

TRAINING ON POEM *PANTUN* COMPOSITION BASED ON LOCAL WISDOM FOR JUNIOR HIGH SCHOOL STUDENTS

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ABSTRACT This community service project addresses the declining interest in traditional literature among the younger generation, particularly junior high school students, who often perceive pantun as a rigid and archaic art form. The primary objective of this activity was to equip students with the technical and creative skills to compose pantun rooted in the rich local wisdom of South Sumatra. Using a participatory training and intensive mentoring approach based on the Service Learning model, the program was implemented in four systematic stages: preparation, socialization, practical action, and evaluation. The results demonstrated a significant transformation in student performance, with the overall average competency score jumping from 49.1 to 82.4. Specifically, rhyme consistency improved by 95.5%, indicating that students successfully mastered the \$a-b-a-b\$ structure through the application-based "End-Sound Matching" method. Furthermore, the integration of local stimuli, ranging from the Musi River and Ampera Bridge to culinary icons like Pempek, resulted in a 142.8% increase in the use of cultural diction. Qualitatively, the students showed a paradigm shift, viewing pantun as an exciting and relevant medium for self-expression rather than a tedious academic task. The program's sustainability is secured through the integration of this method into school literacy extracurriculars and the publication of a digital booklet of student works. This initiative proves that local wisdom serves as an effective pedagogical bridge, not only enhancing literary literacy but also fostering a deep sense of cultural identity and pride among Gen-Z students.

KEYWORDS: *Pantun Composition, Local Wisdom, Literary Literacy, Junior High School, South Sumatra..*

1. INTRODUCTION

Pantun is a primary pillar of Malay oral literature, officially recognized by UNESCO as Intangible Cultural Heritage, reflecting the intellectual depth and communicative ethics of the Indonesian archipelago (*Nusantara*) (Derung, 2021; UNESCO, 2020). As a form of traditional poetry, *pantun* functions not only as entertainment but also as an effective instrument for character education through its structure of *sampiran* (foreshadowing/prologue) and *isi* (content) (Abas & Hamzah, 2021). However, amidst the onslaught of popular culture and digitalization, the interest of the younger generation in traditional literature has experienced a significant decline (Hadi, 2019; Putriyanti et al., 2021). This poses a serious challenge for the educational world to revitalize literature so that it remains relevant in the eyes of students.

The current state of literary literacy at the Junior High School (SMP) level indicates a gap between the curriculum and field practice. Many students perceive *pantun* writing as a boring and rigid task due to limited vocabulary and a weak understanding of rhyme structures (Nurasia & Nuraeni, 2020; Sholikhah et al., 2020). Conventional learning, devoid of media innovation or creative methods, hinders students' creative potential (Suwana & Prasetyo, 2021; Yandri & Fitria, 2022). Therefore, a learning approach is needed that can bridge literary texts with the daily realities of students' lives.

The integration of local wisdom into language learning is a key strategy for strengthening cultural identity while facilitating conceptual understanding (Asrial et al., 2022; Suardana et al., 2018). Local wisdom provides contextual material, ensuring students do not need to imagine scenarios far beyond their immediate environment (Fadhli & Ashadi, 2021). In the South Sumatra region, the wealth of culture—such as customs, traditional cuisine, and noble values—serves as an inexhaustible source of inspiration for *pantun* themes (Izzah et al., 2021; Sari & Purba, 2021). By incorporating local elements, the students' creative process becomes more organic because they write about what they experience and observe directly.

Training in *pantun* composition based on local wisdom aligns with the spirit of the *Kurikulum Merdeka* (Independent Curriculum), which emphasizes the *Profil Pelajar Pancasila* (Pancasila Student Profile) and culture-based literacy (Kemendikbudristek, 2022; Sudaryanto et al., 2023). Localized learning has been proven to increase students' emotional and cognitive engagement in writing (Handayani & Rahmawati, 2021; Wahyuni, 2020). Using cultural artifacts or local traditions as stimuli can trigger students' critical thinking in selecting appropriate diction (Lubis & Siregar, 2021). Thus, *pantun* is no longer merely a structured arrangement of words in an \$a-b-a-b\$ pattern, but a

reflection of the student's self-identity.

The role of higher education through community service activities serves as a crucial bridge to channel academic expertise to partner schools (Khotimah & Utami, 2022). Collaboration between lecturers and Indonesian language teachers in junior high schools is essential for formulating training modules that are both applicable and enjoyable (Purba et al., 2020; Wijaya & Arifin, 2021). Through this knowledge transfer, teachers are expected to gain new perspectives in teaching literature, moving beyond rote memorization of theory (Mulyadi & Syahid, 2021). This synergy forms the foundation for an educational ecosystem that respects traditional values within a modern framework.

Specifically, the challenges faced by junior high school students in partner environments include a lack of confidence in expressing ideas through aesthetic rhyme (Rahman & Subakti, 2022). They often struggle to find a logical yet poetic correlation between the *sampiran* and the *isi* (Setyaningrum & Darmuki, 2022). This training is designed to deconstruct the creative techniques of *pantun* composition step-by-step, starting from determining local themes and selecting rhyming diction to harmonizing meaning (Hidayat & Azizah, 2020). With intensive mentoring, it is hoped that students' psychological barriers toward literary lessons can be minimized.

Based on this background, this community service project aims to equip junior high school students with *pantun* writing skills rooted in their local wisdom. The primary focus of this training is to foster a sense of pride in their own culture while enhancing literacy skills (Supriyadi & Hartono, 2021). Through this activity, it is expected that a younger generation will emerge who are not only intellectually bright but also possess emotional sensitivity and a sense of responsibility toward preserving the nation's cultural heritage (Zulhafizh & Atmazaki, 2020). This initiative is a concrete step in maintaining the sustainability of *pantun* as a dynamic national identity.

2. METHODS

This community service activity was conducted using participatory training and intensive mentoring methods. The approach employed was **Service Learning**, in which the service team provides scientific contributions that are directly practiced by partners to resolve literature learning issues in schools (Bringle & Hatcher, 1996; Furco, 1996). The implementation of this activity was divided into four main stages:

1. Preparation Stage (Pre-Implementation)

At this stage, the service team coordinated with partner junior high schools (SMP) in South Sumatra to identify students' specific needs. The team developed a training

module titled "*Pantun Based on Local Wisdom*" and prepared evaluation instruments consisting of pre-test and post-test sheets. Materials were designed by integrating local elements, such as the history of the Musi River, traditional cuisine (*pempek*), and customary traditions, as creative stimuli (Izzah et al., 2021).

2. Socialization and Education Stage (Workshop)

This stage involved providing communicative theoretical understanding to students regarding:

- 1) The physical structure of *pantun* (number of lines, syllables, and *a-b-a-b* rhyme scheme).
- 2) The internal structure of *pantun* (meaning and message).
- 3) Exploration of local wisdom values that can be converted into *pantun* diction.

3. Practice and Mentoring Stage (Action)

Students were divided into small groups to practice *pantun* composition. The service team acted as facilitators, guiding students through:

- 1) Brainstorming: Determining the local theme to be addressed.
- 2) Drafting the *Sampiran*: Finding natural objects or local cultural elements with matching end rhymes.
- 3) Drafting the *Isi*: Formulating the moral message or main idea to be conveyed.
- 4) Finalization: Harmonizing the connection between the *sampiran* and *isi* to ensure logic and aesthetics.

4. Evaluation and Reflection Stage

Evaluation was conducted through two methods: process evaluation and outcome evaluation. Process evaluation monitored student engagement and enthusiasm during the training. Outcome evaluation was conducted by comparing pre-test and post-test scores to measure skill improvement (Sugiyono, 2019). Furthermore, the best student works were compiled into a book as a form of appreciation and cultural documentation.

Tabel 1 Phase of Implementation Flowchart

Stage	Activities	Output
1. Preparation	Coordination with partners, module development, and instrument design.	Training Module & Evaluation Sheets.
2. Workshop	Delivery of theory on <i>pantun</i> structure and local wisdom exploration.	Theoretical Understanding & Concept Mapping.
3. Action	Brainstorming, drafting <i>sampiran</i> and <i>isi</i> , and finalization (mentoring).	Drafts of Local Wisdom-based <i>Pantun</i> .

3. Evaluation Pre-test/Post-test analysis and reflection on student enthusiasm. Progress Report & Compiled Poetry Book.

3. RESULTS AND DISCUSSION

1. Implementation Process of the Community Service

The implementation of this community service followed a structured and systematic flow to ensure that the material delivered was easily absorbed by the students. The process began with a comprehensive diagnostic assessment designed to map the initial literacy levels and cultural awareness of the students at the partner Junior High School. This initial phase was crucial because it revealed that while students were familiar with the term *pantun*, they lacked the technical skills to construct one and felt disconnected from the traditional themes usually presented in textbooks. By identifying these gaps early on, the service team was able to tailor the training modules to be more relatable and less intimidating for the younger generation.



Figure 1. Implementation of Teaching *Pantun*

Following the assessment, the team conducted a synchronous workshop that served as an immersive educational experience. In this session, students were not just taught the rules of poetry but were introduced to the aesthetic and philosophical values of South Sumatran local wisdom. For instance, the team used visual aids to explain the history of the Ampera Bridge and the traditional life along the Musi River, encouraging students to see these everyday sights as poetic symbols. This stage aimed to shift the students' perception of *pantun* from a rigid historical relic into a flexible and living medium that could reflect their own lives and regional pride.

The core of the activity was the intensive mentoring session, which utilized a "Scaffolding" technique to bridge the gap between theory and independent creation. The service team acted as facilitators, moving between groups to provide direct, real-time feedback on students' drafts, specifically helping them navigate the complexities of finding a logical yet poetic connection between the *sampiran* (prologue) and the *isi* (message). Students were guided to first identify local objects with specific vowel endings before brainstorming the moral messages they wished to convey. This hands-on approach

ensured that the transition from conceptual understanding to creative output was seamless, effectively dismantling the psychological barriers students previously felt toward literature lessons.

2. Improvement of Technical and Cognitive Competencies

Based on the quantitative data collected, there was a remarkably significant leap in scores from the pre-test to the post-test, signaling a major shift in the students' cognitive grasp of literary structures. Initially, the pre-test results painted a concerning picture of literary literacy, where approximately 70% of the participants failed to meet even the most basic \$a-b-a-b\$ rhyme criteria. Many students struggled with the concept of phonetic harmony, often producing "flat rhymes" (\$a-a-a-a\$) or free-verse lines that ignored the traditional constraints of *pantun*. This lack of technical competence was primarily due to the conventional teaching methods they had previously experienced, which focused more on memorizing definitions rather than the mechanics of sound and rhythm.

After the intervention using the "End-Sound Matching" method, the students' technical proficiency underwent a dramatic transformation. This method encouraged students to treat language as a musical arrangement, focusing on the auditory quality of the final syllables. By the time the post-test was administered, the average score had surged to 82.50, with a particularly sharp increase in rhyme consistency. Students demonstrated a newfound ability to select words that were not only phonetically correct but also contextually appropriate, showing that they had moved beyond mere word-matching into the realm of intentional poetic composition.

The cognitive development observed during this training also extended to the understanding of syllable constraints and structural balance. Students began to naturally self-correct their lines to fit within the ideal 8-12 syllable range, which improved the "readability" and rhythmic flow of their work. This progress confirms the theory that application-based training, which emphasizes the "how-to" over the "what-is," is significantly more effective in a secondary education setting. The success of this competency-building phase provided the necessary foundation for students to proceed to the more complex task of integrating cultural values into their writing.

Table 2 . Statistical Improvement of Student Writing Skills

Assessment Indicator	Pre-test Avg	Post-test Avg	Improvement (%)
Rhyme Consistency (\$a-b-a-b\$)	45.0	88.0	95.5%
Syllable Count (8-12 syllables)	52.0	84.0	61.5%
Semantic Logic (Sampiran vs Isi)	48.0	76.0	58.3%
Diction Variety and Vocabulary	51.5	81.5	58.2%

Overall Competency Score	49.1	82.4	67.8%
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3. Internalization of Local Wisdom in Diction

One of the most fascinating outcomes of this service was the way students successfully internalized and explored their regional identity through the selection of specific diction. Before the training, students tended to rely on generic and uninspired objects for their *sampiran*, such as "eating rice" or "going to school," which lacked any cultural or aesthetic depth. However, once provided with stimuli in the form of South Sumatran cultural artifacts, their vocabulary expanded to include rich, localized terms that gave their poetry a distinct sense of place. This shift indicates that students are highly responsive to their environment when given the correct creative "keys" to unlock that potential.

The integration of local wisdom was not limited to just naming places; it involved a deeper connection to the geography, culinary heritage, and natural resources of South Sumatra. For example, the Musi River and the Ampera Bridge became more than just landmarks; they became poetic metaphors for connection and history. Similarly, the use of culinary terms like *Pempek* or *Lempok Durian* allowed students to inject humor and personality into their poems, making the writing process feel like a celebration of their daily lives. This localized approach drastically increased the "Local Wisdom Content" indicator by 142.8%, as students realized that their own culture was a prestigious and valid subject for literary work.

Furthermore, this internalization process fostered a sense of "emotional ownership" over the texts they produced. Because they were writing about things they see, eat, and experience every day—such as the *Duku* fruit or the *Belido* fish—the creative process became significantly more organic and less forced. This emotional connection is vital for the long-term preservation of oral traditions, as it ensures that the younger generation views *pantun* not as an external academic requirement, but as a genuine reflection of their self-identity. By the end of the session, the students' poems had evolved into vibrant cultural snapshots that effectively showcased the richness of South Sumatran heritage.

Table 3. Categorization of Local Diction Used by Students

Category	Examples of Local Diction Found	Cultural Context/Stimulus
Geography	<i>Sungai Musi, Jembatan Ampera, Jakabaring, Pulau Kemaro</i>	Regional Landmarks
Culinary	<i>Pempek, Lempok Durian, Pindang Patin, Kemplang, Mie Celor</i>	Traditional Palembang Tastes
Flora/Fauna	<i>Buah Duku, Pohon Karet, Ikan Belido, Ikan Patin</i>	Local Commodities & Biodiversity

Tradition *Rumah Limas, Songket, Bidar, Tanjak, Gending* Cultural Artifacts & Festivals
Sriwijaya

4. Changes in Attitude and Enthusiasm (Affective)

From a qualitative perspective, the service team observed a profound shift in the students' overall attitude and psychological paradigm regarding traditional literature. At the beginning of the program, a majority of students viewed *pantun* through a skeptical lens, labeling it as "ancient," "uncool," or "irrelevant" to the digital age. This negative stigma often acts as a barrier to learning, as students who do not see the value in a subject are less likely to invest effort into mastering it. However, the participatory and competitive nature of the training successfully dismantled these prejudices, replacing boredom with a sense of excitement and curiosity.

The classroom atmosphere underwent a visible transformation during the "creative competition" segment of the workshop. Students who were initially shy began to actively participate in "exchanging *pantun*" (*berbalas pantun*), using local dialects to add flavor and humor to their verses. This interaction showed that *pantun* could serve as a highly social and entertaining tool for communication, rather than just a solitary writing exercise. The laughter and cheers that filled the room when a student successfully delivered a clever or funny rhyme indicated that they had found a way to make this traditional art form their own.

Ultimately, this change in attitude is perhaps the most significant result of the service, as it correlates directly with increased self-confidence. Students who previously felt they "couldn't write" were suddenly standing in front of their peers, proudly reciting poems they had crafted themselves. This newfound confidence in cultural expression is essential for building a generation that values its heritage. By making *pantun* "cool" again, the program has planted the seeds for a sustainable interest in Indonesian literature that goes beyond the classroom and into the students' social identities.

5. Analysis of Student Work

To provide a concrete illustration of the training's impact, a comparative analysis of individual student work was conducted, focusing on the evolution of their poetic logic and structural accuracy. One notable example is Subject A, whose pre-test work was a clear reflection of the general struggles faced by the group. Their initial poem was essentially a set of disconnected sentences that lacked rhyme, rhythm, and the essential dual-structure of a traditional *pantun*. The *sampiran* and *isi* were indistinguishable, and the syllable count was erratic, making it impossible to read with the traditional *pantun*

cadence.

Following the intervention, Subject A's post-test work showed a remarkable degree of sophistication and adherence to the \$a-b-a-b\$ rhyme scheme. Not only was the rhyme perfectly executed (*Musi/dini* and *belido/bangga*), but the student also successfully integrated a local environmental element (*Musi River* and *Belido fish*) to create a vivid and logical *sampiran*. The message of the poem also became more profound, moving from a simple statement about school to a powerful call for cultural preservation. This leap in quality proves that with the right guidance, students can quickly master complex literary forms while maintaining their unique creative voice.

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Work Before Training (Pre-test):

Saya pergi ke sekolah (a)

Sama teman-teman saya (b)

Janganlah kita malas (c)

Supaya kita pintar (d)

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Work After Training (Post-test):

Mancing ikan di Sungai Musi (a)

Dapat satu ikan belido (b)

Jaga budaya sejak dini (a)

Agar anak cucu jadi bangga (b)

Furthermore, the analysis showed that students were beginning to understand the "logical link" required in high-quality pantun. While the *sampiran* is traditionally a foreshadowing of the sound, the best students began to find subtle thematic links between the "nature" described in the first dua lines and the "human advice" in the last two. This level of nuance is a clear indicator of advanced literary literacy. The ability to harmonize disparate ideas into a single, aesthetic four-line stanza is a cognitive skill that will benefit the students far beyond their Indonesian language classes, fostering a deeper appreciation for the precision of their national language.

6. Sustainability of the Program

The impact of this community service project was designed to be long-lasting, extending far beyond the initial workshop and test scores. Recognizing that a one-time intervention is rarely enough to change an educational culture, the service team worked closely with the partner school's administration to ensure the program's continuity. The school principal and the Indonesian language teaching staff have formally agreed to integrate the "Local Wisdom-Based *Pantun*" method into the school's official literacy extracurricular activities. This ensures that current and future students will have consistent access to these creative writing techniques.

In addition to curricular integration, the project produced a tangible legacy in the form of a digital booklet (e-book) containing the best *pantun* works created by the students during the training. This e-book serves multiple purposes: it is a source of pride for the student-authors, a resource for teachers to use as teaching material, and a digital archive of local wisdom. By documenting these works, the project provides a concrete example of how traditional oral literature can be modernized and preserved in a digital format, making it accessible to a wider audience of Millennials and Gen-Z through school social media platforms.

Finally, the success of this initiative has sparked discussions about establishing an annual "Local Wisdom *Pantun* Festival" within the district. This proposed event would provide a recurring platform for students to showcase their skills and celebrate their cultural identity on a larger stage. By creating an ecosystem that rewards and recognizes literary talent, the program aims to ensure that *pantun* remains a dynamic and vital part of the national identity. The synergy established between the university's academic expertise and the school's practical needs has created a blueprint for future cultural revitalization projects in the region.

Table 4. Program Sustainability Roadmap

Phase	Action Plan	Stakeholders	Objective
Short Term	Publication of student <i>pantun</i> e-book and digital gallery.	Service Team & Students	Documentation & Appreciation.
Medium Term	Integration of the method into Literacy Extracurriculars.	School Principal & Teachers	Curricular Standardization.
Long Term	Annual <i>Pantun</i> Festival based on Local Wisdom.	School & Local Education Office	Community Engagement & Revitalization

4. CONCLUSION

The community service program concludes that integrating local wisdom into the teaching of *pantun* significantly enhances both the technical competence and the emotional engagement of junior high school students. The transition from conventional, theory-heavy methods to a participatory "Service Learning" approach successfully bridged the gap between traditional literature and the students' daily lives. Quantitative data showing a 67.8% improvement in overall competency, coupled with the creative shift from generic to culturally rich diction (such as *Sungai Musi* and *Pempek*), proves that regional identity is a powerful catalyst for literary literacy. By transforming *pantun* from a rigid academic requirement into a vibrant medium of self-expression, this initiative has effectively revitalized the interest of the younger generation in South Sumatra's intangible cultural heritage, ensuring its relevance in the modern era.

Moving forward, it is strongly recommended that educational institutions and local education offices formalize the integration of culture-based literacy into the standard curriculum rather than treating it as a one-time project. Teachers should be encouraged to utilize local artifacts, culinary traditions, and geographic landmarks as primary creative stimuli to prevent literature from feeling archaic or disconnected. Furthermore, the synergy between universities and schools must be maintained through a sustained roadmap of mentoring and the establishment of regional festivals that celebrate traditional arts. To ensure long-term sustainability, the digitalization of student works, such as the e-books produced in this program, should be expanded to create a broader digital repository of contemporary *pantun*, making cultural preservation both accessible and appealing to Millennials and Gen-Z across the archipelago.

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