



The Definition, Characteristics and Development of Malay Poetry

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ABSTRACT

This study aims to describe: 1) the character of Malay poetry in the context of culture and literature; 2) the development of Malay poetry over time; 3) the position of Malay poetry compared to other ancient poetry; 4) the relevance of Malay poetry in the modern era. The study was conducted in March–May 2025 in several libraries and classical manuscript documentation centers in Jakarta and Riau; in line with the use of library methods in research. The population in this study was all documented Malay poetry, while the sample was selected purposively based on the diversity of themes and periods of their emergence. The research instruments were in the form of literature study guidelines and text analysis sheets. Research data were collected using non-test instruments, namely observation guidelines and checklists that were compiled objectively and systematically to meet the requirements of a reliable non-test instrument. Research data were analyzed using content analysis methods and a qualitative descriptive approach. The results of the study indicate that: 1) Malay poetry not only functions as literary entertainment, but also as a medium for cultural transmission, preservation of identity, and conveying the values of local wisdom; 2) Malay poetry experienced rapid development during the golden age of Malay Islamic kingdoms such as the Sultanates of Aceh, Riau-Lingga, and Johor through Malay literary figures who developed from oral to written literature, especially after the introduction of the Arabic-Malay script and print media; 3) poetry has unique characteristics compared to pantun and gurindam and functions as a more flexible form of discourse; 4) poetry remains relevant in education because it contains moral and religious values that can be taught in the context of character education and cultural literacy in schools and has the potential to be developed in modern media.

Keywords: definition, characteristics, Malay poetry

Definisi, Karakteristik, dan Perkembangan Syair Melayu

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan: 1) karakter syair Melayu dalam konteks budaya dan sastra; 2) perkembangan syair Melayu dari masa ke masa; 3) kedudukan syair Melayu dibandingkan dengan puisi lama lainnya; 4) relevansi syair Melayu di era modern. Penelitian dilakukan pada bulan Maret–Mei 2025 di beberapa perpustakaan dan pusat dokumentasi naskah klasik di Jakarta dan Riau; selaras dengan penggunaan metode perpustakaan dalam penelitian. Populasi dalam penelitian ini adalah seluruh syair Melayu yang telah terdokumentasi, sedangkan sampel dipilih secara purposif berdasarkan keberagaman tema dan periode kemunculannya. Instrumen penelitian berupa pedoman studi literatur dan lembar analisis teks. Data penelitian dikumpulkan menggunakan instrumen nontes yakni pedoman observasi dan daftar cek-ricek yang disusun secara objektif dan sistematis sehingga memenuhi syarat instrumen nontes yang andal. Data penelitian dianalisis menggunakan metode analisis isi dan pendekatan deskriptif kualitatif. Hasil penelitian menunjukkan bahwa: 1) syair Melayu tidak hanya berfungsi sebagai hiburan sastra, tetapi juga sebagai media transmisi budaya, pelestarian identitas, dan penyampai nilai-nilai kearifan lokal; 2) syair Melayu mengalami perkembangan pesat pada masa kejayaan kerajaan-kerajaan Islam Melayu seperti Kesultanan Aceh, Riau-Lingga, dan Johor melalui para tokoh sastrawan Melayu yang berkembang dari sastra lisan menjadi sastra tulis, terutama setelah diperkenalkannya aksara Arab-Melayu dan media cetak; 3) syair memiliki karakteristik yang unik dibandingkan pantun dan gurindam dan berfungsi sebagai seminar yang lebih fleksibel; 4) syair tetap relevan dalam pendidikan karena mengandung nilai-nilai moral dan agama yang dapat diajarkan dalam konteks pendidikan karakter dan literasi budaya di sekolah dan berpotensi dikembangkan dalam media modern.

Kata kunci: definisi, karakteristik, perkembangan syair Melayu

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INTRODUCTION

In an era of increasingly rapid globalization and digitalization, traditional literary forms such as Malay poetry face serious challenges in maintaining their existence amidst the dominance of popular culture and modern technology. Yet, poetry functions not only as an aesthetic work but also as a medium for transmitting moral and spiritual values, as well as the collective identity of the Malay people. Amidst rapid social change, poetry retains its potential as an instrument for education and cultural preservation (Buang & Anwar, 2024).

Recent research indicates that poetry remains alive in contemporary cultural spaces, albeit in more limited forms. Buang & Anwar (2024) found that in Singapore, poetry is still preserved as a family heirloom and used in community activities as a form of maintaining social memory. Meanwhile, Rosnani (2022) highlighted the revival of royal poetry in the millennium as a form of respect for the institution of royalty and as a historical record of literary and cultural value.

How can Malay poetry be revitalized as a medium for education and cultural preservation in the context of modern society? What strategies can be implemented to bridge this classical literary heritage with contemporary educational needs?

This study aims to examine the function of Malay poetry as a vehicle for transmitting Islamic values, character education, and preserving cultural identity. This objective aligns with the problem formulation and is consistent with the research direction stated in the abstract.

The significance of this research lies in its contribution to the development of a local wisdom-based curriculum. By viewing poetry as an expressive space that combines aesthetic, spiritual, and historical values, this study offers a contextual and culturally rooted approach to education.

The theoretical foundation of this research draws on the concepts of social memory and cultural identity in traditional literature. Buang & Anwar (2024) emphasize that preserving poetry is

a form of cultural responsibility that reflects the collective consciousness of Malay society.

Rosnani (2022) uses a comparative literary theory approach to demonstrate how poetry functions as a historical narrative and a symbol of cultural legitimacy. This principle is reinforced by Adriansyah et al. (2024), who emphasize the importance of expressive methods in literary learning, and Hamdan (2024), who demonstrates that poetry can also contain elements of realism and modern logic, as seen in Munshi Abdullah's *Syair Muhammad Salleh*.

Several relevant studies also strengthen this framework. Adriansyah et al. (2024) highlighted the effectiveness of creative approaches in philology learning; Ardhiyasa et al. (2023) examined the spiritual values of *Syair Ibadat*; and Hamdan (2024) emphasized that poetry can also be a vehicle for modernity through a realist approach. These three studies lay the foundation for building a new engagement with Malay poetry as a living tradition in contemporary education.

METHOD

This research uses a descriptive qualitative approach aimed at exploring the structure, themes, and socio-cultural context of classical Malay poetry. This approach was chosen to enable the exploration of the meanings, symbols, and cultural functions contained within traditional Malay literary texts.

This research was conducted in stages through five main stages:

- 1) exploration and collection of Malay poetry sources, both primary manuscripts and supporting literature;
- 2) classification of the content and structure of the poetry literature;
- 3) thematic and narrative studies;
- 4) contextualization of cultural and religious values within the text;
- 5) interpretative compilation of the analysis results.

The research design used was a qualitative study based on a literature review and text analysis.



The researcher employed a non-experimental design that emphasized an in-depth understanding of literary phenomena through written sources.

Data collection was conducted from January to March 2025, both online and offline, through national libraries, digital repositories, and scientific journals. The sources studied included the manuscripts *Syair Bidasari*, *Syair Perang Mengkasar*, and *Syair Siti Zubaidah*.

This research did not use tests or questionnaires, but instead used documentation techniques and systematic recording of literary texts. Tools such as document processing software and reference management applications (Zotero/Mendeley) were used to facilitate the search and organization of references.

The data were analyzed using three main techniques:

- 1) structural analysis, which included an examination of the rhythm, diction, rhyme, and form of the poem;
- 2) thematic analysis, to explore the moral, religious, and cultural values contained in the text; and
- 3) contextual analysis, which placed the poem within the social and cultural frameworks of traditional and modern Malay society.

Because this research was qualitative, no descriptive or inferential statistical analysis was used. Interpretation was conducted narratively based on literary theory, Malay aesthetic approaches, and cultural contextual references.

RESULT

1. Understanding Malay Poetry in a Cultural and Literary Context

There are several understandings of poetry. Below are several explanations of the poetry in a cultural and literary context.

- 1) Malay poetry, in the context of traditional literature, is understood as an ancient poem in the form of four lines per verse with a rhyme scheme of a-a-a-a, with each line containing a message. Poetry was used as a means of communication, religious

propagation, and entertainment in classical Malay society.

- 2) The functions of poetry in Malay culture are diverse, ranging from a means of preaching, moral education, to entertainment within the royal court and the general public. Poetry is also an important part of the transmission of cultural and spiritual values.
- 3) The distinctive structure of Malay poetry, consisting of four lines per verse, without rhymes like pantun, facilitates the delivery of narrative and moral messages. The clarity of content in each line makes poetry an effective storytelling medium.

2. The Development of Malay Poetry Over Time

Below is presented the development of Malay poetry.

- 1) Poetry experienced rapid development during the heyday of Malay Islamic kingdoms such as the Sultanates of Aceh, Riau-Lingga, and Johor. The influence of Islam is evident in the content of the poetry, which is full of moral, spiritual, and didactic messages.
- 2) Figures in Malay poetry who played a major role in the development of this genre include Hamzah Fansuri, Nuruddin al-Raniri, and Raja Ali Haji. Their works strengthened *Syair*'s position as a means of da'wah and teaching.
- 3) Malay poetry evolved from oral to written literature, especially after the introduction of the Arabic-Malay script (Jawi) and print media. This change broadened its readership and maintained its existence to this day.

3. The Position of Malay Syair Compared to Other Ancient Poetry

The position of Malay poetry compared to other old poetry is presented below.

- 1) *Syair* has distinct characteristics compared to pantun and gurindam. While pantun has

a sampiran (singular line) and a content, and gurindam consists of two meaningful lines, syair is fully contained and functions as a narrative, making it more concise in conveying stories or advice.

- 2) Syair is more flexible in conveying themes than pantun or gurindam, as it can express complex storylines, complete with characters, conflicts, and resolutions.

4. The Relevance of Malay Syair in the Modern Era

The relevance of Malay poetry to modern life is profound. The following is an explanation of the close relationship between Malay poetry and modern life.

- 1) Poetry remains relevant in education because it contains moral and religious values that can be taught in the context of character education and cultural literacy in schools.
- 2) Poetry also has the potential to be developed in modern media, such as poetry musicalization, traditional theater performances, and digital content with local cultural nuances.
- 3) Awareness of preserving poetry is crucial amidst the rapid flow of globalization. Cultural communities, academics, and educational institutions play a role in reviving the poetry tradition through curricula and cultural activities.

DISCUSSION

Syair is a form of ancient poetry. Originating in Persia, it was brought to the Indonesian archipelago with the arrival of Islam in Indonesia. The word or term Syair comes from the Arabic word *Syi'ir* or *Syu'ur*, meaning a conscious feeling. *Syu'ur* later evolved into *Syi'ru*, meaning poetry in general knowledge. In the Indonesian dictionary, syair is an old poem in which each stanza consists of four lines ending with the same sound; rhyme; poetry. According to Indonesian Dictionary, the definition of poetry is an old poem in which each

stanza consists of four lines (lines) that end with the same sound.

Malay poetry plays a crucial role in Malay culture. Besides entertainment, poetry also serves as a medium for conveying moral messages, religious teachings, and traditional values passed down from ancestors. The beauty of the language and melody of poetry makes it easily accepted and understood by listeners, making it an effective tool for conveying profound messages.

The function of poetry is more than just a work of art. It also serves as an educational tool, teaching life values, both in relationships with others and with God. The moral and ethical values contained in this poetry guide for living a better life. Therefore, poetry is an essential means of introducing positive teachings to society, especially to the younger generation who are more likely to be exposed to popular culture.

Syair is a form of classical Malay poetry that developed rapidly in the Indonesian Archipelago along with the arrival of Islamic influence. The word "syair" comes from the Arabic word *shi'ir*, meaning poetry or an expression of feelings conveyed aesthetically. This literary form began to be known in the Indonesian Archipelago around the 13th century CE, brought by Muslim scholars, traders, and poets from the Middle East, Persia, and India. They used poetry as a medium for preaching because of its structured, rhythmic, and easy-to-remember form, making it effective in conveying Islamic teachings and moral messages to a society still firmly based on oral tradition.

As it developed in the Indonesian Archipelago, poetry adapted to local culture and became an essential part of Malay literature. Malay poetry has its own distinctive characteristics: it consists of four lines per stanza, uses a-a-a-a rhyme, and each line contains a message. Unlike pantun (pantun), which has a sampiran, poetry is narrative and didactic, meaning it aims to convey a story or teach a lesson. Therefore, poetry has developed in various forms and themes, such as religious poetry, romantic poetry, historical poetry, and advice poetry. Each plays a vital role in Malay society,



serving as a means of entertainment, education, and the dissemination of religious and cultural values.

Poetry developed rapidly in various regions, including Aceh, Riau-Lingga, Johor, Palembang, and spread to Kalimantan, Sulawesi, and even to Java and Madura. In these places, poetry not only developed in palaces and kingdoms, but also in Islamic boarding schools and the general public. Among the essential figures in the development of poetry in the Archipelago are Hamzah Fansuri, a Sufi poet from Aceh who is famous for his poems on the theme of Sufism; Raja Ali Haji from Riau who produced poetry containing history, advice and education; and Abdullah bin Abdul Kadir Munsyi, a modern Malay writer who also uses poetry as a medium for social criticism and learning.

The role of poetry in Malay culture is huge, not only as literary works but also as a means of communication, teaching, historical documentation, and preserving local values. To this day, poetry is still taught in schools as part of the classical literary heritage and is often performed in traditional performances. Poetry is also an essential object in the study of Malay literature and philology. The beauty of language, the depth of meaning, and the richness of cultural values contained in poetry make it a literary heritage that is worth preserving amidst the increasingly strong currents of modernization.

To understand ancient poetry in Indonesian literature, it is essential to understand three distinctive types of poetry: pantun, syair, and gurindam. Each type of poetry has a different structure, rhyme style, and purpose in conveying messages and instilling cultural values. Entertaining poetry, known as pantun, is often used. One important example is the Syair Raja Siak, studied by Kurniawan (2020). This poetry embodies the ideology of "war sabil," which is a form of hegemonic anti-colonial discourse. This hegemony presents a narrative of resistance to

Dutch colonial rule, particularly through the depiction of brave and religious figures. This hegemony is not merely imagination, but a political communication strategy to arouse fighting spirit. It is not surprising that the Dutch colonialists sought to eradicate this type of poetry because it was considered capable of awakening the collective consciousness of the colonized society. Classical Malay literature plays a crucial role in reflecting spiritual, moral, and cultural values in people's lives. Influenced by Indian and Arab-Persian literary traditions, these works function not only as entertainment but also as a medium for preaching and character building. Over time, Classical Malay literature has continued to evolve, yet remains relevant in people's lives through various oral and written forms, such as syair, tembang (song), and bakayat (traditional Malay poetry). The existence of this literature demonstrates the close connection between art, culture, and the social and spiritual life of society. The strong influence of Islam in Classical Malay literature makes it an effective tool for propagating religious teachings and moral values, while also serving as a cultural identity that strengthens social and spiritual ties within society. In addition to enriching the aesthetic aspects of culture, this literature also serves as a guide to life, helping people understand the meaning of life more deeply. In this context, Classical Malay literature is not merely an art form, but also a means of conveying noble values that can shape the character of individuals and society. This makes it relevant not only in a historical context but also in the ever-evolving modern world, where moral and spiritual values remain essential guidelines for living life.

Syair, on the other hand, is more narrative in nature and is usually used to convey stories or advice. In contrast, Gurindam has a strong moral message and a concise structure. In the following discussion, we will learn more about how pantun, syair, and gurindam differ in terms of structure, meaning, and the roles they play in society.

Comparison with pantun, syair, and gurindam. First, pantun has a 4-line rhyming structure (a-b-a-b), functions as entertainment, and has a poetic character of sampiran isi. Second, syair has a 4-line rhyming structure (a-a-a-a), functions as narrative, long teaching, and has a poetic character of all lines are meaningful. Third, gurindam has a 2-line rhyming structure (a-a), functions as a short moral message, is concise and direct, and has a poetic character of solid and direct.

The forms and functions of pantun, syair, and gurindam differ. Pantun have a sampiran (a line) and isi (content) and follow an a-b-a-b pattern, making them often used for entertainment, customs, and traditions. Syair, which is longer, has all the main lines following an a-a-a-a pattern and is often used to convey a long story or advice. Gurindam, which is shorter, has two lines per stanza and follows an a-a pattern. By understanding these differences, we can better appreciate the richness of ancient literature and how this style of poetry remains relevant today.

Literary art is a form of expression in which feelings are the primary element expressed in prose, poetry, or syair. For a long time, people have believed that art and aesthetics contain not only moral teachings but also have a close connection to spirituality or spiritual values. Literature, as an art presented aesthetically, presents beauty that reflects spiritual experience. The quality of a literary work is also greatly influenced by the spiritual experience of its author. In classical Malay literature, the influence of Indian and Arab-Persian literature is strongly felt, as seen in the forms of verses, tales, and poems, which are rich in educational, spiritual, and spiritual values. In society, Malay poetry is often used as a medium to convey life values, religious teachings, and local history. Poetry serves not only as entertainment but also as an educational tool for the community.

According to Zulkifli (2023), classical Malay literary works inherited from Islamic civilization are grouped into three categories based on applied topics.

- 1) Works that discuss the perfection of the soul, explaining the human journey to attaining the highest knowledge, spiritual experiences, and spiritual states of truth. These works aim to shape the perfect man, as envisioned by the Prophet Muhammad (peace be upon him), and purify our minds as a way to understand the existence of God.
- 2) We discuss aesthetic thought and moral teachings and adab (ethics) applicable in social and religious life, such as stories of the prophets and their companions, stories of Islamic heroes, history, and behavior.
- 3) Work that functions as entertainment has aesthetic value in the outside world, which aims to balance the psychological state of humans before the impulse of desire, and provides sensory experience.

In traditional societies, literary works, particularly in manuscript form, are closely linked to spirituality and are often used in traditional religious rituals as moral messages and entertainment. To this day, communities still preserve the tradition of reciting ancient Old Javanese and Classical Malay literary works, dating back to the 16th century, as part of religious rituals. These works not only possess artistic value but are also believed to possess spiritual powers that are important to preserve and pass on.

Some forms of oral literature rooted in Malay traditions include pepaduan (pantun contests in traditional competitions), tembang (folk songs containing Malay poetry), and babad (historical stories told through poetry). These elements demonstrate that Malay literature remains alive in local culture, despite changing its form and function over time.

In written form, Malay poetry developed through manuscripts passed down from generation to generation. The strong influence of Islam also made poetry an effective tool for preaching, as seen in various religious literary texts. The strong influence of Islam in Classical Malay literature makes it an effective tool for propagating religious



teachings and moral values, as well as a cultural identity that strengthens social and spiritual ties within society. In addition to enriching the aesthetic aspects of culture, this literature also serves as a guide to life, helping people understand the meaning of life more deeply. In this context, Classical Malay literature is not merely an art form, but also a means of conveying noble values that can shape the character of individuals and society. This makes it relevant not only in a historical context but also in the ever-evolving modern world, where moral and spiritual values remain important guides for living.

The Influence of Colonialism on Malay Poetry
Malay has a long history, dating back to the Proto-Malay and Deutero-Malay periods, when the Malay people established relations with India and reached various peaks of glory. Great kingdoms such as Srivijaya, Singosari, Kediri, and Majapahit are recorded in history, along with the kingdoms of Funan, Champa, Gangga Negara, Kantoli, and Malay Jambi, which left traces of past life in the form of records and relics. The influence of Islam then had a significant impact on shaping modern Malay identity, before colonialism finally brought new changes. This long history created layers of civilization that, over time, shaped local Malay wisdom, which was later expressed in various forms of culture and tradition.

The influence of colonialism is widely reflected in literary works, where traces of occupation are clearly visible and transport readers back to the colonial era. Literary works not only depict how the Dutch controlled their colonies but also how they influenced the ideology and cultural identity of the Indonesian people. In Imperial Jathee's novel, *Njai Kedasih*, the events of colonialism are depicted through dramatic dialogues that illustrate the strategies and practices of the Dutch East Indies colonialists in Indonesia. This novel shows how colonialism shaped Indonesian cultural identity through the fusion of two interrelated cultures, while maintaining the authenticity of indigenous culture. One example is the character of Nyai Kedasih, who, despite

marrying a Dutchman, maintains her indigenous identity by not removing her kebaya, a symbol of local culture. Although she wears European dress on certain occasions as a form of adaptation, she remains steadfast in her indigenous values and ethics. The analysis of this novel uses Homi Bhabha's postcolonial theory, with a focus on the concepts of hybridity, mimicry, and ambivalence that appear in the text of *Njai Kedasih*.

The colonial period also presented challenges for the sustainability of Malay poetry. Colonialism caused changes in the use of language, themes, and distribution of poetry. Some poetry containing elements of struggle and nationalism was banned by the colonial government. On the other hand, colonialism also brought foreign cultural influences that then seeped into Malay literature, both in terms of vocabulary, narrative structure, and the values promoted in poetry. Despite this, society maintained the essence of Malay poetry by adapting it to the socio-political situation that developed at that time. In addition to changes in the use of language, themes, and distribution of poetry, colonialism also influenced the perspective and production process of Malay literature. In the context of poetry, the impact of colonialism extended to social and cultural structures, causing a shift in the themes raised. Under the influence of colonization, Malay poetry began to adapt new themes that reflected injustice, resistance against the colonizers, and the search for national identity. Although some poetry containing a spirit of struggle and nationalism was banned, many Malay poets continued to use it as a medium to express dissatisfaction with the socio-political conditions of the time.

Colonialism also brought changes in the format and writing techniques of poetry, with the influx of Western values such as rationalism and individualism into Malay literary works. Poetry, which previously focused on local and religious values, began to address broader social issues, including social inequality and the impact of colonialism. During this period, Malay poets often combined elements of Western culture with local traditions, creating a more hybrid form of poetry.

However, despite these changes in theme and style, Malay poetry remained an important part of cultural identity that resisted colonial domination. In some cases, poetry served as a tool to maintain and affirm local cultural values in response to colonial influence and hegemony. Thus, colonialism not only brought challenges but also encouraged creative adaptations that enriched the Malay literary tradition in the face of the social and political pressures of the era. Malay Poetry in the Modern World (Music, Performing Arts, Education).

In the modern era, Malay poetry in popular culture has undergone a transformation through various new media. One form of preservation that persists is the use of poetry in traditional musical arts such as *gendang beleq* and *tembang Sasak*, which are still frequently performed at traditional and religious events.

Furthermore, in education, poetry is used as part of the local curriculum to introduce culture to the younger generation. Several schools in Lombok have begun teaching poetry in both written and oral forms to ensure the survival of this cultural heritage. In the academic realm, Malay poetry is often analyzed based on its structure and meaning to reveal how traditional values are embodied in literary works. One example is the study of the feminist elements in *Syair Siti Zubaidah*, which attracted attention because it portrayed a woman as playing a significant role and challenging gender stereotypes of its time. Research into this *syair* demonstrates that *syair* is not merely a traditional literary form but also serves as a means of conveying social, cultural, and moral values to society.

Thus, Malay *syair* has proven its ability to survive and adapt amidst the tide of modernization. Through various forms of expression such as music, performing arts, and education, *syair* continues to develop without losing its traditional identity. Its presence in various aspects of modern life confirms that the cultural values it embodies remain relevant and can be passed on to future generations.

More than just a literary heritage, Malay *syair* is a symbol of cultural identity that enriches the lives of the people. Therefore, efforts to preserve and develop it must be continuously pursued through various innovations so that it not only survives but also reaches a wider audience. Utilizing digital technology and social media can be an effective means of introducing *syair* to the younger generation, making it more engaging and accessible.

In addition to education, poetry is also preserved through digitalization and adaptation. Technology helps make poetry more widely known through literary blogs and social media. E-books and online publications make poetry more accessible, especially to the younger generation, who are familiar with technology.

Poetry can also be packaged in creative forms such as videos, podcasts, and illustrations to make it more appealing to a wider audience.

Preserving and adapting poetry in the digital age is a strategic step to ensure that this literary heritage remains relevant and accessible to across generations. Efforts such as digitizing manuscripts, musicalization, utilizing social media, and technology-based education are some effective ways to maintain the existence of poetry amidst changing times.

More than just traditional literature, poetry holds profound significance in the history, culture, and social values of the Malay people. Therefore, its preservation aims not only to preserve a legacy of the past but also to develop a cultural identity that can adapt to changing times. By integrating poetry into digital media, the younger generation can more easily access, understand, and appreciate this cultural richness, making it an integral part of their lives.

CONCLUSION

Malay poetry, as a classical literary form, not only holds aesthetic value but also plays a crucial role in the formation of cultural identity, the transmission of moral values, and the preservation of the spiritual heritage of the Malay people. The

findings of this study confirm that poetry is a dynamic medium that harmoniously blends Islamic teachings with local values, making it a relevant educational and spiritual tool in various historical and social contexts.

Although poetry has begun to be marginalized in the modern era, especially among the younger generation, its potential as an instrument for character education and cultural strengthening remains significant. The aesthetics, spiritual values, and social dimensions of poetry are interconnected and form a profound system of meaning, making it more than just a work of literature, but a reflection of the lives of its people.

This study also reveals a gap in the study of Malay poetry, particularly in the interdisciplinary approach that connects it to modern education and technology. By bridging this classical literary heritage through a contemporary approach, Malay poetry can be revived as a contextual and meaningful educational medium.

Going forward, this research opens up opportunities for further exploration of the digitalization of poetry in educational curricula, the use of digital technology for archiving and interactive learning, and the integration of poetry in strengthening character based on local culture. Overall, the results of this study emphasize the importance of revitalizing classical literature in education as a form of cultural literacy and as an effort to strengthen national and spiritual identity in facing the challenges of globalization.

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