

# Positive psychological studies of Riau Malay poem and its nntegration in literary appreciation learning



Eva Harista<sup>a</sup>  | Chitra Fraghini<sup>a</sup>  | Aisyah Pratiwi<sup>a</sup> 

<sup>a</sup>Institut Agama Islam Negeri Syaikh Abdurrahman Siddik Bangka Belitung, Indonesia.

**Abstract** The nearly extinction of Riau Malay poem is the result of the youth neglect on their own culture. Then, the existence of literature must be preserved by introducing Riau Malay poem to them especially to students through learning literature appreciation based on local wisdom. The purpose of this research is to study the positive psychology of Riau Malay poem and its integration in literary appreciation learning. In this qualitative research, observation, interview and documentation were used to collect the data. The techniques analysis data used in this research were data collection, data reduction, data display, and conclusion drawing/verification. Seligman's theory were used to examine the positive psychology. The data sources of this research were the committee of Riau Province Malay Customary Institution, Indonesian Language teacher, and 90 students of State Junior High School 6 Pekanbaru City, Riau. Riau Malay poem in Malay Teaching Guide (*Tunjuk Ajar Melayu*) consists of life and in learning appreciation of literature based on local wisdom. The integration of Riau Malay poem in literary appreciation learning can be applied through the following stages: 1) determining the material for Riau Malay poem, 2) heading to the reciting of Riau Malay poem, 3) comprehending Riau Malay poem, and 4) demonstrating Riau Malay poem reciting.

**Keywords:** positive psychology, seligman, Malay poem, literary appreciation learning, Indonesian language

## 1. Introduction

During the Abbasid Dynasty, the literature embarked on evolution marked by the enormous amount of great work created by many writers with the reign of Caliph Harun Al Rashid and his son, Al Ma'mun, the literature evolution reached its peak. In fact, those writers from the Abbasid Dynasty also had a great influence on the development of literature during the Enlightenment in Europe. Oral, old or classical literature is a creative activity that results in the work of art.

As one of the oldest and oldest existing studies, the Malay literature contains educational and positive values. Astuti et al. (2019) describes the findings of advice poem discussions in Malay Nusantara song lyric videos, which convey messages on life values. These values bind and teach humans to live in accordance with the rules applied in society and the commands of God. In line with prior research, Sumarsih et al. (2014) also discovered that the poem in Tenas Effendi's Malay Teaching Guide (*Tunjuk Ajar Melayu*) also contains educational value for piety. According to Alber (2017), the poem can also be used as a reference in efforts to form the nation's character, especially in education. Positive values contained in these data are highly relevant to current and even future conditions. The author of a literary work can produce "valuable text" that can educate readers about their minds and souls, which are not negligent or full of pleasure only (Zakaria, 2014). A literary work can also provide messages for readers to accept the meaning of their lives (Stončikaitė, 2021).

Rhyming Malay literature before the arrival of Islam consisted of various forms. The famous rhyme poems are oral rhyme poems (*pantun*), free Malay poems (*seloka*) and couplets (*gurindam*). After the entry of Islam, Malay literature recognized a new form called the *syair*. *Syair* (poem) is a form of classical Malay literature that is nearing extinction. In contrast to an oral rhyme poem (*pantun*), a *syair* is an old form of poem that is expressed continuously and forms a long story. Very few poetic manuscripts can be saved intact. Raja Ali Haji is a reliable poet in the classical Riau Malay literature in which his famous poem is "Syair Abdul Muluk". This poem was first printed in the Malay Arabic script in 1847 (Akmal et al., 2015). In addition, the Johor-Riau literary tradition also produces a large number of poems in the form of verses. This genre is found in several types, such as romantic fiction poems, religious poems, advice poems and historical poems (Anwar, 2016).

The Malay poem stanza has various meanings and contains advice in general and religious and positive values, in which there is hope, happiness in life, gratitude and optimism that become human strengths in navigating life. Therefore, the meaning of Malay poetry is closely related to positive psychology. According to Seligman, positive forces make life more productive and meaningful by helping people identify and cultivate their best potential. Discussions on positive psychology have been covered by Scientific American, BBC, National Geographic, Time magazine, The Washington Post, The London Sunday Times magazine, The New York Time magazine, U.S. News & World Report, and others (Arif, 2016).



Positive psychology is a branch of psychology that focuses its study on the strengths possessed by humans. There are three ways to build positive human strength: First, having a pleasant life (life of enjoyment) in which one has a pleasant life and gets pleasure in a positive way. Second, having a good life (life of engagement) in which one can engage in good relationships, behavior and work. Third, if one has a meaningful life (life of contribution) in which one can give a significant benefit to others, then he/she will live a meaningful life. Positive psychology examines the strengths and virtues that can help people achieve their life goals and success. It includes the study of positive behaviors and traits that have historically been used to define "strength of character" or virtue, as well as the ability to develop an aesthetic sensibility into creative potential and a drive to pursue excellence as the addition.

Alejandro Castro (2013), a researcher on positive psychology, titled "The Latin American View of Positive Psychology", described the progress of the study and application of positive psychology in Latin America and discovered an interesting finding in positive psychology that it has emerged in several Latin American countries, such as Argentina, Peru, Mexico, and others. Furthermore, the results of a literature review exploring the development of psychological assessments in those regions are presented in accordance with the findings of positive psychology presented by Seligman and Csikszentmihalyi (2014) and Seligman et al. (2009). Another study linking positive psychology with student learning Pikhart's (2020) focused on students' individual satisfaction and personal feelings when using mixed learning platforms in a positive psychology review.

Based on the explanations above, the study of positive psychology in the meaning of the Riau Malay poem can also be integrated into the learning of literature based on local wisdom. This is in line with the results of research on the study of classical English literary works, which are not only bountiful sociolinguistic knowledge but also tools for teaching and learning languages that can create aesthetic, moral, and tolerance values that are important in today's modern multicultural world (Zerkina et al., 2015). Likewise, in Russia and some Russian-speaking countries where classical Russian literature is compulsory, reading in secondary schools is recommended (Romanenko, 2020).

The underlying reasons for this difference are as follows: 1) The Riau Malay poem is almost extinct in the Riau Malay community; based on the results of interviews with the Riau Malay customary leader Nur Aini O.K., the existence of the Riau Malay poem is fading and weakening in the Riau Malay community today. Indeed, there are many factors that can cause this. However, the infiltration of foreign cultures mostly affects young people, which can be the major factor. The performance of poems, which in the past was often conducted at events or celebration in traditions of the Riau people, is no longer practiced. 2) *Syair* (rhyme poem) is one of the old poem legacies in Riau Malay and has become part of classical Malay culture, whose values can be integrated into current conditions. The literary context of old poems, especially in Malay literature such as this poem, is still relevant for use and preservation in the digital era 5.0, especially for young people or students, so that they can participate in preserving Riau Malay culture. 3) The existence of Malay literature, especially the Riau Malay poem, needs to be preserved, especially for young individuals, especially those who are young ones, one of whom is through learning appreciation of literature based on local wisdom. The foundation of this research is to portray positive psychology in Riau Malay Poem and to integrate it with literary appreciation learning.

## 2. Related Literature on Riau Malay Poem and Positive Psychology

According to the Indonesian Large Dictionary (*Kamus Besar Bahasa Indonesia*), the word *syair* (poem) is an old poem in which each stanza consists of four lines ending in the same sound. Another definition of *syair* is rhyme. The word or term *Syair* comes from the Arabic language, namely, *Syi'ir* or *Shu'ur*, which means "a conscious feeling"; then, the word *Shu'ur* develops into *Syi'ru*, which means a poem in general knowledge. Another understanding, the *syair*, is one of the old poems that came from Persia and was brought into the archipelago with the entry of Islam into Indonesia. Then, it developed into the word *Shu'ur*, which means poetry in a general sense. Thus, the presence of a *syair* in Malay leads to a general understanding of the poem. However, it develops and undergoes changes and modifications so that the poem is designed according to the conditions that occur during its development. In the cultural treasures of Riau Malay, poetry holds an important position since this literary form usually contains interesting stories or strong values for advice and teaching. In the past, Malay elders made poetry an important and proud reading. Even poems sometimes feel more thrilling toward the listener's soul because of its value-laden content, wonderful language, and melodious rhythm (Akmal et al., 2015).

This poem was popular among the Riau Malay community, especially Bengkalis, in the past 19th century through oral media, without it being clear who the author was, including in Anonym's model. The poem is not only for pleasure but also contains models and advice from parents, especially women in the Bengkalis Malay community. At that time, they were used to reading poems in their spare time, especially at night before going to bed. Thus, the messages that the author wanted to convey through poetry would be easily absorbed and understood (Supriyadi et al., 2020). The Riau Malay poem is enriched with noble values of local wisdom, which has become the identity of the Riau Malay people over the years. By using the Riau Malay poem, people can become aware of the way of life, habits, and mindset of the Riau Malay community.

### 2.1. Literary Appreciation Learning

The literature requires different skills from ordinary reading comprehension texts. One of those is literary appreciation. The development of literary competence is one of the most important outcomes of teaching literature. Literary appreciation aims to enable students to understand and evaluate their own value as individuals (Magulod, 2018). Literary appreciation is also the process by which the reader of a literary work gains a meaningful understanding of its theme and gains personal insight into the structure of the work being read (Olufunwa, 2022). The pleasure of reading literature comes from engaging with intrinsically interesting themes and topics. Because it deals with ideas, things, sensations, and events that are part of the reader's experience or that they can enter imaginatively, they can relate what they read to their own lives (Abida, 2016). Furthermore, Inderawati (2012) explains that learning literary appreciation can help students realize the importance of understanding literary works to develop their character. Literature learning can instill values, language styles, and many other important learning items in the minds of students (Mallikarjun, 2003).

## 2.2. Positive Psychology

Positive psychology is a branch of psychology that focuses on several aspects of an individual's strengths rather than their weaknesses. Positive psychology emerged and grew after World War II, as it focused on the mental health of war victims to restore their wellbeing, as a result of which they could engage in more meaningful and positive lives. Martin Seligman is an expert who changed the world's psychologists' perspective and way of thinking and was famous as the father of positive psychology. Seligman et al. (2009) set happiness as the most important goal. He felt that psychology needs alternative ways for treatment, not just negative behavior and mental illness. Psychologists must rethink the psychologist's own thinking, not the patients' thinking.

The scope of Positive Psychology (Seligman & Csikszentmihalyi, 2014) includes the following: 1) Positive subjectivity, namely, constructive thoughts about oneself and the future (e.g., optimism and hope), as well as feelings of energy, vitality, and confidence, or the positive effects of emotions (e.g., happy, laugh, etc.); 2) Individual level, which focuses on positive individual traits (capacity for love and recreation, courage, interpersonal skills, forgiveness, perseverance, honesty, or wisdom), developing positive strengths of character, developing potential and encouragement to the pursuit of excellence; and 3) Group/Society Level, which focuses on the development, creation, and maintenance of positive institutions (development of civic values, creation of healthy families, studies of healthy work environments, and positive communities). The goal of positive psychology is well-being, which is the overall well-being that includes hedonic and eudemonic well-being.

Many studies have evaluated the importance of Seligman's positive psychology in education and learning, such as (Alrabai, 2022; Pikhart, 2020; Yin et al., 2022; Jin et al., 2021; Quick, 2008; Banicki, 2014; Kour et al., 2019; Kour et al., 2019; Yu & Yang, 2021; Chodkiewicz & Boyle, 2017; Dewaele et al., 2019; MacIntyre, 2016; White, 2016; Kristjánsson, 2012; Pluskota, 2014; MacIntyre & Mercer, 2014; Macaskill & Denovan, 2013; Costello & Stone, 2012; Shoshani & Slone, 2017; Linley et al., 2007; Taylor, 2016; Wang et al., 2021; Brunzell et al., 2015; Berman & Davis-Berman, 2016; Chafouleas & Bray, 2004; Terjesen et al., 2004; Pajares, 2010; Waters, 2020; and White & Simon Murray, 201).

## 3. Method

### 3.1. Design

During this research, the researchers did not manipulate or treat the variables because all the activities, events, component aspects and variables were included. The researcher analyzed, concluded, and sought similarities and differences in casual relationships regarding the variables under study. The approach taken in this study involved descriptive qualitative field research.

### 3.2. Participants

The primary data sources in this study were from the management of the Riau Province Malay Customary Institution, Indonesian teachers and 90 students in the State Junior High School Number 6 Pekanbaru, Riau Province. Moreover, the secondary data sources included documentation of manuscripts, journals and books on verses.

### 3.3. Data collection setting and procedure

#### 3.3.1. Observation

Observations were basically conducted to obtain a real picture of the object of the research. In this study, researchers used unstructured observations without using any guidelines. Thus, they could interpret the results of the observations that occurred. The observations were carried out directly on primary and secondary sources. The researchers' observation activities were conducted directly at the research location, which was at State Junior High School Number 6 Pekanbaru, Riau Province, in May 2022. Observing students' learning activities in the implementation of Indonesian language learning in literary appreciation learning with the material "Riau Malay Poem" in class VII, as many as 90 students were divided into three classes, was the activity performed to collect the data, which were subsequently analyzed. In addition, researchers

observed the teaching materials used by Indonesian language teachers in the school environment, in the classroom, in the school library and in the practice areas/laboratories used for the purpose of learning literary appreciation in Indonesian language learning. Furthermore, researchers also observed the completeness of the teachers' teaching files in the form of Annual Program, Syllabus, and Lesson Plan and observed the readiness of learning media used by teachers and students in the teaching and learning process.

Observation activities were also carried out at the Riau Province Malay Customary Institution, which was held in May 2022 in an unstructured manner. Observations can be used as research material or data that can then be analyzed to solve the existing research problem. Observation activities at the Riau Province Malay Customary Institution involve observing documentation of activities that have been carried out related to research problems.

### 3.3.2. Interview

Interviewing is a data collection technique in qualitative research that is quite effective and efficient since there is interaction between the researchers and the informants who aim to collect as much information as possible. In this study, researchers used in-depth interviews by preparing question points that were further developed by themselves during the interviews. Researchers continued to develop questions that may still need answers during the interview. This type of interview was conducted to seek, obtain, and develop further in-depth research data.

During the interview, the researchers built a relaxed nuance and questioned them in nonformal language to build a rapport and comfort the informants. The researchers also conducted the interviews in a directive and nondirective way in which the researchers directed the conversation according to the problem focus, which can help to explore the problem more deeply. At that moment, the researchers took note of the informants' answer points to help the researchers determine the facts that must be confirmed and extracted even more. The researchers also recorded the interview sessions using a handphone, Vivo 19, for which the duration of each informant's interview was 30 to 60 minutes. The confidentiality of the informants' personal data was carefully maintained by the researchers through concealing the informants' names and creating a password to restrict access to the recordings, which were stored on a laptop. Furthermore, interview transcripts were created to help the researchers obtain suitable focused data. The transcripts were also subjected to data checking, which was carried out through data reduction before conclusions were drawn.

The objects of the interviews in this study were customary leaders at the Riau Province Malay Customary Institution, Indonesian language teachers and some junior high school number 6 students in Pekanbaru Riau Province. The questions in the interviews included about the development of the Riau Malay poem and Riau Malay poem scripts; the application of the Riau Malay poem from past to present in Riau Malay customary events or activities; the integration of the Riau Malay poem in Indonesian language lessons from a literary appreciation material point of view; and the implementation of a local content curriculum echoed by the Malay Customary Institution in Riau Province schools.

### 3.3.2. Documentation

The documentation technique involves obtaining data by taking or quoting notes, writings, and pictures that exist in the object of research. Data from documents could be used to explore information that occurred in the past. Documentation data could be in the form of records, archives, books, journals, or other information. In this documentation activity, the researchers took some data in the form of Riau Malay poem manuscripts, both from schools and from the Malay Customary Institution as well as from the Riau Province library. In addition, documents in the form of Annual Program, Syllabus, and Lesson Plan; modules; textbooks; and documentation of the application of poems in customary activities in Riau Province also supported this research.

### 3.4. Technique for Analyzing Data

The technique for analyzing the data used in this study was flow chart analysis, which was founded by Miles and Huberman and included data reduction, data display, verification and conclusion.

#### 3.4.1. Data Reduction

Data reduction is a series of activities to summarize: choosing the core, focusing on important things, and seeking themes and data patterns. The amount of data obtained in the field is quite high, so careful, detailed and specific action is needed. For this reason, it is necessary to summarize and select the main and important factors. This data reduction is performed by grouping the data according to the aspects of the problem or focus of the research.

In the data reduction process, the researchers select and group the data from the results of the data collection. The data collection itself involved the collection of data from real fields so that some of the data were not in accordance with the research focus. In fact, these data were too large and varied; consequently, they were sometimes insignificant for this research. Then, the data were grouped, and nonsignificant data were omitted to ensure that only the needed data were displayed. The data obtained through interviews, observation and documentation will be grouped based on the subject and

object to be studied. All the data collected were grouped according to the formulation of the problem, namely, the positive psychological study of the Riau Malay poem and its implementation in learning literary appreciation.

### 3.4.2. Data display

The presentation of data can be used as a collection of structured information to provide the possibility of drawing conclusions and taking action. In presenting the data, the data were filtered in the previous stage and grouped according to the formulation of the research problem. Conclusions were drawn from the data, and the data were presented as a descriptive narrative. In presenting the data itself, one must be able to open a systematic and structured narrative in which to obtain answers from research. The purpose of systematic compilation was to facilitate sequences in explaining and responding to the problems studied. When presenting the data, the researcher must be able to arrange the data systematically so that the data obtained can explain or answer the problem under study; for this reason, the researcher must not be hasty in drawing conclusions. The researcher narrated the reduced data in the form of positive psychological studies contained in the Riau Malay poem text or script. After that, the authors also narrated the integration of the Riau Malay poem into the Indonesian subject in the literature review learning material based on the Riau Province local content curriculum.

### 3.4.3. Verification

Verification (conclusion drawing) was conducted during the research process as described for the reduction data process. Soon after the data were collected, a temporary conclusion was drawn. After the data were complete, the final conclusion was drawn. At this stage, researchers always test the truth of every meaning that emerges from the data. The data obtained while in the field were tested for truth or clarified by sources or informants. Researchers rechecked the truth of the data derived from the informants through the triangulation of interview sources: students, teachers and community leaders. If clarification from the informant was gained, then the process was stopped, and conclusions were drawn directly from the research results. Related to this research, conclusions and verification are drawn in the form of two steps based on two predetermined problem formulations, namely, a) positive psychological study of the Riau Malay poem and b) the integration of the Riau Malay poem into the learning of literary appreciation in schools.

## 4. Results and Discussion

### 4.1. Positive Psychology Studies in Riau Malay Poem

The poems in Tenas Effendy's Malay Teaching Guide (*Tunjuk Ajar Melayu*) contain positive values because they are able to direct and develop positive human potentials. The positive potentials of humans according to the Qur'an include physical potential, spiritual potential and intellectual potential. These three potentials support each other, but spiritual potential plays an important role in one's success. This finding is in line with Martin Seligman's concept of positive psychology.

Seligman stated that positive psychology leads to the positive potential of humans. It develops potential strengths and virtues to produce happiness. Happiness, from the perspective of positive psychology, is found by achieving the meaning of human life, always being grateful. Happiness is a state of soul that is calm, peaceful, contented and satisfied with the provisions of God (Allah). In line with Seligman, the goal of happiness in Islamic psychology is where individuals are able to fulfill all their potential, actualize themselves and achieve a good life. The factors of happiness according to Seligman include the following: a) religion: religious individuals are happier and more satisfied with their lives than people who are not religious; b) social life: individuals will be very happy to live a rich and satisfying social life because they are social beings; and c) education: since education affects employment status and income earned by a person, it can bring happiness to that person. The significance of positive psychology in the Riau Malay poem is as follows:

#### 4.1.1. Piety to God Almighty

Islam is a role model where there are values and norms in society. The teachings of Islam cannot be separated from culture, customs and other social norms in human life, especially in the Riau Malay community. The level of life of the Malays with Islam is found in the teaching and learning expressions, which contain noble values of religious teachings as well as suggestions and encouragement; then, every human being should live with full devotion to Allah (God). The following is an example of a poem that teaches piety to God Almighty.

<i>wahai ananda hendaklah ingat,</i>	O son, remember,
<i>hidup didunia amatlah singkat</i>	life in this world is extremelly short
<i>banyakkan amal serta ibadat</i>	do lots of charity and worship
<i>supaya selamat dunia akhirat</i>	so that you are safe in the hereafter

From the positive psychology point of view, the verse above suggests one of the factors of happiness according to Seligman, namely, religion. The verse is full of deep meaning about how humans are reminded to always fear their Lord so

that they will experience salvation in this world and hereafter. Every religious teaching always commands people to believe and fear God. A man of faith is a man who believes in God Almighty without any doubt. In addition, people who fear God Almighty will always try to carry out orders and keep God's prohibitions away. Fearing God Almighty has many benefits, namely, 1) bringing God's grace, 2) providing a way out, and 3) obtaining fortune from unexpected directions.

These benefits are contained in QS. Ath-Thalaq (65):3 "Whoever fears Allah, surely He will provide for him a way out and provide him with sustenance from an unexpected direction". If someone truly fears Him, then he will always get help and provide protection, and Allah will bestow glory and honor both in this world and later in the hereafter.

#### 4.1.2. Obedience to parents

Obedience to both parents is a must for a child, and obedience to both parents is also part of obedience to Allah. In QS. Al Isra', 23 Allah says, "And your Lord has commanded that you do not worship other than Him and should do good to your mother and father. If one of them, or both of them, reaches old age in your care, then do not say "ah" and do not yell at both of them and say good words to both of them." A child should always be polite and courteous to his parents without exception because parents have given love to their children. Devotion to parents will provide many benefits, namely, 1) long life and blessing with sustenance; 2) obtaining an efficacious prayer from parents; and 3) going to heaven.

In the meaning of positive psychology, obedience to parents is a religious teaching approach that must be implemented. In the life of the Malays, obeying one's parents is the main thing; on the other hand, if a person disobeys his mother and father, not only will he get the law of society but he will also be punished in the following. Children who are disobedient toward their parents will experience disaster and misfortune. The Riau Malay poem tells the story of children's behavior toward their parents as a message of their children's future provisions. The verses are as follows:

<p><i>wahai ananda dengarlah madah, ibu dan bapa jangan disanggah dosanya besar azab terdedah dunia akhirat mendapat susah</i></p>	<p>O son, hear the hymn, mother and father not to remonstrate the sin is immense, the punishment is exposed here and hereafter get hardship</p>
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#### 4.1.3. Virtue of Seeking Knowledge

Seeking knowledge is a noble worship since it is extremely important for individuals and is able to increase human dignity. Seeking knowledge is something that must be done by all people because it can broaden their horizons on any knowledge. As a result, they will receive recognition from the community. The advantages of studying include 1) being able to know the truth, 2) being able to recompense; 3) avoiding slander and curse; and 4) being upgraded.

Knowledge can save a person's life both worldwide and internationally. Therefore, parents emphasize that their sons and daughters always seek knowledge that is useful for themselves and others. The expressions in the form of poems that contain encouragement and advice in seeking knowledge are as follows.

<p><i>wahai ananda cahaya mata ilmu dituntut menjadi pelita supaya menjauh gelap gulita semoga kelak hidup bahagia</i></p>	<p>O son, the light of the eye knowledge is required to be a light then it pitches dark have a happy life</p>
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With respect to the significance of Seligman's positive psychology, another happiness factor is obtained from education. The above verses involve advice from parents to their children to always seek knowledge for the sake of future life. Then, they become convenient for their future life. The obligation to seek knowledge is stated in HR Ibn Majah: 224, which reads "Seeking knowledge is obligatory on every Muslim". Moreover, in the Qur'an, from the first verse, the word is Iqra or "read"; it is clear that Allah SWT requires His people to seek knowledge.

#### 4.1.4. Honesty

Honesty is needed to achieve success other than hard work and effort. It is important for human life to be implemented in all of our activities. It is obligatory for us to always be honest both verbally and in deed. As Allah SWT has commanded expressly to believers to speak the truth, as Allah says in QS. Al-Ahzab 33:70 "O you who believe, fear Allah and speak the truth."

With respect to the significance of positive psychology, Seligman explains that another happiness factor is a good social life. Honesty is part of social life that leads to goodness. Such kindness will lead a person to heaven. For the Malay community, being honest, obedient, loyal, sincere and clean of heart, instilling in their children from an early age is important and must be done. Therefore, they can be used as role models for their children, and ultimately, they can be respected by the community. The expressions of honesty in the poem are as follows:

wahai ananda intan pilihan  
 jujur dan lurus dalam berteman  
 bersihkan hati kuatkan iman  
 supaya hidupmu diberkahi tuhan

O Son, the diamond of choice  
 honest and straight in friendship  
 clean heart strengthen faith  
 thus, your life is blessed by God

#### 4.2. Riau Malay Poem Integration in Literary Appreciation Learning

The stages of Riau Malay literary appreciation activities, especially in poems, have been implemented by Indonesian language teachers at the State Junior High School Number 6 Pekanbaru Riau in learning literary appreciation (Novi Kusmalinda, 2022). The integration of the Riau Malay poem in literary appreciation learning is as follows: 1) determining the material of the Riau Malay Poem, 2) heeding the reciting of the Riau Malay Poem, 3) comprehending the Riau Malay Poem, and 4) demonstrating the Riau Malay poem (Figure 1). The results of Novi Kusmalinda’s interview are in line with Jamil’s perspective (2021) in the Riau local content curriculum book titled ‘The overview of Riau Malay Culture’ for 10 grades, which shows that the literary appreciation of Riau Malay can be carried out in the following stages:

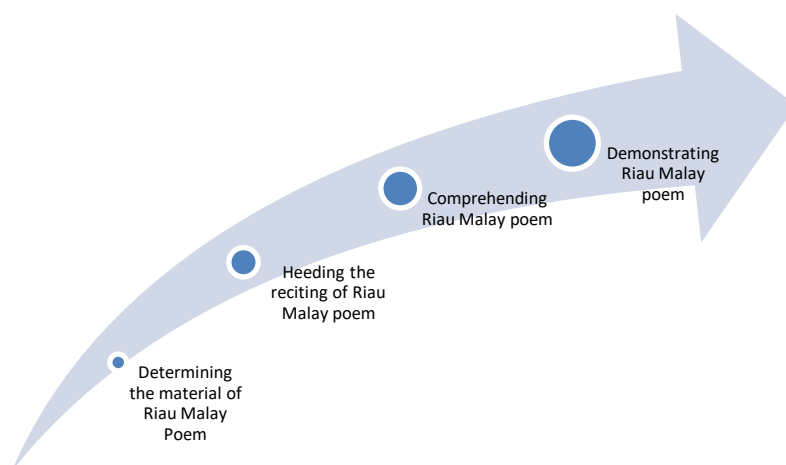


Figure 1 Riau Malay Poem Integration in Literary Appreciation Learning.

##### 4.2.1. Determining the Material of the Riau Malay Poem

There are various types of Riau Malay poetry, namely, pennant poetry, romantic poetry, figurative poetry, historical poetry, adaptation poetry, and religious poetry. The Riau Malay poem, which is often used in the process of learning literary appreciation, is a figurative poem, namely, the *Terubuk* poem. In addition, there is also a famous poem in the Riau Malay community that is often used in learning literary appreciation, the poem by Tenas Effendy. Tenas Effendy (Lindblad, 2000) is a scholar from Indonesia, a Riau Malay writer and cultural practitioner who had long paid close attention to the development of the Malay language by writing various things about Malay. His life experience, which had gone through three eras of Indonesian history, namely, the Old Order, New Order, and Reform Order, made him persistent in writing about the Malay language (Fauzi et al., 2019).

The contents of the poems in the Malay Teaching Guide include the following categories: existence, humans, objects, living things, energy, animate, and others (Lisniarti & Sayuti, 2020). The Malay Teaching Guide is Malay oral literature inherited from generation to generation as poems, couplets, proverbs, free Malay Poem (*seloka*), fairy tales, legends or folk tales that contain teachings of virtue, dignity, and human glory. This oral tradition was immortalized by Tenas Effendy in the "Malay Teaching Guide" (*Tunjuk Ajar Melayu*) book. In the book, the Malay principle of "The Nature of Twenty-Five" is mentioned. These values are reinforced by twenty-five "abstains from Malay children". In addition, the Malay Teaching Guide can be developed through formal education, such as schools from the elementary to tertiary levels, state or private institutions, or the community. The Malay Teaching Guide is expected to cause noble values of local wisdom to burst into the hearts of children, Malay youth and the people of *Bumi Lancang Kuning* in general (Nurfaizal, 2018). Novi Kusmalinda (2022) explains that the poem by Tenas Effendy in the Malay Teaching Guide is worthy of use as teaching material in learning literary appreciation because it contains much religious advice and life advice for students. Several studies have strengthened the discussion of the Malay Teaching Guide by Tenas Effendy as a valuable way to enhance literary appreciation learning (Widyaparwa et al., 2018; Pernando & Andayani, 2022; Erni & Ulya, 2021; Ramli, 2016; Nurfaizal, 2018; Lisniarti & Sayuti, 2020; Asnawi et al., 2022; Fauzi et al., 2022; N. Zakaria et al., 2017; Purba et al., 2020; Asnawi et al., 2022; Puteri et al., 2022; & Liu, 2013).

The Riau Malay poem material that can be applied as teaching material in learning literary appreciation contained in Tenas Effendy’s Teaching Guide book amounts to 28 kinds of poetry, namely, as follows:

- 1) *Poem about Piety to God Almighty*
- 2) *Poem about Obedience to parents*
- 3) *Poem about Obedience to Leader*
- 4) *Poem about Justice and Truth*
- 5) *Poem about Virtue of Seeking Knowledge*
- 6) *Poems about Sincerity and Willingness to Sacrifice*
- 7) *Poems about Hard Work, Diligence, and Perseverance*
- 8) *Independent and Confident Possences*
- 9) *Poems about Cultivating Kindness and Repaying Kindness*
- 10) *Poem about Sense of Responsibility*
- 11) *Poem about Shame*
- 12) *Poem about Love*
- 13) *Poems about Rights and Property*
- 14) *Policies about Deliberation and Consensus*
- 15) *Poems about Courage*
- 16) *Poem about Honesty*
- 17) *Poem about Thrifty and Scrupulous*
- 18) *Poems about Humility*
- 19) *Poem about Having Good Faith toward Fellow Creatures*
- 20) *Poems about the Nature of a Sultry*
- 21) *Poem about Self-Knowledge*
- 22) *Poem about Frankness*
- 23) *Poems about Forgiveness and Generosity*
- 24) *Poems about the Nature of Trust*
- 25) *PoeM about Utilizing Time*
- 26) *Poem about Looking Forward*
- 27) *Posses about Gratitude for God's Blessings*
- 28) *Poem about Modest Life*

#### 4.2.2. Heeding to the Reciting of Riau Malay Poem

When heeding to the Riau Malay poem, students listened directly to the poem by reciting from teachers, friends, audiovisual tools and so on. After listening, the students began to read and sing the poem themselves according to what was being taught. Novi Kusmalinda (2022) explained that there were two forms of melodies involved in reciting the Riau Malay poem, namely, the Riau style hums and the pomegranate shawl style (*selendang delima*), which were taught to her.

#### 4.2.3. Comprehending Riau Malay Poem

The activity of comprehending the Riau Malay poem in general was related to one's impression after reciting the poem. It could be said that the deepest absorption of meaning poems toward someone was very personal. Therefore, the impressions were also personal. In the process of comprehending the Riau Malay poem, several steps were taken by the students, namely, determining the background of the Riau Malay poem and drawing conclusions about what was meant in the poemwork. As a result, the theme of the poem could be predicted, an attitude toward the Riau Malay poem could arise, and the search for the poet's autobiography could be perpetrated.

#### 4.2.4. Demonstrating the Riau Malay Poem

The activity of demonstrating the Riau Malay poem was the culmination of learning to appreciate the Riau Malay poem. Demonstration meant the same as performing the Riau Malay poem. It was extremely influential to execute since students could demonstrate their ability to perform poetry. This activity no longer relied on the power of the poem itself but included various branches of art, especially the performing arts. In demonstrating the creation of the Riau Malay literary reciting with Riau-style hums and pomegranate shawls, Novi Kusmalinda (2022) trained students to pay attention to the following:

##### 1) *Appreciation*

Students must carefully understand the work they want to read. They were required to live word by word when the Riau Malay poem began to be sung. Carrying out activities to appreciate a Riau Malay poem, of course, cannot be done in one shot. A high sense of appreciation arose in the students' self-advertence. This was where the meaning of literary appreciation could be raised in students' minds and hearts.

## 2) *Articulation*

Students must also be able to read the Riau Malay poem and utter it with proper pronunciation and clear articulation. For example, there was a clear difference between the sounds "s" and "h". As a result, the message that was conveyed to the audience could be accepted properly and straightforwardly.

## 3) *Body appearance, including facial expression*

Students must also pay attention to nonlinguistic aspects when demonstrating the reading of the works of the Riau Malay poem with body movements in harmony with the words in literary works. The appearance of the body and the right facial expressions produced an extremely deep appreciation, after which the message from demonstrating the Riau Malay Poem was conveyed properly.

## 4) *Harmonization*

Students must pay attention to the overall appearance of both linguistic and nonlinguistic aspects. All proponents of reading could be presented in a balanced way while still emphasizing the virtues of Riau Malay literary works because the purpose of this activity was to show literary works, not anything else.

In demonstrating the reading of the work of the Riau Malay poem, Novi Kusmalinda (2022) applied several learning processes, namely, as follows:

### 1) *Learners practice Riau Malay poem reciting independently*

In this independent practice process, the reciting of poems was implemented by students in the classroom. The teacher gave students a few minutes to practice the Riau Malay poem by reciting in their respective seats. During this process, students might follow the teacher's directions or see examples of Riau Malay poetry recording videos.

### 2) *Students who demonstrate Riau Malay poem reciting*

The activity of demonstrating the recruitment of the Riau Malay poem by students was held one by one. This approach might encourage students' self-confidence, increase learning motivation and create a pleasant learning atmosphere.

### 3) *Students make a video of the Riau Malay poem reciting practice*

The activity of producing a video of Riau Malay poem reciting practice was given as a task within the scheduled time period for collecting the task. The practice of reciting the Riau Malay poem in the form of videos aimed to train students to be more proficient in deepening the reading of the Riau Malay poem. Moreover, it also aimed to prepare students to demonstrate the reciting of the Riau Malay poem in large groups, such as in school art performances.

### 4) *Students demonstrate the reciting of the Riau Malay poem in school art performance*

The final activity in learning Riau Malay poetry was demonstrating the reciting of the Riau Malay poem in large groups, namely, at a school art performance. The figure clearly reveals that the students who were proficient in reciting the Riau Malay poem would later represent the school in the Riau Malay poem reciting competition at the Pekanbaru city level and Riau Province level.

## 5. Conclusions

The Riau Malay poem was created based on phenomena that occur in human life. The contents of the poem remind us to avoid and be able to overcome the problems that will be dealt with in the future. It contains moral messages and instructions about living daily life for successors. Mothers usually read this information when their children go to bed as lullabies. The moral message conveyed is in the form of a rhythm that is adjusted to the level of the message or instructions in it, which is founded by Islamic law.

Riau Malay poems cover the twists and turns of life and the trials of life and teach people how to live peacefully and pursue happiness. In the process of the life journey, humans experience various kinds of problems, but as much as possible, the individual always takes positive action during all the events experienced to obtain the satisfaction and happiness of the individual soul. Humans have potential and characteristics that start from good things so that we can manage and maintain them well. It does not mean we avoid negative things but we are able to turn them into positive energy that gives happiness in the journey of life.

The Riau Malay poem is characterized by various meanings and conditions that involve advice, suggestions and positive values, in which there is hope, happiness in life, gratitude and optimism, all of which can lead to human strength in

navigating life. Therefore, the meaning of the Riau Malay poem is closely related to positive psychology. Positive forces will make life more productive and meaningful by helping people identify and cultivate the best possible human qualities.

Positive psychology studies on the meaning of the Riau Malay poem can be integrated into literary appreciation learning based on local wisdom. Its integration can be applied through the following steps: 1) Determining the material for the Riau Malay poem; 2) Heeding to the Riau Malay poem recording; 3) Comphending the Riau Malay poem; and 4) Demonstrating the Riau Malay poem recording.

Based on the conclusions above, there are several suggestions and implications related to the results of this research that can be administered in the future: 1) the Riau Malay poem must be preserved by the Riau community in any way, particularly acknowledged by the youth through the formal or informal teaching process; 2) to preserve the Riau Malay poem, the local government must hold more activities related to the poem, such as the Riau Malay poem reciting; 3) the government, through the Riau Malay Customary Institution, must create a policy to include the Riau Malay poem in the local content learning for formal institutions, from the elementary to the tertiary level; 4) all the Riau Malay poet must absorb the values and positive psychology studies of the recited poem and must be applied in daily life so that the advice in the poem can benefit further research on the Riau Malay poem local wisdom implementation in formal or nonformal settings.

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### Ethical considerations

The authors state that the study correctly followed the ethical policies for a questionnaire study, in addition to confirming the consent of all the respondents involved.

### Conflict of interest

All the authors declare no conflicts of interest.

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