. While the former is in line with traditional instructional design practices, the latter is a beautiful endeavor not restricted by the rigidity of the model-building approach (Krath et al., 2021). The views of reality, functionality and emotional engagement in game based pantun to fine art movements, require abstract models focusing on learning and engagement, to the real function of pantun in society (Zaini et al., 2019).

With proper understanding of related background to assist children to explore moral values and nature in pantun, the design and development process of game based pantun learning aim for engaging learning games, rooted in traditional instructional design models (Abhishek et al., 2022). Therefore, this study aims to identify key morality and nature components in pantun, and to propose a model of exploring morality and nature in pantun among children.

Malay Thought on Manners and Knowledge

Pantun appears to be a creative way in conveying a message or advice among community members, from children, adolescent, adult and elderly alike. The pantun contains morality related to religious values, manners, knowledge, and social norms. Topic on manners receives top attention among pantun creators to instill prudent personality among the young generation, especially children.

Among the popular content in pantun involves the importance of knowledge and the practice of moral values. One of the example is given in the following pantun.

*Angin barat ombaknya besar,
Mau ke laut berhati-hati;
Ingin selamat banyak belajar,
Ilmu dituntut bekal dicari.*

*The west wind brings giant waves
Be careful to enjoy the ocean;
Learn knowledge until the grave,
Safely living under that mean.*

The Malay society emphasizes the importance of knowledge that demands everyone to gain knowledge from childhood. The pantun suggest that a person to learn continuously to be able to survive in ever changing and competitive world. With the knowledge, a person will be able to contribute to the society, be a useful person and enjoy life accordingly. Not only that the knowledge helps the person on the life dealings, his intention and action in learning the knowledge be countable for his future dealings in after life. Knowledge is comparable to a light that will illuminate life to see and decide properly and distinguish between truth and falsehood.

Being a knowledgeable person, it is the responsible for the person to apply and practice the knowledge whenever the chance comes. Among the expectations upon the knowledgeable person is to display good manners and behaviours. Their behavior should reflects the level of knowledge they possess. The Malay community attaches great importance to knowledge and knowledge will affect a person's behavior or manners. The benefits of knowledgeable person is highlighted as a smart person who are able to handle many things properly; as in this pantun.

*Ramailah orang membawa labu,
Labu perisa digulai lemak;
Pandai orang kerana berilmu,
Ilmu ada perangaiupun bijak.*

*Many people bring pumpkins,
To be cooked as coconut gravy;
Smart people not due to skin,
But had knowledge and not envy.*

Methodology

To address the research objective, the researchers determine that the procedures, techniques and aspects of data collection suitable for this study to be text study method. The method is used to obtain secondary data and evidence through the study of pantun model (Nirwana Sudirman et al., 2017). The analysis on four previous pantun-related studies focus on framework or model to enhance the understanding in the topic. The first study examines the procedure to produce educational solutions like module, guidelines or products to address learning problems using pantun (Rahman & Mahamod, 2022). The second study evaluate the meaning of children pantun using four approaches. The analysis summarise the approaches together with pantun example to simplify the procedure to proceed with such objectives (Ishak et al., 2018).

The third study discusses how pantun has influenced the identity of Malay community using its mould to shape among others, their acceptance towards Islamic teaching and individual characters (Nur Salihah Mohamad & Jan Noor Muhammad, 2019). The analysis summarise the findings in a model to visually describe the contribution. The fourth study inspects the strategy to relate pantun content to the Malay community surroundings by elaborating the steps and components for meaning-making process (Junaini Kasdan, 2015).

Review of Pantun-Related Model

Pantun Education Model

Increasing number of researchers pay attention on the use of pantun in Malay language education together with current approaches to generate solution suitable for education, such as models, modules, instruments, frameworks, guidelines, and innovation products. The products help to increase creativity and liveliness of the students at various education level (Sabhan, 2018). A model of Pantun Research in Malay Language Education implements Social Constructivist Theory and Malay Poetic Theory (Rahman & Mahamod, 2022). The model also suggest the Design and Development Research (DDR) approach to create education solutions to solve education problems (Richey, R. C. & Klein, 2007). Figure 1 displays the model.

Under Social Constructivist Theory, Zone Proximal Development helps the intellectual potential in learner's minds is derived from social interactions with others to create meaningful conceptual of pantun (Khoo, 2019). Together, scaffolding guides learners to concentrate and solve the learning problems. The Malay Poetic Theory emphasises on aesthetics and beauty as the primary source of inspiration for creating pantun, displayed in the characteristic of the Yang Indah-Indah.

Analysis of Children Pantun Model

The analysis of children pantun from Pak Nazel collection applies Semiotics Theory of Riffaterre: indirect expressions; heuristic and hermeneutic, Matrix and hypograms (Ishak et al., 2018). The theory suggest the implied meaning through the language used. The analysis model and example are summarised as in the Table 1.

Among the several types of children pantun are riddles, jokes, love, kindness, fate, nomads, customs, heroism, proverbs, similes and religion (Zulkarnain et al., 2021). The content and themes in children pantun are usually produced more easily in terms of diction, word order and delivery of meaning. However, the determination of content and theme is not absolute. In each type of poem content and theme, there are usually other content and questions.

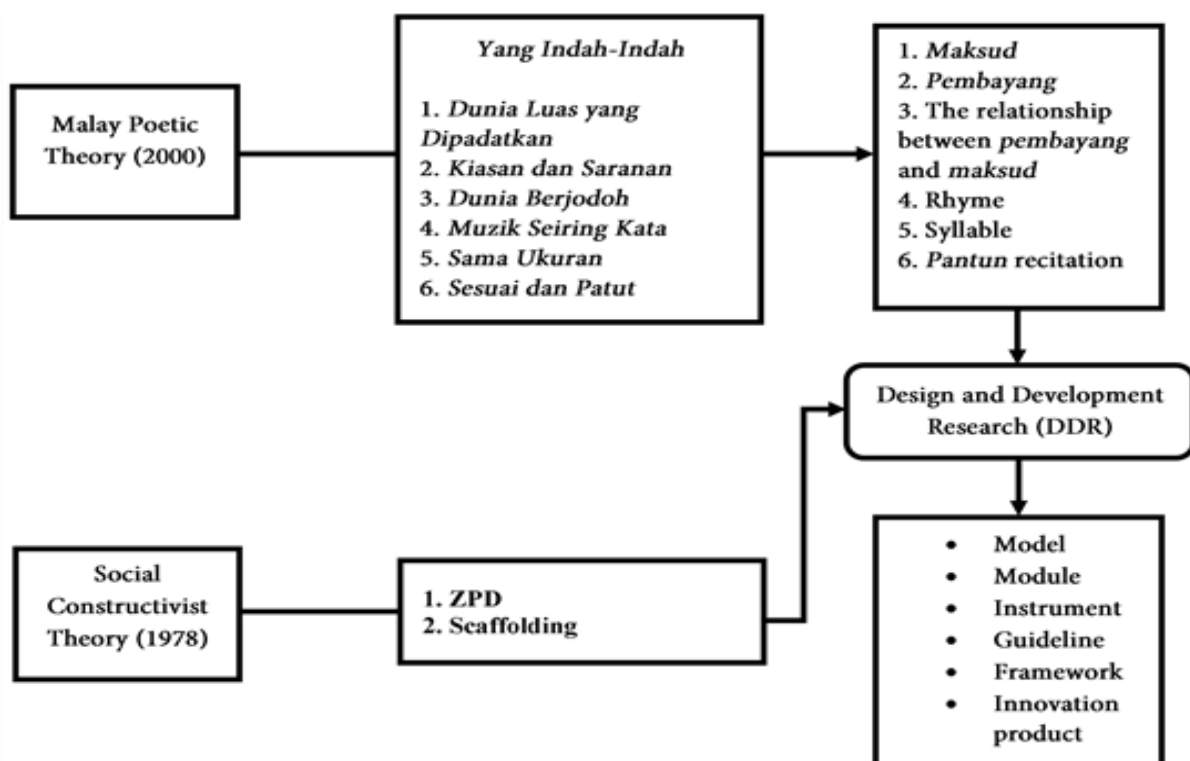


Figure 1: Pantun-related Education Solution Development Model (Rahman & Mahamod, 2022)

The analysis reveals that children's pantun contain indirect expressions of pantun, the actual structure and the lexical form and paragraphs can be seen based on heuristic readings. Meanwhile, the actual message and meaning of children pantun can be traced through heuristic and hermeneutic readings. The matrix and hypogram approaches completes the process of pantun meaning creation especially to interpret the literal meanings, and reducing difficulties in understanding the intended message.

Pantun and Malay Identity Model

How pantun moulds the identity of the Malay community has been researched (Nur Salihah Mohamad & Jan Noor Muhammad, 2019). The model (as in Figure 2) applies the Peirce's Semiotic Theory to validate signs as the reason for humans' feelings, thoughts, actions and expressions of emotion. Pantun plays the important role in five points. First, the Value of Identity Based on Islam Religion. The pantun allows the Malay community adheres strongly to the Islamic teachings so as to form good and noble characteristics. Second, politeness while Interacting. Pantun fosters the Malay community with exceptional characteristics such as grace, politeness and courtesy.

Third, pantun fosters relationships through marriage as among the steps to avoid immorality. The Malays nurture marriage as validating lawful bond between a man and a woman to create a loving family tie in the young generation. Fourth, Preserving the Local Culture to bring many benefits in their life. Usually, pantun serves as a joke, pun and innuendoes to reveal the wishes and aspirations of the community. Fifth, moulding Individuality that taught the norms in terms of social manners, courtesy in living as a community.

Table 1: Pantun Meaning Analysis using Semiotics Theory of Riffaterre

Analysis method	Pantun example	Translation
Immediacy of Poetic Expression		
Substitution of Meaning (using metaphor) "rendah diri" to emphasise humility	<i>Tepat pukul dua, Acara lumba lari; Dengan orang tua, Cakap "rendah diri".</i>	<i>Exactly two o'clock, Starts running event; With old folk, Speak very eloquent.</i>
Distortion of meaning (due to ambiguity or contradiction) Eg. <i>ambal</i> term	<i>Abang bentang "ambal", Di bilik ibu saudara; Guna kereta kebal, Menentang musuh negara.</i>	<i>A brother spans a rug, In aunty's balcony; Use battle tanks with tug, To fight country's enemy.</i>
The creation of meaning Eg. classic vocabulary <i>uncang</i> and <i>kupang</i>	<i>Bacang buah bacang, Tanam di tanah lapang; Duit dalam "uncang", Seringgit "dua kupang".</i>	<i>Bacang oh bacang, Plant in the field; Count money in the bag, One ringgit twenty its yield.</i>
Heuristic shortcut based on the structure of the language	<i>Ayam dalam serkap, Patuk-patuk bulu; Buat kerja cekap, Guru puji selalu.</i>	<i>Chicken in flock, Pecking its feathers; Deliver efficient work, Receive teacher's praises.</i>
	Proper sentence structure <i>Ayam (di) dalam serkap, (Ayam) Patuk-patuk (mematuk) bulu (nya); Buat (lah) kerja (dengan) cepat, Guru (mesti) puji (memuji) (kamu) selalu.</i>	Proper sentence structure <i>The chicken (is) (in) the flock, (The chicken) Pecking (pecks) its feathers; Deliver (your) efficient work (Must) Receive teacher's praises.</i>

Hermeneutic (interpretation eg. Retroactive)	<i>Tanam tepi laman, Sebatang “mengkula”; Buku jadi teman, Sampai bila-bila.</i>	<i>Plant in the compound, A “mengkula” tree; Books become friend, Forever? or for spree?</i>
Matrix principle Matrix serves as structure, MOD as metaphor and VAR as transformation to obtain the meaning.	<i>Main batu seremban, Lambung paras kepala; Akar perdu haleban, Buat batang tenggala.</i>	<i>Try pebble game shoot, Throw at head-level peak; Haleban perdu root, Make a tenggala stick.</i>
Hypogram (relationship with other literary texts: similarity or opposition)	<i>Kuih seri kaya, Sedap tiada tara; Pada Hari Raya, Ziarah sanak-saudara.</i>	<i>Kuih Seri kaya, Incomparably yummy; During Hari Raya, Visit friends and family.</i>

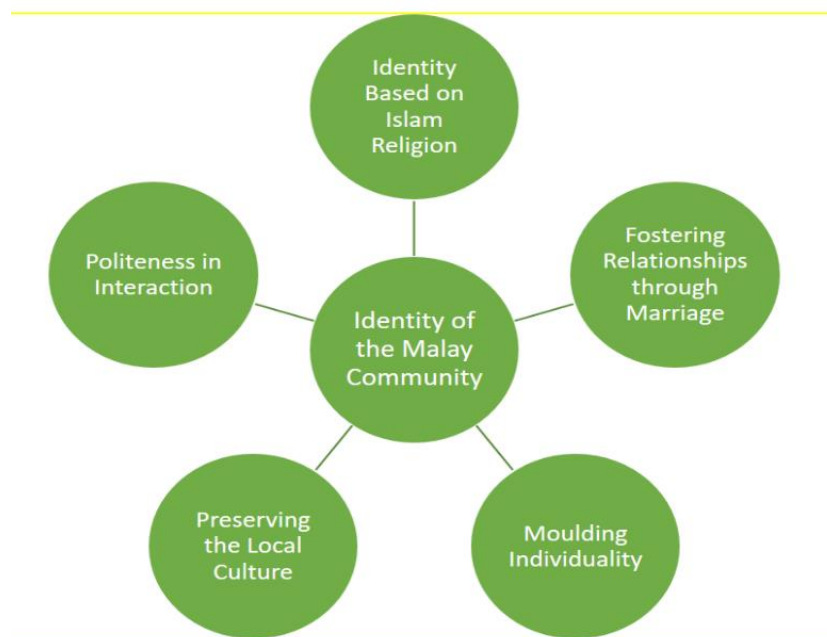


Figure 2: Implication of Pantun to Malay Identity

Malay Pantun: Thought on Knowledge and Manners Model

Model of pantun inquisitive semantic (as in Figure 3) relates to wide context to cover geography, sociology, science, religion, history, estimology and culture Asad Mohamed (2015). The inquisitive semantic triangulation describes three pertinent elements in understanding Malay pantun: Cognitive, meaning, and expression (Junaini Kasdan, 2015). The process starts by finding the meaning in the pantun. The pantun expression consists of the lexical and lateral meaning, observed from the script.

The pantun description then semantically analysed using cognitive procedure to benefit the linguistic corpus. The analysis consider the converser cognitive inquiry by relating the concept and its meaning. Once the object-and-meaning relation obtained, the next level applies

knowledge and manners context to cover non-linguistic domains that entails aspects like religion, culture and sciences.

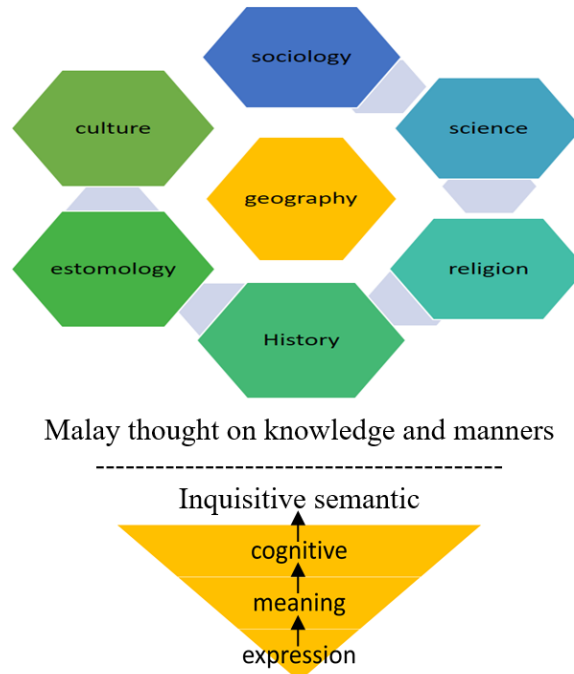


Figure 3: Pantun Inquisitive Semantic

Model of Exploring Morality and Nature in Pantun Using Game

The pantun learning game-based model is presented to give understanding to developers and users as a guide in application and system development. Figure 4 displays the pantun game model. The game emphasise the focus for children to be able to explore morality and nature in pantun so that this game learning application can improve the understanding of pantun and the messages behind. There are six aspects identified in the model which are learning content, interaction design, learning theory, animation techniques, game modules, and game exploration.

The content source for the pantun comes from Pantun Pak Nazel children. Pantun Pak Nazel consists of a set of 1229 pantun verses published by Dewan Bahasa dan Pustaka in 2010. The collection has been used in the topic Bahasa Melayu in school. The selection of pantun by Pak Nazel aims to educate the children learner on the importance of life and identity to observe good manners and obtain knowledge. The pantun vocabulary is sufficient, and Pak Nazel's purpose in the sense of the pantun he produced is conveyed effectively (Azim Normiza & Shaiful Bahri, 2021).

There are three modules planned in the game application: Pantun Learning, Pantun Exploration and Pantun Quiz. The Pantun Learning describes the concepts to include pantun explanation, stories and narration. Pantun Exploration allows learners to interact with the materials in Seindah Alam Semanis Budi. Pantun Quiz enhances learners understanding and motivation in learning pantun. The game exploration component is an important element in the game that aims to allow learners to interact with the pertinent message in pantun. The highlight using elements of Nature and Morality applies Images and Graphics to allow learners to construct association of concepts and eventually examine Wisdom message in the pantun.

The interaction design consists of five game elements namely instructions, choices, information, score points and time. Game instructions explain the learning tasks that need to be completed in the game. The game choices provide elements to be made based on the learning goals (Ávila-pesántez et al., 2006; Khaleel et al., 2016). Choice is an opportunity for users to make actions based on interest and inclination which is one of the dynamic elements in the game. Game information offers useful message about learning performance delivered to learners. The score displays the learning performance shown throughout playing the game. Time is the timely interval used to complete the learning mission. The animation technique applies 3D animation system.

Using constructivist theory, the learning takes place with the learner building on and modifying their existing mental models. By focusing on knowledge construction rather than knowledge transmission (Obikwelu & Read, 2012), the game aims to assist experience of the learner to incorporate their experience and interaction to give personalised meaning. In the game context, individual learner constructs his own understanding and knowledge of pantun, including the nature and morality concern through experiencing things and reflecting on those experiences (Padirayon et al., 2019).

The Malay Poethic Theory suggests to highlight aesthetic characteristic of the pantun (Tarwiyani et al., 2020), such as the Yang Indah-Indah six features (Rahman & Mahamod, 2022). Similarly, this study describes Seindah Alam Semanis Budi to contain the characters of pantun: 1) noble value such as politeness in interaction as a guide in daily life; 2) noble value of unity and integrity, mutual cooperation, and tolerance; 3) internalized and form the character to be in accordance with the Islamic principles.

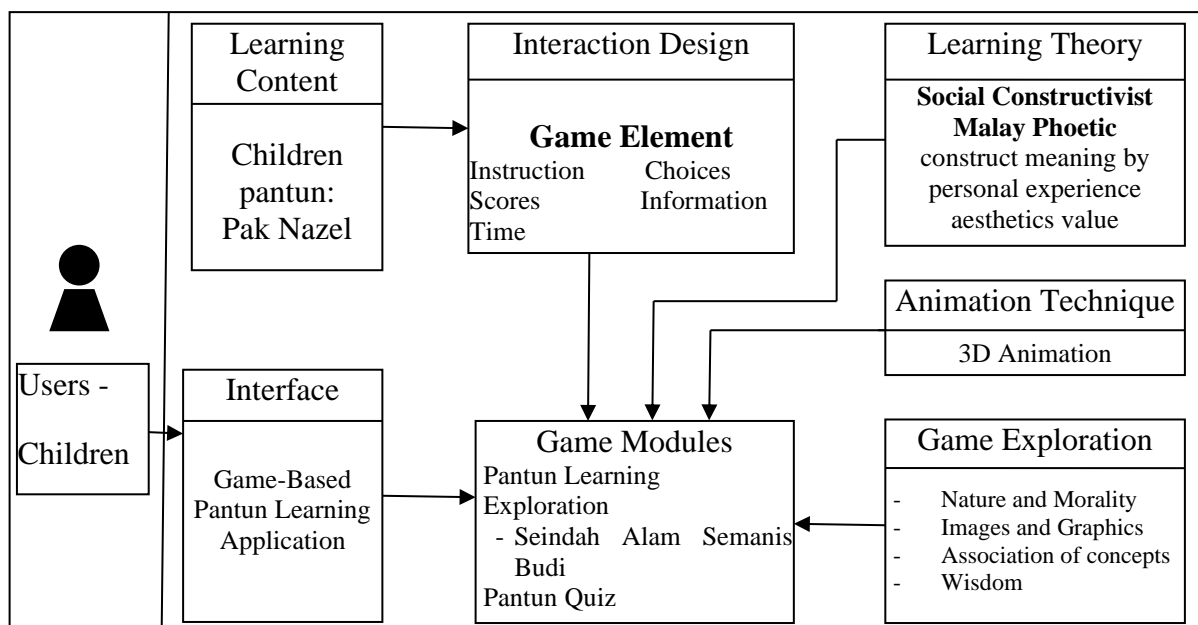


Figure 4: Game Pantun Learning Model

Discussion and Conclusions

To revive pantun in the society, so as to sustain the opportunity for children to appreciate nature and listen to advices, this research intend to design and develop mobile game for this purpose, in the long run. Proper understanding of related background is required to include the use of pantun in educating children such as the related learning theory, framework to explore pantun meaning and the shape of community as a results of moulding in pantun.

The sophisticated ability of pantun to create beautiful metafora and meaning using direct and indirect words or verses to shine its aesthetic value. The pantun hint is usually wrapped with natural elements with specific emphasise to live with balance and harmony with the surroundings (Maulana Al-Fin & Nor Hashimah, 2018). The ability of pantun to capture the way of life and to exploit the universe elements emphasise the closeness to the nature to adhere to a higher stage of life such as moral and religion (Siti Hajar, 2013).

Our nature and surroundings display a more complex aspects of life such as cosmology and cosmogony that always remind us about that the true obligation and responsibility contain virtues compared to day to day life. Meanwhile, the immortal beauties of human lies in the beauty of manners and the display of knowledge, not on the physical appearance. The importance of noble manners in our lives would be the essence of knowledge of each individual in a strong community to understand each other rely on respectful and good manners in social interaction as a sign of humbleness and humility. The perfection of manners and conducts could be gained by knowledge and education although the process does not necessary guarantee the outcome.

A strong nation begins with the appreciation to knowledge and the balance of good manners. Person with knowledge gets recognition and high position in the eyes of God, as His word means:

"Allah gives wisdom (knowledge) to whom He wills and those who are given knowledge means it has been given a lot of good".

(Al-Baqarah: 269)

The construction of pantun emphasises the message to appreciate the nature by the clear and strong structure, alongside with the use of eloquent words to deliver contently and clear advices. To appreciate the heritage, it requires knowledge and they need to be passed to the next generation. The aesthetic beauty acts like a hidden gem, hence the term Seindah Alam Semanis Budi or literally mean as beautiful as nature and as sweet as manners.

This study has demonstrated a model of exploring morality and nature in pantun among children using game. The model suggests learning pantun should involve exploring nature and morality so the intense message could be achieved by the audience particularly children. By doing so, the engaging technique in learning using fun and entertaining elements need to exploited using game techniques. The next step in the research plan involves design and development of the intended game together with evaluation of its effectiveness to instil moral values and to preserve heritage for future generation.

Acknowledgment

The authors thank Universiti Kebangsaan Malaysia to support this study under TT-2023-004 Research Grant

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