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**The symbolic meaning of Malay Sambas marriage pantuns: Islam, love, and culture****Febi Adhadika\*, Mariyadi**

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**ABSTRACT**

Pantun has symbols that represent the culture of the Malay community, including in pantun meminang. Therefore, the purpose of this study is to reveal the symbolic meaning of Malay Sambas pantun meminang in relation to Islamic symbols, love, and culture. This study employs a descriptive qualitative research method with a semiotic approach. Data for this study were collected through interviews with four respondents from the Sambas Malay community who are familiar with marriage pantuns. Based on the analysis results, it can be seen that there are symbolic meanings that indicate Islamic symbols, love, and culture in the pantuns. The findings regarding Islamic symbols include mentioning the name of Allah and greetings. Findings related to the symbol of love include expressions of love and the strengthening of relationships, while findings related to culture include the culture of maintaining relationships and the culture of proposing marriage. This study successfully revealed these three symbols comprehensively, unlike previous studies that addressed them separately, making it a valuable reference for relevant institutions in conducting in-depth interpretations of pantun, particularly pantun meminang.

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**INTRODUCTION**

Pantun is an integral symbol of the archipelago's culture (Bartosh et al., 2023) and a legacy of how Indonesian society communicates (Wulandari & Merawati, 2021), sharing many similarities with other folk arts around the world (Fang, 2013). As one of the forms of Old Malay poetry (Firmansyah, 2015), pantun is an integral part of the community's identity and cannot be separated from rituals or the practice of traditions (Andari & Suharto, 2020). This aligns with the Malay community's habit of using pantun in their daily activities (Yuliansyah, 2019), making it easy to find pantun in every cultural activity of the Malay community (Andari & Suharto, 2020).

Pantun has its own uniqueness because of its relatively short form (Salleh, 2023). In addition to being concise, the language used in pantun is polite and unique (Junaidi, 2020) and rich in educational values (Nur, 2024). This aligns with the function of oral literature such as pantun, which is transmitted from one person to another with various purposes, including teaching, providing examples or advice, or satirizing others (Arsita et al., 2023). Although it is a classical Malay literary work, pantun continues to have an extraordinary influence on human thought (Nur, 2024).

In wedding ceremonies, pantun serves as a vital communication tool for conveying feelings and hopes during the wedding ceremony (Fatimah et al., 2022). Typically, there are readers and listeners (Jamal, 2012), who in weddings are the male and female parties. Their presentation often includes religious elements, advice, humor, love, and other themes (Trisnawati, 2019). Additionally, pantun is presented with specific purposes, such as for cultural preservation, serving as a medium for conveying moral teachings, norms, and traditions (Hidayatun Nur et al., 2025).

The existence of pantun is highly respected in Sambas Regency, including in prestigious events such as engagement ceremonies (Martin & Elmansyah, 2020). Pantun is usually used as an expression of good intentions and hopes in accordance with Islamic teachings, such as in healthy romantic relationships and mutual respect between couples (Ayu et al., 2024; Jahidin, 2023). This aligns with the ideology of Islamic sharia, which stems from the traditions taught in the Sambas Sultanate, thereby

equipping the community with deep religious knowledge (Martin & Elmansyah, 2020). It is not surprising that in this deep marriage activity, which is part of the Malay community's betrothal ceremony, pantun is considered a legacy of the oral communication of the ancestors of the Sambah Malay people and as a medium for socializing teachings about culture and manners that contain the philosophy of Malay beauty.

Malay pantun has a broad and deep meaning that is difficult to interpret even by Malays (Maulina, 2021). This has led to a lack of interest among the younger generation in using or enjoying pantun (Vidya Asteria & Yulianto, 2018). This indifference is caused by a lack of understanding of the meaning of a tradition and a lack of documentation of traditional activities in various events and ceremonies (Jumani, 2018). Therefore, further interpretation is needed, such as in this study on the symbols present in Malay pantun, including those in pantun *meminang*.

The symbols referred to in this study are signs that have a meaningful connection with the objects they represent and are arbitrary in nature, in accordance with agreements within a particular social environment (Astuti, 2020). The symbols in pantuns usually take the form of flora and fauna related to everyday life (Harwanto, 2021). The forms of flora and fauna within the symbolic system serve as the primary basis for expressing sympathy, empathy, and instruction for the Malay people, grounded in Islamic thought (Abdullah, 2009).

In general, the reality of human life is usually expressed through cultural symbols that have deep and diverse meanings within a society (Irawan, 2019). Symbols in pantun are not only used to embellish language but also have explicit and implicit meanings to convey a message (Astuti, 2020). In conventional events, they become the source of purpose for the representation of a symbol (Zhang, 2012).

Words are part of language that serve as symbols, representing objects or things we refer to, such as events that occur and human experiences in the world, as manifestations of what we think (Douglas, 2003). Additionally, to create symbols, we must also consider the meaning of a word to determine the differences in various processes such as cultural activities, events that occur, and the resources available to each society (Siddiq & Salama, 2020).

To facilitate the interpretation of the symbolic meaning of pantun, semiotics is used. Semiotics is the study of signs, symbols, systems, and representations to reveal how humans understand the meaning of these elements in a contextual manner (Hasanudin, 2023). Additionally, semiotics is also useful for interpreting the meaning of symbols used in communication (Nurinsani & Rahman, 2024). In pantun, semiotics is present in the elements of wordplay and diction used, so that the sentence structure contains symbols and meanings that create a message that can be interpreted by the listener or reader (Hasanudin, 2023).

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The semiotic approach used in this study refers to Roland Barthes' ideas. This semiotic approach has two key words, namely denotation and connotation, which were developed through Ferdinand de Saussure's structuralism theory (Siregar, 2022). Denotation, in this context, refers to the first-level meaning or the literal meaning of language, while connotation refers to the meaning as an expression of the sign, thereby expanding its context (Adiansyah et al., 2023).

Research on the symbolic meaning of pantun has been conducted by Nur, (2024), who revealed that the function of pantun in Riau during the Classical Malay era was as a means of communication

and conveying feelings of affection, a didactic function, an entertainment function, and a cultural function. Similar research was also conducted by, who revealed that Malay Sambas wedding pantuns reflect everyday life. Aslan & Yunaldi, (2019) successfully revealed that pantun in the Sambas Malay wedding tradition is used as a medium to convey advice on how to live life to the bride and groom in their married life and aims to pass on the noble values of the Sambas Malay community that have been embraced. Research conducted by Mulyani et al., (2019) shows that pantun and the wedding traditions of the Batubara Malay community are inseparable.

Research on Islamic law in pantun has been conducted by Mulyani et al., (2019), which shows that pantun contains noble religious values, culture, and social norms of society. Sulissusiawan, (2015) also revealed that pantun contains advice for newlyweds to increase their faith in God. Sa'diah et al., (2025) also revealed that pantun contains teachings about faith in Allah, as well as guidelines for living in accordance with Islamic ethics. Research on expressions of love in Malay pantun was conducted by Rizky & Simarmata, (2018), which showed that there are pieces of advice for maintaining relationships in Malay pantun.

Research on cultural preservation in Malay pantun has been conducted by Wahyu, (2024), which shows that pantun not only serves as a means of communication in buying and selling at the market, but also as a medium for cultural preservation and building social relationships between traders and buyers. Research by Fatimah et al., (2022) shows that pantun is used to convey the procedures of ceremonies and create a festive atmosphere filled with cultural values. Research by Bartosh et al., (2023) shows that there is a need for cultural education for the younger generation in pantun as a form of cultural education. Traditional customs such as daily activities, weddings, rice planting, the seventh month ceremony, and circumcision hold cultural value in the activities of the Malay community in Sambas (Uli et al., 2021). In Malay wedding ceremonies, pantun is used as a heritage for oral communication from the ancestors of the Sambas people and as a medium for socialization in teaching virtues such as etiquette and morality, which embody the philosophy of beauty (Sulissusiawan, 2015). Pantun is used to convey unique messages from the bride and groom Aslan & Yunaldi, (2019).

Research on pantun in Malay tradition, particularly in Sambas, has been conducted extensively, focusing on its function, moral values, and role in traditional wedding ceremonies. Previous studies such as (Sulissusiawan, 2015). Aslan & Yunaldi, (2019), Uli et al., (2021), and Martin & Elmansyah, (2020) highlight the symbolic meaning, communicative function, and cultural value of pantun, while other studies examine its connection to Islamic law, such as Mulyani et al., (2019) and Sa'diah et al., (2025), which emphasize teachings about faith in Allah in accordance with Islamic ethics. Other studies also explore its connection to expressions of love, such as Rizky & Simarmata, (2018), who note that Malay pantun contain advice on maintaining relationships. Research examining its connection to cultural preservation, such as Wahyu, (2024), Fatimah et al., (2022), and Bartosh et al., (2023) highlights the traditional wedding customs of the Malay community and cultural values. However, studies that specifically combine the three dimensions of the realization of Islamic law, the expression of love, and cultural preservation in the tradition of Malay Sambas courtship pantuns are still rare. Previous research has tended to address these dimensions separately or partially, thus failing to provide a comprehensive understanding of the symbolic integration of pantun as a traditional communication tool that simultaneously conveys religious, emotional, and cultural messages.

This study presents a novelty by examining the symbolic meaning of Malay Sambas courtship pantuns through the integration of three main dimensions: the realization of Islamic Sharia, commitment, and cultural preservation, using Roland Barthes' semiotic theory approach. This study differs from previous studies, which tend to discuss the function of pantun in a partial manner, as it offers a holistic understanding of pantun as a complete cultural entity, rich in meaning, and relevant to be preserved amid the tide of modernization.

This study is expected to enrich the field of oral literature studies, particularly the Malay Sambas courtship pantun, by revealing the integration of symbolic meanings that encompass the realization of Islamic law, the expression of love, and the preservation of culture. The results of this study are useful as an academic reference source for researchers, students, and cultural observers in understanding the function and value of pantun comprehensively. Additionally, this research is expected to serve as a practical guide for local governments, educational institutions, and cultural communities in designing strategies to preserve oral traditions so that they remain relevant and appealing to younger generations amid the tide of globalization.

## METHOD

This study uses qualitative methods and a semiotic approach. Qualitative research is expected to provide a structured, fact-based, and accurate understanding of the characteristics and interrelationships between the various aspects under study (Anam & Hidayat, 2020), making it highly suitable for revealing the symbolic meaning of pantun *meminang* in the Sambas Malay community. Additionally, this study utilizes semiotics based on Roland Barthes' perspective (Siregar, 2022), which employs analysis of denotation and connotation of the symbols used by the community. This approach not only reveals the dictionary meaning of symbols but also uncovers their broader symbolic significance (Adiansyah et al., 2023). Therefore, Roland Barthes' semiotic approach is considered highly suitable for uncovering the symbolic meaning in pantun.

This study utilizes pantuns used by Muhakam who are knowledgeable and often accompany men or women in marriage proposal activities in the Sambas Malay community, specifically in Semata Village, Tangaran District, Sambas Regency. The data in this study consists of six pantuns that are recognized as being frequently used by Muhakam when accompanying brides and grooms. These pantuns were obtained from four Muhakam with the following biographical data.

**Table 1. Muhakam's Personal Data**

No	Name	Age	Gender	Occupation
1.	Manap	73	Male	Traditional elder
2.	Ilham	59	Male	Civil servant
3.	Pari	70	Male	Farmer
4.	Qobli	65	Male	Farmer

Muhakam are selected based on several criteria, namely being native to Sambas Regency, knowing pantun (traditional poetry), and frequently performing the tradition of *meminang* (proposing marriage). In addition, they are also known as *muhakkam* in Sambas Malay wedding ceremonies.

The data in this study was collected through interview techniques with the help of recording devices and notebooks. Voice recorders were used to document research data in the form of sound, which would later be transcribed into written form. Notebooks were used as a tool to record the results of the interviews.

The data validity technique used in this study is observation persistence. Data validity is achieved through observation persistence, which is the process of carefully and thoroughly recording every form of pantun *meminang* found along with its context of use. The researcher observed how the pantun represented the symbols of Islam, love, and culture. This persistent observation ensured that the interpretation of the pantun's symbolic meaning was based on accurate data and was in line with the socio-cultural reality of the local community.

The data obtained was then analyzed using the analysis technique proposed by Miles and Huberman (Sulissusiawan et al., 2022), which consists of three stages of research, namely data reduction, data presentation, and conclusion. First, data reduction, which is the process of sorting, summarizing, and focusing the data from interviews and observations so that only information relevant to the research problem—Islamic symbols, love, and culture—is retained. Second, data presentation, where the reduced data is organized into tables, narrative descriptions, or pantun quotations to facilitate the identification of patterns of symbolic meaning. Third, drawing conclusions, which involves formulating findings that show how pantun *meminang* contains symbols of Islam, Love, and Culture.

## RESULTS AND DISCUSSION

### Results

Based on a semiotic analysis of the Meayu Sambas community's courtship pantuns, several research findings emerged, namely Islam, Love, and Culture. These findings are discussed in detail below.

#### *Islam*

Based on the results of the study, it can be seen that there are research findings on Islam that are divided into Mentioning the Name of Allah and Greetings. These findings are discussed in detail as follows.

### *Mentioning the Name of Allah*

The findings show that there are symbols indicating that the Malay Sambas pantun contains the meaning of the implementation of Islamic law, namely by mentioning the name of Allah during the marriage proposal process, specifically at the beginning of the activity and always expressing gratitude. This can be seen in the following data.

- (1) *Gule dibuat oleh long dolah  
Dari pagi hingge ke malam  
Bermule dengan bacaan **basmalah**  
Dibuka dengan ucapan salam*
- (2) *Gugur buah jadi terbelah  
Belum sempat untuk dipetik  
Kami ucapkan syukur **Alhamdulillah**  
Datang kami disambut baik*

The data above shows the symbol of the Malay community's compliance in practicing Islamic law, which is marked by reciting the basmalah "In the name of Allah, the Most Gracious, the Most Merciful" at the beginning of the marriage proposal. This custom is a sunnah for Muslims to start an activity by mentioning the name of Allah. More broadly, the use of the basmalah in this context illustrates that the marriage proposal pantun symbolizes that the Malay community of Sambas consistently adheres to Islamic law in all their activities, including during marriage proposal ceremonies.

The data above also shows the symbol of the Malay community's adherence to Islamic law, marked by reciting Alhamdulillah ("All praise be to Allah") during events, including the marriage proposal ceremony. The expression of hamdalah refers to a form of gratitude that is highly recommended in Islam. This form of gratitude is when someone is treated well by others anywhere and then utters hamdalah. This shows that the kindness is recognized as coming from Allah SWT, not from oneself. In addition, uttering hamdalah also shows gratitude to Allah SWT and to those who have done good deeds.

### *Greetings*

The research findings show that there is a customary symbol among the Sambas Malay community of always opening an event with a greeting, as shown in the following data.

- (1) *Gule dibuat oleh long dolah  
Dari pagi hingge ke malam  
Bermule dengan bacaan basmalah  
Dibuka dengan ucapan salam*

The data above shows the application of Islamic law contained in the use of the word "salam." Saying salam is one of the manners of Islamic law. The law of saying salam is sunnah, while responding to salam is obligatory. In everyday life, salam is usually said when starting and ending a conversation. In the Malay Sambas community's marriage proposal ceremony, before uttering the salam, representatives from both sides typically exchange pantuns (traditional Malay poems). One example of this can be seen in the fourth line of the first pantun. Additionally, the salam in Islam is not merely a greeting but carries profound meanings and virtues, including safety, peace, and blessings.

### *Love*

Based on the results of the study, it can be seen that there are findings regarding love that are divided into Proof of Love and Relationship Bonds. These findings are discussed in detail as follows.

#### *Proof of Love*

The findings show that there are symbols indicating that Malay Sambas pantun contain the meaning of love, specifically through the proof of love manifested by proposing marriage. This can be seen in the following data.

- (2) *Rami-rami hinggap di kamar*  
*Tak bisa terbang luka sayapnye*  
*Maksud kumbang datang ingin melamar*  
*Jika memang bunge ndak ade yang punye*

The data above shows the symbol of proving love, which is marked by a marriage proposal. Love has a sacred value and must be realized in a legal bond. The Sambas Malay community believes that love cannot be expressed carelessly, but must be realized through customary procedures, namely marriage proposals. This indicates that a proposal is not merely a meeting between two individuals, but a bond between two families based on religious norms and customs. The proposal process also reflects that true love must be grounded in courage and commitment. A man who comes to propose demonstrates his sincerity, while the woman who accepts acknowledges and enshrines love within the framework of honor.

#### *Bonding Relationships*

The findings show that there are symbols indicating that Malay Sambas pantun contain the meaning of love as a bonding relationship marked by a ring. This can be seen in the following data.

- (3) *Burung gelatik di atas dahan*  
*Sayap terluka tersentuh duri*  
*Sungguh cantik cincin lamaran*  
*Sebagai tanda pengikat hati*

The data above shows symbols of relationship bonds marked with rings. At a marriage proposal, a ring is a sacred symbol of promise. In the fourth line, the ring is a sign of a bonded heart, meaning that the engagement ring given is a sign that the woman has been bound or proposed to. The engagement ring also symbolizes the commitment and promise of both parties. Malay society considers this commitment to be sacred because it involves two people who promise to live together and unite after the marriage ceremony. Additionally, the engagement ring, which is circular and has no end, symbolizes an eternal bond between the two parties.

#### *Culture*

Based on the research findings, it can be seen that there are research findings on Culture, which are divided into the Culture of Silaturahmi and the Culture of Meminang. These findings are discussed in detail as follows.

#### *Silaturahmi Culture*

The findings show that there are symbols indicating that the Malay Sambas pantun contains cultural meanings, specifically as a culture of silaturahmi, marked by the merbah bird and teruntum. This can be seen in the following data.

- (4) *Burung merbah suarenye lantang*  
*Hinggap di pohon dahan teruntum*  
*Lama sudah niat nak datang*  
*Hendak menjenguk bunga sekuntum*

The data above shows symbols of the culture of friendship marked by merbah birds and teruntum. In the Sambas Malay tradition, the marriage proposal procession always begins with friendship. This demonstrates that love is not enough to be expressed between individuals; it must be present within the extended family and community as a manifestation of openness and respect for tradition. Silaturahmi in marriage proposals is not merely a meeting of faces but a means to strengthen the bond between two extended families that will eventually be united in the bond of marriage. In Sambas Malay culture, social gatherings during marriage proposals are the key to realizing love. Social gatherings are not only a form of politeness, but also a tradition that contains moral and social values, namely maintaining good

relationships, strengthening brotherhood, and ensuring that love is based on the blessing and togetherness of the family.

#### *The Culture of Proposing*

The findings show that there are symbols indicating that Malay Sambas pantun carry cultural meanings, specifically as a culture of proposing, marked by betel nuts and betel leaves. This can be seen in the following data.

- (5) *Daun miding dibelah-belah*  
*Buah pinang dipilih-pilih*  
*Saya ingin memohon padah*  
*Adat meminang bertepak sirih*

The data above shows a cultural symbol of the Sambas Malay community, namely betel nut. The Sambas Malay community still preserves the tradition of betel nut. In the marriage proposal process, the tradition of betel nut is an important part because it serves as a sign of opening in conveying the wishes of the groom's family to the bride's family. In the marriage proposal customs of the Sambas Malay community, betel nut is one of the fruits that must be brought and placed in the betel leaf. Additionally, betel nut is closely associated with the Malay tradition of chewing betel. Betel nut is inseparable from betel leaves, lime, and gambir. In the marriage proposal process, it signifies the completeness of the custom as well as respect for the female party. By bringing betel nuts, the male party is considered to have arrived with proper etiquette in accordance with custom, making the marriage proposal more honorable and well-received.

#### **Discussion**

This study successfully identified three themes of symbolic findings in the Malay Sambas marriage proposal pantun: Islam, Love, and Culture. Under the Islam theme, there is a sub-theme regarding the mention of Allah's name, realized through the words "Basmalah" and "Alhamdulillah." These two words illustrate that the marriage proposal pantun reflects the application of Islamic religious law by the Malay Sambas community. This finding aligns with previous research by (Sulissusiawan, 2015), who also identified several instances of the term "tauhid" and the name "Allah." This is because, in Islamic law, tauhid and the mention of Allah's name form the foundation of belief in Allah. The findings regarding the implementation of Islamic law in the form of greetings align with previous research by Sa'diah et al., (2025), which noted that Malay pantuns contain high Islamic educational values, such as moral advice, teachings about faith in Allah, and guidelines for living in accordance with Islamic ethics.

This study also reveals symbols in courtship pantuns as an application of Islamic law realized through the word "salam," which refers to a good prayer for the host. The use of salam in pantun shows that the Sambas Malay community, especially in marriage proposals, prays for fellow Muslims. This finding is in line with previous research by (Aslan & Yunaldi, 2019) that in Malay life, pantun serves as a medium for conveying moral messages containing noble religious values, thus becoming a tangible manifestation of the implementation of Islamic law in community life.

In the theme of Love, there is a sub-theme about Proving Love, which is realized through the words "Want" and "Propose." These two words indicate a man's sincere desire to make a woman his life partner, while also emphasizing that love is not only expressed in feelings but also proven through concrete actions such as a proposal. This finding aligns with previous research by Rizky & Simarmata, (2018), who identified the words "disunting" and "Hajat." These terms aim to express feelings and intentions of proposing through pantun.

This study also reveals the symbol in the marriage proposal pantun as a Bonding Relationship, realized through the word "Ring." In the marriage proposal ceremony of the Sambas Malay community, the ring serves as a bond between the man and the woman. The ring signifies that the woman who has been proposed to has an official bond, so she can no longer be proposed to by others. This finding aligns with previous research by Mulyani et al., (2019), who identified the expression "belahan hati" (soulmate) referring to the most beloved person or lover as the union of love between the two. This indicates that

in the Sambas Malay wedding tradition, it represents the bond of love and commitment leading to marriage.

Under the theme of Cultural Findings, there is a sub-theme on the Culture of Silaturahmi (maintaining relationships), realized through the terms “Burung Merbah” and “Pohon Teruntum.” These two terms illustrate the practice of the silaturahmi culture, which is still upheld by the Sambas Malay community, particularly during the betrothal ceremony. The betrothal ceremony is not merely the union of two individuals but also strengthens family ties and expands social connections among the Malay community. This finding aligns with previous research by Wahyu, (2024), who identified several terms such as “pasar” and “terapung.” This aims to reveal culture through pantun, which serves as a means of cultural preservation by presenting cultural experiences that introduce local traditions and Malay community customs.

This study also reveals symbols in marriage pantun as Marriage Culture, realized through the words “Pinang” and “Bertepak Sirih.” These two words illustrate that the Malay community in Sambas still upholds the tradition of marriage with customary practices passed down through generations, namely “bertepak sirih.” In the Malay tradition of Sambas, sirih pinang is not merely a customary accessory but also a symbol of respect, politeness, and seriousness on the part of the male suitor in proposing marriage. This finding aligns with previous research by Fatimah et al., (2022), which states that the Malay community always upholds cultural traditions in every wedding ceremony, such as the “Buka Tabir” tradition, where the male party must present an envelope before standing side by side at the altar.

Pantun is a cultural heritage of the Malay community that must be preserved. Pantun should be implemented in schools and in everyday life. In traditional events that are still carried out by the Malay community, pantun plays an important role as a cultural identity. This study is expected to contribute to understanding the symbolic meaning of pantun.

First, for the Malay community of Sambas, it is hoped that they will continue to preserve and maintain pantun meminang as one of the cultural heritages that embody Islamic values, love, and culture. This preservation can be done by familiarizing the use of pantun in traditional wedding ceremonies and other cultural activities. Second, for the younger generation, it is important to understand the symbolic meaning in pantun meminang, as it contains moral teachings, character education, and religious values that can be used as guidelines for life. Third, for educators and educational institutions, pantun meminang can be used as teaching material in language, literature, and local content subjects, so that students can learn about and appreciate the noble values in the Sambas Malay tradition. Fourth, for future researchers, this study can be further developed, for example by comparing Sambas Malay marriage pantuns with those of other Malay regions, or by adopting interdisciplinary approaches such as semiotics, sociolinguistics, or cultural anthropology to enrich perspectives. Thus, the existence of marriage pantuns is not only preserved as a form of cultural heritage but also continues to thrive, remain relevant, and be beneficial for the development of knowledge and social life in the community.

## CONCLUSION

This study found that the Sambas Malay marriage pantun contains symbolic meanings that represent three main dimensions: Islam, Love, and Culture. The symbol of Islam is realized through the mention of Allah's name and the greeting that affirms adherence to Islamic law. The symbol of Love is evident in the pantun about proving the intention to propose and the engagement ring as a bond of the relationship. Meanwhile, the symbol of Culture is realized through the tradition of silaturahmi, the use of the merbah bird and teruntum tree as symbols of brotherhood, and the practice of chewing betel nut and areca nut as part of the traditional marriage proposal identity. This finding emphasizes that marriage proposal pantuns are not merely a medium of communication but also a means of internalizing religious, emotional, and cultural values that strengthen the identity of the Sambas Malay community. Courtship pantuns should be utilized as a cultural learning medium and a strategy for preserving oral traditions to remain relevant for the younger generation amid the tide of modernization.

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