

## **The Power of Minangkabau Pantun: A Media for The Development of Islamic Character of Students at Various Levels of Islamic Education in Indonesia**

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### **Abstract**

The purpose of this study is to explain that the Minangkabau pantun has the power as a medium for developing the Islamic character of students at various levels of Islamic education in Indonesia. Religious rhymes in the Minangkabau Oral Literature: Proverbs, Pantun, and Mantras as one of the effective media to develop the Islamic character of students at various levels of Islamic education in Indonesia. The method used in this study is a qualitative method with a descriptive approach. The primary data used in this study were 22 religious pantun. The results of this study are that these 22 religious pantun are closely related to philosophical values: Islam as the best religion, the implementation of the 5 pillars of Islam, and guidance to become human beings who act according to Islamic teachings in the Koran. Thus, it cannot be denied that this Minangkabau religious rhyme can be used as an effective medium to develop the Islamic character of students at various levels of Islamic education in Indonesia.

**Keywords:** Minangkabau pantun, Islamic character, Islamic religion

### **Introduction**

Indonesia is a nation that is rich in cultural values because Indonesia has thousands of ethnic groups living in various parts of the island. Each tribe has a cultural heritage that has developed over the centuries, influenced by Indian, Arabic, Chinese, European, and including Malay culture. Various ethnic groups certainly have noble values that can be used as a reference in character education. A great nation is a nation that has a strong character that comes from the values extracted from the culture of its people. The values of local wisdom do not become an obstacle to progress in this era of globalization, but become an extraordinary transformational force in improving the quality of human resources as a capital for the nation's competitive and comparative advantage. Therefore, exploring the values of local wisdom is a strategic step in an effort to build the nation's character (Hidayat, et al., 2020).

Today, when society and the nation are hit by a moral crisis, the value system needs to be revitalized, especially in realizing the existing personal and national character such as diligent worship, honest in words and actions, positive thinking, and self-sacrifice (Septiani, 2018). Sinar, et al (2019) stated that the character development proposed by the government through the policy of the national education system must be rooted or based on local wisdom originating from the cultural traditions of certain communities. This effort is carried out as a step to shape and strengthen the

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character and identity of the Indonesian nation in facing the major impacts of the industrial revolution 4.0. One of the great tasks of educators is to form and strengthen the character of students who have noble character according to the teachings of Islam. Dalimunte (2012:297) states that moral education can change behavior, but not automatically with this education humans can have noble character. Noble morals can be based on Islamic teachings. Hasanah (2012:134) explains that there are several steps in character education in Islam including teaching, habituation, exemplary, motivating and enforcing rules.

From the various opinions above, it can be concluded that character building in Islam starts from the transformation of values, exemplary, civilizing, motivating, and enforcing rules. Literary works must contain values, norms, and religious teachings (Septiani, 2018). One of the media to improve Islamic character in various educational institutions based on Islam is pantun, one of the popular types of Minangkabau oral literature.

One of the works that can be an alternative reference for Indonesian language teachers and even Islamic religious teachers is *Minangkabau Oral Literature: Proverbs, Pantun, and Mantras*. the work of Bakar, et al. (1981) published by the Ministry of Education and Culture's Language Development and Development. Burn, et al. (1981) explained that Minangkabau oral literature comes from the perspective of life or philosophy of life of the Minangkabau community so that it reflects how the mindset of the Minangkabau community is. Thus, the purpose of this study is to describe the religious rhymes in the *Minangkabau Oral Literature: Proverbs, Pantun, and Mantras* as one of the effective media to develop the Islamic character of students at various levels of Islamic education in Indonesia.

## Methods

The method used in this research is a qualitative method with a descriptive approach, meaning that this research is carried out by providing an overview or description of the data based on the facts of the object under study. This type of research is qualitative. The research procedure is one that produces descriptive data in the form of the meaning and function of rhymes as an effective alternative learning media to improve the Islamic character of students at various levels of Islamic education. The data source of this research is the rhyme contained in the *Minangkabau Oral Literature: Proverbs, Pantun, and Mantra* by Bakar, et al. (1981). The primary data of this study were 22 religious pantun.

## Result and Discussion

Burn, et al. (1981) described three types of Minangkabau oral literature, namely proverbs, rhymes, and mantras. Proverbs and rhymes which are a reflection of the values held by the community are often present in various ceremonies and events in the traditions of the Minangkabau community. In fact, Minangkabau people are called true if they are able to say and rhyme. The focus of the elaboration shifts to the third type of oral literature, namely the matra. Mantras are only owned and controlled by certain people, such as shamans, handlers, or warriors because to master spells there are certain conditions such as attitudes and mentality that must be mastered. As with other types of oral literature, mantras are a reflection of the philosophy and background of beliefs held by a society. The development of mantras as Minangkabau oral literature is closely related to the period before the arrival of Islam and after the spread of Islam in Minangkabau.

Burn, et al. (1981) argues that the Minangkabau community, especially those in urban areas, has not really lived up to the values of the Minangkabau philosophy of life so that it is less popular for the various traditions in which various types of oral literature live. However, in rural communities, it is stated that it is not as "severe" as in urban communities. The situation of the existence of oral literature such as proverbs, rhymes, and mantras cannot be separated from the traditions of the people and the looseness of tradition. This is reinforced by data related to mastery of proverbs, rhymes, and mantras, namely 62% of respondents have mastered oral literature for 15 years, 30% for 10-15 years, 8% for 5-10 years. From these results, it is known that the speakers of oral literature have mastered it for quite a long time. The process of inheriting oral literature is running slowly because there are no longer many speakers who have and master it and the increasingly unpopularity of community traditions as a means of living oral literature. Thus, teachers of Indonesian language and literature and regional languages have a key role in popularizing various types of oral literature as one of the learning materials that play an important role in developing positive characters in students.

Pantun is a type of oral literature that is inherent in the traditional and cultural joints of the Malay community, including the Minangkabau community. In fact, it is emphasized that if you do not master the rhyme, you are not Minang people. Some of the rhymes that show that customary advice in the Minangkabau tradition are generally expressed in the form of rhymes. In addition, rhymes are also related to religious activities, phases of life from childhood to adulthood. Thus, the Malays cannot be separated from the pantun because the pantun is part of the soul of the Malays. According to Erwina (2011), pantun is one of the oldest and broadest Malay poetry known in many languages throughout Indonesia. The most common feature is that rhymes consist of four lines (when written), also known as stanzas in literary theory—having the pattern of each line/stanza a-b-a-b or a-a-a-a. Pantun for the Malay community has been used in all aspects of life, including traditional rhyme-based songs. The Malay rhymes that most often appear are plants, fruits, regions, rivers, animals, natural formations (mountains, hills, rivers, cliffs), and daily activities (Firmansyah, 2015).

Pantun generally consists of 4 lines, but there are also those consisting of 6, eight, and even 10 lines. In every rhyme there must be a sampiran section and fill it with rhyming patterns /ab-ab/, /abc-abc/, and /abcd-abcd/, and so on. However, there are also pantun that rhyme /aa-aa/, /aaa-aaa/, and so on. Similar to the proverb, the development of the rhyming tradition which is a place for the livelihood of rhymes in society has decreased due to two obstacles, namely the problem of public acceptance of interest and the problem of the inheritance process. About 50% of community members stated that the public's interest in rhymes had decreased and about 56% used oral rhyme inheritance only.

Minangkabau oral literature data presented by Bakar, et al. (1981) this is a rhyme with a total of 258 data, a proverb with a total of 86 data, and a mantra with a total of 49 data. In addition to the large amount of oral literature data that has been collected, this data is presented in two languages, namely Minangkabau and Indonesian so that non-native speakers can understand it. Based on the large amount of data in the rhyme above, it can be stated that the rhyme is one of the most popular oral literature in Minangkabau society. In this sub-section of the poem, the transcription of the poem is the most dominant because the amount of data is the most compared to other types of literature, which is 258 data. The rhymes in this section are divided into five sub-sections based on the content of the rhymes, namely traditional rhymes with 88 data, religious rhymes with 33 data, youth pantun with 81 data, children's pantun which amounted to 15 data, and general rhymes which amounted to 41 data. The type of rhyme that is closely related as a medium for developing the Islamic character of students at various levels of Islamic education in Indonesia is the religious pantun. Pantun Agama (religious pantun) is on pages 49—57.

Religious rhymes are also included in rhymes that contain advice, especially those related to increasing piety to Allah. In this section, there are 33 religious rhymes with 4 lines and 2 variations of rhyme, namely /aa-aa/ and /ab-ab/. Religious rhymes are the fourth most common rhymes after traditional rhymes (88 data), youth rhymes (81 data), and general rhymes (41 data). Religious rhymes are closely related to monotheism, namely the basis of Islam which is expressed by *Lā ilāha illallāh* 'there is no true deity (right to be worshiped) except Allah'; always put God in the heart. In this study, the primary data used were 22 religious pantun. The following is table 1 which contains 22 data on religious rhymes.

**Table 1. Pantun Agama (Religious Poetry)**

No. Data	Minangkabau language	Indonesian
01	<i>Balam Jawa balam magah</i> <i>Balam dicinto raden gagah</i> <i>Tuhan yang Esa Tuhan Allah</i> <i>Tuhan kito wajib disembah</i>	Balam Jawa balam megah Balam dicinta raden gagah Tuhan yang Esa Tuhan Allah Tuhan kita wajib disembah
02	<i>Di mano batang sitiwa</i> <i>Lumbo-lumbo dapek tapancıang</i> <i>Di mano tampeknyo Allah</i> <i>Di dado kito masing-masing</i>	Di mana batang sitawa Lumba-lumba dapat terpancing Di mana tempatnya Allah Di dada kita masing-masing
03	<i>Kayang-layang tabang malayang</i> <i>Sugi-sugi pagaran baniah</i> <i>Elok bana urang sambayang</i>	Layang-layang terbang melayang Sugi-sugi pagaran benih Elok benar orang sembayang

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04	<p>Hati suci mukanyo janiah  <i>Gadaga-gadaguah bunyi padati</i>  <i>Mambao muatan sangatlah banyak</i>  <i>Kok takuik hiduik ka mati</i>  <i>Bueklah amal banyak-banyak0</i></p>	<p>Hati suci mukanya jernih  Gedegah-gedeguh bunyi pedati  Membawa muatan sangatlah banyak  Jika takut hidup akan mati  Buatlah amal banyak-banyak</p>
05	<p><i>Asam kandis asam galugua</i>  <i>Katigo asam si riang-riang</i>  <i>Managih maik di dalam kubua</i>  <i>Manganang nasib indak sambayang</i></p>	<p>Asam kandis sama galugur  Ketiga asam si riang-riang  Menangis mayat di dalam kubur  Mengenang nasib tidak sembahyang</p>
06	<p><i>Cimpago tumbuhan di batua</i>  <i>Urang balayia ka pulau pisang</i>  <i>Baugamo imannyo taguah</i>  <i>Urang jahia aka pailang</i></p>	<p>Cempaka tumbuh di batur  Orang berlayar ke pulau pisang  Beragama imannya teguh  Orang jahil akal penghilang</p>
07	<p><i>Jikok ka rimbo mambo gatah</i>  <i>Dapeklah bakiak kanai pikek</i>  <i>Jikok kito takuik ka Allah</i>  <i>Sangeklah takuik babuek jaek</i></p>	<p>Jika ke rimba membawa getah  Dapatlah duduk kena pikat  Jika kita takut kepada Allah  Sangatlah takut berbuat jahat</p>
08	<p><i>Kasumbo merahnyo tarang</i>  <i>Singkarak aianyo janiah</i>  <i>Di sarugo sangeklah sanang</i>  <i>Apo dimintak sagalo dapek</i></p>	<p>Kesumba merahnya terang  Singkarak airnya jernih  Di surga sangatlah senang  Apa diminta segala dapat</p>
09	<p><i>Ramo-ramo tabang ka rimbo</i>  <i>Tibo di rimbo makan palam</i>  <i>Banyak agamo parkaro agamo</i>  <i>Nan paliang rancak agamo Islam</i></p>	<p>Rama-rama terbang ke rimba  Tiba di rimba makan mempelam  Banyak agama perkara agama  Yang paling baik agama Islam</p>
10	<p><i>Limbubu angin putaran</i>  <i>Mambao sakam dengan padi</i>  <i>Kok nak tahu kebasaran Tuhan</i>  <i>Lihek lah bulan jo matahari</i></p>	<p>Limbubu angin putaran  Membawa sekam dengan padi  Jika hendak tahu kebesaran Tuhan  Lihatlah bulan dengan matahari</p>
11	<p><i>Urang Tiku poi ka pakan</i>  <i>Mambali lamang dalam buluh</i>  <i>Kok nak tahu sebenarna Tuhan</i>  <i>Kajilah sipaik dua puluh</i></p>	<p>Orang Tiku pergi ke pasar  Membeli lemang dalam buluh  Jika nak tahu sebenarnya Tuhan  Pelajarilah sifat dua puluh</p>
12	<p><i>Balam Jawa balam magah</i>  <i>Balam dicinto radden gagah</i>  <i>Tuhan nan Esa Tuhan Allah</i>  <i>Tuhan kito wajib disembah</i></p>	<p>Balam Jawa balam megah  Balam dicinta raden gagah  Tuhan yang Esa Tuhan Allah  Tuhan kita wajib disembah</p>
13	<p><i>Tampan muko tampan sabanta</i>  <i>Tangga kulik hilang rupo</i>  <i>Badan sansaro Tuhan takana</i>  <i>Sangkek sanang babuang maso</i></p>	<p>Tampan muka tampan seketika  Tinggal kulit hilang rupa  Badan sengsara Tuhan teringat  Semasa senang berbuang masa</p>
14	<p><i>Rapeklah jari maangkek cawan</i>  <i>Tadahnyo jan tingga pulo</i>  <i>Barulah dihiruik akan alanyo</i>  <i>Taguahkan hati pakekkan iman</i>  <i>Sambayang jan lupu pulo</i>  <i>Insya Allah hiduik indak sansaro</i></p>	<p>Rapatkan jari mengangkat cawan  Tadahnya jangan tinggal pula  Barulah dihirup akan airnya  Teguhkan hati pekatkan iman  Sembahyang jangan lupa  Insya Allah hidup tidak sengsara</p>
15	<p><i>Padi ditanam dari Curup</i>  <i>Padi bakua sepanjang malam</i>  <i>Nabi Muhammad nabi penutup</i></p>	<p>Padi ditanam dari Curup  Padi di bakul sepanjang malam  Nabi Muhammad nabi penutup</p>

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16	<i>Nabi dan rasul umat Islam Balam rancak tigo gayo Nyariang bunyinyo tengah hari Quran induk dibaco sajo Lakekan mukasuiknyo dalam hati</i>	Nabi dan rasul umat Islam Balam cantik tiga gaya Nyaring bunyinya tengah hari Quran tidak dibaca saja Lekatkan maksudnya dalam hati
17	<i>Jikok kito hendak ke seberang Bawalah timbang dalam talam Jika kita menaruh bimbang Bawalah sembahyang tengah malam</i>	Jika kita hendak ke seberang Bawalah timbang dalam talam Jika kita menaruh bimbang Bawalah sembahyang tengah malam
18	<i>Kalo menyangkek di dadi kudo Kudo pantang manjompak lari Puaso taat tak ada guno Bilo bagunjiang tiok hari</i>	Kala menyengat di dada kuda kuda pusing menjompak lari Puasa taat tak ada guna Bila bergunjing tiap hari
19.	<i>Daun pandan abuih di rungku Baru tajarang ambiak sahalai Sucikan badan labiah dulu Baru sembahyang mako dimulai</i>	Daun pandan rebus di tungku Baru terjerang ambil sehelai Sucikan badan lebih dahulu Baru sembahyang maka dimulai
20	<i>Si A kuik nak rang Tanjuang Alam Pandai bakaba bakucapi Nak cukuik rukun Islam Pailah ka Makkah naiak haji</i>	Si yakub anak orang Tanjung Alam Pandai berkabar berkecapi Supaya cukup rukun Islam Pergilah ke Mekkah naik haji
21.	<i>Ayam pendek runciang taji Lawan gadangnyo pupuah juo Dari ketek pandai mangaji Alah gadang jadi ulamo</i>	Ayam pendek runcing taji Lawan besar dihadapinya juga Dari kecil pandai mengaji Sesudah besar jadi ulama
22.	<i>Harimau mati maninggakan belang Manusia mati meninggakan namo Malang bana urang tak sembahyang Terikek badan dalam narako</i>	Harimau mati meninggalkan belang Manusia mati meninggalkan nama Malang benar orang tak sembahyang Tarikat badan dalam neraka

In the article "Pillars of Islam (A Philosophical Review)" written by Hamal (2019), Islam is a religion built on five main pillars, namely Syahadatain (saying 2 sentences of Syahadat), Salat, Zakat, Fasting and Hajj (for those who can afford ). The order of the five pillars contains a clear rationality.

#### a. Syahadatain

Syahadatain is the initial foundation that requires every Muslim to fully believe in the position of Allah as God and Muhammad SAW as His messenger. This early legitimacy of Islam not only directs human beings to the ability to say Syahadatain orally only but in addition to its mouth in the heart also a mirror of evidence reflected on the reality of attitudes, behaviors and deeds. Testimony to the position of God as the One True God and also regarding His authority including His commands and prohibitions is also a part that must be believed in the testimony as a servant. Based on the 22 Minangkabau verse data above, the first pillar of Islam, namely Syahadatain, is found in 8 verse data: data 01, 02, 07, 09, 10, 11, 12, and 15. Data 01 to data 12 are closely related to the beliefs of a Muslim, who is obliged to believe in the position of God as the One True God and also concerns His authority including His commands and prohibitions. The following is an example of a poem related to this, namely data 01.

**Table 2. Pantun about Allah**

<b>Minangkabau language</b>	<b>Indonesian</b>
<i>Balam Jawa balam magah</i>	Balam Jawa balam megah
<i>Balam dicinto raden gagah</i>	Balam dicinta raden gagah
<i>Tuhan yang Esa Tuhan Allah</i>	Tuhan yang Esa Tuhan Allah
<i>Tuhan kito wajib disembah</i>	Tuhan kita wajib disembah

In lines 3 and 4, there is a section of content which shows that as a Muslim it is obligatory to believe that the one God is Allah, that is, a God who must be worshipped. In addition to the position of Allah as God, there are also rhymes related to Muhammad SAW as His messenger in data 15 below which can be a learning medium to strengthen the faith of students in Islamic educational institutions.

**Table 3. Pantun about Prophet Muhammad**

<b>Minangkabau language</b>	<b>Indonesian</b>
<i>Padi ditanam dari Curup</i>	Padi ditanam dari Curup
<i>Padi bakua sapanjang malam</i>	Padi di bakul sepanjang malam
<i>Nabi Muhammad nabi penutup</i>	Nabi Muhammad nabi penutup
<i>Nabi dan rasul umat Islam</i>	Nabi dan rasul umat Islam

Data 15 above in the content section states that "Prophet Muhammad is the closing prophet/Prophet and apostle of Muslims". It is undeniable by every Muslim that the Prophet Muhammad is a Prophet and Apostle who is the main model for how Muslims behave in an Islamic way. This is also in accordance with the statement (Laili, 2018) about the Islamic news of the prophets and earlier people reported in the Koran as evidence that the religion of the previous prophets was before the Prophet Muhammad. is Islam.

#### b. Salat

Salat is an absolute "pillar of religion" established. In addition to being a reflection of the creation of the human self in a complete manner, the empowerment of its meaning and value in building individual and social life becomes an obligation. Based on the 22 Minangkabau pantun data above, the second pillar of Islam, namely the obligation to pray, is contained in 5 pantun data, namely data 05, 14, 17, 19, and 22. The following is an example of a 6-line pantun (abb-abb) that related to this, namely data 14.

**Table 4. Pantun about Salat**

<b>Minangkabau language</b>	<b>Indonesian</b>
<i>Rapeklah jari maangkek cawan</i>	Rapatkan jari mengangkat cawan
<i>Tadahnyo jan tingga pulo</i>	Tadahnya jangan tinggal pula
<i>Barulah dihiruik akan alanyo</i>	Barulah dihirup akan airnya
<i>Taguahkan hati pakekkan iman</i>	Teguhkan hati pekatkan iman
<i>Sambayang jan lupu pulo</i>	Sembahyang jangan lupa
<i>Insya Allah hiduik indak sansaro</i>	Insya Allah hidup tidak sengsara

Data 17 above in the content section states that "/Strengthen your heart to concentrate your faith/ Pray don't forget/ God willing, life will not be miserable//". From that section, it is illustrated that as a Muslim, apart from strengthening faith, one must also perform prayer or prayer in Islam. As a Muslim, students in Islamic educational institutions must also know about the nature and urgency of solemn prayer, interpret every prayer movement, and its benefits for life in the world and in the hereafter (Rinaldi, et al, 2020).

#### c. Zakat

Zakat is a personal worship with a social dimension. Let alone reaching the category of faith in the view of religion, even the human side of a person's life deserves to be questioned if his ritual observance is not proportional to his social care. This is where the role of Zakat as a medium of welfare for humans is framed in the existence of the common good. However, based on the 22 Minangkabau pantun data above, this third pillar of Islam was not found.

#### d. Fast

Apart from being an obligation for every Muslim, Islam also teaches the maintenance of an intense relationship with God through the principles of honesty, sincerity, toughness and patience.

Piety as the target is identical with the human form that is healthy spiritually and physically. The objectivity of fasting cannot produce selfish and arrogant humans, envy, untrustworthy, and the like. Based on the 22 Minangkabau rhyme data above, the fourth pillar of Islam, which is the obligation to fast is contained in 1 rhyme data, namely data 18. The following is an example of a rhyme related to this.

**Table 5. Pantun about Fast**

<b>Minangkabau language</b>	<b>Indonesian</b>
<i>Kalo menyangkek di dadi kudo</i>	Kala menyangat di dada kuda kuda
<i>Kudo pantang manjompak lari</i>	pusing menjompak lari
<i>Puaso taat tak ada guno</i>	Puasa taat tak ada guna
<i>Bilo bagunjiang tiok hari</i>	Bila bergunjing tiap hari

Data 18 above in the content section states that "/obedient fasting is useless/ If you gossip every day//". From that section, it is illustrated that as a Muslim, apart from fasting, one must also avoid bad deeds such as gossiping or gossiping about the disgrace of others. As a Muslim, students in Islamic educational institutions are obliged to fast to follow the commands of Allah SWT and stay away from His prohibitions (maintaining lust). This is in accordance with the letter Al-Baqarah Verse 183 (Yarni & Bustanur: 2020).

#### e. Hajj

Hajj is the last pillar of Islam. This obligation is for those who are capable, but the true essence and predicate of Hajj is determined by the accumulation of graduations related to the deepening and ability to translate social values from the previous rows of the Pillars of Islam. Based on the 22 Minangkabau rhyme data above, the fifth pillar of Islam, which is the obligation to fast is contained in 1 rhyme data, namely data 20. The following is an example of a rhyme related to this.

**Table 6. Pantun about Hajj**

<b>Minangkabau language</b>	<b>Indonesian</b>
<i>Si A kuik nak rang Tanjuang Alam</i>	Si Yakub anak orang Tanjung Alam
<i>Pandai bakaba bakucapi</i>	Pandai berkabar berkecapi
<i>Nak cukuik rukun Islam</i>	Supaya cukup rukun Islam
<i>Pailah ka Makkah naiak haji</i>	Pergilah ke Mekkah naik haji

Data 20 above in the content section states that "In order to be quite the pillars of Islam / Go to Mecca for Hajj / ". From that section, as a Muslim, after carrying out the first to fourth pillars of Islam, performing the Hajj in Mecca is also an obligation. As a Muslim, students in Islamic educational institutions must have aspirations to be able to perform the Hajj later. Al-Quran Surah Ali-Imran (3) verse 97 mentions that the implementation of the Hajj is very emphasized for every Muslim who is able, capable in the sense of being able to provide for the people he left behind, physically able to go to the holy land, and is carried out by a Muslim once during his lifetime. puberty (Susanti & Markhamah: 2019).

Besides being thick with the philosophy of the pillars of Islam, the Minangkabau pantun is also closely related to other moral education, such as strengthening oneself that Islam is the right religion, diligently reading the Koran, and all Islamic actions will definitely get rewards and heaven. Based on 22 Minangkabau pantun data, there are about five rhymes that can also be used as character education media for Muslim students in various Islamic educational institutions, namely Daya No. 08, 09, 13, 16, and 21. Here are some examples of rhymes related to this.

**Table 7. Pantun about Islam**

<b>No. Data</b>	<b>Minangkabau language</b>	<b>Indonesian</b>
09	<i>Ramo-ramo tabang ka rimbo</i>	Rama-rama terbang ke rimba
	<i>Tibo di rimbo makan palam</i>	Tiba di rimba makan mempelam
	<i>Banyak agamo parkaro</i>	Banyak agama perkara agama

	<i>agamo</i>	Yang paling baik agama Islam
	<i>Nan paliang rancak agamo</i>	
	<i>Islam</i>	
08	<i>Kasumba merahnyo terang</i>	Kesumba merahnya terang
	<i>Singkarak aianyo janiah</i>	Singkarak airnya jernih
	<i>Di sarugo sangeklah sanang</i>	Di surga sangatlah senang
	<i>Apo dimintak sagalo dapek</i>	Apa diminta segala dapat

Data 08 above shows that as a Muslim, you must believe that Islam is the best religion to live life in this world and in the hereafter. In addition, every Muslim also believes that there is a heaven and a hell. To be able to reach heaven, Muslims must perform worship, various virtues that please Allah, and avoid various things that are forbidden by religion. Worship in Islam is not only about prayer, zakat, fasting, and performing the pilgrimage in Mecca, but also related to reading and practicing the Koran, the holy book that is the reference for all Muslims in the world. This can be seen in the Minangkabau rhyme with No. data 16 and 21 below.

**Table 8. Pantun about the Qur'an**

No. Data	Minangkabau language	Indonesian
16	<i>Balam rancak tigo gayo</i>	Balam cantik tiga gaya
	<i>Nyariang bunyinyo tengah hari</i>	Nyaring bunyinya tengah hari
	<i>Quran induk dibaco sajo</i>	Quran tidak dibaca saja
	<i>Lakekan mukasuiknyo dalam hati</i>	Lekatkan maksudnya dalam hati
21.	<i>Ayam pendek runciang taji</i>	Ayam pendek runcing taji
	<i>Lawan gadangnyo pupuah juo</i>	Lawan besar dihadapinya juga
	<i>Dari ketek pandai mangaji</i>	Dari kecil pandai mengaji
	<i>Alah gadang jadi ulamo</i>	Sesudah besar jadi ulama

The Koran is the life guide for every Muslim. This is in accordance with the research entitled "The Influence of Routine Reading Al-Quran Before Studying on Learning Achievement of Islamic Religious Education in Class VIII SMP Negeri 19 Palembang" by Akbar (2019) which states that in creating a harmonious atmosphere among the community and avoiding hostility and how to The concept of morality contained in the Qur'an can be a guide in life to be implemented in everyday life. Thus, a polite personality will be created in accordance with the guidance of the Qur'an, including the personality of Muslim students at various levels of Islamic education.

Thus, based on the above review, it can be concluded that regional rhymes, like Minangkabau rhymes, have the power as a medium for developing the Islamic character of students at various levels of Islamic education in Indonesia. This is in accordance with Yulianto's (2016) research on Banjar rhymes which can also contribute to the formation of the mindset, attitudes, and behavior of the community. Pantun Banjar can be an educational medium to shape the character of the Banjar community itself.

## Conclusion

Oral literature or oral literature is a form of literature that is spoken orally, including its distribution which is also conveyed orally (Sulistiyorini & Andalas, 2017: 11). According to Hutomo (1991: 11), oral literature is different from oral tradition, oral literature only refers to oral texts that have literary value, while oral tradition is easier to reach which includes traditional technology, customary law, folk dances, and folk food. Oral literature is only oriented towards literature, such as folk language, folk expressions, folk poetry, folklore, and also folk songs. Thus, it can be concluded that oral literature is a type of folk literature that is passed down from generation to generation orally and intrinsically has aesthetic value, related to the philosophy of life, character education, moral values, cultural values, to religious values of a community group. In general, oral literature such as Minangkabau pantun is closely related to the term ethnopedagogy, namely learning that focuses on



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inculcating the values of Minangkabau local wisdom. The values of Minangkabau local wisdom can not be separated from Islam, the religion that is predominantly embraced by the Minangkabau tribe.

Minangkabau Oral Literature: Proverbs, Pantun, and Mantras by Bakar, et al. (1981) which is the source of the data for this research is one of the references or references in teaching and learning resources at various levels of Islamic education in Indonesia, not even only in the area of West Sumatra. Minangkabau oral literature is related to opening the horizons of historical collective memory in the Minang land. The book by Bakar, et al. (1981) this is one of the clear evidences that oral literature like pantun must live and develop in the midst of Minangkabau society in particular and is the key to the existence of oral literature, especially Minangkabau pantun in the oral literature of the archipelago.

Pantun has a social function and enlivens the literary world with universal themes, such as the character of the nation (Sinar, et al, 2020). Minangkabau rhymes, especially religious rhymes, play a very important role in the field of teaching and learning Islamic characters at various levels of Islamic education. One of them is to reaffirm the philosophical values of Islam, which is the best religion, the implementation of the 5 pillars of Islam, and guidance to become human beings who act according to the teachings of Islam in the Koran. Thus, Indonesian language and literature teachers in various Islamic-based educations can reuse oral literature such as the Minangkabau religious pantun because it can provide benefits in growing the character, personality, and local wisdom of today's young generation, especially for Muslim students in various fields. level of Islamic education in Indonesia. So, it cannot be denied that this Minangkabau religious rhyme is one of the powerful and effective media to develop the Islamic character of students at various levels of Islamic education in Indonesia.

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