

## DICTIONED IN NUSANTARA PEOPLE STORY AND IMPLICATIONS TO LEARNING KOSAKATA

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### ABSTRACT

*Knowledge of vocabulary can be obtained from the folklore of the archipelago. Because, there are many diction which not only become the concept of language of story but also chosen by considering its regional culture. It means that the diction is selected based on the context. This research is intended to analyze the diction on the folklore of the archipelago which then the results of the study are expected to be found various diction that can be applied in various communication situations in vocabulary teaching. This research is a qualitative research with content analysis technique. Data collection techniques conducted in this study is note and record technique. Selection of study object using purposive sampling technique. Based on the results of the study, it is known that the diction used in the folklore of the archipelago, especially the story of Bawang Merah Bawang Putih, includes: 1) synonyms (7 pairs of words), 2) word denotation (6 words), connotation (6 words), 3) abstract (2 words), concrete (4 words), 4) common words (4 words), special word (9 words), 5) popular words (3 words), review words (3 words), and 6) general word (5 words). These words can be used as vocabulary learning by prioritizing the use of diction in various situations.*

Keywords: *diction, context, vocabulary.*

### INTRODUCTION

Vocabulary or word plays an important role in life. Because, it is a symbol of the concept used to express one's thoughts, feelings, and experiences. The concept is selected and used as a medium of communication. Through ownership and skill using vocabulary, of course, will increase one's competence in real communication.

To be able to communicate competently is not easy. Required knowledge of the context and utilization of words as a medium of communication. A person who can choose a number of words and know the context of communication can certainly control the course of communication. He can choose words that fit the situation so to make listener feel comfortable in communication and the content delivered according to the purpose.

Selected word or word selection phrases are termed diction. Diction is a word chosen and used by individuals who communicate. This is as stated by Finoza, that the choice of words or diction is basically the result of choosing a particular word to be used in sentence, paragraph, and discourse. (2013:137). The concept of diction as described by the expert refers to the choice of words to communicate used in sentences, paragraphs, and discourse (both written and oral). The concept diction try interpreted by Niknik as word choice in expressing what to convey. So, based on the understanding and the view can be interpreted that the diction is the words chosen and utilized for communication activities

In using the diction can be coupled into phrases, clauses, and sentences. However, communicating verbally or in writing not only chooses words based on knowledge of meaning but also chooses words that are appropriate to the situation in which the word is used. A selection of words such *tewas, mati, wafat, meninggal, dan mangkat* have a same meaning, that is a condition of the subject that does not live anymore. However, the selection of one of the many words must be adapted to the subject matter. It means that, in addition to the word chosen, its meaning is easily understood; it must also be adapted to the situation in using the word.

The rules of choosing the word by Sabarti et al. are seen as an important condition that must be considered by individuals who communicate (2003:83). Furthermore, the expert points out that the selected word should pay attention to its accuracy and conformity. The requirements of accuracy concern the meaning, the logic aspect of words. Furthermore, the conformity requirement concerns the fit between the words used with the opportunity or situation and the state of the reader.

Word can be defined as a symbol of a concept. The concept can be a concrete or abstract object, which has a narrow or widespread meaning, general or special, or that has many meanings. So, in every communication both orally and in writing we cannot be separated from the knowledge of a number of words.

The dictionary itself can be divided into: 1) synonyms, homophonies, homograph 2) words denotation and connotation, 3) abstract words and concrete words, 4) common words and specific words, 5) popular words and studies, and 6) words with a change of meaning.

The word synonym can be identified as a word that has a similar meaning, such as: *mohon, minta, harap, sudi, etc.* The word homophone is identified as a word that is pronounced yet different meaning, such as *bebek* (animal) with *bebek* (rujak). The word homograph can be identified as a word whose writing is the same but has different meanings, such as: *bunga: bunga (tanaman), bunga (gadis), and bunga (uang).*

The word denotation is interpreted as a word that supports a concept or object, for example: *pengemis, gelandangan, and tidak bermoral.* The word connotation is interpreted as an additional word that raises the value of taste, for example: *tunakarya, tunawisma, and amoral.*

The word abstract is referred to as a word that refers to a difficult concept to observe, such as *kekayaan, kemiskinan, and kebahagiaan.* Concrete words referred to as words that refer to objects that can be observed, such as: *memiliki uang 2 milyar, makan satu kali sehari, and mendapat hadiah mobil.*

The word commonly translates as a word that has a wide scope, such as: *kendaraan, bunga, dan kesehatan.* The specific word is translated as a word that has a specific scope, such as: *mobil, motor, mawar, melati, and kesehatan mata, hidung.* The more specific the word in question the more it shows the word as a special word, for example: *merk Yamaha, Honda, mawar merah, mawar kuning.* Contrast, the broader the word in question increasingly shows the word as a common word, for example *mesin, tanaman, and lingkungan.*

Popular words are interpreted as commonly used words by layers of society, such as: *makna, cara, and sah.* The word study is interpreted as a word used by certain scientists and professions, such as: *interpretasi, metode, and valid.*

Words with meaning changes are interpreted as words that experience a shift in meaning. The shift in meaning can be widespread or narrow. For example, the words of *Bapak* and *Ibu*. who used to be a special greeting for parents, now it is used to greet all older people, or even young ones with professions of lecturers even if teach course will be called by *Bapak* and *Ibu* by college students aged. On the contrary, the formerly widespread word has now shifted its meaning to narrow, as *cendikiawan* says is now reserved for *sarjana*.

As mentioned above, the choice of words to communicate both in writing and orally should take into account the context in which the word will be used. The context for sentences (writing) by Yuwono is intended as a previous or subsequent sentence (2005:93). Understanding the context indicates that the reader or reviewer needs to understand first the reading sentence thoroughly, then give inference of what has read,

Furthermore, in contrast to written discourse, the context of oral discourse is largely defined by interpretive experts. Yan Huang in Rahardi defines the term context as general knowledge or shared knowledge, or it can be interpreted as a set of background assumptions shared by speakers and speech partners (2015:18). The shared knowledge conveyed by the above experts includes knowledge of the communication situation taking place, i.e. the individual communicating, the background, as well as the topic of the conversation. Then, Arifin, et al. defines the term context as the situation or the background of a communication. Context can be regarded as the cause and reason for a dialogue (2012:104). Based on both views it can be concluded that the concept of context refers to the shared knowledge of the communication situation that includes the individual speaker, background, and topic of conversation.

Knowledge of diction can be obtained not only from nonfiction texts such as newspapers, magazines, books, as well as articles, but can also be obtained through literary texts. Therefore, literary works are made not only with good diction as enjoyed in it but also written by considering the local cultural treasures. Moreover, literary works are loaded with local values. Thus, language users can learn to choose diction and use it wisely.

Indonesian folklore is a part of oral culture that often exemplifies the values of character to emulate. In addition to learning a lot about the events experienced by the characters, the reader can learn about the culture in which the work was born and also learn from the language written in it. Through the appreciation activities of stories folklore someone will be able to learn to choose the word and apply it in life. For, by reading the literary works, then the reader's imagination will increase, and will increase. It means that it is not impossible that the reader can use his imaginative diction for various purposes by considering the context of communication. This research is intended to analyze the diction of the Folklore Nusantara story (best seller) retold by M. Farich Maulidi with the focus of the most familiar story analysis in life and learning, the story of Malin Kundang and the story of Bawang Putih and Bawang Merah.

Through the study it is hoped that a variety of dictions can be found in various communication situations in vocabulary teaching.

## METHODOLOGY

This research is a qualitative research and content analysis technique. Content analysis is focused on the literary discourse that is intended in the folklore of the archipelago. Content analysis is a technique that allows researchers to study human behavior indirectly through communication. This is as described by Fraenkle et al., "*Content analysis is a technique that enables researches to study human behavior in an indirect way*" (2012:478). It means content analysis is focused on the language as the study data. In addition, Krippendorff said that content analysis method is a research technique to make inference through valid data with respect to context (2004:6). Then, Affifudin and Saebani also explained that the method of content analysis is often referred to as data content analysis done to compile data in a meaningful way so that it can be understood (2009:180). So the content analysis is a qualitative data analysis by describing the data review. Data collection techniques in this study is a listening and note technique, sampling data used in this research is purposive sampling technique. The collecting data analyzed and interpreted based on research objectives based on indicators.

## ANALYSIS

Diction is a choice of words that individuals use in communicating. The form of communication can be through oral and written discourses. The form can be either literary or non-literary. The scope of the diction includes: 1) synonyms, homophonies, homograph, 2) words of denotation and connotation, 3) abstract words and concrete words, 4) common words and special words, 5) popular words and studies, and 6) words with a change of meaning.

The results of the diction analysis on the folklore of the archipelago with the focus of the study of Malin Kundang story and the story of Bawang Merah and Bawang Putih include the use of the following words:

No	Diction	Vocabulary
1	Synonyms	<i>Sayang-mencintai, ikhlas-tanpa pamrih-tak mengharap belas kasih, rajin-tidak malas, terpandang-kaya-raya, ulet-gigih, bangsawan-berderajat tinggi, kabar-berita, malu-gengsi, miskin-melarat, kaku-keras</i>
	Homophonies	
	Homograph	
2	Denotation	<i>Cerdas, nakal,</i>
	Connotation	<i>Banting tulang (kerja keras), mengeluarkan keringat (bekerja keras-suka membantu), linangan air mata (menangis), hatinya pedih (terluka), sampai ke telinga (terdengar).</i>
3	Abstract	<i>Keadilan, kesusahan, rajin, baik, miskin, subur,</i>
	Concrete	<i>Batu, kapal laut, bajak laut, dermaga,</i>
4	General	<i>Pakaian, baik hati, barang-barang, buruk, melihat</i>
	Specific	<i>suka menolong, berpakaian kotor, compang-camping, bau, dekil,</i>
5	Popular	<i>batu, kecil, kabar, sukses,</i>
	Study	<i>Ekonomi</i>
6	Change the meaning	<i>Ayah, ibu, anak laki-laki (perluasan makna), merantau (penyempitan makna), pengemis (nilai rasa rendah)</i>

Based on the results of the study, it is known that the diction used in the folklore of the archipelago, especially Malin Kundang's story, includes: 1) *kata sinonim* (7 pairs of words), 2) *kata denotasi* (6 words) *konotasi* (6 words), 3) *kata abstrak* (2 words), *konkret* (4 words), 4) *kata umum* (4 words), *kata khusus* (9 words), 5) *kata populer* (3 words), *kata kajian* (3 words), and 6) *kata yang meluas* (5 words).

Furthermore, the results of diction analysis on the folklore of the archipelago with a focus on the stories of Bawang Merah and Bawang Putih includes the use of words as follows:

No	Diction	Vocabulary
1	Synonyms	<i>Rukun-damai-bahagia, baik hati-ramah, mencintai-menyayangi, Pergi selamanya-nyawanya melayang-dipanggil Yang Kuasa, perhatian-kasih sayang, kejam-bengis, marah-murka,</i>
	Homophonies	
	Homograph	
2	Denotation	<i>Bahagia, siang, malam, sayang, matahari terbit, arus,</i>
	Connotation	<i>Pergi selamanya-nyawanya melayang-dipanggil Yang Kuasa (meninggal), air mata terus mengalir (menangis), hari sudah gelap (malam), lupa diri (tidak tahu berterima kasih/tidak bisa mengontrol diri)</i>
3	Abstract	<i>Bahagia, kesepian</i>
	Concrete	<i>Baju berwarna merah, centong dan gayung terbuat dari tulang, labu kuning,</i>
4	General	<i>Membantu pekerjaan rumah, makanan, pakaian, memasak, perhiasan, binatang,</i>
	Specific	<i>Membereskan rumah, mencuci pakaian, menyiram tanaman, memberimakan hewan ternak, menyapu, mengepel, ular, kalajengking, kelabang,</i>
5	Popular	<i>Kecil, besar, cara,</i>
	Study	<i>Hilir, syarat, nada,</i>
6	Change the meaning	<i>ayah, ibu, anak, paman, nenek, (meluas)</i>

Based on the results of the study, it is known that the diction used in the folklore of the archipelago, especially the story of Bawang Merah Bawang Putih, includes 1) *kata sinonim* (7 words), 2) *kata denotasi* (6 words) *konotasi* (6 words), 3) *kata abstrak* (2 words), *konkret* (4 words), 4) *kata umum* (4 words), *kata khusus* (9 words), 5) *kata populer* (3 words), *kata kajian* (3 words), and 6) *kata yang meluas* (5 words).

A number of words of analysis of the two stories of the people of the archipelago above certainly not only can add vocabulary but also can be applied to learning activities that can develop learners' knowledge using words based on usage situations or context. The form of learning among which is to compose a sentence by using a word that is adapted to the situation, the word among them as follows:

In the word *arus* and *lupa* in the story of Bawang Merah Bawang Putih, when paired with *sungai* (stream flow) or *kehidupan* (stream of life) will be different meaning even though there is a word of the same stream of understanding. Therefore, with *lupa diri* diction, it will differ in meaning according to the context of the situation, for example, *ia menjadi lupa sejak mendapat kedudukan*, and *orang kadang menjadi lupa diri setelah lepas dari permasalahan*. Then, word *keras* in Malin Kundang's story of course different in meaning when attached to a certain object, for example, *badannya keras*, *hatinya keras*, and *kepalanya keras*. Pemaknaan ketiganya ialah *badannya tidak bisa digerakkan, tidak mau menerima nasihat, dan memaksakan kehendak*.

## CONCLUSION

Based on the study, it can be concluded that the diction in the folklore of the archipelago, especially Malin Kundang story and Bawang Putih story contains diction or synonym, denotation and connotation, abstract word and concrete word, common word and specific word, popular word and study, and words with change of meaning. Interpretation results show that diction can also be used in vocabulary learning to develop individual communication skills based on situations or contexts.

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