

**SURVIVAL OF TRADITIONAL FOLK GAMES VOCABULARY
IN MUNA LANGUAGES SULAWESI INDONESIA**

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ARTICLE INFO	ABSTRACT
Published: 06 May 2024	<i>This title was chosen with the aim of describing and analyzing the survival of traditional folk game vocabulary in the Muna language. The subjects of this research were aged 15 to 18 years who were located in the Muna Regency area. There were 50 respondents who were asked to fill in a list of 100 vocabulary words for traditional folk games. The presentation uses a qualitative analysis method. The results of data analysis show that: Of the 50 respondents, there are 3 respondents who know 100 vocabulary words from 100 vocabularies for traditional folk games in the Muna language or 100%. There are 2 respondents who know 99 vocabulary, and there are 3 respondents who know 98 vocabulary. There are 5 respondents who know 97 vocabulary. There is 1 respondent who knows 96 vocabulary. There are 3 respondents who know 95 vocabulary. There are 7 respondents who know 94 vocabulary or. There is 1 respondent each who knows 93, 92, 91, 90 vocabulary. There are 4 respondents who know 89 vocabularies, there are 3 respondents who know 86. There are 2 respondents who know 85 vocabularies. There was 1 respondent each who knew 84, 83, 82, and 81 vocabulary words. There were 2 respondents who knew 78 vocabulary words. Each respondent knew 77, 76, 73, 72, 65, 58 and 56 vocabulary words. Thus, it can be said that the vocabulary of traditional folk games in the Muna language survives with a percentage range of 56% - 100%.</i>
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INTRODUCTION

Indonesia is a country that is diverse in culture and language. The development of Indonesian vocabulary still needs to be considered. In this way, people will more easily understand the vocabulary. The main factor influencing this is a sociolinguistic phenomenon that is difficult to separate from regional society. These phenomena include transference and interference theories.

It cannot be denied that the diversity of regional cultures and languages is unique for the Indonesian people and is a wealth that must be preserved. This diversity marks Indonesia as a country rich in culture. The difference is, the language in each region indicates the identity and characteristics of each region. People who migrate to cities may prefer to communicate

using regional languages with people who come from the same area, one of the reasons is to increase familiarity between them. It is not uncommon for people to learn regional languages that they do not master in order to create a more intimate atmosphere.

The role of regional languages is actually to enrich the Indonesian language, therefore a lot of vocabulary from regional languages is absorbed into the Indonesian vocabulary, and is often used in Indonesian conversations. Observations so far show that regional languages make a big contribution to the development of Indonesian vocabulary, where many regional language vocabularies have been recorded in the form of dictionaries, for example the "Javanese-Indonesian" Dictionary, "Sundanese-Indonesian" "Muna-Indonesian" and others. . Bookkeeping of these vocabularies is a linguistic resource to add and enrich references to the use of Indonesian.

Muna language as one of the languages in Southeast Sulawesi grows and develops among its community of speakers. Muna language is used as a lingua franca between its speakers and is used as the main means of communication in everyday life. Because of this, the Muna language grows and develops in society where it is used side by side with Indonesian. In relation to Indonesian, regional languages function as (1) supporters of the National language, (2) languages of instruction in elementary schools in certain areas at the initial level to facilitate Indonesian language teaching and other teaching, (3) tools for developing and supporting regional culture (Keraf, 1990:46)

Muna language is a means of communication in various social activities, both for those living in Muna Regency and for a number of Muna tribe settlers in other areas in Indonesia. Furthermore, Muna language as one of the regional languages that grows and develops in interactions between its supporting residents plays an important role, especially in traditional ceremonies and arts. Therefore, in general the function of the Muna language for the speaking community includes, among other things, the language of an ethnic group.

In the context of this reflection, the dynamics and complexity of the study of game vocabulary are questioned and studied from an interdisciplinary study perspective. Critical study and reflection on these two aspects is attempted to try to map the living reality of ecolinguistic and sociolinguistic studies. It is also necessary to realize and reflect continuously, that "echolinguistic and sociolinguistic studies" can build imagination and awareness to become a dignified and civilized human being in scientific dimensions, including in social and traditional life. Recently, there has been a tendency in our society, especially the younger generation, to be reluctant to use their own language (their mother tongue) and prefer to use a second language (Indonesian and other foreign languages).

Ecolinguistic and sociolinguistic studies in their studies focus on the discovery of old lexicons that are recorded verbally in people's cognition in people's lives. It should be stated at the outset that based on observations in the field and in-depth interviews with several younger generations of Muna, the Muna ethnic community currently does not know words such as *kaindre* 'long kite wood in the middle', *padhi* 'kite fins'. addition to the left or right for balance', *bhaampe* 'highest' and so on.

Study of game vocabulary in the Muna ethnic community, by utilizing ecolinguistic and sociolinguistic studies, information about games in the Muna community can be "preserved" especially by collecting lexicons, nouns, verbs, clauses and discourse, which are often used by the Muna ethnic community. By "preserving" the study of the types of game

vocabulary in the Muna ethnic community from the studies in the fields of science above, it becomes a necessity for our future, and the results of this study will be able to be used to reveal more quickly, accurately and in depth the study of gaming environment vocabulary. in the Muna ethnic community.

METHOD

The location of this research is Muna Regency, Southeast Sulawesi. The reasons for choosing this research location are as follows.

- a. Research on the survival of traditional folk game vocabulary in Kab. Muna has never been done.
- b. To find out to what extent the vocabulary of traditional folk games in the Muna language has survived.
- c. To find out the dynamics of the rise and fall of the vocabulary of traditional folk games in the Muna language.
- d. The younger generation's use of the Muna language is somewhat reduced. This is clearly seen by the rare use of Muna vocabulary compared to Indonesian.

This research was carried out for 3 (three) months, starting from February 2023 to April 2023. The details of the activities are as follows.

1. implementation and observation of field research;
2. data collection;
3. data processing and analysis;
4. research results.

The research method is a way of working to understand the object that is the target in question. By using the right method, appropriate and expected results will be obtained because the research method is a guide that provides the direction, style and stages of work of a research. In this research, data collection focuses on natural settings or natural conditions. In data collection there are several stages carried out, namely tests, observations, interviews, personal and official documentation, photos and informal conversations. The data collected is qualitative (Emzir, 2010: 37). In this research, general techniques were taken and added to the specific needs of research studies, namely as follows.

1. Respondent competency test, namely a test to test the level of vocabulary knowledge in a game environment based on a questionnaire consisting of 100 vocabularies given to 100 respondents.
2. Observation, namely collecting data by observing the playing habits of the people of Muna Regency. For example, observing the type of game being played, the tools and materials used in playing, the speech used while playing. Apart from that, various activities, behaviors and actions of Muna speakers are intensive. As explained by Basrowi and Suwandi (2008: 94), observation is not limited to people, but also other natural objects.

3. Interview, namely conducting questions and answers between the researcher and the research object to obtain data and views that are relevant to the research objectives. The interview technique used in this research is a structured interview so that in conducting the interview, the researcher has prepared written questions and the same answer choices for each informant. According to Sugiyona (2006: 73) structured interviews are used if it is known with certainty what information will be obtained. This method is used to gain usage and experience.

4. Documentation, namely by applying recording techniques which function to obtain data in the form of vocabulary for traditional folk games in the Muna language. The recording technique is used to record things that are considered important during the recording process or to note if there are things that appear that are outside the required data, but are still related to the research topic. The results of these notes are used as guidelines and additional information when data analysis is carried out.

Game vocabulary data is sorted based on scope and environment. The vocabulary is sorted based on types of games, game tools and materials and words spoken while playing. This data analysis uses descriptive and percentage techniques, which aim to determine the percentage level of game vocabulary survival. To determine the percentage of survival of game vocabulary in this study, the following formula is used:

$$NP = \frac{RP}{PM} \times 100\%$$

Information:

NP = Percent survival value

RP = Number of user respondents

PM = Maximum user respondents

100% = Fixed percent number

Consists of research design, details of research implementation including population and sample, instruments and data collection technique, and data analysis technique.

RESULT AND DISCUSSION

Of the 100 vocabularies for traditional folk games in the Muna language, there are 27 vocabularies that have a 100% survival rate, namely: karatasi, nelangke, nopanda, nogili, nolubha, piso, kapulu, owulu, fohoro, bhatende, nobhotu, toampe, kambari, tampoli, kawea, noghosa kawea, nolino kawea, pobundara, bhaguli, temba, tende, garinsi, karimba, bheau, bhea, kakodoho, nomaho. There are 15 vocabularies that have a survival rate of 98%, namely: neule, hela, kampili, opatu, tendegho, fotuno, daetubhari, ase, dhaga, dhagahamu, dhagaha mani, peta, hala, temba tepili, tagho. There are 11 vocabularies that have a survival rate of 96 % namely: nika*, nempara, nopee, odeu, notiri sealo, bhotu, peta, labuntano, ampe, kampeta, bhero. There are 6 vocabularies that have a survival rate of 94%, namely: pani, kaworu, notoro, punda, seghonu dhambu, ampeha.

There are 2 vocabularies that have a survival rate of 92%, namely: Kakumbu, Noelo. There are 3 vocabularies that have a survival rate of 90%, namely: kaghati dhodo-dhodo, feraghu, alisi. There are 3 vocabularies that have a survival rate of 88%, namely: nomondo, nomondeng, rungku. There are 3 vocabularies that have a survival rate of 86%, namely: haaa, sondoro, greedy. There are 4 vocabularies that have 84% retention, namely: popecis, nopontu, purugho, daekati. There are 2 vocabularies that have 82% survival, namely: pogurinda, popontu. There are 4 vocabularies that have 80% survival, namely: notiri, fogara, nomanis, kiku. There is 1 vocabulary that has 78% survival, namely: gaco. There is 1 vocabulary that has 76% survival, namely: nodengker*. There are 4 vocabularies that have 74% survival, namely: roo kolope, nocit*, aguligo, doro.

There is 1 vocabulary that has 72% survival, namely: nocuder*. There are 2 vocabularies that have 70% survival, namely: nosamponi, kasungkimata. There are 2 vocabularies that have 66% survival, namely: padhi, nosangkora. There are 5 vocabularies that have 64% survival, namely: kalolonda, kaindere, kasaa, nosaabunta, dhambusera. There is 1 vocabulary that has 60% survival, namely: nokokabushu. There is 1 vocabulary that has 58% survival, namely: kasamba. There is 1 vocabulary that has 56% survival, namely: ghurame.

CONCLUSION

Based on the results of data analysis in the previous chapter, it can be concluded as follows.

Of the 50 respondents, there were 3 respondents who knew 100 vocabularies from 100 vocabularies for traditional folk games in the Muna language or 100%. There were 2 respondents who knew 99 vocabulary words or 99%. There were 3 respondents who knew 98 vocabulary words or 98%. There were 5 respondents who knew 97 vocabulary words or 97%. There was 1 respondent who knew 96 or 96%. There were 3 respondents who knew 95 vocabulary words or 95%. There were 7 respondents who knew 94 vocabulary words or 94%. There is 1 respondent each who knows 93, 92, 91, 90 vocabulary or 93%, 92%, 91%, 90%. There are 4 respondents who know 89 vocabulary words or 89%. there were 3 respondents who knew 86 or 86%. There were 2 respondents who knew 85 vocabulary words or 85%. There was 1 respondent each who knew 84, 83, 82, and 81 vocabularies or 84%, 83%, 82%, and 81%. There were 2 respondents who knew 78 vocabularies or 78%. Each respondent knew 77, 76, 73, 72.65, 58 and 56 vocabulary words or 77%, 76%, 73%, 72%, 65%, 58 and 56%. Thus, it can be said that the vocabulary of traditional folk games in the Muna language still survives because each respondent knows the vocabulary of traditional folk games in the Muna language reaching a percentage above 50% or in the range of 56%-100%.

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