

Research Article

# Analysis of Pantun in the Animated Film Upin & Ipin Episode "Pesta Pantun" and Its Implications in Learning Malay Culture for Junior High School Students in Riau

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**Abstract.** This study aims to analyze the structure, meaning, and values of Malay culture in the animated film Upin & Ipin episode "Pesta Pantun", and its implications in learning for junior high school students in Riau. The method used is qualitative with a content analysis approach. The research data in the form of 19 pantuns were collected through listening and note-taking techniques, then analyzed based on the structure (sampiran and content), meaning, and cultural values. The results show that advice pantuns have a complete structure and function to convey moral values, humorous pantuns are flexible as a medium of entertainment, and riddle pantuns are relatively consistent and function to develop critical thinking skills. In terms of meaning, pantuns contain explicit and implicit messages that reflect the values of politeness, togetherness, intelligence, and respect for Malay traditions. The implications of this study indicate that the use of animation media in pantun learning can increase student engagement and understanding contextually, so it is relevant to be applied to junior high school students in Riau.

**Keywords:** Animation; Learning; Malay Culture; Pantun; Upin Ipin.

## 1. Introduction

Indonesian language learning at the junior high school (SMP) level focuses not only on mastering linguistic aspects but also on strengthening cultural values as part of character development for students. One form of ancient literary work with high cultural value is the pantun. Pantun is a legacy of Malay oral literature that remains relevant to teaching today because it contains aesthetic, moral, social, and religious values that can shape students' character. In an educational context, pantun serves not only as a medium for linguistic expression but also as a means of instilling cultural and ethical values in everyday life.

Pantun is a form of oral literature that plays a vital role in Malay society, serving as a means of communication, entertainment, and education. As part of the cultural heritage, pantun serves not only as a form of aesthetic linguistic expression but also as a medium for transmitting social and cultural values from one generation to the next (Suyitno, 2017). In this context, pantun represents Malay cultural identity, embodying values of politeness, wisdom, and linguistic intelligence. This aligns with research in the Journal of Folklore Research, which states that oral literature serves as a medium for transmitting cultural values in traditional societies (Finnegan, 2012). This research shows that Malay pantun contains

Received: March 19, 2026

Revised: April 27, 2026

Accepted: April 27, 2026

Online Available: May 29, 2026

Curr. Ver.: May 29, 2026



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cultural, moral, and religious values that reflect the lives of its people, such as politeness, respect for parents, and the relationship between humans and God (Wiguna et al., 2017). Thus, learning pantun has great potential for shaping the character of cultured and moral students.

Over time, the role of pantun has begun to shift, especially among the younger generation, who are more familiar with digital media than oral traditions. This presents a challenge to cultural preservation efforts, particularly in regions with strong Malay cultural roots like Riau. Research in Language, Culture and Curriculum shows that globalization and technological developments have contributed to the decline in the use of traditional language and literature among the younger generation (Byram, 2014). Therefore, innovations in learning that integrate local culture with modern media are needed.

However, in practice, teaching pantun in schools still faces various challenges. One of the main problems is low student interest and engagement in learning. This is due to the use of conventional and less varied learning methods, resulting in students being passive and uninterested in the material presented. Recent research shows that monotonous learning and a lack of active student engagement leads to low critical thinking skills, collaboration, and responsibility (Hidayat and Agusta, 2024). This situation certainly presents a challenge for teachers in creating engaging and meaningful learning.

Furthermore, pantun learning often focuses solely on structure and form, without delving into the meaning and cultural values contained within. Yet, these values are the very essence of pantun as a traditional literary work. Other research shows that pantun serves as an educational medium containing moral, social, and religious values that can serve as guidelines for life (Sa'diah et al., 2023). Therefore, pantun learning should emphasize not only the ability to create pantun, but also an understanding of its meaning and values. Another problem is the lack of innovative learning media used to teach pantun. In today's digital age, students are more attracted to interactive visual and audiovisual media than solely text-based learning. The use of engaging media has been shown to increase student interest in learning, including in pantun (Imamah & Winarsih, 2024). Therefore, innovation is needed in the use of learning media that can accommodate the characteristics of today's students.

One medium that can be utilized in pantun learning is animated film. Animated films offer visual appeal and stories that are close to students' lives, thus increasing motivation and engagement in learning. Furthermore, animated films can present cultural contexts in a concrete and engaging manner, making it easier for students to understand the values contained within. In this study, the animated film *Upin & Ipin*, specifically the episode "Pesta Pantun," is a potential medium for use in pantun learning. Audiovisual media has proven effective in increasing student understanding and engagement because it can present information visually and auditorily. This is supported by research in *Computers & Education*, which states that the use of multimedia in learning can improve students' conceptual understanding and motivation (Mayer, 2014). Furthermore, other research in *Educational Technology Research and Development* also shows that visual media helps students construct meaning more effectively (Clark & Mayer, 2016). The animated film *Upin & Ipin* is a Malaysian animated film that is well-known among Indonesians, from children to adults.

The "Pesta Pantun" episode in the series features a pantun exchange activity imbued with Malay cultural values, such as politeness, togetherness, and linguistic intelligence. Through dialogue between characters such as *Upin & Ipin*, *Kak Ros*, *Opa*, *Jarjit*, *Tuk Dalang*, *Uncle Ah Tong*, and *Bang Saleh*, students can see firsthand how pantun is used in everyday Malay life. This makes the film an authentic and contextual learning resource. Furthermore, the use of simple language and engaging storyline make the film easy for junior high school students to understand.

Riau is known as one of the centers of Malay culture in Indonesia, where pantun is an important part of tradition and community identity. Therefore, the use of pantun in learning is highly relevant. Therefore, teaching pantun in junior high schools in Riau not only aims to meet curriculum requirements but also serves as an effort to preserve local culture. Pantun can be a means of introducing Malay cultural values to the younger generation to prevent them from being eroded by globalization.

However, the reality on the ground shows that local cultural values, including Malay culture, are beginning to decline among the younger generation. This is due to the increasingly

strong influence of global culture, resulting in less attention being paid to local culture. Therefore, strategic efforts are needed to integrate local culture into school learning. One way to do this is by utilizing learning media relevant to students' lives, such as animated films.

## 2. Preliminaries or Related Work or Literature Review

Previous research has shown that learning pantun can contribute to character building, particularly politeness, in students (Andayani & Mardiyana, 2023). Furthermore, the use of appropriate learning strategies can also improve students' understanding and skills in learning pantun (Kamarudin, 2022). This suggests that pantun learning has significant potential in supporting character development and improving student competency. However, research examining pantun in animated media, particularly in the Upin & Ipin animated film episode "Pesta Pantun," is still limited. Most previous studies have focused on pantun as a text or oral tradition, as well as on the development of learning media in general. Therefore, this study offers a novel approach by examining pantun in audiovisual media and its impact on junior high school learning, particularly in the Riau region.

This research is important for several reasons. First, to uncover the structure and meaning of pantun in animated films as a contextual learning resource. Second, to identify the Malay cultural values contained within these pantun. Third, to reflect on the implications of using animated films in teaching pantun in junior high schools, particularly in strengthening Malay culture in Riau. Therefore, this research is expected to provide both theoretical and practical contributions to the development of Indonesian language and literature learning. In the context of Indonesian language learning, pantun is one of the materials taught at the junior high school level, particularly in the Independent Curriculum. However, pantun learning is often conventional and unengaging for students, resulting in low student interest and understanding. Research in the *Journal of Language Teaching and Research* indicates that non-contextual learning methods can hinder students' understanding of literary texts (Richards, 2015). Therefore, a more innovative and experience-based learning approach is needed.

Using animated films as a medium for teaching pantun not only provides a more engaging learning experience but also allows students to understand pantun within a real cultural context. This aligns with the concept of contextual learning, which emphasizes the importance of connecting learning materials to students' real lives (Suyitno, 2017). Furthermore, this approach also aligns with the concept of multimodal learning, which emphasizes the use of various modes of representation in the learning process. Research in *Multimodal Communication* shows that multimodal-based learning can improve students' comprehension and retention of information (Kress, 2010). Furthermore, cultural integration in learning plays a crucial role in shaping students' identity and character. In an educational context, learning based on local culture can help students understand and appreciate their own cultural heritage. This is supported by research in the *Review of Educational Research*, which states that culturally responsive teaching can increase student engagement and achievement (Gay, 2018). Furthermore, research in *Teaching and Teacher Education* also shows that cultural integration in learning can strengthen students' identity and increase the relevance of learning (Banks, 2015).

In linguistic and literary studies, pantun (literary pantun) has a distinctive structure consisting of a sampiran (pronoun) and isi (content), and often contains implicit meanings. Research in the *Journal of Pragmatics* shows that meaning in traditional texts is often conveyed indirectly through symbols and metaphors (Yule, 2016). This suggests that pantun analysis should not only be conducted structurally but also consider aspects of meaning and cultural context. Theoretically, this research can enrich the discussion on pantun as a traditional literary work, examining it not only from a structural perspective but also from a cultural perspective and its relevance in education. Practically, the results of this study can serve as a reference for teachers in developing more engaging, contextual, and locally-based pantun instruction. Furthermore, this research can contribute to efforts to preserve Malay culture through formal education.

Therefore, research on the analysis of pantun in the animated film Upin & Ipin, episode "Pesta Pantun," and its application in teaching Malay culture to junior high school students

in Riau, is crucial. This research is expected to address challenges in learning and contribute to strengthening Malay culture among the younger generation.

### 3. Materials and Method

This study used a qualitative approach with content analysis to examine the structure of pantun, its meaning, and Malay cultural values in the animated film *Upin & Ipin*, episode "Pesta Pantun," and its implications for learning for junior high school students in Riau. A qualitative approach was chosen because it can reveal meaning in depth and context (Creswell, 2016). Content analysis was used to systematically and objectively examine messages in media (Krippendorff, 2018). The research data consisted of speeches containing pantun, pantun excerpts, and the context of scenes representing Malay cultural values. Data were collected through listening, note-taking, and documentation techniques (Sugiyono, 2016).

The primary research instrument was the researcher, acting as a human instrument (Moleong, 2017), with the aid of analysis tables to classify the structure, meaning, and cultural values of pantun. Data analysis employed the interactive model of Miles, Huberman, and Saldaña, which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Data validity was maintained through theoretical triangulation, diligent observation, and the use of relevant references. The research procedures included object determination, data collection and transcription, pantun classification, analysis of Malay cultural meanings and values, and drawing implications for Indonesian language learning for junior high school students in Riau.

### 4. Results and Discussion

Pantun, as part of Malay oral literature, plays a crucial role in shaping cultural identity and serves as a meaningful means of communication. In the context of learning, pantun is understood not only as a text with a specific structure, but also as a medium for conveying cultural values inherent in society (Suyitno, 2017). With the development of modern media, pantun is no longer confined to traditional oral forms but is also represented through visual media, such as the animated film *Upin & Ipin*, episode "Pesta Pantun," which presents the practice of pantun contextually in everyday life.

The analysis shows that the pantun in the film serves not only as entertainment but also as a medium for conveying cultural and educational values. This aligns with the opinion (Danandjaja, 2015) that oral literature has educational, social, and entertainment functions in society. The diversity of pantun types found reflects the flexibility of pantun in various communication situations. Pantun not only maintains its traditional form but also undergoes adaptations to suit the context, thus remaining relevant to the younger generation (Endraswara, 2018).

Furthermore, the use of pantun in this film demonstrates the integration of language, culture, and social aspects. Each pantun not only has a specific linguistic structure but also embodies Malay cultural meanings and values, such as politeness, togetherness, and intelligence in communication. This aligns with the view (Koentjaraningrat, 2015) that language and culture are inseparable in society. Therefore, analyzing the pantun in this film is crucial for understanding how these cultural structures, meanings, and values are represented, as well as their implications for learning, particularly for junior high school students in Riau, who are closely connected to Malay culture.

#### **Analysis of the Structure, Meaning and Values of Malay Culture in Pantun**

Based on the analysis of the animated film *Upin & Ipin*, the episode "Pesta Pantun" (Pantun Party), 19 pantuns were found, delivered by the characters. The analysis revealed that pantuns function not only as a form of linguistic expression but also as a sign system representing cultural meanings and values. Structurally, the pantuns found demonstrate a relationship between the sampiran (sampiran) and the content, which is not always direct but rather symbolic. From a structuralist perspective, the sampiran can be understood as a signifier, while the content is the signified, conveying the main meaning (Saussure, in Endraswara, 2018). Three types of pantuns are presented in the animated film *Upin & Ipin*, the episode "Pesta Pantun": advice pantun, humorous pantun, and riddle pantun.

In advice pantuns, the structure tends to maintain a conventional four-line pattern with a-b-a-b rhyme scheme. The sampiran in these pantuns generally depict nature or everyday activities, such as "on the riverbank" or "a young coconut cut in half," which are semantically unrelated to the content. However, symbolically, the sampiran serves as a rhythmic and aesthetic introduction that strengthens the listener's memory. The content of the pantun then conveys an explicit moral message, such as the importance of respecting parents and maintaining good behavior. This demonstrates that pantun serves as a medium for internalizing values in Malay society, in line with literature's function as a tool for moral education (Danandjaja, 2015).

Unlike advice pantun, humorous pantun exhibit significant structural deviations. Some pantun consist of only two lines, and some even lack a logical connection between the sampiran and the content. From a pragmatic perspective, these deviations are not errors, but rather communicative strategies to create humor. Humor in humorous pantun often arises from the incongruity between expectations and reality, for example, the use of illogical sounds or meanings. This indicates that pantun in the modern context has undergone a functional transformation, from being formal to more flexible and contextual (Endraswara, 2018).

Meanwhile, riddle pantun exhibit a relatively more stable structure because it is related to cognitive functions. In this type of pantun, the content not only conveys a message but also contains questions that require interpretation. From a semiotic perspective, riddle pantun can be understood as an ambiguous sign system that requires decoding by the listener. For example, the riddle "what is filled the lighter it becomes" contains an abstract concept that can only be understood through reasoning. This demonstrates that pantun functions as a tool for practicing critical and analytical thinking skills.

From a Malay cultural perspective, these pantuns reflect a value system integrated into community life. The value of politeness is reflected in the use of refined and indirect language, a hallmark of Malay communication. The value of togetherness is evident in the practice of responding to pantuns, which involve social interaction. Meanwhile, the value of intelligence is reflected in riddle pantuns, which require thinking skills. From a cultural anthropological perspective, these values are part of a cultural system passed down through linguistic symbols (Koentjaraningrat, 2015).

Thus, the pantun in this film can not only be understood as a literary text, but also as a complex cultural representation, which integrates linguistic, cognitive, and social aspects into one unit.

**Table 1.** Pantun, Types, Structure and Malay Cultural Values

No	Pantun	Type	Structure	Meaning	Malay Cultural Values
1	Kak Ros (0:24) <i>Di tepi sungai, makan cuada</i> <i>Sambil makan mengbilang</i> <i>penat</i> <i>Orang tue jangan dimarah</i> <i>Agar selamat dunia akhirat</i>	Advice	Complete	Respect parents	Ethics & manners
2	Kak Ros(0:48) <i>Kelape mude, dibelah due</i> <i>Ambil isi bersama airnye</i> <i>Dari mude sampai ke tue</i> <i>Ajaran baik jangan dilupe</i>	Advice	Complete	Consistency in doing good	moral education
3	Jarjit (1:24) <i>Dua tiga main gasing</i> <i>Ini kan jarjit singh</i>	Humor	Incomplete	Identity humor	Entertainment
4	Kak Ros (2:21) <i>Hidup aman dalam kote</i> <i>Dipimpin ratu bukan raje</i> <i>Rajin bekeje setiap mase</i>	Puzzles	Complete	Logical questions	Intelligence

5	<i>Serangge ape kab iye? Opa (2:44) Kecil jangan disangka lemah Belakang badan mengangkat gule Duduknya iye di dalam tanah Tentulah semut jawabannya</i>	A puzzle	Complete	Answer to the question: "ants"	Perseverance
6	<i>Kak Ros (3:11) Hantar surat ke pejabat pos Hati riang menunggu balasan Coba opa beritahu ros Apa semakin diisi, semakin ringan?</i>	A puzzle	Complete	Logical question	Critical thinking
7	<i>Opa (3:31) Kanak-kanak pergi memancing Pulang ke rumah tengok kartun Soalan senang tak payah pening Kalau nak tau jawabannya belon.</i>	Puzzles	Complete	Answer to the question: "balloon"	Simple logic
8	<i>Jarjit (6:09) Dua tiga nenek kebayan Adub kasiban.</i>	Humor	Incomplete	Absurd humor	Entertainment
9	<i>Jarjit (6:38) Dua tiga tanam lada Jangan lupa tabur baja Ape yang tak bagi tau dia ada Kalau bagi tau terus jadi tak ada</i>	Puzzles	Complete	Logical questions about "secrets"	Social ethics
10	<i>Jarjit (9:03) Dua tiga kupu-kupu Lembu sepi bunyi muu muu!</i>	Jokes	Incomplete	Funny sound of a cow	Entertainment
11	<i>Upin (10:43) Petang-petang makan asam jawe Duduk di pangkib sambil menyirih Geli hati menahan ketawe Lihat gigi palsu loncat ke piring</i>	Jokes	Complete	Funny situation seeing teeth fall on a plate	Social
12	<i>Ipin (11:01) Masuk ke hutan jumpe ular sawe Silak semak denga bedengung Masa kan tidak aku ketawe Lihat kamu menangis, keluar hingus</i>	Jokes	Complete	Funny humor seeing people cry out snot	Social interaction
13	<i>Tuk Dalang (13:32) Anak itik anak ayam Dapat bini cantik, tak tidu malam</i>	Jokes	Incomplete	Adult humor	Entertainment
14	<i>Tuk Dalang (13:52) Ikan di laut asam di darat</i>	Jokes	Complete	Funny humor	Togetherness

	<i>Dalam kualiti bertemu jua Kami datang membawa hajat Hajat kami nak makan percume</i>			asking for free food	
15	Bang Saleh (14:52) <i>Kak ros suke menari Menari dengan sopan santun Jika anda bijak bistari Ape yang naik Tak mungkin turun?</i>	A puzzle	Complete	Logical question	Awareness of life
16	Upin (15:13) <i>Terbang layang-layang tinggi di awan Putus tali jatuh ke lumpur Bukan manusia mahupun hewan Sudah tentulah jawapannya umur</i>	A puzzle	Complete	Question answer: "age"	Reflections on life
17	Uncle Ah Tong (16: 07) <i>Satu dua kucing boleh cari Mana tak sama itu kucing belang Satu dua boleh cari Mana nak sama tuk dalang seorang</i>	Jokes	complete	There is no comparison to Tuk Dalang in singing.	Honoring figures
18	Jarjit (16:27) <i>Ipin jalan terjingkit-jingkit Cantik bergaya pakai seluar Warna putih duduk berderet Pagar di dalam dinding diluar</i>	A puzzle	Complete	Logical question	Knowledge
19	Tuk Dalang (17:10) <i>Makan mangge di atas tangge Makan dengan santan dan pulut Soalan tu atuk tau sangat jawabannya Itulah gigi dalam mulut</i>	A puzzle	Complete	Question answer: "Teeth"	Daily life

### Implications of Malay Culture-Based Learning for Junior High School Students in Riau (Theoretical Study)

The implications of this research for Indonesian language learning in junior high schools in Riau can be analyzed from a pedagogical and cultural perspective. In the learning context, the use of the animated film Upin & Ipin, the episode "Pesta Pantun," can be understood as a form of multimodal learning that integrates text, visuals, and audio. According to multimedia learning theory (Mayer, 2014), this combination of various modalities can enhance student comprehension because information is processed through more than one cognitive channel.

From a constructivist perspective, learning pantun through this medium allows students to actively construct knowledge based on their experiences listening to and analyzing pantun. Pantun is no longer studied as a static text, but as a living communication practice within a social context. This aligns with the principle of contextual learning, which emphasizes the connection between learning materials and students' real lives (Suyitno, 2017).

Furthermore, the integration of Malay cultural values into learning plays a crucial role in shaping students' cultural identity. In the context of Riau, a region with strong Malay cultural roots, local culture-based learning can increase students' awareness of their own cultural

values. This aligns with the concept of culturally responsive teaching, which emphasizes the importance of linking learning to students' cultural backgrounds.

Advice pantun in films can be used to instill character values, such as politeness and responsibility. Humorous pantun can be utilized to create a fun learning atmosphere, thereby increasing motivation. Meanwhile, riddle pantun can be used to train students' critical and creative thinking skills. Thus, these three types of pantun can be integrated into learning to develop cognitive, affective, and psychomotor aspects in a balanced manner.

Furthermore, the use of animation media in learning can also bridge the gap between traditional culture and the modern world for students. Pantun, as a cultural heritage, is no longer viewed as something old-fashioned, but as a part of life relevant to current developments. This is crucial to ensuring the sustainability of Malay culture among the younger generation.

Thus, the implications of this research indicate that animation-based pantun learning is not only effective in improving students' understanding but also in strengthening cultural identity and developing thinking skills. Therefore, the integration of pantun in Indonesian language learning in junior high schools in Riau needs to be carried out systematically and contextually.

## 5. Conclusion

This research shows that the pantun in the animated film *Upin & Ipin*, episode "Pesta Pantun," exhibits a variety of structures, meanings, and interrelated Malay cultural values. Analysis of 18 pantun data revealed that advice pantun tend to maintain a complete traditional structure, humorous pantun are flexible as a form of humorous expression, while riddle pantun are relatively consistent due to their cognitive function. In terms of meaning, pantun conveys not only explicit messages but also implicit meanings reflecting moral, social, and intellectual values. Malay cultural values such as politeness, togetherness, intelligence, and respect for tradition are strongly evident in each pantun, making pantun an effective medium for cultural transmission.

The implications of this research indicate that the use of animation media in pantun learning can enhance student engagement and contextual understanding, particularly among junior high school students in Riau. Therefore, teachers recommend integrating Malay culture-based learning media to make learning more engaging and meaningful. Furthermore, future researchers are encouraged to expand this research through broader approaches, such as learning experiments or the development of culture-based media, to enrich literary and educational studies.

Author Contributions: Conceptualization: Prof. Dr. Hj. Hasnah Faizah, M.Hum. Giovannesandesva Hendri, Rizka Auliya Jufri.; Methodology: Giovannesandesva Hendri.; Validation: Prof. Dr. Hj. Hasnah Faziha, M.Hum.; Formal Analysis: Rizka Auliya Jufri.; Reviewer: Giovannesandesva Hendri.; Source: Giovannesandesva Hendri and Siti Andriana; Data Curation: Rizka Auliya Jufri.; Writing—original draft preparation: Giovannesandesva Hendri and Rizka Auliya Jufri.; Writing—review and editing: Giovannesandesva Hendri.; Visualization: Rizka Auliya Jufri.; Supervision: Prof. Dr. Hj. Hasnahh Faizah, M.Hum.

Funding: This research did not receive any external funding.

Data Availability Statement: The supporting research data in this article can be found in the library of Riau State University.

Acknowledgments: The author would like to thank the Institute for Research and Community Service (LPPM) of the University of Riau for their support in conducting this research. He also thanks the teachers and students of junior high schools (SMP) in Riau, particularly SMP 13 Pekanbaru, who participated and contributed to the completion of this research. Furthermore, he would like to thank all parties who provided assistance, guidance, and support throughout the research process.

Conflicts of Interest: The authors have no personal interests in the research that would influence the representation or interpretation of the results. This research received no external funding and therefore did not influence the decision to publish the results.

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