

# **CHAPTER I**

## **INTRODUCTION**

### **A. The Background of the Study**

Every part of literary works tends based on some linguistics elements. All literature alive because of the excellent use of language, with all means and that resulted in one or many statements

Literature is a permanent expression in words of some thoughts or feeling or idea about life and the world (Rees, 1973:9). Literature portrays the representation of thoughts, notions, ideas even feeling of someone that are told about life or the world. Literature creates beyond the reality of life, the depiction of imagination often adds to form a masterpiece.

Literature cannot be separated with language. Language plays big roles in person's communication. The understanding and comprehending of a language enables people to combine words to form phrases, and phrases to form sentences. Language shows a result of human creation that means flexible in its existence and can create creativity in the interactions either oral or written. Through excellent knowledge on language, people do understand the importance of interpreting others perspective. Moreover, by deeply known language in daily life people get easier in socialize with others in daily interaction. Thus, language and literature work together in order to create high quality literary work.

There are many kinds of literary works. They can be found as written or oral form. In oral literature, the delivering conveys by mouth that easily found in

daily communication. Adejumo (2009) asserts oral literature is a creative text delivered by the word of mouth. It refers to the heritage of imaginative verbal creations, stories, folk-beliefs and songs of preliterate societies in which have evolved and passed on through the spoken word from one generation to another.

One of the creativity in language and literature which is shown the example of oral literature can be found in the proverb as well. Proverb depicts the cultural creation that usually relates to as “wise word or old sayings”. It can be said as the wise words because it is often conveyed by wise or respected people of the society in the daily conversation, speech or cultural events. In addition, the term old sayings is mentioned because proverb is found in elderly sayings in our daily life which heritages generations to other generations by the ancestors since long time ago. Proverb can be explained as the result of creativity in the language and culture. Someone who can create a creative form in a language has immense linguistic intelligent even though this skill do not taught and leaned by them.

Every language and culture has own proverb as an alternative to convey something indirectly. Proverbs, a linguistic structure of the language, are the wise sayings use to give clearer explanations on discourse (Odejobi, 2014). Proverb has simple form, yet it can represent many things and purposes.

Proverb is purposed to express the ideas, opinion even emotions to their surrounding, society and culture. By tradition, people use proverbs as a way to express their opinion politely in case maintaining good social relationships. Strong advice that given through a proverb may not hurt someone’s feeling because it is given indirectly to that person (Nasir, 2015: 47). In other word, proverb is used as

the symbol of politeness in communication. By using proverb, the speaker can make their word smoother so the interlocutor not easily feel offended because of unwanted words that are conveyed by the speaker.

The existence of norms and values in the society are used to remote and guide the followers' behavior and manner as well as moral values about good or bad things, particularly in daily life. Proverbs convey more messages than ordinary language does. A proverb can represent many things, so speaker do not need to talk too much or explain something longer. In addition, proverb contains many messages, that used to educate, encourage, advise others even inspiring the interlocutors.

Meanwhile, each country has their proverb as well as Indonesia. This country has known by the diversity and its tribes from the west to east. The diversity in societies creates different cultures. One of the tribes that has its own proverb is Aceh. The Acehnese has their own way to express their feelings or emotions in their interaction. The emotions can be varied for instance sad, happy, anger, disappointed, etc.

The Acehnese's proverb is called *Narit Maja*. It is conveyed in a form of oral literature that called *Hadih Maja* by the wise. According to Nasir, the term *Hadih* tends less suitable to apply since it refers to *Hadith*; the Prophet Muhammad's (PBUH- peace be upon him) sayings that is the second reference form *muslim* after the holy Al Quran. Initially, the terminology of *Hadih Maja* was first mentioned by C.S Hurgronje in his book *De Atjehers* in (Hashim, et al., 1977) in the preface of the revised version of *Kumpulan Hadih Maja*, the term

*Hadih* was changed into *Narit* that means “sayings” (Nasir, 2015: 47). In addition, Hakim says the word “Maja” in *Hadih Maja* means *ancestor* or known as *indatu* in the Acehnese.

Historically, *Narit Maja* is an old sayings that contain morality and has been inspired by spiritual and cultural knowledge. In other word, it is emphasized that cultural values in Acehnese society have been influenced by spiritual lesson. The Acehnese use *Narit Maja* as the way of life guidance to show good or bad behavior. Thus, the existence of *Narit Maja* among the Acehnese society has been affected their life pattern since long time ago.

Moral shows the indicators of good and bad of something, which leads an individual’s behavior and choice. Morals of a person can be attained from society and government, religion, or himself. The moral values found in *Narit Maja* inspired human to be a better person in their life. Nowadays, the concept of morality in *Narit Maja* is not well applied in the Acehnese daily life. Moreover, they only assume *Narit Maja* has known as only metaphorical sentences in the conversation to beautify the utterances. As Hakim emphasizes that *Narit Maja* been using actively in Aceh in Aceh language as “*bumbu penyebab*” or addictive ingredient in formal occasions Aceh. Yet, since the comprehension of Aceh vernacular has been decreasing by the Acehnese society, thus they do not understand the exact message through *Narit Maja*. A significant language shift has occurred in Aceh which has impacted the Acehnese oral literature whereby more parents today prefer Bahasa Indonesia to be taught as their children’s first language Alamsyah in Nasir (2015:46). It can be seen by related in today’s reality.

Globalization tends influence the Acehnese nowadays, not only decreasing the local wisdom but also the traits among them. Moreover, Gusti says the application of Narit Maja in using vernacular only in certain situation, program, and condition. Nowadays, Narit Maja only often be found in the cultural events, Aceh's movies and songs.

The stigma of Acehnese that well manner, have strong in spirituality, obey Islamic rules is been slowly vanished by the modernization. It can be seen by the reality that happening now. Degradation of moral, lack of interest in pursuing religion education threats the Acehnese society. In addition, the immoral things are doing by millennial and many cases such as drugs, raping, have been increasing by years. This statement is supported by Gusti (2016), She states that Attitude of adolescents in Aceh are negative. This evidence is gotten from their daily conversation each other by using the vernacular. They talk uncompatibility of the philosophy of Hadih Maja and this condition as reference for parliaments to design the regulation about morality in Hadih Maja, their morality shift because of conflicts, discrimination, disaster, and irresponsibility in using vernacular based on the philosophy of Hadih Maja. With the result that they use vernacular through their style because they do not truly understand the concept of morality in Narit Maja.

This research is purposed to increase the awareness to preserve moral and conserve the local wisdom of Aceh to the generation in the modern era in order to understand toward the morality in Hadih Maja.

The example of Narit Maja:

*Alèedigob, leusong di gob*                      (*pestle belongs to people, mortar  
belongs to people*)

*Geutanyoe meutob hana kareuna*      (*we stab without cause*)

Meaning: “The people who get involved in other people's matters and then get into trouble”.

*Rayeuk ceulue tngon 'ab*                      (*greater tasting than eating*)

Meaning : “A lot of talking rather than working”.

Through these examples, it can be seen that the Acehnese has a tendency to convey their thought into unique phrases or words that have indirect meanings in it. As the sample of traditional oral literature which contains messages especially moral values, Narit Maja needs to be analyzed.

The main focus of this research is to explain moral values in Narit Maja. However, the reason why researcher took this topic because the researcher wants to elaborate the moral aspects in Acehnese proverb (*Narit Maja*) especially moral values which according to her, this topic is immensely important to discuss nowadays. Since Narit Maja is a proverb that formed from oral literature and influenced by cultural, tradition, and religious aspects, the use of Narit Maja remains to be used. But in fact still many the Acehnese, particularly youth who do not comprehend toward the morality in Narit Maja whereas this kind of genuine oral literature that need to preserve, thus, the researcher intended to dig deeper the moral values which can be used by people nowadays particularly among the Acehnese society.

**B. The Problems of the Study**

1. What are the moral values that found in the selected Narit Maja?
2. How are the moral values realized in Narit Maja toward the Acehese society nowadays?

**C. The Objectives of the Study**

In relation to the problem of the study, the objective of the research are as follows:

1. to find out the moral values that found in Narit Maja.
2. to describe the realization of moral values in Narit Maja toward the Acehese society.

**D. The Scope of the Study**

This study was limited on moral values and the realization of moral values in Narit Maja toward the Acehese society as shown in Hasjim M.K's book entitled "Peribahasa Aceh" and the informants' data.

**E. The Significance of the Study**

The findings of the study are expected to be useful for:

1. Theoretically

This study is hoped can be a contribution to moral discussion including research and material, particularly the moral values in Narit Maja to the Acehese society.

2. Practically

- a. General readers, this research can be used to expand reader's knowledge and to provide deeper understanding about moral values in Aceh's literature.
- b. Researcher, student and educator particularly in English literature major who are interested to conduct a study relates to the subject. In addition, information that provides in this research also can be useful for the material to the further research.
- c. Traditional leaders or citizens in order to maintenance and to increase the Acehnese's awareness in conserving and caring the local wisdom through Narit Maja, use it as moral guide in the modern societies and attempts to propose local oral literature to young generations.