



Analysis of pantun writing skills of class v students of SDN Sirnagalih 2

Yolanda Marsha Santoso

Universitas Djuanda, Jawa Barat, Indonesia

ABSTRACT

Background: Skills are the focus of experts, one of the skills that must be achieved is the skill of writing rhymes.

Purpose: this study aims to determine the extent to which students are able to make poetry works that are carried out at SDN SIRNAGALIH 2, Bogor Regency.

Design and methods: The type of research method used in this research is Descriptive Qualitative Method.

Results: The results of the analysis of several rhymes written by class V students have fulfilled the theoretical rhyme requirements (Masruchin, 2017). However, a rhyme that rhymes a-a-a-a is found, but the results of this paper can still be said to be a rhyme because it is in accordance with the theory (Attas, 2022) and (Pasaribu, 2021). The students' rhymes written in one line have 6-14 syllables but are still said to be rhymes because they are in accordance with the theory (Mutohharoh et al., 2018). It can be concluded that not all rhymes written by students of class V at SDN SIRNAGALIH 2 meet the theoretical rhyme requirements (Masruchin, 2017).

Keywords: writing, creative works, rhymes.

Introduction

From text-based language learning that we can get from students, one of them is Pantun Writing Skills. Skills are the abilities possessed by a person in carrying out tasks or creating works. Writing is an activity that produces words and sentences in a medium using a script. So, writing skill is a person's ability to arrange the alphabet into words, sentences or notes. Pantun is a form of old Indonesian literature that exists today (Hidajati, 2022).

Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 37 of 2018 concerning Amendments to the Decree of the Minister of Education and Culture Number 24 of 2016 concerning Core Competencies and Basic Competencies in the 2013 Basic Education Curriculum. The targets include four competencies, namely (1) intellectual attitude competence, (2) social attitudes, (3) knowledge and (4) skills. In the 2013 curriculum, pantun students must achieve basic skills: 3.6 Exploring the contents and messages of rhymes presented for pleasure orally and in writing (Permendikbud, 2018).

On 17 December 2020, Pantun was included in the List of Intangible Cultural Heritage at the UNESCO Headquarters in Paris, France. Pantun is important for Malay society not only as a social communication tool, but also rich in values that serve as moral guidelines. Messages conveyed through Pantun usually emphasize balance and harmony in human relations (KWRI UNESCO, 2020). In the 2013 curriculum at Pantun Elementary School as learning material to achieve basic competency goals: 3.6. Exploring the contents and messages of rhymes presented orally and in writing for pleasure (Permendikbud, 2018). In

addition to learning the contents and messages of rhymes, elementary school students are also taught how to write rhymes.

Writing is an activity of compiling word for word into a series of sentences and notes. In giving the task of writing rhymes to students, teachers need to determine effective learning techniques or models for their students, so that students can write rhymes more optimally in accordance with the rhyme requirements and get the desired learning outcomes. This is because there are still many students who have difficulty choosing words, determining rhyme, the number of syllables used in each line of the rhyme and the theme of the rhyme that students will write.

Pantun is a literary work consisting of four lines that rhyme a-b-a-b. Each line consists of 8-12 syllables, the first and second lines contain sampiran. The third and fourth lines are called contents (Masruchin, 2017). There are several things that must be considered in writing rhymes, namely understanding the characteristics of rhymes, identifying topics or themes of rhymes, writing content and identifying sampiran. Writing rhymes can foster children's creativity and skills. Pantun can teach children to think associatively, meaning that one word can be connected with another word (Himawati et al., 2019).

Recently, research on skills has become the focus of experts, one of the skills that must be achieved is the skill of writing rhymes (Kismono, 2019). The practice of writing rhymes is good, which aims to improve rhyme writing skills in fifth grade elementary school students (Efa Widyastuti, 2020). The purpose of this research is to improve pantun writing skills (Muspirati, 2022). From the several sources of articles/journals above, a study was conducted on the Analysis of Writing Pantun 4 Lines Skills for Class V Students at SD Negeri SORNAGALIH 2, Bogor Regency. which aims to determine the extent to which students are able to make poetry works.

Methods

In this 4-line pantun writing skill analysis research, a qualitative approach is used. The qualitative approach is more related to the subject's understanding and interpretation of the meaning of the data. So Qualitative Research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Wayan, 2018). The type of research method used in this study is the Descriptive Qualitative Research Method which in writing qualitative research reports contains citations of data (facts) revealed in the field to provide support for what is presented in the report (Styawan, 2018).

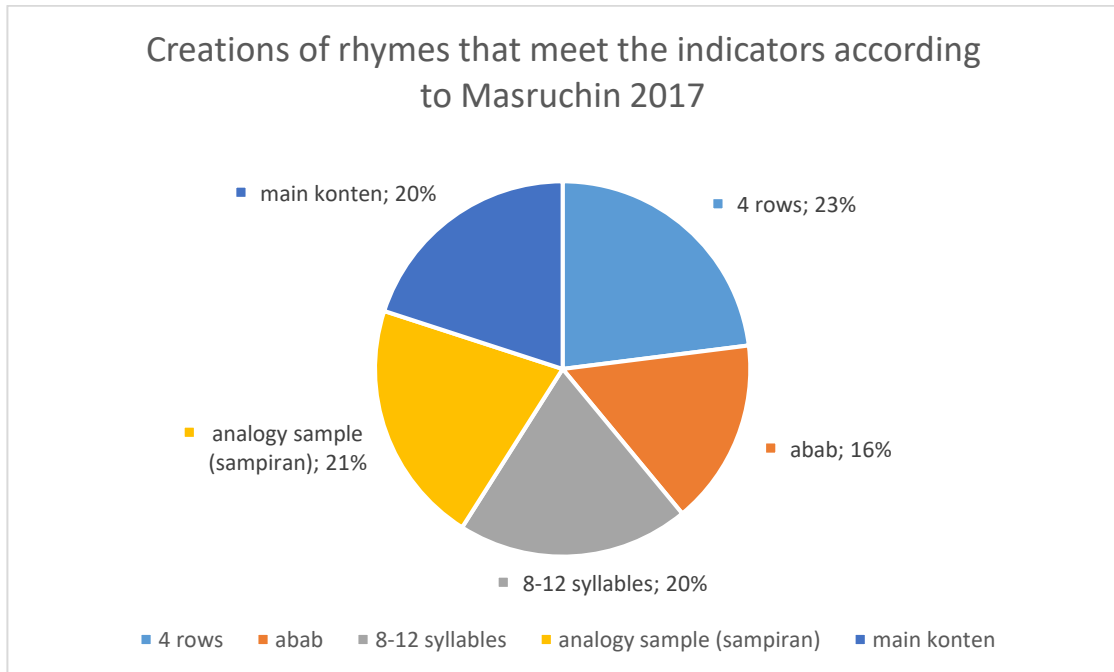
This research was conducted to find out the extent to which students are able to create works of poetry that are carried out in SDN SORNAGALIH 2 Bogor Regency. The subject in this research is the poetry works of V class students of SDN SORNAGALIH 2 which totaled 39 works of poetry creation. The technique of data collection in this research is using the document of the creation of poems by students of class V of SDN SORNAGALIH 2. The method of data collection carried out in this research is to assign a task to the students of SDN SORNAGALIH 2 Bogor Regency to create creations of poems, then the results of the creations of poems by students Class V was analyzed based on theory (Masruchin, 2017). Validation technique in this research uses triangulation of data sources.

Findings & Discussion

Findings

Based on the results of the analysis of the 4-line rhyme writing skills of students in class V at SDN SORNAGALIH 2, Bogor Regency. It was found that learning Indonesian especially in learning to write rhymes is fun and interesting learning for students, but it also makes

students feel difficult when writing rhymes in accordance with the rhyme requirements, where the rhyme consists of 4 lines that rhyme a-b-a-b. Each line has 8-12 syllables, the first and second lines contain sampiran. The third and fourth lines are called contents (Masruchin, 2017). From the results of writing rhymes for fifth grade students at SDN SIRNAGALIH 2 Bogor Regency, which have been analyzed, the results are as follows:



Discussion

In the first indicator, the pantun consists of 4 lines, from the pie chart above the pantun copyrighted work fulfills this indicator by 20%, where in one pantun essay consists of the first and second lines which are called sampiran, the third and fourth lines are called contents, in Below is the creation of rhyme works by students of class V SDN SIRNAGALIH:

Pantun 1.
Beli buku dipasar anyar
Alifia cantik lewat perumahan
Ayo kawan kita belajar
Untuk menjadi bekal di masa depan

In pantun 1 above there are 4 lines where the first and second lines are sampiran, then the third and fourth lines in pantun 1 are the contents, so pantun 1 already fulfills the first indicator of the rhyme requirements (Masruchin, 2017).

Pantun 2.
Rajin bekerja banyak rezeki
Badan penat karena berpeluh
Anak muda pintarkan diri
Menuntut ilmu jangan mengeluh

In pantun 2 above there are 4 lines where the first and second lines are sampiran then the third and fourth lines in pantun 2 are the content, so pantun 2 already fulfills the first indicator of the rhyme requirements (Masruchin, 2017).

Pantun 3.
*Terbang rendah burung kutilang
Hinggap didaan sambil menoleh
Hatiku senang tidak kepalang
Ayah pulang membawa oleh-oleh*

In pantun 3 above there are 4 lines where the first and second lines are sampiran then the third and fourth lines in pantun 3 are the contents, so pantun 3 already fulfills the first indicator of the rhyme requirements (Masruchin, 2017).

From the 3 results of poetry creations of grade V students of SDN SIRNAGALIH 2 above have fulfilled the first indicator in accordance with the theory (Masruchin, 2017). The structure of the poem consists of 4 lines, where the 2 lines at the beginning are the side lines and the 2 lines at the end are the content of the poem (Mubarak et al., 2020). Pantun based on the number of lines is set according to the number of lines in each stanza. There are several types of poems including 2-line poems (kerat), 4-line poems, 8-line poems, 10-line poems, 14-line poems and 16-line poems (Abdul Raup et al., 2022).

In the second indicator, namely the pantun rhymes a-b-a-b (Masruchin, 2017) from the pie chart above the pantun copyrighted works that meet this indicator is 16%, where the first line sampiran at the end of the word rhymes a and the second line rhymes b, in the third line content at the end the word rhymes a and in the fourth line rhymes b, for example:

Pantun 4
*Duduk manis didalam kamar
Melihat burung dijendela
Ayolah anak-anak pintar
Marilah kita bercerita*

From the analysis of pantun 4 it is found that in the first line of sampiran the final letter or rhyme is (r), and in the second line rhyme (a). In the contents, the third line rhymes (r), and the fourth line rhymes (a). Therefore pantun 4 already fulfills the second indicator or pantun requirements, namely rhymes a-b-a-b (Masruchin, 2017).

Pantun 5
*Kepasar menaiki mobil
Pulangnyanya menaiki motor
Bermain harus adil
Agar mendapat hasi yang benar*

From the analysis of pantun 5, it is found that in the first line of sampiran the final letter or rhyme is (l), and the second line rhymes (r). In the contents, the third line rhymes (l), and the fourth line rhymes (r). Therefore pantun 5 already fulfills the second indicator or pantun requirements, namely rhymes a-b-a-b (Masruchin, 2017).

Pantun 6

*Ikan gabus dirawa-rawa
Ikan belut nyangkut dijaring
Perutku sakit menahan tawa
Gigi palsu melompat kepiring*

From the analysis of pantun 6 it is found that in the first line of sampiran the final letter or rhyme is (a), and the second line rhymes (g). In the contents, the third line rhymes (a), and the fourth line rhymes (g). Therefore pantun 6 already fulfills the second indicator or pantun requirements, namely rhyme a-b-a-b (Masruchin, 2017).

Of the three works of pantun creations, the fifth grade students at SDN SIRNAGALIH 2 above have fulfilled the second indicator, namely rhyming a-b-a-b according to theory (Masruchin, 2017). each stanza usually consists of four rhyming lines (a-b-a-b) (Hasuna, 2022).

Pantun 7

*Pergi kepasar membeli jambu
Tidak lupa membeli duku
Sayangilah orang tuamu
Karena mereka kunci surgamu*

From the analysis of pantun 7 it is found that in the first line of sampiran the final letter or rhyme is (u), and the second line rhymes (u). In the contents, the third line rhymes (u), and the fourth line rhymes (u). Even though pantun 7 has rhymes a-a-a-a not a-b-a-b, pantun 4 is still called a rhyme and fulfills the rhyme requirements (Attas, 2022).

Pantun 8

*Kolamnya kecil banyak ikan
Ikan bermain dibawah hujan
Main bola sungguh menyenangkan
Keluar keringat sehatlah badan*

From the analysis of pantun 8 it is found that in the first line of sampiran the final letter or rhyme is (n), and the second line rhymes (n). In the contents, the third line rhymes (n), and the fourth line rhymes (n). Even though pantun 8 has rhymes a-a-a-a not a-b-a-b, pantun 5 is still called a rhyme and fulfills the rhyme requirements (Attas, 2022).

Pantun 9

*Bermain-main dirumah saudara
Jangan lupa mengetok pintu saudara
Ayo para saudara
Kita adalah para saudara*

From the analysis of pantun 9 it is found that in the first line of sampiran the final letter or rhyme is (a), and in the second line rhyme (a). In the contents, the third line rhymes (a), and the fourth line rhymes (a). Even though pantun 6 has rhymes a-a-a-a not a-b-a-b, pantun 6 is still referred to as rhyme and fulfills the rhyme requirements (Attas, 2022), pantun has the characteristic of rhyming a-a-a-a (Pasaribu, 2021).

In the third indicator, namely in one line consisting of 8-12 syllables, from the pie chart above the poetry works that meet this indicator are 20%. A syllable is a word-forming unit composed of one phoneme or phoneme sequence, for example the word flower consists of two syllables, namely *bu* and *nga*. for example:

Pantun 10
Bendera raja selalu berkibar
Bujangan menulis dengan pena
Siapa insan bisa bersabar
Tentu sipat bijaksana

From the analysis of pantun 10, in the first line there are 11 syllables, namely from *ben-de-ra-ra-ja* always flutters, in the second line there are 10 syllables from *bu-ja-ngan me-nu-lis* with a pen, in the third line there are 10 syllables from *si-a-pa in-san can-sabar*, and in the fourth line there are 8 syllables from surely *si-pat bi-jak-sa-na*. So pantun 10 already meets the third indicator, which consists of 8-12 syllables in each line (Masruchin, 2017).

Pantun 11
Edo menyukai pisang
Budi menyukai semangka
Jika dirimu ingin disayang
Janganlah membantah orang tua

From the analysis of pantun 2, in the first line there are 8 syllables, namely from *e-do me-nyu-ka-i pi-sang*, in the second line there are 9 syllables from *bu-di me-nyu-ka-i se-mang-ka*, in the third line there are 10 syllables of if you want to be loved, and in the fourth line there are 10 syllables of don't argue with people old. So pantun 2 already meets the third indicator, which consists of 8-12 syllables in each line (Masruchin, 2017).

Pantun 12
Jalan-jalan membeli gitar
Beli gitar di toko depan
Kamu harus rajin belajar
Agar bermanfaat bagi masa depan

From the analysis of rhyme 3, in the first line there are 9 syllables, namely from shopping for a guitar, in the second line there are 9 syllables for buying a guitar at the *to-ko de-pan*, in the third line there are 9 syllables from you, you have to study diligently, and in the fourth line there are 12 syllables from so that it is beneficial for *ma-sa de-pan*. So pantun 3 already fulfills the third indicator, which consists of 8-12 syllables in each line (Masruchin, 2017). Each line consists of 8-12 syllables (Pasaribu, 2021). The number of lines from the pantun is at least 8 syllables and a maximum of 12 words (Anderman et al., 2021).

Pantun 13
Pergi ke perpustakaan baca buku novel
Sambil nyatet pake pulpen baru
Harus dengar kata ibu
Agar mendapat ilmu

From the analysis of pantun 13 in the first line there are 14 syllables, namely from going to the library to read novels, in the second line there are 10 syllables from while -tet pa-ke new pen-pen, in the third line there are 8 syllables from must listen to the word i-bu, and in the fourth line there are 7 syllables from in order to get knowledge. Even though pantun 13 does not meet the indicator where each line consists of 8-12 syllables (Masruchin, 2017), pantun 4 is still said to be a rhyme because each line of the pantun consists of 6-14 syllables. Old Sundanese literary works, namely each line of pantun which consists of 6-14 syllables (Mutohharoh et al., 2018).

In the fourth indicator, namely the first and second lines are called sampiran, from the pie chart above the poetry works that fulfill this indicator are 21%. Sampiran is the beginning of the rhyme which is located in lines 1 and 2. Sampiran functions to form rhymes. The rhyme is at the end of each line. Rhyme can be a repetition of sounds (rhyme a-a-a-a or a-b-a-b). Generally, sampiran has no relation to the content of the pantun. For example:

Sampiran Pantun 14
Hujan turun rintik-rintik
Ada gubuk ditepi sawah

In pantun 14 there are 2 lines where the first line describes the weather and the state of nature and rhymes (k). The second line describes the environment and rhymes (h). The sampiran of the students' pantun writing above has fulfilled the fourth indicator, namely the first and second lines are called sampiran according to theory (Masruchin, 2017). The attachments in the first and second lines have no connection with the content section which conveys a purpose other than to deliver rhymes/rhymes.

Sampiran Pantun 15
Ada pohon buahnya jambu
Ada bapak nginjek akar

In pantun 15 there are 2 lines where the first line describes a plant that bears guava fruit and rhymes (u). The second line describes a person's activities and rhymes (r). The sampiran of the students' pantun writing above has fulfilled the fourth indicator, namely the first and second lines are called sampiran according to theory (Masruchin, 2017). The attachments in the first and second lines have no connection with the content section which conveys a purpose other than to deliver rhymes/rhymes.

Sampiran Pantun 16
Kopi hitam airnya hangat
Susu manis ditambah coklat

In pantun 16 there are 2 lines where the first line describes a warm drink and rhymes (t). In the second line describes the sweet and rhymed drink (t). The sampiran of the students' pantun writing above has fulfilled the fourth indicator, namely the first and second lines are called sampiran according to theory (Masruchin, 2017). The attachments in the first and second lines have no connection with the content section which conveys a purpose other than to deliver rhymes/rhymes. Pantun has rules or rules for making rhymes, namely consisting of sampiran (Monika & Nasution, 2022).

In the fifth indicator, namely the third and fifth rows are called contents, from the pie chart above the poetry works that fulfill this indicator are 20%. The content is the part that is the intent or purpose of the rhyme. The content is located on lines 3 and 4. For example:

Isi Pantun 17
Perutku sakit menahan tawa
Gigi palsu meloncat ke piring

In pantun 17 there are 2 lines where the first and second lines are the intent, the message/mandate of the rhyme. Pantun 17 is included in the limerick because its contents are meant for jokes and no message/mandate is conveyed. the students' rhymes written above have fulfilled the fourth indicator, namely the first and second lines are called content according to theory (Masruchin, 2017).

Isi Pantun 18
Aku mohon hanya pada ibu
Doakanlah aku saat belajar

In pantun 18 there are 2 lines where the first and second lines are the intent, message/mandate of the rhyme. Pantun 2 is included in the rhyme of advice because it contains a message/mandate that is conveyed. the students' rhymes written above have fulfilled the fourth indicator, namely the first and second lines are called content according to theory (Masruchin, 2017).

Isi Pantun 19
Assalamualaikum para sahabat
Rutin olahraga agar badan sehat

In pantun 19 there are 2 lines where the first and second lines are the intent, the message/mandate of the rhyme. Pantun 19 is included in the rhyme of advice because it contains a message/mandate that is conveyed. the students' rhymes written above have fulfilled the fourth indicator, namely the first and second lines are called content according to theory (Masruchin, 2017). In determining the message/mandate in the rhyme by reading the third and fourth arrays which are part of the content of the rhyme and adjusted to the rhymes in the sampiran in the first and second lines. The rhyme cover that contains is used to convey the contents of the rhyme in the third and fourth lines (Banjar & Effendi, 2021)

From the results of the analysis of the rhyme writing skills above, it was obtained through documents created by copyrighted rhymes for class V students at SDN SIRNAGALIH 2. A document is an important piece of writing that contains information, namely documents on paper and information made using ink using either hands or electronic devices. then analyzed based on literary works consisting of four lines that rhyme a-b-a-b. Each line consists of 8-12 syllables, the first and second lines contain sampiran. The third and fourth lines are called contents (Masruchin, 2017).

After analyzing the results of the pantun copyrighted works of class V SDN SIRNAGALIH 2, the data validity was carried out using the data source triangulation validation technique. Triangulation is a data analysis approach that synthesizes data from various sources. Triangulation seeks to quickly test existing data to strengthen interpretation and improve evidence-based policies and programs that are already available. Triangulation is a technique for checking the validity of data by utilizing something other than the data itself, for checking purposes or as a comparison against data.

Writing is an activity that is appreciative and expressive. Appreciative means that through writing activities one can recognize, enjoy, enjoy, and possibly reshape critically, various things found in other people's creative texts, using their own way and utilizing various things in real life. While expressive means that we are allowed to express or convey various experiences or various things that are turbulent in us, to be communicated to others through creative writing into something meaningful. In this study using theoretical data triangulation where researchers utilize two or more theories to be pitted or combined (Alfansyur & Mariyani, 2020).

One of the language skills that must be possessed by students is writing skill. One of the writing activities in Indonesian is writing rhymes. By writing rhymes, students are expected to be able to express their ideas, thoughts, or feelings in a string of words in writing (Muspirati, 2022).

At the pre-action stage, based on the results of observations, most students were less active, less enthusiastic and lacked confidence in writing rhymes, this was because students generally did not know the function, purpose and method of writing rhymes. Learning techniques also do not motivate students to write rhymes, so the results of writing rhymes are still low (Dra. Wiji Astuti, 2021). From the learning process applied by the teacher in the classroom it also affects the ability of students to understand the lesson, especially on the rhyme requirements. Writing beautiful rhymes is not an easy thing. Even so, if you know what steps to take, writing rhymes becomes something that isn't too difficult. In fact, it can be an exciting activity because pantun is a composition that is strung or bound by certain ties that distinguish it from other forms of literary works, we are required to be able to follow various rules or bonds contained in a rhyme. This is where our creativity is tested. In writing rhymes, it is necessary to pay attention to the rhyme rules and formulas. There are several steps to being able to write rhymes well, quickly and precisely, namely understanding rhyme formulas, mastering vocabulary and mastering nature, first determining the contents of rhymes and then making sampiran rhymes (Setyadiharja Rendra, 2020).

Writing is an activity of expressing one's thoughts, ideas and feelings expressed in written language (Simarmata, 2019). Writing is a process in which skills, implementation and results are obtained in stages, which means that to produce good writing or writing, people generally need to do it many times (Dalman.H, 2021).

Conclusion

Based on the results of the study, namely "Analysis of Pantun Writing Skills 4 Lines for Class V Students at SDN SIRNAGALIH 2" in Bogor Regency, from the results of an analysis of several pantun copyrighted works by class V students, they have fulfilled the requirements for a rhyme, namely a rhyme consisting of 4 lines, rhymes a-b-a-b, in 1 line consists of 8-12 syllables, the first and second lines are called sampiran, the third and fourth lines are called contents (Masruchin, 2017). However, several works of poetry were found that were not in accordance with the requirements of rhymes according to theory (Masruchin, 2017), namely rhymes that rhyme a-a-a-a but these copyrighted works can still be said to be rhymes because in theory (Attas, 2022) and (Pasaribu, 2021) rhymes rhyme a-a-a-a. As for the results of students' rhyme writing that has syllables that are not in accordance with theory (Masruchin, 2017). That is, in one rhyme line it has 6-14 syllables but it is still said to be a rhyme because it is in accordance with the theory (Mutohharoh et al., 2018) where each rhyme line has 6-14 syllables.

It can be concluded that not all works of poetry by students of class V at SDN SIRNAGALIH 2 fulfill the rhyme requirements according to theory (Masruchin, 2017), but

some differences in rhymes and different syllables in each student's written work can still be said to be rhymes because it is in accordance with the theory (Attas, 2022), (Pasaribu, 2021).

References

- Abdul Raup, F. S., Ismail, N., & Shafri, M. H. (2022). Strategi penterjemahan pantun Melayu-Arab dalam siri animasi Upin & Ipin. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 7(1), 851–864. <https://doi.org/10.53840/alirsyad.v7i1.291>
- Alfansyur, A., & Mariyani. (2020). Seni Mengelola Data : Penerapan Triangulasi Teknik , Sumber Dan Waktu Pada Penelitian Pendidikan Sosial. *HISTORIS : Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, 5(2), 146–150.
- Anderman, E., Resnani, R., & Hambali, D. (2021). Studi Deskripsi Jenis-Jenis Pantun Rejang Dalam Masyarakat Kabupaten Lebong. *JURIDIKDAS: Jurnal Riset Pendidikan Dasar*, 3(2), 210–221. <https://doi.org/10.33369/juridikdas.3.2.210-221>
- Attas, S. G. (2022). Representasi Ekokritik Dalam Pantun Keramat Karem Sebagai Kearifan Lokal Masyarakat Betawi. *Sipeg.Unj.Ac.Id*, 2137–2152. http://sipeg.unj.ac.id/repository/upload/artikel/4.Representasi_Ekokritik_.pdf
- Banjar, B., & Effendi, R. (2021). *Mahilung*.
- Dalman .H. (2021). Keterampilan Menulis - Rajawali Pers - Google Books. In *Pt. Raja Grafindo Persada, Depok* (p. 326). https://www.google.co.id/books/edition/Keterampilan_Menulis_Rajawali_Pers/3-cdEAAAQBAJ?hl=id&gbpv=1&dq=keterampilan+Menulis&printsec=frontcover
- Dra. Wiji Astuti. (2021). *The Learning Cell Dalam Pembelajaran Menulis Pantun - Google Books*. https://www.google.co.id/books/edition/The_Learning_Cell_Dalam_Pembelajaran_Men/YU4tEAAAQBAJ?hl=id&gbpv=1&dq=Model+pembelajaran+The+Learning+Cell&printsec=frontcover
- Efa Widyastuti. (2020). *SD Negeri Sugihan 03, Kecamatan Bendosari. 1*, 140–147.
- Hasuna, K. (2022). Pantun Bahantaran Etnik Banjar (Kajian Semiotika). *Sinar Bahtera*, 287–295. <http://sinarbahtera.kemdikbud.go.id/index.php/SB/article/view/108%0Ahttps://sinarbahtera.kemdikbud.go.id/index.php/SB/article/download/108/42>
- Hidajati, E. (2022). *PANTUN BIPA MLG*.
- Himawati, A., Markamah, E. S., & Hartono. (2019). Penerapan Model Pembelajaran Kooperatif Tipe Scramble dalam Pembelajaran Keterampilan Menulis Pantun pada Siswa Sekolah Dasar. *Didaktika Dwija Indria*, 1–7.
- Kismono, J. (2019). <https://doi.org/10.1983/ksatra.v1i2.363>. 2–7.
- KWRI UNESCO. (2020). *Langkah Panjang Mengajukan Warisan Budaya Dunia – KWRI UNESCO | Delegasi Tetap Republik Indonesia untuk UNESCO*. <https://kwriu.kemdikbud.go.id/berita/langkah-panjang-mengajukan-warisan-budaya-dunia/>
- Masruchin. (2017). *Buku Pintar Majas, Pantun, dan Puisi - Ulin Nuha Masruchin - Google Buku* (p. 66).
- Monika, W., & Nasution, A. H. (2022). *Sistem Rekomendasi Pembuatan Sampiran Pantun Menggunakan Tail Similarity*. 5(2), 51–56.
- Mubarak, Z. H., Hisni@puterabatam, Z., & Ac, I. (2020). *Struktur dan Fungsi Pantun Pembuka dan Penutup Majlis dalam Adat Melayu. September*, 169–174.
- Muspirati, M. (2022). Upaya Meningkatkan Keterampilan Menulis Pantun Dengan Model Pembelajaran Kontekstual Pada Peserta Didik Kelas V Sd. *JPPSD: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 2(2), 324.

- <https://doi.org/10.26858/pjppsd.v2i2.32901>
- Mutohharoh, A. N., Ruhaliah, & Isnendes, R. (2018). Puisi Pupujian di Desa Tigaherang Kecamatan Rajadesa Kabupaten Ciamis untuk Bahan Pembelajaran Apresiasi Sastra di SMP Kelas VII. In *Dangiang Sunda* (Vol. 3, Issue 1, pp. 1–10).
http://antologi.upi.edu/file/JURNAL_INDONESIA3.pdf
- Pasaribu, B. N. (2021). *Pembelajaran Menulis Umpasa (Pantun) dalam Bahasa Batak Toba*. 2019. <http://dx.doi.org/10.31219/osf.io/f57wz>
- Permendikbud. (2018). Permendikbud RI Nomor 37 tahun 2018 tentang Perubahan atas Peraturan Menteri Pendidikan dan Kebudayaan Nomor 24 tahun 2016 tentang Kompetensi Inti dan Kompetensi Dasar Pelajaran pada Kurikulum 2013 pada Pendidikan Dasar dan Pendidikan Menengah. *JDIH Kemendikbud*, 2025, 1–527.
- Setyadiharja Rendra. (2020). *Apa Tanda Sebait Pantun (Kumpulan Esai)* - Google Books (pp. 89–90).
- Simarmata, J. (2019). Kita Menulis: Semua Bisa Menulis Buku - Google Books. In *Medan: Kita menulis (Anggota IKAPI)* (p. 3).
https://www.google.co.id/books/edition/Kita_Menulis_Semua_Bisa_Menulis_Buku/UdjFDwAAQBAJ?hl=id&gbpv=1&dq=menulis&printsec=frontcover
- Styawan, A. A. J. (2018). Metodologi penelitian kualitatif - Google Books. In *CV Jejak* (p. 267).
https://www.google.co.id/books/edition/Metodologi_penelitian_kualitatif/59V8DwAAQBAJ?hl=id&gbpv=1&dq=Sugiyono,+Metode+Penelitian+Kualitatif++terbaru&printsec=frontcover
- Wayan, S. (2018). Metodologi Penelitian Kualitatif dalam Ilmu Sosial, Pendidikan, Kebudayaan ... - Google Books. In *Nilacakra Publishing House* (p. 149).
https://www.google.co.id/books/edition/Metodologi_Penelitian_Kualitatif_dalam_I/8iJtDwAAQBAJ?hl=id&gbpv=1&dq=metode+penelitian+kualitatif+deskriptif&printsec=frontcover%0Ahttps://www.google.co.id/books/edition/Metodologi_Penelitian_Kualitatif_dalam_I/8iJt