



The Meaning and Function of Pa'iya Lo Hungo Lo Poli Oral Literature (Reply Pantun) and Its Contribution to Indonesian Language Learning

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ABSTRACT

This study aims to describe (1) the meaning contained in the oral literature pa'iya lo hungo lo poli (reciprocal pantun), (2) the functions contained in the oral literature pa'iya lo hungo lo poli (reciprocal pantun), and (3) the contribution of the research results in Indonesian language learning. This research was conducted at SMKN 1 Mootilango. The research used a qualitative descriptive method. The research population was all the oral literature pa'iya lo hungo lo poli, while the research sample was in the form of data in the form of words, phrases, sentences, and expressions that contain meaning and function in the oral literature. The research instrument used was the researcher as the main instrument assisted by interview guidelines, recording devices, and data recording sheets. Data collection techniques included interviews, listening, recording, taking notes, reading, and documentation. Data analysis was carried out through the stages of data transcription, data identification, data classification, data analysis, and drawing conclusions. The results of the study indicate that there are three types of meaning in the oral literature of pa'iya lo hungo lo poli, namely affective meaning with 32 data, denotative meaning with 27 data, and figurative meaning with 27 data. In addition, three functions of oral literature were found, namely the advice function with 14 data, the satire function with 5 data, and the reprimand function with 7 data. The results also show that the oral literature of pa'iya lo hungo lo poli can contribute to Indonesian language learning at SMKN 1 Mootilango, especially as a teaching material for writing poetry. Through understanding the meaning and function of oral literature, students not only learn the theoretical structure of poetry, but also understand the use of literary works as a means of conveying social criticism, advice, and community hopes.

Keywords: meaning and function, pa'iya lo hungo lo poli, oral literature, Indonesian language learning

Makna dan Fungsi Sastra Lisan Pa'iya Lo Hungo Lo Poli (Pantun Balasan) dan Kontribusinya terhadap Pembelajaran Bahasa Indonesia

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan (1) makna yang terkandung dalam sastra lisan pa'iya lo hungo lo poli (berbalas pantun), (2) fungsi yang terkandung dalam sastra lisan pa'iya lo hungo lo poli (berbalas pantun), dan (3) kontribusi hasil penelitian dalam pembelajaran Bahasa Indonesia. Penelitian ini dilaksanakan di SMKN 1 Mootilango. Penelitian menggunakan metode deskriptif kualitatif. Populasi penelitian adalah seluruh tuturan sastra lisan pa'iya lo hungo lo poli, sedangkan sampel penelitian berupa data berupa kata, frasa, kalimat, dan ungkapan yang mengandung makna dan fungsi dalam sastra lisan tersebut. Teknik pengumpulan data meliputi wawancara, simak, rekam, catat, baca, dan dokumentasi. Analisis data dilakukan melalui tahap transkripsi data, identifikasi data, klasifikasi data, analisis data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa terdapat tiga jenis makna dalam sastra lisan pa'iya lo hungo lo poli, yaitu makna afektif sebanyak 32 data, makna denotatif sebanyak 27 data, dan makna kiasan sebanyak 27 data. Selain itu, ditemukan tiga fungsi sastra lisan, yaitu fungsi nasihat sebanyak 14 data, fungsi sindiran sebanyak 5 data, dan fungsi teguran sebanyak 7 data. Hasil penelitian juga menunjukkan bahwa sastra lisan pa'iya lo hungo lo poli dapat berkontribusi dalam pembelajaran Bahasa Indonesia di SMKN 1 Mootilango, khususnya sebagai bahan ajar menulis puisi. Melalui pemahaman makna dan fungsi sastra lisan, peserta didik tidak hanya mempelajari struktur puisi secara teoritis, tetapi juga memahami pemanfaatan karya sastra sebagai sarana penyampaian kritik sosial, nasihat, dan harapan masyarakat.

Kata kunci: makna dan fungsi, sastra lisan, pa'iya lo hungo lo poli, pembelajaran Bahasa Indonesia

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INTRODUCTION

Based on the research context that has been described, this research is directed to answer several problems, namely what types of meanings are contained in the oral literature *pa'iya lo hungo lo poli* (reciprocal pantun), what are the functions contained in the oral literature *pa'iya lo hungo lo poli* (reciprocal pantun), and what is the contribution of the results of this research to Indonesian language learning at SMKN 1 Mootilango.

In line with the formulation of the problem, this study aims to describe the types of meanings contained in the oral literature of *pa'iya lo hungo lo poli*, describe the functions contained in the oral literature, and describe the contribution of the results of this study in learning Indonesian at SMKN 1 Mootilango.

This research is expected to provide theoretical and practical benefits. Theoretically, this research is expected to enrich the study of linguistics and literature, especially those related to the meaning and function of Gorontalo regional oral literature. Oral literature is part of the cultural tradition that lives in society and is passed down through oral speech, so that it contains cultural values, social norms, and the life views of the supporting community (Astika & Yasa, 2014). The existence of oral literature not only functions as a form of aesthetic expression, but also as a medium for the formation of character and cultural identity of the community.

Furthermore, this research is expected to serve as a reference for further research examining oral literature and local wisdom. Practically, this research is expected to provide benefits for students, researchers, and educators. For students, this research can increase understanding and appreciation of Gorontalo oral literature, especially *pa'iya lo hungo lo poli*, as part of the regional cultural heritage that needs to be preserved. For researchers, this research can be a means to apply theories learned during the lecture process while also contributing to the development of scientific literature on Gorontalo oral literature.

For educators, the results of this research can be used as teaching materials and resources for Indonesian language learning based on local wisdom, thus making learning more contextual and closer to the students' environment (Meilana & Aslam, 2022).

Rahmawati et al. (2023) state that meaning is a concept related to the content or message contained in a word, phrase, or utterance. In semantic studies, meaning is understood as the relationship between linguistic symbols and the concepts they refer to, and is influenced by the social context and situation of language use. Therefore, meaning is not only linguistic, but also contextual and pragmatic. Palmer in Pateda (2001:96) states that meaning consists of cognitive meaning, ideational meaning, denotative meaning, and propositional meaning. Meanwhile, Darmawati (2019:24) explains that meaning in language can be classified into affective meaning, denotative meaning, and figurative meaning. Based on these various opinions, this study focuses on affective meaning, denotative meaning, and figurative meaning because these three types of meaning often appear in poetic and symbolic oral literary expressions such as *pa'iya lo hungo lo poli*. The function of oral literature is related to the role that literature plays in social life. Oral literature not only serves as entertainment, but also has broader social functions, such as a means of education, strengthening norms, and conveying moral messages. According to Danandjaja (2007), oral literature functions as a societal projection system, a tool for validating cultural institutions, a means of education, and a tool for monitoring social norms. This shows that oral literature has an important position in maintaining social order and passing on cultural values to the next generation. In this study, the functions analyzed are focused on the functions of advice, satire, and reprimand because these three functions are most dominant in the tradition of pantun *pa'iya lo hungo lo poli*, which indirectly conveys moral messages through aesthetic and symbolic language.

Oral literature is a literary work passed down



through generations through oral tradition. Astika and Yasa (2014:2) state that oral literature is literature that is spread by word of mouth and is inseparable from the values that live in society. Thus, oral literature not only functions as entertainment, but also as a medium for inheriting cultural values, forming collective identity, and a means of communication between community members. One form of oral literature that developed in Gorontalo is *pa'iya lo hungo lo poli*, namely the tradition of responding to *pantun* that contains cultural values, the meaning of life, and social functions in society (Mardika, Sarwono, & Canrhas, 2018). This tradition reflects the local wisdom of the Gorontalo people which is still maintained and preserved to this day.

Research relevant to this study includes research on the meaning of regional oral literature, which shows that oral literature contains various cultural meanings that reflect the community's outlook on life (Hermansyah & Nurjadin, 2024). These findings emphasize that meaning in oral literature cannot be separated from the cultural context, because the language used in oral traditions is always related to the values, beliefs, and social structures of the supporting community. Other research on the function of oral literature shows that oral literature functions not only as entertainment but also as a medium for education, conveying advice, and effective social control in traditional societies. Furthermore, research on Gorontalo oral literature shows that regional oral traditions contain local wisdom values that are important to preserve and pass on to the younger generation as part of the region's cultural identity. The similarities between these studies and this research lie in the object of study, namely oral literature and the aspects of meaning and function contained therein. The difference lies in the focus of the research, which specifically examines the meaning, function, and contribution of the oral literature of *pa'iya lo hungo lo poli* in Indonesian language learning at SMKN 1 Mootilango. Therefore, this research is expected to provide

contributions not only theoretically but also applicatively in the world of education.

METHOD

This study uses a research procedure carried out through several stages, namely the preparation stage, data collection, data analysis, and drawing conclusions. In the preparation stage, the researcher determined the research object in the form of oral literature *Pa'iya lo hungo lo poli*, compiled a research design, and prepared the instruments and research needs. The next stage is data collection which is carried out by collecting data in the form of oral literature texts *Pa'iya lo hungo lo poli* through interviews, listening techniques, recording and note-taking techniques, reading techniques, and documentation. After the data was collected, the researcher conducted data analysis through the processes of transcription, identification, classification, and data analysis. The final stage is drawing conclusions based on the results of the analysis that has been carried out in accordance with the focus of the research.

This study uses a qualitative descriptive research design. According to Sugiyono (2022), qualitative research is a research method used to examine the natural conditions of objects, where the resulting data are in the form of words, sentences, and documents that contain meaning. In line with that, Ratna (2020) states that the qualitative descriptive method is used to describe the facts found and then organize them into a systematic analysis. This design was used because the study aims to examine the meaning and function contained in the oral literature *Pa'iya lo hungo lo poli* and its contribution to Indonesian language learning at SMKN 1 Mootilango, so the data studied cannot be measured quantitatively.

This research was conducted at SMKN 1 Mootilango, located in Paris Village, Mootilango District, Gorontalo Regency, Gorontalo Province. The research period was five months from the issuance of the research permit. The data in this study were words, phrases, sentences, and expressions in the oral literature *pa'iya lo hungo*

lo poli that contain certain meanings and functions. The data sources came from texts and videos of the oral literature pa'iya lo hungo lo poli obtained from YouTube and then transcribed into text form for further analysis.

Data collection was conducted through several techniques, namely interviews, listening, recording and taking notes, reading, and documentation. Interviews were conducted to obtain information regarding the meaning, function, and contribution of the oral literature of Pa'iya Lo Hungo Lo Poli in Indonesian language learning at SMKN 1 Mootilango. The listening technique was carried out by carefully listening to the oral literary utterances through recordings. The recording technique was used to document the interview process so that the data could be played back if necessary, while the note-taking technique was used to note important parts relevant to the focus of the research. The reading technique was carried out by reading the transcription results repeatedly to understand the meaning and function contained therein. Documentation was used to collect data in the form of texts, interview photos, and other supporting documents.

Data analysis was conducted through several stages, namely data transcription, data identification, data classification, data analysis, and drawing conclusions. In the transcription stage, the recorded data was converted into written form to facilitate analysis. The identification stage was carried out by selecting data related to the meaning and function in the oral literature of Pa'iya lo hungo lo poli. The classification stage was carried out by grouping the data based on the types of meaning and function found. Next, the data was analyzed descriptively qualitatively by linking the findings with relevant theories to gain an understanding of the affective, denotative, figurative meanings, as well as the functions of advice, satire, and reprimand. The final stage was drawing conclusions based on the analysis results to answer the research problem formulation.

RESULTS

This study analyzes the oral literature of pa'iya lo hungo lo poli in Gorontalo society, which is used as a medium for advice in traditional ceremonies. Data were obtained through interviews with speakers and oral documentation transcribed into Indonesian. The results show that this oral literature contains affective, denotative, and figurative meanings, as well as social, educational, religious, and cultural functions.

1. Affective meaning in oral literature pa'iya lo hungo lo poli

The affective meaning in the oral literature of Pa'iya Lo Hungo Lo Poli shows the attitudes, feelings, and values that the speaker wants to convey to the listener. Through the speeches that are passed down from generation to generation, there are various forms of expressions that build religious, moral, social, motivational, satirical, and compassionate awareness. The results of the study show that the affective meaning in the oral literature of Pa'iya Lo Hungo Lo Poli includes several aspects as follows.

- a. Religious affective meaning is found in speech that contains invitations to worship such as prayer, fasting, zakat, as well as the use of the expression bismillah which shows respect and glorification of God.
- b. The affective meaning of morals is found in the form of advice about politeness, humility, honesty, and social concern for others.
- c. Social affective meaning is found in speech that describes togetherness, empathy, and harmonious relationships between speakers and listeners.
- d. The affective meaning of motivation is found in the form of encouragement to be educated, do good, and live life with optimism.
- e. The affective meaning of sarcasm is found in speech that reprimands impolite, arrogant, or unethical behavior in speaking.



- f. The affective meaning of affection is found in speech that describes parental attention to children and emotional relationships between individuals.

2. Denotative meaning in oral literature pa'iya lo hungo lo poli

The denotative meaning in the oral literature of Pa'iya lo hungo lo poli shows a meaning that is direct or in accordance with the actual meaning without containing figurative meaning. These utterances describe various activities, teachings, and events that are understood literally by the community. Based on the results of the study, the denotative meaning in the oral literature of Pa'iya lo hungo lo poli is found in the following forms of utterances.

- a. Denotative meaning is found in the opening and closing statements which contain greetings, invitations to gather, and apologies which have direct meaning according to the situation.
- b. Denotative meaning is found in utterances that mention worship such as prayer, fasting, zakat, the Qur'an, and hadith as literal religious obligations.
- c. Denotative meaning is found in speech that describes daily activities such as sahur, school, and social interactions without figurative meaning.
- d. Denotative meaning is found in speech containing recommendations for education, social awareness, and prohibitions on bad behavior such as lying.

3. Figurative meaning in oral literature pa'iya lo hungo lo poli

Figurative meaning in the oral literature of Pa'iya lo hungo lo poli is used to convey messages indirectly through symbols, metaphors, or specific symbols. The use of figurative meaning enriches the beauty of the language while deepening the values of life that are intended to be passed on to the community. Based on the research results, the figurative meanings found include the following forms.

- a. Figurative meaning is found in the use of symbols such as the Qur'an and the hadith as two inseparable things as a guide to life.
- b. Figurative meaning is found in expressions that describe wealth as something temporary and good deeds as provisions for the afterlife.
- c. The figurative meaning is found in the symbol of education which is interpreted as a path to a dignified life and a good future.
- d. The figurative meaning is found in expressions about togetherness which are symbolized through joint activities as a symbol of cooperation and harmony in life.
- e. Figurative meaning is found in expressions that describe gentle speech as a symbol of a person's self-respect and honor.

4. Functions of oral literature pa'iya lo hungo lo poli

Besides containing various meanings, the oral literature of Pa'iya lo hungo lo poli also serves an important role in the lives of the Gorontalo people. This function is not only a means of entertainment, but also a medium for conveying values, building character, strengthening social relationships, and preserving culture. Based on research results, the functions of the oral literature of Pa'iya lo hungo lo poli include the following aspects.

- a. The function of advice is found in the form of teachings on worship, maintaining good manners, honesty, education, and parental concern for children.
- b. Social functions are found in the form of invitations to share, maintain harmonious relationships, and strengthen community solidarity.
- c. The religious function is found in the form of strengthening the values of faith through teachings of prayer, fasting, zakat, and life guidelines from the Qur'an and hadith.
- d. The function of education is found in the form of encouragement to pursue education and shape the character of students.

- e. The function of satire is found in the form of subtle criticism of arrogant, dishonest and impolite behavior in speaking.
- f. The function of reprimand is found in the form of a warning to improve attitudes, watch what one says, and not violate social and religious norms.
- g. The cultural function is found in the form of preserving Gorontalo oral traditions as a legacy of community values and identity.

5. Contribution of research results to Indonesian language learning

The results of this study on the meaning and function of the oral literature Pa'iya lo hungo lo poli have a relevant contribution to Indonesian language learning, particularly in the field of poetry and oral literature in schools. The religious, moral, social, and cultural values contained within it can be used as a learning resource to enhance literary appreciation and shape students' character. The contributions of this research to Indonesian language learning are as follows.

- a. Students are able to identify affective, denotative, and figurative meanings in oral literary texts as part of the analysis of the elements that build poetry.
- b. Students are able to connect social, religious, and cultural values in oral literature with everyday life.
- c. Students are able to understand the function of oral literature as a medium for character, social and cultural education.
- d. Students are able to reflect on the values in oral literature to develop an appreciative attitude towards literary works.
- e. Students are able to create original poetry based on the values and messages found in the oral literature of pa'iya lo hungo lo poli.

DISCUSSION

Affective, Denotative and Figurative Meanings in Pa'iya Lo Hungo Lo Poli

The results of the study indicate that the oral literature Pa'iya Lo Hungo Lo Poli contains three

main types of meaning, namely affective, denotative, and figurative meaning. This finding indicates that language in oral literature does not only function as a means of communication, but also as a medium for conveying values, emotions, and aesthetics. The affective meaning found shows a relationship between language and the speaker's feelings, as stated by Darmawati (2019:24) that affective meaning is a meaning that arises due to the emotional reaction of the listener or reader to the use of language. Meanwhile, the denotative meaning found in various utterances shows the use of language directly according to its true meaning, in line with Ilyas's opinion (in Suhardi, 2015:60) which states that denotative meaning is a meaning that is not multi-interpretable and does not contain emotional values. Meanwhile, the figurative meaning in Pa'iya Lo Hungo Lo Poli shows the use of symbolic language to refine the delivery of messages and beautify speech. This finding is in accordance with the opinion of Harimurti Kridalaksana (in Pateda, 2011:108) who explains that figurative meaning is the use of meaning that is not real to produce an aesthetic effect and strengthen the message.

From a cultural perspective, the existence of these three types of meanings demonstrates that oral literature serves as a medium for transmitting the religious, moral, social, and cultural values of the Gorontalo people. Thus, the affective, denotative, and figurative meanings in Pa'iya Lo Hungo Lo Poli complement each other in constructing moral, religious, social, and cultural messages passed down through generations to the Gorontalo people.

Functions of Pa'iya Lo Hungo Lo Poli Oral Literature

The research results show that Pa'iya Lo Hungo Lo Poli serves as a medium for education, advice, religious instruction, social instruction, satire, admonition, and cultural preservation. These functions demonstrate that oral literature serves not only as entertainment but also as a means of character building in society. This finding aligns



with the theory of folklore functions proposed by Mahmudah, M. (2021), which states that folklore functions as an educational tool, a projection system, a validation of social institutions, and a tool for social control.

Furthermore, these functions also demonstrate that oral literature serves as a medium for transmitting the cultural values of the Gorontalo people from one generation to the next. This aligns with James Danandjaja's (2007) opinion, which explains that oral literature is a form of folklore that serves to maintain cultural identity and transmit the values of community life. The use of polite language in the form of advice, satire, and reprimands demonstrates the communicative character of the Gorontalo people, who uphold ethics and social harmony.

Thus, the function of Pa'iya Lo Hungo Lo Poli oral literature is not only oriented towards entertainment, but also functions as a medium for character education, strengthening religious values, moral formation, social control, and preserving local culture.

Contribution to Indonesian Language Learning at SMKN 1 Mootilango

The results of the study indicate that Pa'iya Lo Hungo Lo Poli has a relevant contribution to Indonesian language learning, especially in poetry material that requires students to analyze the elements that build poetry and create original poetry. According to Ismawati (2014) this finding shows that oral literature can be used as a contextual learning resource because it contains religious, moral, social, and cultural values that are close to the lives of students.

The use of oral literature as a teaching material supports students in understanding the relationship between the theme, message, diction, imagery, and atmosphere of the poem. In addition, students can develop poetry writing skills based on cultural experiences and social phenomena contained in Pa'iya Lo Hungo Lo Poli. The results of this study also support the implementation of culture-based learning that

integrates local cultural preservation into the learning process so that students not only develop literacy competencies, but also character and appreciation for regional culture.

Thus, the results of this study show that the oral literature Pa'iya Lo Hungo Lo Poli has strong relevance to the objectives of learning Indonesian, namely helping students analyze the elements that build poetry, create original poetry, and foster an appreciative attitude towards local cultural values.

CONCLUSION

The conclusion of this study shows that the oral literature Pa'iya lo Hungo lo Poli (reciprocal pantun) has three types of meanings, namely affective, denotative, and figurative meanings. Affective meanings are reflected through the expression of feelings, attitudes, and values of community life such as religiosity, moral advice, compassion, hope, and social relationships, while denotative meanings are conveyed directly according to their true meaning so that they are easy to understand, and figurative meanings are used through symbolic expressions and figurative language to embellish and deepen the message. In addition, this oral literature has the main function of advice, satire, and reprimands that play a role in conveying moral values, controlling social behavior, and maintaining norms and social relationships in society. The results of this study also show a relevant contribution to Indonesian language learning at SMKN 1 Mootilango because it can be used to train students in understanding, interpreting, and analyzing explicit and implicit meanings, interpreting figurative expressions, and understanding moral and cultural values, while supporting learning outcomes that emphasize the ability to appreciate, interpret, and create literary works based on local wisdom.

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