SOCIAL MEDIA AS A FORM OF LITERARY LEARNING INNOVATION FOR THE MILLENNIAL

*Desy Irafadillah Effendi & Maya Safhida

Department of Indonesian Education, Faculty of Teacher Training and Education, Universitas Samudra, Langsa, Indonesia

*Corresponding author: desyirafadillah@unsam.ac.id

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Abstract

Social media at one point has used its power to seduce and invite the millennial to write creatively, develop their imagination, empower themselves, and participate in improving the quality of literacy learning. This study aims to describe the use of twitter as one of the literary learning media innovations. The method in this study is a descriptive qualitative method. The data sources of this study are pantun produced by netizens via twitter by the hashtag #pantun. From the uploaded of the resulting tweet that generated from 2015-2019, 15 of the tweet is taken as a data source. Data collection techniques using documentation techniques, namely by doing a screenshot of the resulting tweet. Data analysis techniques used are (1) data collection; (2) data reduction; (3) presentation of data, namely interpreting data on the problem under study; and (4) drawing conclusions. The results of the study show that many Twitter citizens produce pantun in a good category. This proves that literature is not only produced in classrooms, but also outside the classroom. In addition, social media, especially Twitter can be an innovation in learning literature so that learning literature becomes more interesting.

Keywords: Social media, twitter, literature, pantun, millennial generation.

1. Introduction

During the past decade, social media forced the millennial generation to develop literary literacy skills to be able to be more creative and innovative in positive ways. One form of literature is pantun. Pantun is built on two discourses namely oral discourse which is represented in the uptake and also the discourse of writing contained in the contents, and pantun is also a symbol of human life that cannot escape itself from the two discourses (Mahayana, 2016). Pantun as a form of oral literature is known in many regions in Indonesia with different names. In Aceh, pantun is at a high and important position during traditional ceremonies and traditional gatherings. Like other literary forms, the content of pantun can include daily life problems, for example: advice, humor, innuendo, religion, and relationships and human experience.
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Rohmadi (2018, p. 27) states that in line with the era of industrial revolution 4.0 and all electronics, strategies, and innovations are needed in learning Indonesian language and literature to equip and mentally build of the younger generation as future leaders of beloved Indonesia. Furthermore, Ngatmini (2009) said that literary learning should be effective, contextual, and innovative. For this reason, social media can be used as an interesting means of learning literature, both at school and outside of school.

According to the Ministry of Trade (2015), social media has six characteristics, namely: (1) the content delivered is shared with many people and not limited to one particular person; (2) the contents of the message appear without going through a gatekeeper and there is no gate barrier; (3) content submitted online and directly; (4) content can be received online in a faster time and can also be delayed acceptance depends on the time of interaction determined by the user; (5) social media makes its users as creators and actors who enable to actualize themselves; and (6) in social media content there are a number of functional aspects, such as identity, conversation (interaction), sharing, presence (exist), relationship, reputation (status) and group. Technological progress and development of communication tools which smart, easy and cheap makes social media more developed. Social media is indeed superior and easier than conventional media that are not concise and simple. Furthermore, the Ministry of Trade (2015) mentions social media has four advantages, namely: (1) fast, concise, solid, and simple; (2) creating more intense relationships; (3) wide and global reach; and (4) control and measurability.

Twitter is one of the popular social media among the millennial generation. Twitter is used by the millennial to interact with friends, relatives, family, and other people who are not known. Nurhadi (2017, p. 540) states that Twitter is not limited to space and time, the delivery and acceptance of information that is fast, self-existence, and looking for relationships or new friends. Twitter has the main function as an instant messaging service media that makes it easy for users to write any posts and read anyone in 140 characters including spaces and punctuation. Twitter is equipped with followers and following features, direct message, ‘private message’, twitter search ‘search people’, trending topics ‘most popular topics’, latest news ‘latest news’ (Dixion, 2012, pp. 43-45).

Aside from being a medium of communication and information, Twitter can also be used as a learning media to increase interest in literature, especially pantun. This can be seen from the many contents by hashtag ‘#pantun uploaded on Twitter. Starting from 2015, uploading text containing pantun accompanied by #pantun appears on Twitter. This study discusses social media as a form of innovation in literacy learning.

2. Research Method

This study used the descriptive qualitative method. The data source of this research is pantun which was generated by netizens via Twitter with the hashtag #pantun. From the upload of the resulting tweet, it was taken to upload tweets for the period 2015-2019, which were 15 tweets as data sources. Data collection techniques using documentation techniques, namely by doing a screenshot of the resulting tweet. Data analysis techniques used, namely: (1) data collection; (2) data reduction is a selection process, focusing simply on the rough data that appears from written records. The data obtained must first be assessed for its feasibility, namely by selecting which data is really needed in this study; (3) presentation of data, namely interpreting data on the problem under study; and (4) drawing conclusions.
3. Results and Discussion

3.1 Pantun in Twitter

Table 1 shows the pantun data on Twitter with the hashtag #pantun.

<table>
<thead>
<tr>
<th>No.</th>
<th>Year</th>
<th>Tweet</th>
<th>Type of Pantun</th>
<th>Qualification</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2015</td>
<td>Advice Pantun</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2015</td>
<td>Young Pantun</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2015</td>
<td>Young Pantun</td>
<td>Very good</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2015</td>
<td>Young Pantun</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2015</td>
<td>Young Pantun</td>
<td>Very good</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Year</td>
<td>Type</td>
<td>Note</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2016</td>
<td>Advice Pantun</td>
<td>Very good</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2016</td>
<td>Limerick</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2017</td>
<td>Young Pantun</td>
<td>Very good</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2017</td>
<td>Advice Pantun</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2018</td>
<td>Young Pantun</td>
<td>Very good</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2018</td>
<td>Young Pantun</td>
<td>Good</td>
<td></td>
</tr>
</tbody>
</table>
The results showed that there were several types of Pantun used by millennials on Twitter. According to Andriani (2012), pantun consists of several types, namely: (1) children’s pantun; (2) young adult pantun consists of introductory, mercy, divorce, compassion, fate; (3) advice; (4) riddle of puzzles; (5) Limerick. The variety can also be used as a theme for the pantun itself. Based on these opinions, research data shows that there are several types of pantun uploaded on Twitter, namely pantun advice, humor, and young adult pantun. The type of pantun that is tweeted by the millennial generation is predominantly young adult pantun. According to its meaning, young adult pantun describes the lives of teenagers and adults. So, the young adult pantun is interpreted as meaning compassion, containing the outpouring of heart and feeling of pleasure, feeling of not wanting to separate, longing, praise, and flattery.

For example in the #pantun upload from a Twitter account (3) @Pelangi_Hitamku:
Bila ada sumur di ladang,
Boleh kita menumpang mandi,
Kalau ada yang nona sayang,
Tinggalkan abang dengan hati-hati.

Substantially, the pantun tells the feelings of a young man who shows an outpouring of heart and confusion to a girl. Youth who do not know whether their feelings are reciprocated or not by the girl. A similar feeling was shown in pantun uploads from Twitter accounts (@MawarApi):

Kapankah datangnya hujan,
Kalau mendung hitam muncul,
Kapankah datangnya pelukan,
Kalau kita sudah ijab qabul.

The abundance of pantun uploads on social media shows that many millennial generations use these social media, especially Twitter, as a place to create and express themselves through literature. The pantun made by netizens are also in a very good classification because they are in accordance with the criteria and guidelines for pantun writing, which is pantun has the characteristics of 4 rows, the first and second rows are called uptake, and the third and fourth rows are called contents. Hamilton (1941) explained that pantun actually has rhyme which is the first and third rows, the second and fourth rows have rhyme with the same and balanced resonance. Attachments and contents of pantun usually do not have a causal relationship that is interrelated. According to Thomas (1985), the pantun has two rime forms of rhyme namely, A, B, A, B and A, A, A. The good pantun has A, B, A, B rhyme because A, B is a pair sign on each line. The rhyme means to distinguish the final number of pantun, where the first row must be the same as the third row, and the second row must be the same as the fourth row. Furthermore, in making pantun, the number of words and syllables must also be considered. In a line sentence of pantun must consists of 4 (four) to 6 (six) words only and may not exceed that number because it will affect the poor quality of the Pantun (Setyadihardja, 2016, p. 8). This is as revealed by Elmustian (in Setyadihardja, 2016, p. 8) that the physical characteristics of the pantun, on average, one line of rhymes in Malay Pantun books usually consist of 4 (four) to 6 (six) words or with numbers 8 (eight) up to 12 (twelve) syllables. Based on the pantun uploads by netizens, indirectly, netizens can learn how to make good pantun. In addition, uploaders can also find out whether the pantun that are shared are correct or not through netizens comments.

Furthermore, pantun is written with techniques and in accordance with the rules of compiling good and correct pantun. To be able to write pantun in accordance with the rules must understand the following:
(1). Understanding the characteristics and structure of the Pantun;
(2). Understanding the number of words and syllables in the Pantun;
(3). Understanding the choice of words (diction) and spelling in the Pantun (Setyadihardja, 2016, p. 6).

Bila ada sumur di ladang, → 9 syllables
(2) (3) (4)
Boleh kita menumpang mandi, → 9 syllables
(1) (2) (3) (4)
Kalau ada yang nona sayang, → 9 syllables
The above *pantun* consists of 4 (four) words and also consists of 9-11 syllables in each row. Therefore, the *pantun* is classified as *pantun* with very good classification. Another example is *pantun* (8) from the following Twitter account: @PantunTerbaru:

```plaintext
Ada harta tidak terjaga,
$\rightarrow$ 9 syllables
Ada peti tidak terkunci,
$\rightarrow$ 9 syllables
Bahana cinta anak remaja,
$\rightarrow$ 10 syllables
Sekejap kasih sekejap benci
$\rightarrow$ 10 syllables
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3.2 Twitter as a Literary Creativity Media

Twitter as one of the social media can be used as a means of learning literature because it is closer to students in the present era. The millennial generation as a milestone in the progress of the era has begun to be creative and innovative in utilizing social media to create and express in the development of literature. Twitter stimulates unexpected creativity. By expressing it on social media, millennial generations can express their ideas, ideas, opinions, and imagination into something positive.

Through Twitter and other social media, literature is fun and popular with young people. Young people are increasingly easy to express and more easily get appreciation. This can be seen in the number of *pantun* (#pantun) uploads on Twitter. Literature is something that is current and not consumed by the times. Now, learning *pantun* does not have to be in school. Learning literature will be easier and more fun by utilizing science and technology. Because of the interactive nature of Twitter, this media is very popular with millennials. The use of social media, especially Twitter, is very effective as a media for literary development for this generation because this generation is the generation that is most receptive to all technological outcomes and is a new breakthrough in solving the problems they face.

4. Conclusion

Technological developments affect all aspects of life, including education. The emergence of social media like Twitter in this digital era makes it easy for the millennial generation to develop creativity, ideas, and imagination. Based on this, besides being a place to communicate, social media, especially Twitter can also function as one of the innovations in literacy learning. Evidenced by the many uploads of citizenship with #pantun. In addition, Twitter social media can also attract interest in literature. Students can learn literature, especially *pantun*, while ‘riding on a bicycle’. Therefore, the teacher or instructor of literature can use this media in order to hone the literary skills of students/students and learning literature is more fun and not boring.
References


