

Transformation of Texts as Expressive Spaces in Classic Malay Literary Works: Learning to Write Poems in Philology Courses

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ABSTRACT

This study investigates the transformation of poems into expressive spaces in philology learning, aiming to foster active and creative student engagement with classical Malay literature. It seeks to develop innovative teaching approaches that enhance appreciation and critical engagement. A sample of 52 students was purposively selected using the Slovin formula with a 10% margin of error. Data were collected through classroom observations, questionnaires, in-depth interviews, and document analysis of poem learning. Thematic analysis was employed to identify key patterns and themes from the data. The findings reveal that integrating poems into philology learning enhances students' understanding and appreciation of classical Malay literature. It also boosts creativity and critical thinking, with respondents reporting an improved ability to appreciate cultural heritage and refine expressive and analytical skills. These results highlight the potential of interactive and creative methods in philology education, demonstrating their effectiveness in making classical literature more relevant and engaging for students. The study underscores the value of incorporating expressive and interactive strategies into the philology curriculum to deepen student engagement and promote a lasting appreciation of classical literature and culture.

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1. INTRODUCTION

Classical Malay literature, despite its profound cultural and historical significance, faces challenges in capturing the interest of contemporary students due to limited integration into modern educational practices. These literary works, particularly poetry, are rich repositories of cultural, aesthetic, and moral values, reflecting the wisdom and creativity of the Malay people. Scholars emphasize the importance of classical Malay literature as a medium for preserving and transmitting moral teachings and cultural heritage that contribute to the identity and values of the Malay community

(Hamid et al., 2021; Buhari et al., 2022). For instance, Islamic virtues such as patience, loyalty, and leadership are often intricately woven into the narratives of traditional Malay poetry and folklore, offering insights into the ethical and moral underpinnings of Malay society (Nadiyah et al., 2022).

However, the teaching of classical Malay literature, particularly poetry, is underutilized in modern philology courses, which often focus solely on textual preservation and linguistic analysis. This approach offers limited opportunities for interactive or creative exploration of these texts. Kalsum & Rachmadini (2023) emphasize that the challenges are compounded by the limited accessibility of ancient manuscripts, such as Jawi Ulu, which further narrows the scope for connecting these texts with the interests of today's students.

The concept of text transformation provides a potential solution to these challenges. This theory posits that literary texts are not static but can be adapted and reinterpreted to create more expressive and engaging learning spaces (Willis, 2014). By incorporating text transformation into philology courses, classical poetry can be revitalized as a relevant and dynamic educational tool. The process encourages students to transition from passive recipients of knowledge to active interpreters, fostering deeper engagement. In the context of classical Malay *syair*, text transformation could help address the low student engagement by making these texts more accessible and relatable to contemporary learners.

The transformation of texts in the learning of classical Malay *syair* involves a multidimensional approach that can be explained through three primary theoretical frameworks: active learning, textual adaptation, and semiotics. Active learning theory emphasizes the importance of direct student engagement in the learning process. Bonwell & Eison (1991) argue that active learning incorporates activities such as exploration, discussion, and critical reflection, enabling students to construct their understanding independently. In the context of classical Malay *syair*, this approach encourages students not only to comprehend the texts passively but also to create new meanings relevant to their own experiences. Piaget's constructivist theory (Gaudia, 1972) further adds that students can build knowledge by connecting the cultural values embedded in *syair* to their modern realities, thereby fostering deeper engagement and understanding.

Textual adaptation theory is equally significant in supporting the transformation of *syair* as a medium for learning. Hutcheon (2006) describes adaptation as a creative process that allows texts to be reshaped to meet the needs of a new audience while retaining their core essence. In the learning of classical Malay *syair*, textual transformation creates an expressive space where students can reinterpret traditional values within modern contexts. This approach not only strengthens students' cultural appreciation but also stimulates their creativity in revitalizing classical literary traditions through innovations that are relevant to contemporary life.

From the perspective of semiotics, text transformation is understood as a dynamic process in which the signs within a text acquire new meanings through the reader's interpretation. Saussure (1974) and Roland Barthes (Anderson, 1982) assert that the meaning of a text is not static but evolves according to its social and cultural context. In the learning of *syair*, this theory supports the notion of students as active agents who generate meaning based on their experiences and environments. Semiotics thus provides a conceptual foundation for understanding *syair* as a living and relevant medium, strengthening the connection between younger generations and their cultural heritage in a more personal and contextualized manner.

Recent research supports the importance of creative approaches to literary education. Höhmann et al., (2021) discuss how the transformation of texts, through tools like Derivative Text Format (DTF), allows for quantitative analysis of literary works while preserving anonymity. Similarly, Yara et al., (2019) explore how poetry can be transformed into novel formats, offering new avenues for literary engagement. Additionally, Seli et al. (2023) argue that digitization efforts can serve as interactive educational platforms, making classical texts more accessible to modern students.

Despite these advancements, there remains a significant gap in the application of text transformation theory to classical Malay literature, particularly in philological education. Most studies have focused on Western literary traditions or contemporary literature, leaving classical Malay works

underexplored in this context. This research seeks to fill this gap by exploring how the transformation of *syair* can be applied as an innovative teaching method in philology courses, thus enhancing student engagement and appreciation of classical Malay literature.

In addition, the preservation of classical cultural practices—such as traditional weaving and batik craftsmanship—faces similar challenges, where younger generations show limited interest (Ramly et al., 2023; Prasetyo et al., 2022). The use of interactive media and digital tools has been proposed as a way to bridge the gap between traditional practices and modern interests (Azlina & Raj, 2022). Likewise, the creative transformation of *syair* can not only renew student interest in classical literature but also contribute to broader efforts of cultural preservation.

This research aims not only to develop innovative teaching methods but also to contribute to the broader field of literary education by offering a model that balances the preservation of cultural heritage with the needs of contemporary education. By bridging the divide between traditional literary analysis and modern pedagogical practices, the study will enrich the philology curriculum and stimulate student interest in the richness of classical Malay literature.

2. METHODS

This study adopted a qualitative approach through a case study method to explore students' experiences engaging with classical Malay *syair* through transformed texts. The qualitative approach was selected for its ability to provide in-depth insights into participants' perceptions, attitudes, and interactions with the material, which are crucial for understanding the educational dynamics involved (Creswell, 2014). The case study method was particularly appropriate as it allowed an examination of specific instances of text transformation within the context of philology courses, providing a rich understanding of student engagement (Yin, 2017).

The participants consisted of students enrolled in a philology course at a university in Riau, with a total population of 115 individuals. The Slovin formula, applied with a 10% margin of error, determined a sample size of 52 respondents. A purposive sampling method was employed to select participants who had prior exposure to classical *syair*, ensuring they could provide relevant insights into their learning experiences. The sampling process aimed to capture a diverse representation of students while focusing on those most likely to engage meaningfully with *syair* learning activities.

Data were collected using a combination of semi-structured interviews, classroom observations, and structured questionnaires, each designed to complement one another. The semi-structured interviews focused on eliciting detailed responses about students' experiences, their interpretations of *syair*, and the perceived impact of text transformation on their creativity and critical thinking. Interview guides were developed with open-ended questions and conducted in an informal setting to encourage honest and reflective responses. Classroom observations were documented systematically using observation sheets to capture real-time student interactions, focusing on their engagement with transformed texts and participation in creative exercises. Structured questionnaires provided quantitative data, utilizing a five-point Likert scale to assess attitudes, engagement levels, and overall perceptions, alongside open-ended questions to gather further qualitative insights. A pilot test was conducted on the questionnaire to ensure clarity and reliability.

The data analysis followed Braun & Clarke (2006) thematic analysis framework. This involved familiarizing with the data through repeated reading of transcripts and notes, systematically coding key excerpts, and grouping the codes into preliminary themes. Themes such as "enhanced cultural appreciation," "creative engagement," and "challenges in textual transformation" emerged during this process. The themes were then refined and cross-referenced across data sources, including interview transcripts, observation notes, and open-ended questionnaire responses, to ensure consistency and reliability. This structured approach provided a robust understanding of recurring patterns, highlighting how classical Malay *syair* can be transformed into engaging and relevant learning experiences.

3. FINDINGS AND DISCUSSION

Teaching *syair* in the context of philology courses is not merely about introducing students to the heritage of classic Malay literature; it is also an effort to delve deeper into understanding and appreciating the classical values it embodies. This study investigates four main areas: Understanding and Appreciation of Classic Malay Literature, Enhancement of Creativity and Critical Thinking, Text Transformation and Expressive Space, and The Importance of Poem Learning in Cultural Preservation. The results and implications of these areas are discussed in detail below.

Through this approach, students are not only encouraged to memorize and understand literature conventionally but also to develop creativity and critical thinking in interpreting and reflecting on the content of each *syair* studied. The transformation of texts during the learning process not only alters their original form but also provides a broad expressive space for students to articulate their thoughts and feelings while enriching their appreciation of Malay culture and heritage. Thus, the results of this study highlight the positive impact of *syair* learning on cultural preservation and its relevance in addressing modern educational challenges.

3.1 Understanding and Appreciation of Classic Malay Literature

The table below presents data regarding students' understanding and appreciation of classic Malay literature following their engagement with *syair* learning. This data was obtained from a survey designed to assess the extent to which *syair* study influences students' perspectives on classic literature. The results illustrate the proportion of students who agree or strongly agree with statements related to their mastery of the material and their interest in classic Malay literature.

Table 1. Impact of *Syair* Learning on Understanding and Appreciation of Classic Malay Literature

Statement	Agree (%)	Strongly Agree (%)	Combined (%)
Learning <i>syair</i> deepens understanding of classic Malay literature.	75%	5%	80%
This course increases my interest in classic Malay literature in the future.	81%	6%	87%
Learning <i>syair</i> changes my personal view of classic Malay literature.	83%	6%	89%
Total Average	79.67%	5.67%	85.33%

Data analysis from the survey involving 52 student respondents indicates a positive response to the effectiveness of *syair* learning in deepening understanding and enhancing appreciation of classic Malay literature. The findings reveal that a significant majority of respondents (approximately 80-90%) agree that *syair* learning effectively enriches their exploration of classic Malay literature, stimulates their intellectual creativity, and significantly alters their perspective on this traditional literary heritage. Specifically, 80% reported that it helps them explore the richness of classic Malay literature, while 87% expressed an increased interest in further studies of the genre. Overall, these results, with a combined average of 85.33% across all statements, provide compelling evidence that using *syair* as a learning medium not only enriches the teaching and learning experience of classic Malay literature but also fosters a deeper engagement in the study and preservation of cultural literary heritage.

3.2 Enhancement of Creativity and Critical Thinking

The survey results indicate a significant enhancement of creativity and critical thinking among students as a result of learning *syair* in the philology course. A total of 75% of respondents reported feeling more creative in writing and interpreting *syair* after taking this course. The data below summarizes the respondents' perspectives:

Table 2. Impact of *Syair* Learning on Creativity and Critical Thinking Skills

Statement	Agree (%)	Strongly Agree (%)	Combined (%)
I feel more creative in writing and interpreting <i>syair</i> .	72%	8%	80%
<i>Syair</i> learning helps me think critically about the content and structure of the poems I study.	70%	5%	75%
I am confident that classic <i>syair</i> can be adapted for contemporary relevance after taking this course.	70%	5%	75%
Total Average	70.67%	6%	76.67%

Data analysis shows that the majority of respondents responded positively to the impact of *syair* learning on developing their creativity and critical thinking skills regarding classic Malay literature. Specifically, 80% of respondents stated that they felt more creative in writing and interpreting *syair*, with 72% agreeing and 8% strongly agreeing. Additionally, about 75% of respondents indicated that learning *syair* helped them critically analyze the content and structure of the poems studied, with 70% agreeing and 5% strongly agreeing.

Another significant finding is that 75% of respondents felt confident that classic *syair* could be adapted for contemporary relevance after taking this course, with an equal distribution of 70% agreeing and 5% strongly agreeing. With a combined total average reaching 76.67%, these results affirm that learning *syair* not only enriches the aesthetic experience but also stimulates critical thinking and creativity in interpreting and evaluating traditional Malay literature.

3.3 Text Transformation and Expressive Space

To assess students' perceptions of text transformation and their ability to express themselves through *syair*, a survey was conducted focusing on three key areas: their expressive space, the potential for reinterpreting *syair*, and their overall experience in conveying ideas and feelings during *syair* learning. The responses are summarized in the table below.

Table 3. Student Perceptions of Text Transformation and Expressive Space

Statement	Agree (%)	Strongly Agree (%)	Combined (%)
I have sufficient expressive space to convey my thoughts and feelings through <i>syair</i> .	63%	4%	67%
To what extent do you feel classic <i>syair</i> can be reinterpreted or modified for modern relevance?	60%	5%	65%
How have you experienced expressive space in conveying ideas or feelings through <i>syair</i> learning?	58%	4%	62%
Total Average	60.33%	4.33%	64.67%

Data analysis indicates that most respondents have a positive perception of text transformation and expressive space in the context of *syair* learning. More than two-thirds of respondents, 67%, indicated that they had adequate expressive space to convey their thoughts and feelings through *syair*, with 63% agreeing and 4% strongly agreeing. Additionally, about 65% of respondents felt that classic *syair* has great potential to be reinterpreted or modified to remain relevant and appealing in a modern context, with 60% agreeing and 5% strongly agreeing.

With a combined total average reaching 64.67%, these results show that *syair* learning not only facilitates profound personal expression but also enhances appreciation of the adaptability and relevance of classic *syair* in shifting social and cultural contexts. The implications of these findings underscore the importance of using *syair* as a tool to enhance expressive skills and literary appreciation among learners and literary practitioners.

3.4 The Importance of Poem Learning in Cultural Preservation

The study also explored how *syair* learning contributes to the preservation of Malay culture and values. Students were surveyed on their perceptions of the importance of *syair* in safeguarding cultural identity, connecting with traditional values, and stimulating interest in further exploring classic Malay literature. The results are summarized in the table below.

Table 4. Student Perceptions of the Importance of *Syair* Learning in Cultural Preservation

Statement	Agree (%)	Strongly Agree (%)	Combined (%)
I feel more connected to traditional Malay culture and values through this poem learning experience.	82%	8%	90%
Teaching <i>syair</i> in philology classes is important for preserving our cultural heritage.	85%	7%	92%
The importance of <i>syair</i> learning for preserving Malay cultural heritage.	80%	7%	87%
This course increased my interest in further studying Malay literature.	81%	7%	88%
Total Average	82.0%	7.25%	89.25%

Data analysis shows that poem learning plays a significant role in preserving and deepening understanding of classic Malay culture and literary heritage. With a combined total average reaching 89.25%, these findings affirm that poem learning not only develops literary understanding but also enriches cultural experience and strengthens awareness of the importance of preserving cultural heritage through innovative educational approaches.

Based on the results of this study, four main areas were explored: Understanding and Appreciation of Classic Malay Literature, Enhancement of Creativity and Critical Thinking, Text Transformation and Expressive Space, and the Importance of Poem Learning in Cultural Preservation. The results are visually represented in the following bar chart.

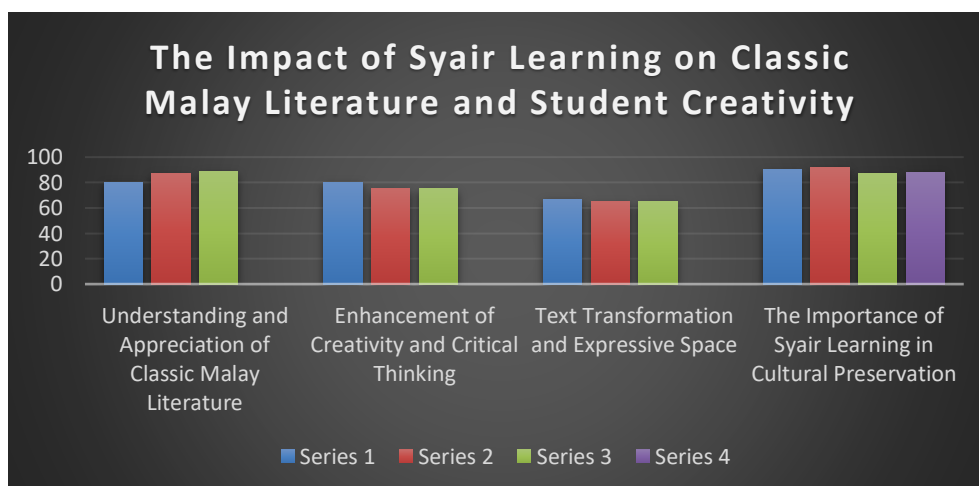


Figure 1. The Impact of *Syair* Learning on Classic Malay Literature and student Creativity

The bar chart visually illustrates the significant influence of *syair* learning on students' understanding of classic Malay literature and their creative abilities. It highlights four key categories: Understanding and Appreciation of Classic Malay Literature, where students express a high level of agreement regarding their enhanced comprehension and appreciation of the literature; Enhancement of Creativity and Critical Thinking, which indicates that *syair* learning positively fosters both creativity and analytical skills; Text Transformation and Expressive Space, demonstrating students' confidence in reinterpreting and modifying classic *syair* for modern contexts, thereby engaging innovatively with traditional texts; and Importance of *Syair* Learning in Cultural Preservation, reflecting strong support

among students for the role of *syair* in maintaining cultural heritage, suggesting a deep connection between literature and cultural identity. Overall, the chart reveals that students overwhelmingly agree that *syair* learning enriches their understanding of classic literature while promoting creativity, critical thinking, and cultural appreciation, reinforcing the notion that incorporating *syair* into educational curricula is essential for fostering literary and cultural development among students.

3.5 Modernizing *Syair* Learning with Digital Tools and Interactive Strategies

In the evolving landscape of education, integrating digital tools and interactive strategies into the teaching of *syair* is essential for engaging contemporary students while preserving cultural heritage. Constructivist theories (Gaudia, 1972) emphasize active, student-centered learning, while Vygotski (1978) concept of the zone of proximal development highlights the importance of scaffolding and collaboration in promoting deeper engagement. These foundational ideas support the integration of modern technologies and participatory methods in *syair* learning.

The use of digital platforms provides innovative opportunities for students to explore *syair* through multimedia and interactive formats. Interactive e-modules, for instance, can incorporate audio recitations, animated interpretations, and quizzes, enabling students to access and engage with *syair* in dynamic ways (Harste, 1984). Tools like Perusall and Hypothesis facilitate collaborative annotations, allowing students to critically analyze *syair* and discuss their interpretations in real time, fostering critical thinking and peer-supported learning (Vygotsky, 1978). Emerging technologies such as AI-powered adaptive learning platforms can offer personalized feedback, helping students explore *syair* themes in depth while developing creative writing skills (Koehler et al., 2013).

In addition to digital tools, interactive activities in classrooms can further enhance student engagement with *syair*. Role-playing and dramatic readings immerse students in the cultural and moral values embedded in *syair*, promoting experiential learning (Kolb, 2015). Collaborative text transformation projects—where students reinterpret *syair* into modern formats like dialogues, visual storytelling, or multimedia presentations—encourage creativity and teamwork (Johnson & Johnson, 1999). Gamification, such as *syair*-based trivia games or digital scavenger hunts, adds an element of fun while reinforcing key themes, consistent with motivation theories (Deci & Ryan, 2000).

The sustainability of these innovations requires equipping educators with the necessary skills to effectively utilize digital tools and interactive methods. Professional development workshops on digital pedagogy can prepare teachers to design and implement e-modules, collaborative platforms, and gamified learning strategies (Koehler et al., 2013). Mentorship programs that pair experienced educators with novice teachers can further support the adoption of these methods. Integrating *syair* into interdisciplinary contexts, such as sociology or ethics courses, can also broaden its relevance by using *syair* themes to explore cultural identity and moral values, fostering cross-curricular learning (Drake, 2004).

These approaches are not limited to *syair* but can be applied to other classical texts, such as epic poetry, folklore, and religious literature. Digital archives and multimedia storytelling offer avenues for making these texts more accessible to diverse audiences. Platforms like Canva enable students to creatively present their writing projects through engaging visuals, fostering a deeper connection to traditional themes while exploring contemporary relevance (Candra et al., 2022). By adopting these strategies, educators can transform *syair* learning into a dynamic process that bridges historical and modern contexts, fostering creativity, critical thinking, and cultural appreciation while aligning with 21st-century educational goals (Kouvara et al., 2024).

Discussion

The findings of this study support the conclusion that learning poems in philology courses contributes positively to the understanding, creativity, and appreciation of classic Malay literature. The effectiveness of the teaching methods used in philology classes in facilitating students' comprehension of poems underscores the importance of interactive and student-centered learning approaches. In

teaching poems, these methods include group discussions, text analysis, and creative writing exercises, all of which play crucial roles in enhancing student understanding and engagement. The teaching methods employed in philology classes, such as the performance of original works and interactive teaching techniques, are highly effective in improving students' understanding of poems and promoting an interactive and student-centered learning approach (Gagina & Los, 2022).

These methods also foster mental abilities, emotional engagement, and socio-cultural understanding among students. By integrating active learning strategies, students become more actively involved in the learning process, leading to improved knowledge retention and the ability to apply theoretical concepts to practical situations. The use of modern technology in literary and linguistic analysis further enhances students' capacity for self-directed learning and motivation, aligning with the evolving trends in philological education (Shaklein & Olivia, 2019). Overall, the combination of these methods creates a dynamic and enriching learning environment that fosters a deeper appreciation and understanding of verse while encouraging student participation and critical thinking.

The belief that classic *syair* can be adapted for contemporary relevance highlights the importance of text transformation in modern literary contexts. This study's findings reveal that 65% of respondents feel confident in their ability to reinterpret and modify classic *syair* to remain relevant today, indicating a strong alignment with contemporary educational goals. This confidence echoes the perspectives of scholars like Lourdes D. Ignacio, who notes that modern adaptations, such as the visual novel "Cinders," effectively integrate classical elements into contemporary storytelling, thereby enriching the literary experience (Ignacio, 2023). Furthermore, the finding that 62% of students experience an increased expressive space when engaging with *syair* suggests that interactive teaching methods not only enhance comprehension but also encourage students to apply their skills in reinterpretation, mirroring the transformative practices advocated in N. Sağlam's work on intersemiotic translation (Sağlam, 2022). Similarly, Rodrigo Mendonça de Lucena and Nailson Monteiro highlight the value of adapting classic literature for educational purposes, demonstrating that these adaptations can introduce students to classic works while preserving their quality and essence (Lucena & Monteiro, 2020). The study also reveals that 89% of respondents believe *syair* learning contributes to cultural preservation, emphasizing the connection between literature and cultural identity as articulated in the referenced studies. Ultimately, this research not only reinforces existing knowledge about text transformation in literature but also expands it by specifically showing that *syair* can be adapted to meet contemporary needs, thereby enhancing the relevance and significance of classic literature in today's world.

The practical implications of these findings underscore the need for curriculum development that emphasizes creative and interactive approaches in literature teaching. Integrating *syair* into philology education through digital tools, such as interactive platforms, can significantly enhance student engagement and learning outcomes. Digital platforms like Evol, which enable quantitative analysis and intuitive visualization, along with text analysis tools such as Voyant and Gephi, provide opportunities for in-depth exploration of classical texts, thereby enriching students' philological skills (Wang et al., 2024; Stoyanova, 2024). Furthermore, incorporating *syair* into the curriculum fosters creative expression and critical thinking, enhancing students' personal connection to the text (Maspul, 2024). By utilizing technologies such as AI, the learning experience can be personalized and optimized, making *syair* more accessible and relevant to contemporary students (Kouvara et al., 2024).

Further research is essential to optimize the learning of literary texts, aiming to cultivate interest and cultural appreciation among students. Innovative teaching models, particularly those based on a semiotic approach, can play a significant role in enhancing creative writing skills while deepening students' understanding of literary texts. For instance, the Creative Productive Learning model integrates various methodologies that foster creativity and innovation in literary education, aligning with curriculum objectives and improving students' writing skills (Wati, 2024). The semiotic approach encourages students to deconstruct narratives, thereby enhancing their engagement with classical texts

through transmedia strategies that link literature with multimedia projects (Arkhangelsky & Novikova, 2023). Additionally, the utilization of technology, such as digital storytelling applications, provides opportunities for creative reinterpretation of classical texts, enriching the learning experience while developing students' sociocultural competencies by helping them understand cultural norms and behaviors through literature (Avetisyan & Karapetyan, 2023).

Moreover, professional development programs for educators should focus on integrating these interactive methods into their teaching practices. Training teachers in the use of digital tools and innovative pedagogies can empower them to create more engaging and meaningful learning environments that resonate with students. Ultimately, these practical applications aim to foster a deeper appreciation for diverse cultures and perspectives, as highlighted by the research findings, and to ensure that the study of *syair* remains relevant and impactful in today's educational landscape.

This study highlights the transformative potential of classical Malay *syair* in philological education, emphasizing its ability to foster student engagement, creativity, and cultural appreciation. However, it is crucial to acknowledge the limitations of this research. The study was conducted within a single university in Riau, which limits its applicability to other educational contexts. Additionally, the sample size of 52 respondents, while appropriate for qualitative exploration, does not allow for broad generalizations across diverse student populations or educational institutions.

Future research should aim to address these limitations by including larger and more diverse samples to validate and expand upon these findings. For instance, involving students from multiple universities or educational systems could offer a more comprehensive perspective on the effectiveness of text transformation in different cultural and pedagogical settings. Moreover, integrating quantitative methodologies alongside qualitative approaches could provide statistically significant insights into the broader impact of *syair* transformation. Further studies could also explore the use of digital tools and multimedia in transforming classical literature, potentially revealing innovative strategies for engaging students and preserving cultural heritage in a modern educational framework.

4. CONCLUSION

By integrating *syair* into philology courses, educators can foster creativity, critical thinking, and cultural preservation. These findings demonstrate *syair*'s potential as a dynamic educational tool that bridges historical texts and contemporary relevance. Specifically, this study reveals that *syair* learning not only enhances students' understanding and appreciation of classical literature but also significantly improves their creative and critical thinking skills. The effectiveness of text transformation techniques in providing expressive space underscores the adaptability of classical texts to modern pedagogical contexts, making them more engaging and relatable for students.

This research contributes to the growing body of literature advocating for innovative approaches to teaching classical texts, emphasizing the role of *syair* in connecting traditional literary heritage with modern pedagogical practices. By fostering critical and creative skills, *syair* learning not only enhances students' academic experiences but also encourages the preservation of cultural identity in an era of rapid modernization. For instance, integrating *syair* with digital tools and interdisciplinary strategies highlights its relevance beyond literary studies, positioning it as a versatile resource for addressing contemporary educational challenges.

Future efforts could expand the application of these findings to broader contexts. For example, implementing these methods across different educational systems or cultural settings could validate the adaptability and efficacy of *syair* learning. Additionally, further research could explore the integration of *syair* with emerging technologies, such as artificial intelligence and virtual reality, to create immersive learning experiences. Finally, cross-disciplinary approaches, such as incorporating *syair* into ethics, sociology, or digital arts curricula, could enrich its impact, ensuring that the study of *syair* remains relevant and inspiring in today's dynamic educational landscape.

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