

Pandemic Vocabulary and Its Equivalents in Short Story “Cerita Saat Jeda”: Literature as Literacy Teaching Materials

Ramis Rauf^{1*}, Afriani Ulya², Sulmi Magfirah³

^{1, 3} Universitas Khairun, Indonesia

² Universitas Halu Oleo, Indonesia

* ramis.rauf@unkhair.ac.id

Abstract

A pandemic or global epidemic is a disease transmitted simultaneously throughout the world. In 2019, the world faced a global outbreak of Covid-19. As a result, all lifelines have been paralyzed, starting from access to education, the economy, and health. However, there is a common thread from the event. One of them is the contribution of some vocabulary or foreign language terms. This paper aims to present some pandemic vocabulary and its equivalents through the collection of short stories “Cerita Saat Jeda” by Kaizen Writing Alumni Dee Lestari. The problem in this paper is formulated in the form of a question, “What is the English pandemic vocabulary narrated in the collection of short stories “Cerita Saat Jeda”? To answer these problems, the article uses the literary criticism approach of M.H. Abrams “the mirror and the lamp.” According to Abrams, literature has three functions, namely, as a mirror, as a lamp, and as a medium. The research results show that the Covid-19 pandemic positively impacts society by producing new vocabulary or terms through literary works. The pandemic has become the new Indonesian language vocabulary in the Kamus Besar Bahasa Indonesia (KBBI).

Keywords: *vocabulary, pandemic, literacy*

Introduction

The coronavirus outbreak is often known as Covid-19. The 2019 pandemic has evolved into an event and experience for all, particularly writers. Writing a literary work serves as a creative and imaginative stimulus for the author. That is, the author has demonstrated sensitivity and responsiveness to an infectious disease pandemic since the pandemic is employed as both the principal and supplementary material in the subject matter of literary composition.

Throughout the history of literature, literary works that show the pandemic as an element and subject matter have been discovered. For example, in BC, classical Greek literature like Homer's Iliad (written in the 6th century BC) and Sophocles' The Oedipus King (Oedipus Rex) (written in the 5th century BC) described the epidemic situation. In the first century AD, the pandemic was also a topic of discussion in Continental European literature; Giovanni Boccaccio's Decameron (1353), Daniel Defoe's A Journal of the Plague Year (1722), Mary Shelley's The Last Man (1826), and Edgar Allan Poe's The Masque of the Red Death (1842). In addition, contemporary fiction—both in America and Europe—also narrates the problem of global outbreaks of infectious diseases, among which are Pestilence (La Peste)

(1947) by Albert Camus, *The Andromeda Strain* (1969) by Michael Crichton, *The Stand* (1978) by Stephen King, *The Hot Zones* (1994) by Richard Preston, *Blindness* (1995) and *The Pesthouse* (2007) by Jim Grace, novel *Love in the Time of Cholera* (1985) by Garcia Marquez, novel *Nemesis* (2010) by Philip Roth, and the novel *The Old Drift* (2019) by Namwali Serpell.

What is advanced? Literary works in Indonesia depict pandemics of infectious diseases. For example, the plague is mentioned in current Indonesian literature. For example, Subagio Sastrowardoyo's poem *Sodom and Gommora*, Taufiq Ismail's *Ballad of the Prophet Lut ullah*, Darmanto Jatman's *Has Christ Ever Been?*, Spardji Joko Damono's short story *Outbreak*, Joni Ariadinata's *Lompur*, and Honest Prananto's *Outbreak*. Reading these varied literary works, readers can learn about the author's responsiveness and sensitivity to human events or experiences.

Regarding observation and literature search, the author has researched worldwide epidemics or pandemics in literature. Eva Farhah (2020) published "Contagious Plague in Literary Works" in her journal. The main subject of this research is an Arab writer from Egypt, Thaha Husain, who highlights the individual and societal situations of the community during and after the contagious virus outbreak. The study aims to define, explain, and criticize the community's individual and communal views around infectious epidemics. Various attitudes and behaviors described in literary texts are used as primary study data. The data was then evaluated using a qualitative descriptive approach, an analytical method that stresses qualitative critical analysis data descriptions rather than statistics, as does quantitative research.

Furthermore, the literary reception theory is applied to answer the posed problem. This literary reception theory is used to uncover study analysis through the text-criticism approach, resulting in objective and scientific analysis results. It is then supplemented with secondary research sources. Thus, the research findings represent exemplary individual and social attitudes that can be adopted in today's life in the context of infectious virus outbreak prevention, management, and mutual help. Furthermore, people might refrain from doing actions that harm the social environment.

Sunahrowi and Widya Eka Safitri (2020) conducted subsequent research on "Understanding Outbreaks and Isolation in Albert Camus' *Roman La Peste*: A Study of Paul Ricoeur's Hermeneutics." The problem investigated in this study is the quest for meaning in *La Peste*'s novel concerning the pandemic and solitude. This research aims to provide insight into the relationship of texts in literary works and describe the contents of *La Peste*'s romance in light of life's reality. The descriptive technique was employed in this study to apply Paul Ricoeur's hermeneutic investigation. The findings of *La Peste*'s romance analysis are separated into two categories: sense and reference. This interpretation clarifies *La Peste*'s novel, both from an internal standpoint and in terms of the relationship between the meaning in the text and the reality of life.

Mashuri and Jauharoti Alfin (2020) performed another pandemic study, "The Genealogy of Outbreaks in the Stories of Dewi Sekardadu: Study of Pandemic Literature." The study looks at the genealogy of plague in Dewi Sekardadu's stories. The account of Dewi Sekardadu is the Javanese literary tradition's version of Dewi Sekardadu. This study aims to describe the roots of the epidemic and the power relations of knowledge in Java in the story (Dewi Sekardadu) in terms of origin and meaning. The triangulation theory of folklore, comparative literature, and knowledge archeogeneology is employed. According to the

findings of the study, a) almost all Javanese chronicles or chronicles always include the story of Dewi Sekardadu because it is always mentioned in the story of Maulana Ishak or Seh Wali Lanang and Sunan Giri; b) the position and causes of the plague in the storyline of Dewi Sekardadu in the old written tradition vary depending on the period of writing; and c) The plague's genealogy in Dewi Sekardadu's stories can be traced back to ancient Javanese literature, specific stories of prophets, saints, and pre-Islamic treasures in Java.

Based on these characteristics, this paper investigates other concerns that differ from past research, particularly pandemic vocabulary, and its literary parallels. The short tale "Cerita Saat Jeda" by Kaizen Writing Alumni Dee Lestari is the paper's material object. The subject posed in this paper is, "What is the pandemic vocabulary narrated in the collection of short stories "Cerita Saat Jeda"?"

Method

A qualitative research method was applied in this investigation. This study aims to characterize data in words or sentences that are differentiated based on certain aspects and parts connected to the research objectives and to get research results. The data source for this study is a collection of short stories titled "Cerita Saat Jeda" by Kaizen Writing Alumni Dee Lestari, abbreviated as CSJ.

The research data is made up of both primary and secondary sources. The primary source of information is the English pandemic vocabulary available in CSJ. Meanwhile, secondary data in books, journals, papers, articles, and so on provide supporting data for pandemic vocabulary analysis.

Researchers employ the listening approach to obtain data. Sudaryanto (2015) defines the listening method as a method used in language research that involves listening to language usage in the object under study (p. 132). Understanding the listening approach will be linked with repeated reading to adjust to the material item the writer will evaluate.

The following steps were taken to acquire study data: 1) intensively and repeatedly read the CSJ work by Kaizen Writing Alumni Dee Lestari; 2) perform data selection in the manner of identifying English pandemic vocabulary (literary texts); 3) record pandemic vocabulary; 4) perform data analysis using M.H. Abrams' Mirror and the Lamp theory; and 5) compile study results. The descriptive and explanatory method was employed in the data analysis step by describing and explaining the pandemic vocabulary described in CSJ by Kaizen Writing Alumni Dee Lestari.

Results

Literature as a Mirror, Lamp, and Medium

Literary works reflect the social life that existed at the time. A literary work represents reality and a larger, more complete, livelier, and more dynamic reality that can transcend common comprehension. Selden (1991) claims that literature can accurately and objectively reflect reality and subjective views of reality (p. 27). All human activities are severely restricted when the coronavirus infects the entire world. Layoffs or mass termination of job rights are examples of large-scale geographical restrictions.

It is, however, distinct from authorship or authorship activities. This critical occasion provides the best impetus for the community, mainly those interested in literature, to produce colossal works. Dee Lestari, a writer, is one of them. He took the initiative to start a writing class called Kaizen Writing Dee Lestari. They successfully produced a book titled "Cerita Saat Jeda" containing collections of short stories. There are 27 tale collections in the short story. Each story contains an actual anecdote from one of the authors.

Based on this collection of short stories, we can investigate the reality that occurred between 2019 (perhaps even) and mid-2021 and is sensed by nearly all of the world's population. The reality that is freely spilled is not only a reflection of the events they experienced in real terms while struggling to survive during the epidemic but also fantasies with an intensive totality that matches the world's extensive totality. The author does not present an abstract image of the world but rather a wealth of imagination and the complexities of life that must be lived in order to establish an ideal social order. As a result, the purpose is to resolve inconsistencies through historical dialectics. They then freely poured it into narratives until writing activities were developed amid regional limits or quarantines. Thus, literature can be defined as a medium through which anyone can communicate their ideas and thoughts.

The tale depicted in CSJ gives rise to several unfamiliar foreign terms or jargon. The foreign vocabulary is being circulated in numerous internet news outlets. When asked about the spread of the coronavirus, state officials frequently utilize this terminology. State officials' explanations are frequently used as print, electronic, and internet news sources, enhancing public awareness of these terminologies. The occurrence of these terms is expected. Since the coronavirus has become a global pandemic, foreign terminology is highly appropriate to utilize in order for the global community to have a common understanding in fighting the virus's existence. However, not all Indonesians can understand these foreign terms. Understanding the meaning of foreign terminology can lead to successful communication with Indonesians. The following are some foreign words or terminology connected to pandemics gleaned from CSJ tales.

Tabel 1. Pandemic Vocabulary and Its Equivalents

No	Vocabulary	Its Equivalents	No	Vocabulary	Its Equivalents
1	<i>Coronavirus disease</i>	Penyakit koronavirus	21	<i>Hazmat suit</i>	Alat pelindung diri (APD)
2	<i>Lockdown</i>	Karantina wilayah	22	<i>Flattening the curve</i>	Pelandaian kurva
3	<i>Work From Home (WFH)</i>	(be)kerja dari rumah	23	<i>Airbone (contagion)</i>	Penularan lintas udara
4	<i>Physical Distancing</i>	Pembatasan fisik	24	<i>Antiseptict</i>	Antispetik
5	<i>Suspect</i>	Terduga; suspek	25	<i>Cross contamination</i>	Kontaminasi silang
6	<i>Invite Meeting</i>	Undangan rapat	26	<i>Local transmission</i>	Penularan lokal
7	<i>Virtual Meeting</i>	Rapat virtual	27	<i>Mask</i>	Masker
8	<i>New Normal</i>	Kenormalan baru	28	<i>Isolation</i>	Isolasi
9	<i>Self quarantine</i>	Swakarantina	29	<i>Incubation</i>	Inkubasi
10	<i>Confirmed case</i>	Kasus terkonfirmasi	30	<i>Imported case</i>	Kasus impor
11	<i>Hand sanitizer</i>	Penyanitasi tangan	31	<i>Protocol</i>	Protokol
12	<i>Social Distancing</i>	Pembatasan sosial	32	<i>Self isolation</i>	Isolasi mandiri
13	<i>Zoom Meeting</i>	Pertemuan zoom	33	<i>Tracing</i>	Penelusuran
14	<i>Recovery</i>	Penyembuhan	34	<i>Screening</i>	Penyaringan
15	<i>Monstera</i>	Monstera	35	<i>Survivor</i>	Penyintas
16	<i>Hand cleaner</i>	Pembersih tangan	36	<i>Specimen</i>	Spesimen
17	<i>Disinfectant</i>	disinfektan	37	<i>Sharing pain</i>	Berbagi beban
18	<i>Disinfection</i>	disinfeksi			
19	<i>Ventilator</i>	Ventilator			
20	<i>Droplet</i>	Percikan			

The use of Indonesian as the official state language should be prioritized. Foreign terminology available today can be used to aid communication and as a source of developing Indonesian. Translation or equivalent of foreign phrases must be performed by appropriate state organizations in order to account for the information that the government wishes to convey. Translating foreign terminology into Indonesian is a public information disclosure. If information is communicated as broadly as possible, the public will be eager to assist the government in combating the coronavirus epidemic. This foreign vocabulary could be from any of the Indonesian languages. This absorption is accompanied by an endeavor to simplify complex foreign language notions.

According to this definition, literature can be used to teach literacy to the future generation because it is an intangible heritage. Literature can be used as a technique or medium to enhance literacy by investigating and developing fictional stories based on an author's or individual's experiences using theoretical methods so that they can be passed down from generation to generation.

Discussion

This study employs M.H. Abrams' "The Mirror and the Lamp" literary criticism approach to address the issues raised. According to Abrams (1971), literary works can be studied from four perspectives: expressive, mimetic, pragmatic, and objective. Literary works express themselves through the author sharing experiences, thoughts, feelings, etc. Literary works are creative and imaginative (fictional) works meant to portray beauty, according to the creator. Literary works must provide entertainment from an expressive standpoint. Due to their creative-imaginative nature, literary works present the author's imaginary stories. That is, the author created the characters, characterizations, and supporting elements accompanying the story. Literary works are made as works of art by emphasizing the artistic aspect, specifically the aesthetic side. This aesthetic aspect is an attempt to give literary enthusiasts entertainment.

According to Abram (1971), writers have meticulously observed human existence in the real world when developing literary works. Then, writers ponder life before incorporating it into their literary creations. Thus, literary works are simply an author's reaction to his surroundings. This viewpoint contradicts the concept that literature is a reflection of real life. This reflection is produced by imitation and collaboration with the author's imagination of nature or human life. Plato's ideas must be balanced when discussing mimetic perspectives of literary works. Plato maintained that all works of art, including literary ones, are imitations. Imitation is a relational term that refers to two things: what can be mimicked or the imitation and what can be imitated or the imitation. These two things can be seen in three categories: (1) the existence of eternal and unchanging ideas; (2) the presence of a reflection of an eternal idea in the form of a fictional world, both natural and artificial; and (3) the presence of a reflection from the second category as seen in the presence of a reflection in water, mirrors, and works of art (p. 8).

Artworks can be used as reflective material in a pragmatic sense. The novel, for example, is regarded as a model of human life. The literary work can be used to draw pragmatic characteristics such as 1) good deeds such as honesty, heroism, and other positive attitudes; and 2) harmful actions such as arbitrariness, corruption, manipulation, avarice, worry, stress, and disease (struck by reinforcements).

According to an objective perspective on literary works, literary works are an autonomous world that can be detached from the author and the socio-cultural surroundings of his day. Literary works can be observed in this scenario based on their structure. The existence of literature based on prevalent literary conventions demonstrates this approach. For example, intrinsic literary characteristics include unanimity of meaning, diction, rhyming, sentence structure, topic, plot, place, and characters. The appraisal of the literary work's strength or value is based on the harmony of all its essential elements. This objective method is also known as a structural method. According to the description of the four points of view in analyzing literature, the literary critic M.H. Abrams consists of three roles of literary labor: literature as a mirror, a lamp, and a medium.

Conclusion

This article's problem formulation seeks to describe the terminology of a pandemic and its analogs. Readers obtain a fresh understanding of foreign terms relating to global epidemics through literary works. These foreign terms or languages can help understand and respond to global infectious diseases or epidemics. Because they include global knowledge, this foreign vocabulary or phrases can be searched for and submitted for inclusion in the KBBI. Furthermore, it might raise readers' awareness of the pandemic phenomena as a genuine event that inspires authors to respond through the development of a literary work. In today's all-digital environment, creating literary works can be an innovation in developing reading-writing literacy training tools.

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