SENTENCE STRUCTURE OF SERAWAI LANGUAGE IN THE FOLKLORE "MULAN DEGHIAN KEJUJURAN" BY ZAZILI MUSTOPA

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ABSTRACT

The Bengkulu regional language used in the folklore book titled *Mulan Deghian Kejujuran* is Serawai language. The issue addressed in this research is the sentence structure of Serawai language in folklore of *Mulan Deghian Kejujuran* by Zazili Mustopa. The objective of this study is to obtain a precise, detailed, and in-depth understanding of the description of the sentence structure in the folklore of *Mulan Deghian Kejujuran* Karya Zazili Mustopa. The employed method in this research is te descriptive qualitative method. The data source for this study is the folklore book *Mulan Deghian Kejujuran* authored by Zazili Mustopa, published by the Ministry of Education, Culture, Research, and Technology, Language Office of Bengkulu Province in 2022. The techniques of data collection encompass reading and note-taking. The process of data analysis involved the identification of sentence structure patterns, interpretation of these patterns, and the compication of sentence structure data. The research findings demonstrate that the Serawai language sentences in this folktale have 17 distinct sentence structure patterns. Among these, the J (S-P-O) pattern is more prominently utilized in the *Mulan Deghian Kejujuran* folktale authored by Zazili Mustopa.

Keywords: Serawai local language, folklore, sentence structure

ABSTRAK

Bahasa daerah Bengkulu yang digunakan dalam buku cerita rakyat berjudul Mulan Deghian Kejujuran adalah bahasa Serawai. Isu yang dibahas dalam penelitian ini adalah struktur kalimat bahasa Serawai dalam cerita rakyat Mulan Deghian Kejujuran karya Zazili Mustopa. Tujuan penelitian ini adalah untuk memperoleh pemahaman yang tepat, terperinci, dan mendalam tentang deskripsi struktur kalimat dalam cerita rakyat Mulan Deghian Kejujuran Karya Zazili Mustopa. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Sumber data untuk penelitian ini adalah buku cerita rakyat Mulan Deghian Kejujuran yang ditulis oleh Zazili Mustopa, diterbitkan oleh Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, Dinas Bahasa Provinsi Bengkulu pada tahun 2022. Teknik pengumpulan data meliputi membaca dan mencatat. Proses analisis data meliputi identifikasi pola struktur kalimat, interpretasi pola-pola tersebut, dan penggambaran data struktur kalimat. Temuan penelitian menunjukkan bahwa kalimat bahasa Serawai dalam cerita rakyat ini memiliki 17 pola struktur kalimat yang berbeda. Di antaranya, pola J (S-P-O) lebih menonjol digunakan dalam cerita rakyat Mulan Deghian Kejujuran yang ditulis oleh Zazili Mustopa.

Kata kunci*: Bahasa lokal Serawai, cerita rakyat, struktur kalimat*

INTRODUCTION

One of the programs of the Bengkulu Provincial Language Office is to preserve the Bengkulu regional language. Among the activities carried out is writing folklore using Bengkulu regional language. Purba (2021) states that to maintain the regional language, the writers have indirectly participated in maintaining, caring for and preserving various regional languages in Indonesia. Some of these writers are creative by incorporating local languages into their works.

Based on written information obtained from the Bengkulu Provincial Language Office's Instagram account, several efforts have been made to maintain Bengkulu's regional language and literature, including by making an infographic show about antonyms in Rejang language, *pantuns* in the local language of the Kaur people in the Serawai-Pasemah dialect, making an invitation to write the third edition of *Majalah Literabasa*, manuscripts written in the native languages of

Bengkulu Province such as Rejang language, Enggano language, and Bengkulu language with several dialects that will receive priority for publication (https://instagram.com/kantorbahasa bengkulu?igshid=YWJhMjlhZTc=).

The Bengkulu Provincial Language Office's Translation Expertise and Professional Services Group has produced three books of folktales in Bengkulu regional languages. Folktales are part of literary works in the form of old prose. Literary works are expressed as expressions of individual human feelings in the form of experiences, thoughts, feelings, ideas, enthusiasm, and beliefs in the form of a picture of life that can arouse fascination with language tools and described in written form (Lafamane, 2020b). From the results of the researchers' initial reading of three folklore books published by the Bengkulu Provincial Language Office, it was found that two folklore books used the Serawai language and one folklore book used the Rejang language. As explained by Rahayu et al., (2019) that Bengkulu natives come from various ethnicities with different languages such as Malay, Rejang, Enggano, Serawai, Lembak, Pasemah, Mulak Bintuhan, Pekal, and Mukomuko.

Of the three folklore books published by the Bengkulu Regional Language Office, researchers are interested in examining one Bengkulu regional language folklore book entitled *Mulan Deghian Kejujuran* (Honesty Durian Fruit/*Buah Durian Kejujuran*) by Zazili Mustopa. Zazili Mustopa was born in Pasar Ujung, Kepahiang, November 4, 1984, currently residing in Bengkulu City. He has been blessed with a child from his wife Nita Maryana. Zazili Mustopa has a great interest in many fields, such as illustration, design, literature, photography, videography, among others. Zazili published a book in 2017 entitled *Andre Belajar Mengantre* dan *Pintu Museum Anak Kolong Tangga*. In 2018, he published a book entitled *Petualangan Pandu* and in 2019 published the *Syifa dan Tiga Penyu Kecil* book, then in 2022 published the folklore book titled *Mulan Deghian Kejujuran*.

The obtained initial data regarding the use of language in the storybook is in the form of a fairly varied sentence structure of the Serawai language. In the folklore of Mulan Deghian Kejujuran by Zazili Mustopa, Serawai language is used with sentences with four structural elements (subject, predicate, object, adverb). Examples of such sentences are (1) *Pak Guru Rubi ngajongka murid-murido nanamka duo mulan deghian* (Pak Guru Rubi gave the task to his students to plant two durian seeds/*Pak Guru Rubi memberi tugas kepada murid-muridnya untuk menanam dua biji durian*). Pak Guru Rubi is the subject, ngajongka is the predicate, murid-murido is the object, nanamka duo mulan deghian is the adverb, (2) *Beru intends nian nanam mulan deghian tu iluak-iluak*. Beru occupies the subject position, intend nian nanam occupies the predicate position, mulan deghian tu occupies the object position, iluak-iluak occupies the adverbial position.

Previous studies that discuss the problem of syntactic studies that have been carried out can be elaborated by the author. Noermanzah (2017) conducted a study with the title "Single Sentence

Structure of Sindang Language in Lubuklinggau City and its Effect in Indonesian Language Learning". The difference between this research and the research to be carried out is the object of research and the methods used. The research conducted by Noermanzah analyzes the single sentence structure of Sindang language in Lubuklinggau City using field data collection methods with the listening method while the research to be carried out analyzes aspects of syntactic studies of sentence structure, phrase words, and clauses with data collection using reading techniques and note-taking techniques.

METHOD

The method used in this research is descriptive qualitative method. Zulkhairi et al. (2019) stated that qualitative descriptive research aims to describe phenomena based on existing facts. The data in this study are aspects of syntactic studies in the form of variations in the sentence structure of the Serawai language in the folklore of *Mulan Deghian Kejujuran* authored by Zazili Mustopa. The data source in this research is a folklore book in local language, Serawai language, Bengkulu. *Mulan Deghian Kejujuran* published by the Ministry of Education, Culture, Research, and Technology, Language Office of Bengkulu Province in 2022.

The research data collection was conducted using reading and note-taking technique (Zaim, 2014). The reading technique was carried out by reading the entire book of folklore *Mulan Deghian Kejujuran* authored by Zazili Mustopa to find out the events in the story and the sentence structure of the Serawai language in general. After that, a careful reading was conducted to obtain data on the sentence structure of the Serawai language as research data. Note technique is one of the techniques in collecting data by recording something that has been read. Recording data regarding syntactic studies is by recording data in the form of events and sentences into a data table to be analyzed further.

Data analysis begins with examining all sentences in the events that have been obtained then analyzed with the concept of sentence structure, classified, and determined the tendency of the sentence structure used to be able to obtain research conclusions. The research instruments are data collection table and data analysis table.

Researchers used four out of nine data validity checking techniques according to Mekarisce (2020). These techniques are: 1) observation persistence, carried out by observing the sentences in the story text that focus on the elements of the sentence; 2) peer discussion techniques, carried out by discussing the obtained data to determine the accuracy of the data that has been collected. Peers in this discussion are Ririn Dwi Puspita who is a native Serawai tribe; 3) adequate references to support the success of this research in the form of syntax theory, dictionaries, and research results relevant to Serawai language syntax; 4) auditing, carried out on data collection which aims to find and report the level of conformity between information and predetermined criteria. The auditor in this research is the researcher's supervisor.

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RESULT AND DISCUSSION

Result

Based on the data collection, it can be stated that the number of sentences contained in the *Mulan Deghian Kejujuran* folklore by Zazili Mustopa is 42 sentences in six events. The number of sentences in each event is presented in the following table.

Table 1 Number of Sentences in all Events

No	Events	Number of Sentences
1	P1 (The task from the teacher is to plant two durian seeds)	3
2	P2 (Beru notices the two durian seeds given by the teacher)	6
3	P3 (Beru plants two durian seeds)	1
4	P4 (Beru checks and takes care of the durian plants)	2
5	P5 (The result of Beru's plant)	11
6	P6 (Shows the durian plant and congratulates Beru)	19
	Number of Events = 6	42

The sentence data that has been collected from the Folklore of *Mulan Deghian Kejujuran* by Zazili Mustopa, is further analyzed to identify the sentence structure of the Serawai language used. Based on the analysis, 17 sentence structure patterns were obtained that have complete elements of subject and predicate with 11 single sentences and 6 compound sentences.

Based on the 17 sentence structure patterns that have been obtained, the number of sentences in each pattern varies from 1 to 8. The J pattern (S+P+O) is the most widely used pattern, which is used in 8 sentences. There are 10 sentence structure patterns that have the least amount of usage, which is only 1 sentence. Further analysis of the 17 sentence structure patterns found that the number of sentence elements in each structure varies, with the number ranging from 1 to 7 elements. The sentence pattern that has as many as 7 elements is pattern H which is Ket (Adv.) + S + P + O + Ket+ P + O, the sentence pattern that only has 2 elements is pattern L which is element U + P. Seventeen sentence structure patterns of Serawai language revealed from the results of this study are presented in the following table:

Table 2 Sentence Structure Patterns of Serawai Language in Folklore *Mulan Deghian Kejujuran* authored by Zazili Mustopa's work

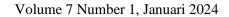| No	Pattern	Sentence Structure	Example Sentence
1	A	Ket + S + P + O + Pel	**P1,K1.** *Pas aghi teakhir sekul [Ket], Pak Guru Rubi[S] ngajongka[P] murid-murido[O] nanamka duo mulan deghian [Pel].* (On the last day of school [Ket], Mr. Teacher Rubi [S] gave his students [O] the task [P] of planting two durian seeds [Pel].)
2	B	Ket + S + P + Ket	**P1,K2.** *Mangko amun la umur sebulan [Ket], kato Pak Guru [S] batak cambaho [P] ke sekul[Ket]* (When it was a month old [Ket], the teacher [S] said to bring the sprouts [P] to school [Ket])

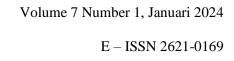| No	Pattern	Sentence Structure	Example Sentence
3	C	S + P + Ket	**P1,K3.** *Beru [S] riang bae [P], baso setitu ndo kak sego igo nanamkannyo [Ket].* (Beru [S] feels happy because planting durian seeds [P], it is not difficult to do [Ket].)
4	D	S + P + Ket + P + O	**P2,K5.** *Beru [S] masia mendam [P] di kersi [Ket], masia napika [P] duo mulan deghian njuakan Pak Guru [O]* (Beru [S] is still silent [P] on the chair [Ket], still watching [P] the two durian seeds given by the teacher [O])
5	E	O + P + S + Pel	**P2,K6** *Mulan deghian [O] enjuakan [P] Pak Guru[S] alap upoyo [Pel]* (Beru [S] is still silent [P] on the chair [Ket], still watching [P] the two durian seeds given by the teacher [O])
6	F	S + P + S + P + O	**P2,K8.** *Buaho [S] pacak dimakan [P], batango [S] jadi [P] tiang anjung [O]* The fruit [S] can be eaten [P], the stem [S] becomes [P] a hut pole [O].
7	G	S + P + O + Ket	**P2,K9.** *Beru [S] beniat nian nanam [P] mulan deghian [O] tu iluak-luak [Ket].* (Beru [S] is really determined to plant [P] durian seeds [O] as well as possible [Ket].)
8	H	Ket + S + P + O + Ket + P + O	**P3,K10.** *Saghini [Ket] Beru [S] ndak ngerjoka [P] seto dia jongka Pak Guru [O] kemaghi [Ket], nanam [P] mulan deghian [O].* (Today [Ket] Beru [S] wants to do [P] what the teacher [O] told him to do yesterday [Ket], planting [P]durian seeds [O].)
9	I	Ket + S + P + O	**P4,K11.** *Aghi-aghi selamo peray [Ket] kulaghan Beru [S] merisoi [P] tanaman deghian [O]* (Days during the vacation [Ket] Beru's [S] activity of checking [P] durian plants [O])
10	J	S + P + O	**P5,K15.** *Cuman nyo sutiak agi [S] lum kinakan [P] tandoyo [O].* (Only the other one [S] has not seen [P] the sign of growth [O].
11	K	S + P + S + Ket	**P5,K17.** *Aneho, sutiak tanaman deghian [S] tumbua kian besak [P], sedangka nyo sutiak agi [S] ndo tekinak samo sekali [Ket].* (Surprisingly, one durian plant [S] grew bigger [P], while the other one [S] was not seen at all [Ket].)
12	L	S + P	**P5,K21.** *Semulan agi [S] lum tumbua jugo [P].* Another seed [S] has not grown yet[P].)
13	M	S + P + O + Ket + Pel	**P5,K23.** *Apo aku [S] meli [P] bibit bae [O] di pekan [Ket]? Ai tapi jangan, beduso kalu mbu'ung [Pel].* (I [S] bought [P] seeds [O] at the market [Ket] Ouch but don't, it's a sin to lie[Pel].)
14	N	Ket + P + S + Ket	**P6,K24.** *Saghini [Ket] masuak sekul [P], ati Beru [S] aso riang nyampur nga sedih [Ket].*

No	Pattern	Sentence Structure	Example Sentence
			(Today [Ket] goes to school[P], Beru's heart [S] feels happy mixed with sad [Ket].)
15	O	S + P + O + P + Ket	**P6,K31.** *Beru [S] la gemelitiak [P] ketengo [O], tepakso megu bae [P] di kersi, nido beghani maju [Ket].* (Beru [S] was already trembling [P] her legs [O], forced to stay still [P] on the chair, not daring to go forward [Ket].)
16	P	S + O + P	**P6,K35.** *Kato Pak Guru [S], sebenaro cuman semulan deghian [O] nyo kak tumbua [P].* (The teacher [S] said, actually only a durian seed [O] will grow[P].)
17	Q	O + P + Ket + P + S	**P6,K38.** *Cambah [O] pulian meli [P] di pekan [Ket], bukan manat [P] pak guru [S]* (Sprouts [O] bought [P] at the market [Ket], not the trust [P] of the teacher [S])

Discussion

Based on the events and sentences of Serawai language that have been collected and classified, there are many variations of sentence structure patterns with different order of completeness of elements and the number of sentence structure elements varies. Seventeen sentence structure patterns found have complete elements so that they are considered to fulfill the mandatory requirements of sentence structure, namely having a subject (S) and predicate (P). The results of this study are in line with the opinion of Suryadi et al. (2002) which states that Serawai language sentences have nine sentence structure patterns. Thus, the results of this study in addition to strengthening the results of existing research also complement the results of previous research, which obtained eight new Serawai language sentence structure patterns.

From the results of further analysis, it is found that of the 17 sentence structure patterns, 11 single sentence patterns and 6 compound sentence patterns are obtained. Suweta, (2018) states that a single sentence is a sentence that has only one sentence constituent element, which consists of one subject and one predicate then an object and accompanied by information or complement, while a compound sentence is a sentence that has two or more sentence patterns that have a link that can clarify the sentence and has more than one subject and predicate element. Basuki's research states that there are four types of single sentences in Serawai language, namely: S-P type, S-P-O type, S-P.PL type, and S-P-O-P type (Rokhmat, 2005).

Research on sentence structure has also been conducted by Noermanzah (2017) with the title "Single Sentence Structure of Sindang Language in Lubuk Linggau City and its Effect in Indonesian Language Learning". The results of this study also revealed that varied sentence structure patterns were obtained, so this study strengthened the results of previous studies. The number of Serawai language sentence structure patterns in the folklore book *Mulan Deghian Kejujuran* by Zazili Mustopa means that there are characteristics that distinguish the folklore of Zazili Mustopa's work from other literary works in terms of sentence structure patterns. This is in

line with the opinion of Nurgiyantoro, (1998) who states that the study of language use in a literary work can provide information about the special characteristics of a work.

Based on the description above, it can be stated that the number of sentence structure patterns obtained means that the author (Zazili Mustopa) is very creative in utilizing existing vocabulary and developing existing sentence structure patterns. When compared to the basic sentence structure patterns of the Indonesian language, this is a very significant creativity of the author. There are six Indonesian sentence structure patterns, namely: (S-P), (S-P-O), (S-P-Pel), (S-P-K), and (S-P-O-K) (Anton, 2017). The use of various sentence patterns is one of the efforts in creating stylistics or the beauty of language in a literary work. Furthermore, it is also said by Lafamane, (2020a) that one of the benefits of stylistics is to guide writers to improve and improve the quality of literary works. The effort to write Serawai-language children's stories should be appreciated because it can be an effort to preserve the Serawai language which is increasingly moving towards extinction. The results of Hidayat et al.'s (2019) research stated that the younger the age of Serawai speakers, the lower their mastery of the Serawai language.

The pattern of sentence structure with few elements can make it easier for children to imitate the sentence, while the large number of sentence structures can also have an understanding effect on readers, especially readers of this folklore are children with an age range of 7-9 years. Aprilia, Fathurohman, & Purbasari (2021) state that the difficulties in beginning reading for children under 10 years of age are difficulty distinguishing letters that are almost the same shape and difficulty reading combinations of consonant letters and vocal letters.

Effective sentences are sentences that are patterned S-P-O-K-Pel in sequence, which is in accordance with the rules of Indonesian writing. Folklore is used to convey messages that are useful for the reader's personality or behavior. Thus, it is better if the reading of local language folklore is adapted to the Indonesian sentence structure that uses effective sentences so that children's readers are easy to understand the reading because it is in accordance with their cognitive development. Heryani's research proves that the sentence structure patterns mastered by children in elementary schools are quite diverse, influenced by the educational background that has been taken and the family background. The pattern of Indonesian sentence structure that tends to be used by students in Primary School 157 Sinjai Regency is a sentence patterned (S-P-O) (Heryani, 2016).

CONCLUSION

Based on the results of the research and discussion about the sentence structure of the Serawai language, it can be concluded that the sentence structure of the Serawai language in the folklore of *Mulan Deghian Kejujuran* by Zazili Mustopa has many sentence structure patterns with the results of the J pattern (S+P+O) is more dominantly used than others. The sentence structure patterns have different order and number of elements, but all sentences have subject and

predicate elements so they can fulfill the requirements of a sentence. The large number of sentence structure patterns found shows that the author (Zazili Mustopa) is very creative and has a rich vocabulary, while sentence structure patterns with few elements can make it easier for children to imitate the sentence.

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