The Use of Folklore E-Books in Introducing Archaic Vocabulary for Elementary School Students

Wahju Kusumajanti[1]*

Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia[1]

Abstrak

Penelitian ini bertujuan untuk mengetahui jumlah dan makna kosakata arkais pada wacana literasi e-book "Kisah Dua Putri dan Si Raja Ular", aspek sintaksisnya, dan mengenalkan kosakata arkais kepada siswa sekolah dasar. Metode yang digunakan adalah kuantitatif dan kualitatif deskriptif. Pada wacana ini ditemukan tujuh kosakata arkais yang termasuk kategori nomina dan adverbia. Penelitian ini menunjukkan bahwa wacana e-book literasi anak telah diperkaya dengan ragam kosakata termasuk kosakata arkais. Dengan adanya penguasaan ragam bahasa pada anak sekolah dasar pada era digital ini akan memperkaya kosakata mereka, membiasakan mereka untuk mencari tahu, dan melestarikan Bahasa Indonesia.

Kata Kunci: aspek sintaksis; cerita rakyat; digital literasi; kosakata arkais; wacana literasi

Abstract

This study aims to determine the number and meaning of archaic vocabulary in the literacy discourse of the e-book "The Tale of Two Princesses and the King of Snakes", its syntactic aspects, and to introduce archaic vocabulary to elementary school students. The methods used are quantitative and descriptive qualitative. In this discourse, seven archaic vocabularies were found which belong to the category of nouns and adverbs. This research shows that the discourse of children's literacy e-books has been enriched with a variety of vocabulary including archaic vocabulary. With the mastery of language varieties in elementary school children in this digital era, it will enrich their vocabulary, familiarize them to find out, and preserve the Indonesian language.

Keywords: syntactic aspects; folklore; digital literacy; archaic vocabulary; literacy discourse

INTRODUCTION

The National Literacy Movement has been actively intensified, especially at the elementary school level. In 2016 the Ministry of Education and Culture intensified the National Literacy Movement (GLN) as part of the implementation of the Minister of Education and Culture Regulation Regulation No. 23/2015 on Cultivating *Budi Pekerti* (Ilmi et al., 2021; Sari, 2018). The Ministry of Education and Culture Ministry of Education and Culture established a National Literacy Movement working group to coordinate various literacy activities managed by related work units. The Community Literacy Movement, among others, has been developed by the Directorate General of Early Childhood Education and Education (Ditjen PAUD Dikmas) as a follow-up to the illiteracy eradication program that was awarded by UNESCO, illiteracy eradication program that received a UNESCO award in 2012 (literacy rate of 96.51%) (Rahmawati et al., 2019). Then in 2015 the Directorate General of PAUD Dikmas also mobilized family literacy in order to empower families to increase children's interest in reading (Indriyani et al., 2019).

This literacy movement has various types, one of which is by providing e-books of folklore from various parts of Indonesia that can be downloaded for free on the website of the Language Agency of the Ministry of Education and Culture of the Government of Indonesia (Muizz et al., 2022; Suragangga, 2017). The folktales are certainly educative because in addition to having moral values, students can enrich their vocabulary by reading the stories (Eliza, 2017). This study focuses on one of the folktales from the website, namely "The Tale of the Two Princesses and the Snake King".

Observations on spelling and vocabulary usage have been made on a book entitled "The Story of Two Princesses and the Snake King". The original version of this book was written by H. Arisoi from Yapen Waropen, Papua. This manuscript was rewritten by Dwi Pratiwi in order to preserve and introduce Papuan stories which are the cultural heritage of the ancestors to the younger generation. The story tells of the adventures of two Papuan princesses, Sasandewini and Suntre, in search of fern leaves and ganemo, who eventually find friends, namely the Snake King Sumundui and the Snake King of Fish Sinemanggor. This story inspires and motivates readers to be creative and discover something new. It may also spark further imagination, enlightenment, and insight.

In addition, this literary work in the form of a children's story contains archaic vocabulary literacy elements. Archaic vocabulary is not commonly used anymore (Andre et al., 2022). A language can lose its vocabulary for various reasons. It can happen that words were used in the past but are no longer used today. In the Kamus Besar Bahasa Indonesia (Pendidikan & Indonesia, 2016), there are several archaic words, such as *tetuang* 'radio transmitter air', *lemena* 'armor (metal) covering the chest', *kempang* 'boat made of logs', *ungkah* 'to unload', *terau* 'to take the thread from the spindle and then put it back on the peleting reed', *sanggep* 'to parry a blow', *tinjak* 'to step on the ground', *tinjak* 'to step on the ground'—blow', *tinjak* 'hard step', and others. Language degradation occurs in Indonesian and local languages (Muhammad Ridlwan et al., 2022). Without realizing it, the vocabulary commonly found in Indonesian Indonesian actually picks up terms from foreign languages such as English, Dutch, or Arabic. This degradation is partly due to the need for more vocabulary. This does not necessarily prioritize language purism but is devoted to communicating with standard and communicative Indonesian. Communicate with standardized and communicative Indonesian. Kridalaksana (2009) reveals that language elements that are not common but are used for specific effects that sometimes appear in today's language are called encyclopaedias. Sometimes, archaism, atavism, and revival forms appear in today's language form). The suffix -me in the word archaism means the way (style) that is archaism (Pendidikan & Indonesia, 2016).

Previous research on archaic vocabulary has been conducted. The research shows that there

are three groups of vocabulary: archaic vocabulary, semi-archaic vocabulary, and active vocabulary (Lumbantoruan, 2004). Some vocabularies are actively used in the past, some are still actively used in the present, some are semi-archaic, and some have become archaic or no longer used in the present (Afria, 2017; Wagiati et al., 2022). The study also looked at vocabulary changes in monolingual and bilingual situations. Vocabulary change in bilingual situations is faster than in monolingual situations. By age group, those who experienced in the bilingual situation, the age group with the highest change is 17-34 years old. The linguistic background and sociolinguistic factors can be the reason for the change. Linguistic factors include phonological and morphological aspects, and syntactic aspects, while sociolinguistic factors are the occurrence of linguistic factors (Evans, 1977; Gibbs, 1987). Sociolinguistic factors are the occurrence of archaic because it is irrelevant to the era, and vocabulary that is far different from its original form. vocabulary that is far different from its original form. In this study, there were 173 semi-archaic vocabularies in the study, there are 173 semi-archaic vocabularies that are feared to turn into archaic vocabularies within a certain period of time.

In this research, we will study how many archaic vocabularies are found, also its meaning. In addition, the syntactic aspect will be studied, namely the archaic vocabulary belongs to category of verb, noun, adjective or adverb.

METHODS

This research is a descriptive quantitative research (Hammarberg et al., 2016) with a literacy discourse analysis approach literacy discourse analysis approach "The Tale of Two Princesses and the Snake King". The data in this research are (a) the number of archaic vocabulary and (b) the variety of archaic vocabulary and its meaning in the reading of "The Story of the Two Princess and the King of Snakes". The source of data in this study is obtained from the observation records of the of the literacy discourse "The Story of Two

Princesses and the Snake King". Data collection techniques (1) the researcher (1) the researcher read the literacy discourse of "The Story of the Two Princesses and the King of Snakes", (2) the researcher determined which vocabulary words included archaisms. the archaic vocabulary, (3) the researcher recorded and searched for the meaning of the archaic vocabulary in the reading, (4) the researcher categorized the archaic vocabulary in the literacy discourse. (4) the researcher grouped them according to their syntactic categories. Data validity test in This research is in the form of extended observation of the data that has been collected in this research. checking the validity of the data was carried out by means of, (1) expert test, and (2) peers (Patton, 2002).

There are three kinds of instruments used in this research, namely the reading book "The Story of Two Princesses and the Snake King" and the Big Indonesian Dictionary (KBBI) (Dictionary, 2011; Pendidikan & Indonesia, 2016), as well as instruments in the form of a data corpus table for data analysis.

RESULTS AND DISCUSSIONS

The recognition that Bahasa Indonesia is an inseparable part of the Indonesian homeland and nation has been mentioned in the Youth Pledge. Historically, Bahasa Indonesia itself is a process of development from the Malay language which became the "Lingua Franca" language among the diversity of ethnicities, nations and social backgrounds living in the archipelago (Repelita, 2018). Lingua Franca comes from Latin which means a connecting language between communities of different languages in a fairly large geographical area (archipelago) (Samarin, 1987). Since its inception, the Indonesian language has shown the social, cultural and political processes that have become a common attitude as an Indonesian nation. Therefore, Indonesian can also be considered as a reflection of national attitudes to promote Unity in Diversity.

In this section, some data of the research results are presented, including (1) the number of

archaic vocabulary and (2) the variety of archaic vocabulary and its meaning in the reading passage "The Story of Two Princesses and the Snake King".

Number and Variety of Archaic Vocabulary and Their Meanings in "The Tale of the Two Princesses and The Snake King"

Table 1. Archaic Vocabulary in the Story of Two Princesses and the Snake King

Page	Archaic Vocabulary	Vocabulary from Papua	Notes
4	Lentera		Small lights that can be carried
9		Noken	A traditional bag from Papua made from wood fiber
14	Onak		Thorny rattan
24		ba'iwimamba	Regional words of the Papuan language
36	Negeri antah berantah		Somewhere in the middle of nowhere
38		Diwando	Name for a type of bracelet in the Papua region
43		Arimani	Name for a type of bracelet in the Papua region

Based on the research that has been conducted, the number of archaic vocabularies in the reading passage "The Story of Two Princesses and the Snake King" is seven vocabularies with details of three archaic vocabularies from the Indonesian language and four archaic vocabularies from the local language (Papua). Indonesian and four archaic vocabularies from the local language (Papua). The use of archaic vocabulary is of 2 (two) kinds, namely: (a) heard but not used, (b) never heard and never used. never used. The Indonesian archaic vocabulary group is "heard of but not used" while the local language group is "never heard of but not used". not used" while from local languages it is "never heard and never used" and the researcher does not understand local languages. used" and the researcher does not understand the local language (Papua).

This study was conducted in a monolinguistic (one language) usage situation. The research This study shows the number of archaic vocabularies from monolingual speakers. Table 1 above shows that seven archaic vocabularies were found in the literacy discourse "The Tale of Two Princesses and the Snake King". The use of local languages that are absorbed into Indonesian is also found in this discourse. Language use in plural societies often triggers a number of interesting sociolinguistic problems to be studied (M Ridlwan & Hamsia, 2019).

Among them is the report of a number of languages contained in the community's language report, languages which are always used in family interactions or interactions within the ethnic group itself. For example, regarding the maintenance of the Papuan language, children generally use Indonesian mixed with Papuan where the Indonesian element is additional. Whereas in the adult group the use of Indonesian and Papuan language, where the Papuan language is more. So, it can be concluded that the children's group experienced a language shift called passive language maintenance, while the adult group that is still strong is called active language maintenance.

The archaic vocabulary that has been found from a number of data is then grouped according to syntactic aspects that include verbs (verbs), nouns (nouns), adjectives (adjectives), and adverbials (adverbs). adjectives), and adverbials. The archaic vocabulary inferred from the respondents in the reading passage 'The Tale of Two Princesses and the Snake King' can be grouped syntactically as follows:

Table 2. Syntactic categories of archaic vocabulary in the discourse "The Tale of the Two Princesses and the Snake King"

Category			
Verba	Nomina	Adjective	Adverbs
-	Lentera	-	Negeri antah berantah
	Onak		Ba'iwimamba
	Diwando		
	Noken		
	Arimani		

Based on the archaic vocabulary of the discourse "The Tale of Two Princesses and the Snake King", the most commonly found in the syntactic data is the noun category as many as five words. This means that the variety of folktales for children is still enriched by archaic vocabulary. In addition to archaic vocabulary, there are also foreign vocabulary and regional vocabulary.

The existence of archaic vocabulary in folktales means that the writer is preserving the Indonesian language that is rarely used anymore. Indonesian language that is rarely used anymore. At least some of the 'almost extinct' words are still recognizable. extinct' words that are still recognized by the next generations, even though their meanings have faded and even shifted.

CONCLUSIONS AND SUGGESTIONS

Archaic vocabulary is vocabulary that is no longer commonly used. A language can lose its vocabulary for various reasons. Based on the research conducted, there are seven archaic vocabularies used in the discourse "The Tale of Two Princesses and the Snake King". The vocabulary is categorized as noun and adverb.

The meanings of the archaic vocabulary were obtained from the Big Indonesian Dictionary (KBBI) and peer analysis.

Based on the conclusion, the researcher suggests the following; for children's literacy discourse writers, it is very good if more language varieties are used, so that children's language knowledge is more varied. For future researchers on archaic vocabulary, the linguistic and sociolinguistic aspects should be deepened.

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