

FLORA AND FAUNA TERMS IN SUNDANESE SISINDIRAN

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Abstract

This paper aims to inventory and describe the lexicosemantic meaning of flora and fauna terms contained in Sundanese sisindiran. The methodology used in this paper is a qualitative approach and descriptive method. Data sources are taken from documents in the form of sisindiran books. To collect data, a literature study technique was used. The results presented as findings in this paper are an inventory of flora and fauna terms and their lexicosemantic meanings.

INTRODUCTION

Along with the times, students are expected to be able to achieve learning objectives, and have broad insight and skills, so it is necessary to make efforts to improve learning (Fadhilah et al., 2022). One of these improvement efforts is with learning components in the form of learning resources that are deliberately created to enable students to learn independently and have skills that support the future (Prastowo, 2018). Learning resources are anything that can make it easier for students to obtain information, knowledge, experiences, and skills in the teaching and learning process (Mulyasa, 2015). One of the school subjects that can encourage students to understand the surrounding nature and environment is studying the terms of flora and fauna contained or found in *sisindiran*.

Flora and fauna are things that live in the human environment, and in the community. The living environment of the agrarian Sundanese people cannot be separated from the flourishing of trees and animals. Various types of plants and animals live lushly. The state of the environment like this certainly affects the creative and artistic results of the community. Furthermore, the state of nature can be reflected in the results of its culture. According to Koentjaraningrat (2009), culture takes many forms, including language, art, social organization systems, education systems, work, technology, and religious or belief systems. Art as a form of culture can vary, for example, among other literary works.

Sisindiran is a piece of literature. The terms flora and fauna often appear in *sisindiran*. Almost every *sisindiran* uses the terms flora and fauna. Therefore, it can be said that the terms flora and fauna are very important in Sundanese *sisindiran*. Based on this explanation, this

paper will be limited to the study of the lexicosemantic meaning contained in the terms of flora and fauna contained in the book *Bagbagan Sisindiran* by Budi Rahayu Tamsyah. Lexicosemantics is defined as the openness of interpretation based on certain indicators based on the meaning in the dictionary and the interpretation of meaning as a whole (Rahmi et al., 2020).

METHOD

The methodology in this paper uses a qualitative approach and a descriptive method. Data sources were taken from documents in the form of *sisindiran* books. To collect data, literature study techniques were used.

RESULT AND DISCUSSION

Based on its form, Sundanese literature is divided into two parts. The first is in the form of poetry and the second is in prose. Examples of Sundanese literary works written in poetry are rhymes, *pupuh*, *pupujian*, *guguritan*, *wawacan*, *sisindiraan*, and *pantun*. Meanwhile, Sundanese literary works written in prose form include fairy tales, *carita pondok*, and novels. The object of this paper is *sisindiran*.

According to M.A. Salmun (in Iskandarwassid, 1996) based on its form or bonding pattern *sisindiran* is divided into three namely *wawangsalan*, *rarakitan*, and *paparikan*. According to M.A. Salmun (in Iskandarwassid, 1996), it is called *rarakitan* because the words found at the beginning of the shell are repeated or used again at the beginning of the content. Such a situation is likened to a raft (a type of boat, made of several bamboo poles arranged neatly) which has the same length at the base. For example:

*Abong bogo indung cingok,
teu daék bareng jeung jelér.
Abong bogoh enggeus nyosok,
teu daék baé palér.*

Meanwhile, *paparikan* according to Iskandarwassid (1996), p. 104) is one form of *sisindiran* whose form is bound by old anu (poetry) or traditional poetry which is bound by form and *purwakanti*. Still, the base of each *padalisan* is not the same. For example:

*Meuli hayam ti Cigara,
ti Cigentur Rawabogo.
Ari hayang geura wakca,
batur gé réa nu bogoh.*

Wawangsalan is formed by two *padalisan*. The first *padalisan* is the shell or cover, and the second is the body. Each *padalisan* usually consists of four syllables. The relationship between the cover and the body is linked by the presence of a *wangsal* that is *murwakanti* to the keyword that is the core of the body. For example:

*Laleur hideung panyeuireudan,
kilangbara urang jadi. (bangbara)*

As for the content, *sisindiran* is divided into three, including *piwuruk*, *silih asih*, and *sésébréd*. To determine the content can be seen in *padalisan* three and four. For more details, see the inventory of flora and fauna terms.

Almost every Sundanese *sisindiran* always contains the terms flora and fauna. In simple terms, flora is plants and fauna is animals. The definition of flora in general is all types of plants and plants that exist on earth and fauna is all types of animals that live on Earth (<https://ilmugeografi.com>). Meanwhile, according to Hamid & Purnomo (2010) fauna is all animal life in one area or habitat; animal communities that live in an area. Meanwhile, the flora is the entire habitat of a plant in a certain area. From the two opinions above, it can be concluded that fauna is all types of animals that live in a certain area, and flora is all types of plants that live in the area.

Lexicosemantics is a combination of linguistic sub-disciplines, namely lexicology and semantics. Leo (2020) defines lexicosemantics as a linguistic field that focuses on empirical approaches and authentic data to approach the meaning of certain terms found. Lexicosemantics, also called lexical semantics, is a semantic study that focuses more on discussing the meaning system contained in words Pateda (2010). Meanwhile, according to Sudaryat et al. (2007) lexical semantics is semantics that look for the meaning of lexicon elements in a language, and how they are related between speech symbols (linguistic context) and the world outside the language (nonlinguistic context). From some of the above opinions, it can be concluded that lexicosemantics is the study of meaning or meaning in vocabulary (lexicon).

Following the problem formulation previously described, this paper will describe the inventory and lexicochemical meaning of flora and fauna terms contained in the sourcebook *Bagbagan Sisindiran* by Budi Rahayu Tamsyah. The difference between plants and plants, plants are flora that grow and develop naturally in nature without human intervention or cultivation while plants are flora that grow and develop due to human intervention or cultivation (Ibrahim et al., 2021). The easiest difference between plants and plants to always remember is that plants grow by themselves while plants are planted by humans.

CONCLUSION

The terms flora and fauna are the most frequently used terms in *sisindiran*. The term *hayam* is the term that most often appears or is used in *sisindiran* followed by the term *manuk*. As for the flora terms that are often used are *kaliki* and *awi*. By knowing the lexicosemantic meaning of flora and fauna, it is hoped that people will know more about the meaning and deep meaning associated with vocabulary, terms, and the overall meaning of *sisindiran*.

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