

CHAPTER I

INTRODUCTION

1.1 The Background of Study

Indonesia has various vernacular there are Jawa, Padang, Batak, Bali, Sulawesi, etc. In Sumatra has some of tribes, namely Minang, Mandailing, Batak, Malay, and Aceh. It has some of vernacular, from gayo, malay, jame and aceh, centuries before Indonesia's freedom, Aceh has particular language in their district. Most of district always use the vernacular which use in their environment whether formal and informal situation.

Properly, Acehnese vernacular produced by age, gender and social status. They must keep their prestige through their vernacular because attitude has some components which are supporting to maintenance the vernacular, namely affection, behavior and cognition, those components are also very supporting for example the language speakers feel that their language is part of their identity, and that their language reflects their valuable culture – then their language behavior will also be very positive. In other words, Attitude is a psychological phenomenon, which usually manifests in the form of action or behavior. Attitudes can not be observed directly. To observe the attitude can be seen through the behavior, vice versa, one's attitude is not always reflected in his behavior.

Actually, Aceh traditional norms require community members to have appropriate conducts in their daily social interaction as stated in the following Hadih Maja: 'Ta jak ubee lot tapak' (You walk as your path lets you); 'Ta duk ubee lot punggong' (You sit as the space fits you); 'Tapajoh belaku tuboh'

(You eat to fulfill your physical needs); 'Tangui belaku atra'. (You dress up with what you can afford). The examples above appoint to Acehnese's attitude in using vernacular is positive at that time. Long time ago, Acehnese are polite and proud toward the vernacular. They use vernacular in everywhere, they speak by using it based on the philosophy of Hadih Maja because It is an oral literature is the source of value in the lives of the people of Aceh. Hadih Maja has a diverse range of values such as the value of law, education, philosophy, ethics and theology. Hadih come from Hadis or prophet's saying, *Ma* and *Ja* referent from the woman ancestor, so that Hadih Maja refer to parent's advice to their children (Bakar, 1985). The philosophy of Hadih Maja toward the Acehnese's attitude in using vernacular as the representative of their life. It is from the awareness about one aspect of life as long the history of Hadih Maja (Harun, 2009).

According to Harun (2009) : Acehnese's attitude toward their vernacular based on the philosophy, that is Hadih Maja. Hadih Maja is philosophical of vernacular and Acehnese's cultural crystallization values to effort of maintenance their ethnic's existence.

Hadih Maja philosophical as wise expressions that contain about the indigenous norms for Acehnese, constructive criticisms and Aceh traditional norms require community members to have appropriate conducts in their daily social interaction through Hadih Maja (Taqwaddin, 2013). So, in short Hadih Maja means Acehnese's mini qur'an there for it should be followed and applied by Acehnese in their daily life.

Hadih Maja conveys various values, such as law, education, philosophy, theology and ethic. (Harun, 2009). Hadih maja refers to attitude base culture that

practiced by Acehnese in their daily life. The implementation of attitude based culture through vernacular, in art performance, wedding ceremony and the other custom programme.

Lately, adolescents are not use their attitude in using vernacular, their attitude shift because some evidence, namely high technology, unawareness to keep the vernacular as prestige, their parent let them disuse their attitude because their parent have a lot of assignment, so that they loss control toward their children's attitude.

There are several evidence toward Acehnese's attitude in using vernacular today, for instance, parent talk to their children : 'hoe ka Jak', it must be : 'hoe jak, Droe?' : Where do you go. The another example the writer took from the slogan of Aceh timur Government's Uniform wrote : 'Udep Sare Mate Syahid', (Togetherness in our life), another example : 'Hana ka jok peng keu loen', it must be 'pakoen cut bang hana joekeu peng keu lon tuan'; you do not give me money, 'Ka rah Baje Sikulah Keu droe, beh'; Bek tuwo rah baje sikulah, neuk'; do not forget wash your uniform, 'hai gam, Bek Bhatat That' ; ' ala hai, aneuk meutuah lon' : be good son, 'ku trom bak muka'; 'poh sigoe, jeut.'; I hit you.

This condition happened by some factors, such as conflict, discrimination, disaster and irresponsibility towards the vernacular. They lost their awareness to use it. Based on the researcher's observation in the field, they did not remember the history of vernacular today, whereas, vernacular is very important because language as their symbol to appreciate the prestige and vernacular as the value of attitude implementation in the environment, but most of Acehnese do not produce the vernacular in their community based on the philosophy of Hadih Maja, only

use ungrammatical and nonsense of vernacular, and they are unruly the government's rule or Qanun (provincial legislation) about the implementation of vernacular in formal or informal field, most of them do not use their behavior, cognitive and affective as the significant aspect toward vernacular.

Nowadays, they did not want to build their responsibility towards their vernacular, they did not use their feeling when they speak each other. It must respect to each other and it has particular way in communication, must be soft, polite and good attitude, but most of them lost control to appreciation their attitude in communication and this condition occurred by intermarriage. It better they have to understand about vernacular as implementation of good attitude based on philosophy of Hadih Maja when they do communicate in the environment.

From the statement above, it can concluded that language cannot be separated from the attitude. Therefore, Acehnese's attitude in using Bahasa Aceh based on the Philosophy of Hadih Maja when they produce their mother tongue at that time. Based on the history, Acehnese should use the good sentences which has philosophy to show the attitude toward their language. This study will be conducted in Banda Aceh, Based on the statistical data issued by the City Government of Banda Aceh, it is divided into nine districts (Indonesian: kecamatan): Baiturrahman, Banda Raya, Jaya Baru, Kuta Alam, Kuta Raja, Lueng Bata, Meuraksa, Syiah Kuala and Ulee Kareng (BPS, 2012). Most of Acehnese in Banda Aceh understand and still use vernacular in their daily conversation.

According to Baker (1992), the term 'attitude' is a valuable concept within the study of bilingualism. The attitudes of people toward the language interact

with language changes such as restoration, preservation, decay or death. A survey of attitudes toward language can shed light on community beliefs, preferences and desires. The status, value and importance of a language can be measured by looking at attitudes toward that language. Attitudes can be used to explain the direction and persistence of human behavior. It is not easy to directly observe attitude because people's thoughts and feelings are hidden. Attitudes of people are latent but can be inferred from the direction and persistence of external behavior.

Montano and Kasprzyk (2008 : 71) state, "Attitude is determined by the individual's beliefs about outcomes or attributes of performing the behaviour (behavioural beliefs), weighted by evaluations of those outcomes or attributes.

There are several types of attitude in using language, namely positive and negative. Conversely, a person who holds strong beliefs that negatively valued outcomes result from the behaviour would have a negative attitude, therefore, the writer interest to conducting the research to "Acehnese's Attitude in Using Bahasa Aceh through Hadih Maja In Banda Aceh".

1.2 The Problems of Study

In order to meet the above objectives, this research has the following three research questions:

1. What types of language attitude used by adolescents in using vernacular in Banda Aceh?
2. Why do adolescents behave the way they are when they are using their vernacular?

3. Do the adolescents conserve Hadih Maja as representative Acehese character in using their vernacular?

1.3 The Objectives of the Study

In relation to the problems of the study, this research has several objectives, are :

- 1) To describe types of language attitude used by adolescents in using vernacular in Banda Aceh
- 2) To investigate the adolescents behave the way they are when they are using their vernacular.
- 3) To explain the process of conserve Hadih Maja as representative Acehese character in using their vernacular

1.4 The Scope of the Study

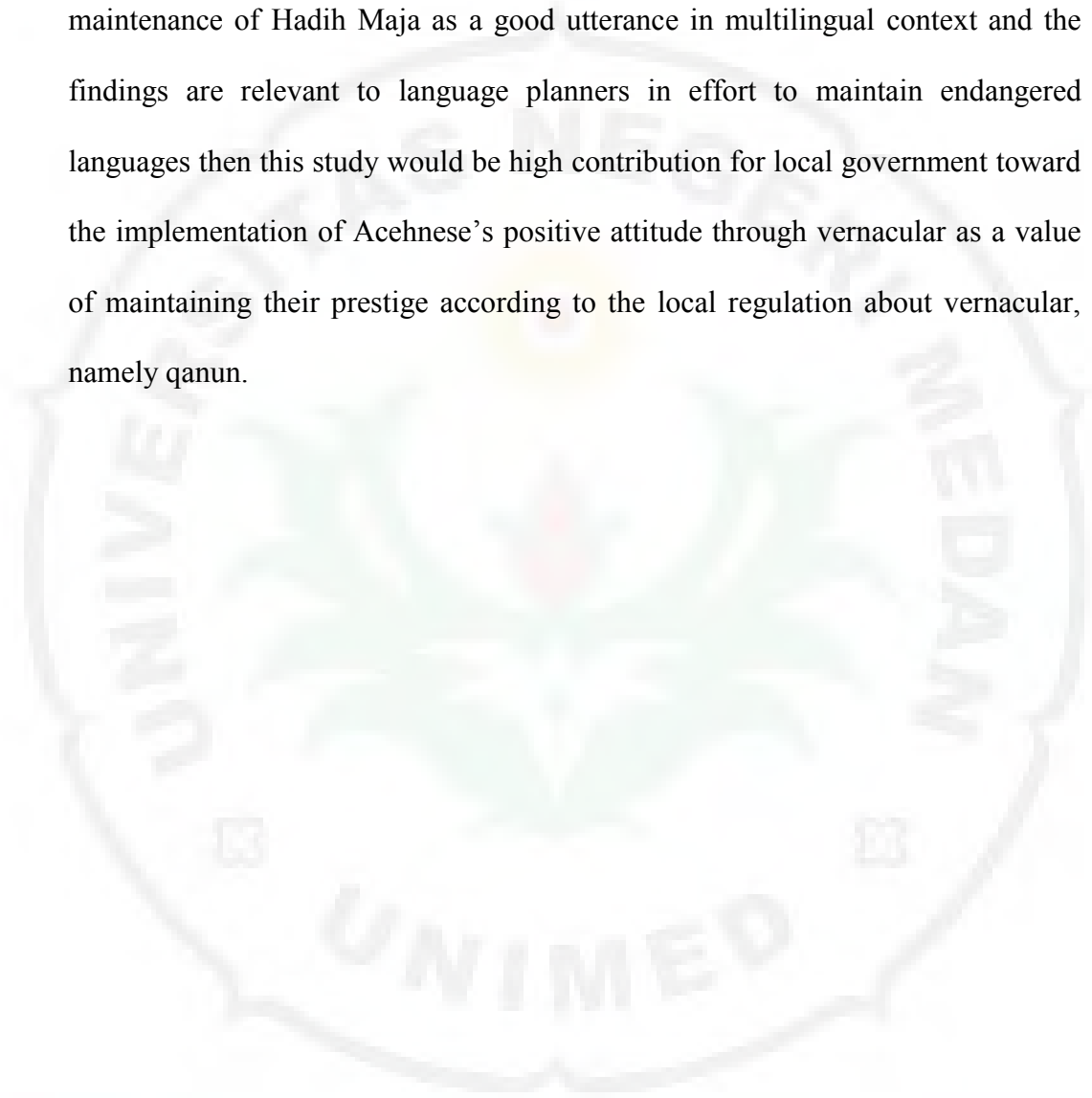
This study focus on the object of this research is Acehese's attitude in using vernacular based on philosophy of Hadih Maja.

1.5 The Significance of the Study

Finding of the study are expected to be useful and relevant theoretically and practically.

Theoretically, the findings of the study are expected to justify or to refuse theories of language attitude. In addition, the findings are expected to add more horizons in language planning issues.

Practically, the findings are expected to build the Acehnese's awareness to maintenance of Hadih Maja as a good utterance in multilingual context and the findings are relevant to language planners in effort to maintain endangered languages then this study would be high contribution for local government toward the implementation of Acehnese's positive attitude through vernacular as a value of maintaining their prestige according to the local regulation about vernacular, namely qanun.



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