

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

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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.

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' (Dixon, 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 1.** Pantun data on Twitter with #pantun.

No.	Year	Tweet	Type of Pantun	Qualification
1	2015	 <b>Jimbo</b> @Jimbotiram bila kau bercinta kau tak ingat mandi bila kau berkuasa kau tak ingat mati #pantun #UMNO2015 Terjemahkan Tweet 9:10 · 10 Des 15	Advice Pantun	Good
2	2015	 <b>Salah Gaul</b> @WowSalahGaul Si mamang lagi merana   Ke gunung puting beli kain   Jodoh emang gak lari kemana   paling2 lari ke orang lain   #pantun #salahgaul Terjemahkan Tweet 19:48 · 13 Sep 15 33 Retweet 7 Suka	Young Pantun	Good
3	2015	 <b>Pelangi Hitamku™</b> @Pelangi_Hitamku @TebarPuisi Bila ada sumur di ladang, boleh kita menumpang mandi. Kalau ada yang nona sayang, tinggalkan abang dengan hati-hati. #Pantun Terjemahkan Tweet 12:44 · 21 Jun 15 1 Retweet 1 Suka	Young Pantun	Very good
4	2015	 <b>Budi Puri</b> @budi_puri Buah kecapi manis rasanya Kecapinya di bawa dari negri cina. Sudahlah sepi gerimis pula harinya Seperti pertapa bertemankan duka. #pantun Terjemahkan Tweet 21:49 · 27 Agt 15 1 Retweet 2 Suka	Young Pantun	Good
5	2015	 <b>Budi Puri</b> @budi_puri Keparas koneng membeli tebu. Tebu di belah menjadi dua. Kepada eneng abang merindu. Rindu meluah menyesak dada. #Pantun @TebarPuisi Terjemahkan Tweet 21:51 · 27 Agt 15 1 Retweet 2 Suka	Young Pantun	Very good

6	2016	 <b>Puti Suluang</b> @Mitha_AdelSanto	Advice Pantun	Very good
<p>Ke Pasaman membawa ikan, Ikan dibawa penuh sepanci. Kita insan saling membutuhkan, Jagalah hati jangan membenci <a href="#">#Pantun</a></p> <p><a href="#">Terjemahkan Tweet</a></p> <p>18:34 · 06 Nov 16</p> <p>2 Retweet 4 Suka</p>				
7	2016	 <b>eby aemeng</b> @EAemeng	Limerick	Good
<p>Lama gak minum jamu jamunya beras ketan Lama gak ketemu pas ketemu ud jenggotan <a href="#">#Pantun</a> <a href="#">#KataTeman</a></p> <p><a href="#">Terjemahkan Tweet</a></p> <p>1:16 · 10 Jul 16</p> <p>5 Retweet 26 Suka</p>				
8	2017	 <b>Nurfa Rosanti</b> @MawarApi	Young Pantun	Very good
<p>Kapankah datangnya hujan. Kalau mendung hitam muncul. Kapankah datangnya pelukan. Kalau kita sudah ijab qabul <a href="#">#pantun</a> <a href="#">#kutipanuntukmu</a></p> <p><a href="#">Terjemahkan Tweet</a></p> <p>22:01 · 01 Okt 17</p> <p>5 Retweet 1 Suka</p>				
9	2017	 <b>Cikgu Ainan</b> @cikguainan	Advice Pantun	Good
<p>Selawat nabi nanti syafaat, Bekalan pasti waktu kiamat, Di mana pun pergi <a href="#">#sorok</a> <a href="#">#jumaat</a>, Maut tak pernah salah alamat.</p> <p><a href="#">#Pantun</a> <a href="#">#BajetDeep</a></p> <p><a href="#">Terjemahkan Tweet</a></p>				
10	2018	 <b>nabilanabilan</b> @nabilanabilan2	Young Pantun	Very good
<p>Orang-orang pada makan jambu, Aku cuma makan ketimun, Orang-orang pada malam minggu Ku hanya bisa melamun.</p> <p>Pasar minggu, pasar senin,ku Pasrah menunggu pada yang kuingin.</p> <p><a href="#">#Pantun</a>. 😊😊</p> <p><a href="#">Terjemahkan Tweet</a></p> <p>17:35 · 15 Sep 18</p> <p>28 Retweet 122 Suka</p>				
11	2018	 <b>Kopi, Buku, dan Pena</b> @kopibukudanpena	Young Pantun	Good
<p>Jelang lebaran orang-orang pada beli baju baru Belinya baju di Ramayana</p> <p>Jadi orang jangan mudah cemburu Nanti hatimu merana</p> <p><a href="#">#pantun</a></p> <p><a href="#">Terjemahkan Tweet</a></p> <p>21:51 · 02 Jun 18</p>				

12	2019	 <p><b>Kopi, Buku, dan Pena</b> @kopibukudanpena</p> <p>Ada Messi Ada Neymar Yang disuka sudah punya pacar</p> <p>Ada lebaran ada kue nastar Selama belum dihalalkan teruslah kau kejar</p> <p></p> <p>#pantun</p> <p><a href="#">Terjemahkan Tweet</a></p> <p>22:03 · 02 Jun 18</p>	Young Pantun	Good
13	2019	 <p><b>Ajay</b> @BuatPerasaanKu</p> <p>Ke Boyolali beli sarapan. Sarapan bubur dapatnya susu. Terimakasih sudah memberi harapan. Meskipun itu harapan palsu.</p> <p>#Pantun</p> <p><a href="#">Terjemahkan Tweet</a></p> <p>11:14 · 24 Mar 19</p>	Young Pantun	Very good
14	2019	 <p><b>Pantun Lucu</b> @PantunTerbaru</p> <p>Kalau mau menanam tebu tanamlah di dekat pohon jambu kalau kau cinta padaku bilang saja I LOVE U Pantun Romantis ##Pantun #Parikan</p> <p><a href="#">Terjemahkan Tweet</a></p> <p>6:16 · 24 Mar 19</p> <p>1 Retweet 2 Suka</p>	Young Pantun	Good
15	2019	 <p><b>Pantun Lucu</b> @PantunTerbaru</p> <p>Ada harta tidak terjaga Ada peti tidak terkunci Bahana cinta anak remaja Sekejap kasih sekejap benci Pantun Romantis ##Pantun #Parikan</p> <p><a href="#">Terjemahkan Tweet</a></p> <p>10:16 · 24 Mar 19</p>	Young Pantun	Very Good

The results showed that there were several types of Pantun used by millennial 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 (8) @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, 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*

(1) (2) (3) (4)

Tinggalkan abang dengan hati-hati → 11 syllables

(1) (2) (3) (4)

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:

Ada harta tidak terjaga, → 9 syllables

(2) (3) (4)

Ada peti tidak terkunci, → 9 syllables

(2) (3) (4)

Bahana cinta anak remaja, → 10 syllables

(2) (3) (4)

Sekejap kasih sekejap benci → 10 syllables

(2) (3) (4)

### 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.

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