LANGUAGE ATTITUDE AND CHOICE REALIZED
BY JATHILAN PERFORMANCE IN JAVANESE CULTURE

SKRIPSI

Submitted In Partial Fulfillment of the Requirements
For the Degree of SarjanaPendidikan (S.Pd.)
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By

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Judul Skripsi : Language Attitude and Choice Realized by Jathilan Performance in Javanese Culture

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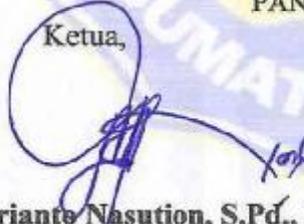
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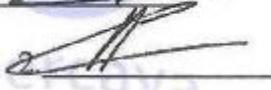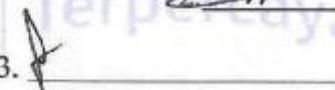
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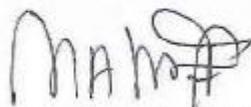
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ABSTRACT

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This study deals with jathilan players language attitude and choice realized in javanese culture. The objectives of this research were to identify language attitude that realized by five jathilan players, language choice and bilingualism of five jathilan players. The data of this study were taken from Janur Kuning studio in payabakung street. The data were analized by using descriptive-qualitative method. The findings could be concluded Language attitude, language choice and bilingualism was found in the jathilan player. There is good attitude in jathilan players at the performance, nothing found bad attitude at their performance, language choice that jathilan players used is hard javanese language, They can spontanously change theirs language from hard javanese language to soft javanese language or otherwise at performance but only a few players that can spoke two language. So, there is bilingualism in jathilan players at performance but not all players can spoke bilingualism at performance, they naturally spoke based on the spirit that entered them.

Keywords : *Language attitude, language choice, bilingualism, jathilan performance, javanese culture*

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

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The study is entitled "Language Atittude And Choice Realized By jathilan Performance In Javanese Culture" is submitted to English Department of Faculty of Teacher Training and Education, University of Muhammadiyan Sumatera Utara as partial fulfilment of the requirementsfor the degree of sarjana pendidikan (S.Pd).

During the study, researcher realized that she had to learn more, and since there were many difficulties in analyzing the data, without the help the many people, she could not finish it. Therefore she would like to express thanks to many people. At the moment, A very special debt of gratitude is directed to her beloved parrents, her beloved father **Benteng Sembiring** and beloved mother **Almh.Ernawati**, **Mardiah Elfi** for their Full support, cares, prayers, moral and materiil that have been given to her.

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Medan,   September 2019

The Researcher

Wiranti Deviani Sembiring

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CHAPTER I

INTRODUCTION

A. Background of the Study

The role of language in cultural rituality is significantly important to deliver the message which is commonly not all the people understand about the whole activities. The succesfull performance of any carnaval is also mostly determined by the language or how smart of the people realized the art of language in ceremony. So, language is the core of the social aspect human being which has multiple function such as to entertain, to persuade, to inform, to described, and others. Because many functions of language, it is necessary to knew the ethical values contained in the language delivered through speakers because many people not aware that their speech showed the quality of themselves in interacting.

Language attitude is very necessary to understand by all human being in social life interaction. According to (Krisdalaksana, 2001:197) "language attitude is a mental position or feeling towards one's own language or the language others". Attitude can refer to body shape, behavior and actions or action carried out based on position, belief, or opinion as a reaction to existence of a thing that we can observe directly. To realized language attitude is strongly need awareness because through language attitude can determine the survival of a language where language supports the communication process to achieve a goal.

In social life, almost every individual knew more than one language, so the choice of language is very important for the ongoing process of interaction.

Language choice is the emergence of language selection that caused by the occurrence of language, social, and cultural contacts where speakers have the ability to choose language or language codes. For example, someone who masters javanese and indonesian must choose one of the two languages when speaking to others in communication events. Language attitude According to (Fasold 1984:180) is not as simple as we imagine, namely choosing a language as a whole (whole language) in a communication event.

Bilingual is very common in social interaction in which the people communicated through more that one language. It also found at many cultural ceremony event, such as weeding ceremony, celebration ceremony,ritual ceremony, and others which is before we use two languages, we need to master both languages, namely their own language and the first langguage or indonesian language. According to Wei (2000), in fact, one in three human populations in the world used two or more typed of languages continiously for work, family life, and leisure. A bilingual speaker used both languages interchangeably, which can be saw in the other person and what language the speaker used.

Java tribe has many traditional rituality that is performance in different action and different context, such as jathilan. Jathilan is one of many typed of arts traditional in the region of special region of yogyakarta, jathilan is identic with the presence of spirits, usually jathilan players possessed from ancestors that has died, there could also was spirits of monkey, tigers and others that got helped the power to expel from evil spirits that disturb. In tradition of jathilan, they have different language attitude, language attitude can was concluded by the norms of society

for example when entered the called of prayer (adzan) they stopped performance, so until now the jathilan has possitive attitude in their performance. But unfortunately, at this time the people of community are not aware of the symbol of this tradition that presented at the ceremony, they only assumed that is a evil performance that has no meaning and not have a good attitude. Therefore, researcher wanted to introduce jathilan tradition especially to human community. Furthermore, as a young generation, we need to protected our culture and continue to preserve it in this modern area.

B. Identification of the Problem

1. Language used in jathilan of javanese cultural performance is not grammatically

2. The realization of language choice in jathilan of javanese cultural performance

3. Language attitude in jathilan of javanese cultural performance

C. Formulation of the Problem

1. What language attitude and language choice are realize by jathilan players?

2. How did the jathilan players realize language attitude in performance?

3. Why did the jathilan players use bilingual language in performance?

D. The Objective of the Study

The researcher has some objectives as follows:

1. To investigate the realization of language attitude by the players of jathilan performance
2. To investigate the realization of bilingual language by the jathilan players with out conciousness

E. The Significance of the Study

This findings from this research gives theorotical and practical contribution.

Theoritically, the findings used to support the theories dealing with language exchange, language attitude, how the process jathilan begins and knows the language choice in tradition.

Practically, the findings of this research will be significant improve human community to improve their knowledge about javanese culture especially in the jathilan tradition and foster the spirit of the community to preserve and maintain the tradition.

F. Scope and Limitation

The scope of this study is about sociolinguistic which is will be mainly limited on language attitude and choice realized by jathilan performance.

CHAPTER II

THE REVIEW OF LITERATURE

A. Theoritical Framework

Uma(1992) argues that the theoritical framework is conceptual model of how theory relates to various factors that have been identified as important problems. Theoritical framework need to be used in a study where researchers must know about the related theoritical concepts that will be studied.

1. Language Variation

According to Janet Holmes (2001:223) language varies according it its uses as well as its users, according to where it is used and to whom, as well as according to who is using it. Variation of language is the main topic in sociolinguistic studies, so Kridalaksana (1974) defines sociolinguistics as a branch of linguistics that seeks to explain the characteristics of language variations and estabblish the correlation of the characteristics of variations of language with social characteristics. Then by quoting Fishman's opinion (1971:4) Kridalaksana said that sociolinguistics is a science that bridges the characteristics and function of various language variations, as well as the relationship between language and those characteristics in a language society. The occurrence of diversity or variance of this language is not only caused by the speakers who are not homogeneous, but also because the social interaction activities they carry out are very diverse. Diversity will increas if the language is used by many speakers, and covers a large area.

1.1. Variation In Terms Speaker

The first language variation that we see based on speakers is a variety of languages called idiolek, namely variations in language that are individual in nature. According to idiolek concept, each person has their own language variations or each idiolek. This idiolek variation is related to sound "color", qord choice, language style, sentence structure, and so on. But the most dominant is the "color" of the sound, so that if we are quite familiar with someone, just by hearing his speech without seeing the person, we can recognize it. Second language variations based on speakers are called dialects, namely variations in language fro a group of speakers whose numbers are relative,which are in a particular place, region, or area. Because this dialect is based on the area or area where the speaker lives, then this dialect is commonly called the area dialect, regional dialect or geographic dialect. Speakers in a diealect, even though they have their own idiolek, have similar characteristics that indicate that they are in one dialect, which is different from other characteristics that mark their dialect as well. Third language variations based on speakers are kronolek or temporal dialects, namely variation in language used by social groups at certain times. The fourth variation of language based on speakers is sociolek or social dialect, namely the variation of language that is relevant to the status, class, and social class of the speakers. In sociolinguistics this variation is usually the most talked about and takes the most time to talk about it, because this variation involves all the personal problems of the

speakers, such as age, education, occupation, nobility, socio-economic conditions, and so on. Based on age we can see differences in the language used by children, adolescents, adults, and people who are classified as elderly, try to attention to the language used by the age groups, you will be able to see the difference. In this case it can also that there are variations in the language used by transvestites and gays, two group of people who have sexual deviations. (Muhajir and Basuki Suhardi 1990).

1.2.Variation In Terms of Usage

Language variations regarding its use or its function is called the functionolek (Nababan 1984), variety, or register this variation is usually discussed based on the fields of use, style, or level of formality, and means of using language variations based on this field of use is concerning the language used for what needs or fields, for example, in the field of journalistic literature, military, argiculture, shipping, and scientific activities. Language variations based on this field of activity that are most visible are in the field of vocabulary. Each field of this activity usually has a number of specific or certain vocabulary which are not used in the field. Variation in language or the variety of literary languages usually emphasize the use of language in terms of aesthetics, so the vocabolary is used which aesthetically has the most euphoric features and the most appropriate expressions of power. According to (Chaer & Agustina, 2004) every field of activity usually have a number of vocabulary specifically

that is not used in other field, anyway, variation based on this field of activity also visible in morphology or syntax.

1.3. Variation In Terms of Formality

Based on level of formality, Martin Joos (in Chaer and Agustina, 2004:p 70-71) in his book the five clock divides language variations into five types of styles (english:style), namely the style or variety of formal official, style of frozen variety, style or variety of business (consultative), casual style or variety, and intimate style. This formal language variation is commonly used in state speeches, official meetings, official correspondence, religious lectures, textbooks, papers, etc which use proper grammar patterns and also standard vocabulary or standard. Frozen variety is the most formal language variation, which is used in solemn situation, and official ceremonies, for example, in state ceremonies, mosque ceremonies, and decree, it is called a frozen variety because the pattern and rules have been established firmly, they cannot be change. A variety of business or consultative variety is a variation of language that is common in ordinary talks in school, and meetings or use oriented or production oriented, so it can be said that the variety of businesses is the most operational variety of languages. The form of this type business is between a formal variety and informal variety or casual variety. Casual variety is variety of languages used in informal situations to talk with family or close friends when resting, exercising, recreation, and so on. Familiar variety or core variety is a variation of style commonly used by

speakers whose relationships are familiar, such as between family members, or between friends who are close friends, this variety is characterized by the use of language that is incomplete and with unclear articulation, this happens because there are already mutual understanding among participants and the some knowledge.

1.4. Language Variations In Terms of Facilities

According to Chaer and Agustina (2004: p,72), language variation can be seen in terms of facilities. According to Kridalaksana, language variations can be viewed diachronically and synchronously. Diachronically, language variations can be differentiated according to language stages from time to time. Meanwhile, in synchronicity, language variations can be divided into two, namely language variations based on language. Language variations can be seen in terms of the path used so in this case there is a variety of oral and various types of writing or also variety in language using certain means or tools.

There are oral and written style based on reality, oral and written syle have not same structure form, there are not same structure form because in oral or deliver information orally, eventhough in written style, it mentioned nonsense. There are four reason why oral language very important to used communication:

a) Clarify factor, because respondent can understand conversation from seeing the expression and body language of speaker.

b) Speed factor, speaker can see reaction respondent to what is say directly.

c) Can be appropriated with situation, although in dark situation can still communication.

d) Effeciency factor, it can save the time.

2. Language attitude

Before we understand the language attitude,we must first explain what attitude is. In indonesian the word attitude can refer to body shape.standing position that is upgright,behavior or gesture,and actions or actions taken based on views (establishment,belief,or opinions) as a reaction to the existence of a thing or event. Attitude is a psycological phenomenon,which is usually manifested in the form of action or behavior. Brown's (2007) ideas about attitudes are not very different from those of Baker's (1998), he believes that attitudes "develop in early childhood and are the result of parent's and peers' attitudes, of contact with people who are different in any numbers of ways, and of interacting different factors un the human experience.

Language attitude is a system of beliefs or cognitions that have a relatively long reach,some about language,about the object of language,which gives a tendency for someone to react in a certain way they like. Many factors cause loss of pride in one's own language,including political,racial,ethnic,prestige,and so on. With a negative language attitude towards indonesian, Halim(1978:7) argues that the path that must be taken to change the negative attitude into a positive language attitude is with language education carried out on the basis of fostering rules and

norms of language,in addition to social and cultural norms that are in the language community concerned.

Situation and the process of forming language attitudes are not far from the situation and process of forming attitudes in general. As with attitudes, language attitude also psychological events so they cannot be directly observed, language attitude can be observed through language behavior, in this case also applies the provision that not every speech behavior reflectes a language attitude. According to (Kridalaksana, 2001:197), language attitude is mental position or feeling towards one's own language or someone else's language. Negative attitudes toward language can also occur if people or groups of people do not have a sense of pride in the language, and divert it to other languages that are not theirs, this can be influenced by several factors, namely, among others: political factors, ethnic factors, race, prestige, assume the language is too complited or difficult and so on. Negative attitudes will also be more pronounced if someone or a group of people do not have an awareness of existence of language norms, they do not feel the need to use language carefully and orderly, following the applicable rules.

2.1.Possitive and negative attitude

Crystal (1992 cited in Siregar, 2010) states that language attitudes are the feelings people have about their own language or the languages of others. Richards and Schmidt (2010) define language attitudes as: the attitudes which speakers of different languages or language varieties have towards each other's languages or to their own language. Expressions of positive or negative feelings towards a

language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of that language.

Attitudes can possitively or negatively affect a person's behavior. A person may not always be aware of his or her attitude or the effect it is having on behavior, a person who has possitive attitude towards work and co-workers (such as contentment, friendliness, etc) can possitively influence those around them. These possitive attitudes are productive and do what they can improve the mood of those around them. Attitudes can be infectious and can influence the behavior of those around them, organizations must therefore recognize that it is possible to influence a person's attitude and, in turn, his or her behavior. A possitive work environment, job satisfaction, a reward system, and a code of conduct can all help reinforce specific behaviors, it means a possitive or negative attitude not only determines what we will do with the choices that we are presented, it also determines how we feel from a physical standpoint.

A person who displays negative attitudes (such as discontentment, boredom, etc),will behave accordingly. People with these types of attitudes towards work may likewise affect those around them and behave in a manner that reduces efficiency and effectiveness. Negative attitude can bad effect of life, when people angry, upset, or frustated. It will be negative emotions overtake you, people with negative attitude are not as healtuy as people who have possitive attitude also have fewer bad habits.

2.2. Function of Attitude

Attitudes are functionally important to individuals for a number of reason. One function of an attitude to contribute to knowledge organisation and to guide approach and avoidance strategies (Perloff, 2003:74). This knowledge function refers to the essential and perhaps automatic process of categorising stimuli in the environment.

Attitude may also provided a utilitarian function or (instrumental function), where individuals can maximise their rewards and/or effectively avoid punishment. Knowledge itself can help tu fulfil the utilitarian function, where the ability to identify whether an object or situation is good or bad. An example of attitude which serve a utulitarian function are those attitudes based on self-interest, e.g., non-smoker who support stricter smoking regulations (Bohner and Wanke,2002:7-8).

An attitude may also serve an individual's higher psychological needs. Prejudicial attitudes, for example, are thought to be examples of attitudes which serve an ego-defensive function. Prejudicial attitudes often allow individuals to feel better about themselves and are thought to protect them from the harsh. The prejudiced individual creates targets (e.g., a minority group) and these prejudices are likely to be intensified on occasions where there is a perceived threat to the self. For instance, an individual recently fired from a job is likely to feel more prejudiced immediately after the event thanbefore the event. Although there may be no relationship between a particular minority group and dismissal from the job,

the group may be used as a scapegoat to support both the individual's ego and self-esteem (Erwin, 2001:9).

Attitudes may also serve a social identity function (or value-expressive function), where the expression of an attitude may affirm the central values of the individual, aid the maintenance of social relationships, maintain self-esteem, reduce inner fear and conflict or cope with threats to the self. For instance, a teenager's attitude towards music or style of dress may help to support the self-image and aid group membership amongst peers. These same attitudes, however, may also emphasise distinctness and indicate non-membership of other groups, e.g., to emphasise independence of the teenager from his/her parents (Erwin, 2001: 10). An important attribute of an attitude is its intensity. The intensity of an attitude refers to the level of vehemence with which it is held by the individual (Oppenheim, 1992: 176). For example, some individuals in Japan may feel strongly that it is important to learn foreign languages and this may propel them to study in the evenings at a language school. For others, however, although they may be favourable towards foreign language learning, it may be less important to them and they may be less likely to enrol on a foreign language course. Both sets of individuals are likely to respond positively to a series of statements in favour of foreign language study.

The former group would, however, be expected to agree more strongly to these statements than the latter group. There is, therefore, likely to be a distinction between the intensity with which the two sets of individuals hold the same attitudes towards foreign language learning. Perloff (2003: 56) maintains that

attitude intensity is particularly important because strong attitudes are more likely to: (i) affect judgements (ii) guide behaviour (iii) persist (iv) be resistant to change Hence, in any attitude study it is vital to not only identify the individual's attitude towards an object but also to measure the intensity with which it is held.

3. Language Choice

According to fasold the first thing imagined when we think of languages is "whole languages" where we imagine someone in a bilingual or multilingual society speaking two or more languages and having to choose which one to use. There are three types of choices that can be chosen, namely, first with code switching,that is using one language at a time,and using another language for other needs. Second, by code mixing, that is using one particular language by interfering fragments from other languages. Third, by choosing one variation of the same language. Research based Fasold language selection can be done based on three scientific disciplinary approaches, which are based on sosiological approaches, socical psychology approaches, and anthropological approaches. In indonesia there are three languages that used with three target domains, namely, indonesian, regional languages and foreign languages. The division of tasks for the three languages seems clear and has solved the problem of how to choose one of the three languages. However,in reality the choice of language for indonesians seems to be more complicated. It is here that perhaps to understand the way of language selection, an approach that is not solely based on the sociological domain is used, but must be based on a social psychology approach.

Tanner reported the results of his research on language use by a small group of educated indonesian people who were continuing their studies in the united states. The indonesian community group studied consisted of 26 students and their families from various ethnic groups. All can speak indonesian, they use this national language for inter-tribal communication, both in formal and informal settings, the choice to use indonesian is certainly based on psychological considerations that indonesian understood by all participant, in also with the concideration that is indonesian is a national language, language choice can also occur if speakers share the sam language choice.

The choice of language in bilingual/multilingual social interaction is caused by various social and cultural factors. Faturrohman (2009) identified four main factors as markers choice of the language speakers in social interaction, namely: 1. Background (time and place) and situation, 2. Participants in interaction, 3. Topic of conversation, and 4. Interaction function. The first factor can be in the form of things like breakfast in the family environment, family meetings, birth salvation in a family, college, and bargaining of goods on the market. The second factors covers things such as age, gender, occupation, socio-economic status, and role in the relationship with partners can be in the form of intimate and distant relationships. The third factors can be the topic of work, the sucess of the child, the actual events, and the topic of the price of goods in the market. The fourth factor is the form of interaction such as offering,giving information, requests, routine habits (greetings, apologizing, or thanking you). Furthermore, David (2006) argues that language choice is triggered by factors

such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic , and formality of the situation. These findings are supported by Fasold (1990), Columas (1997) explain that people make linguistic choices for various purpose. Ferrer and Sankoff (2004) find that the language preference of speaker is influenced by dominant languages, therefore most bilinguals and multilinguals may choose a dominant language as a medium of communication because it provides them greater advantage, economic benefits, social networks expansion and better opportunities.

3.1.Categories and Concept of Language Choice

In multilingual communities various codes are available, both in the form of languages, dialects, variations, and styles for use in social interactions, with the availability of these codes, the community members will choose the available code according to the factors that influence it, in everyday interactions, community members constatnly change variations in language use. In language choice there are three catagories of elections, first, by choosing one variation from the same language, if a javanese speaker speaks to others using javanese language, for example, then he has made the first category of language selection. Second, by doing code switching, it means using one language on one need and using another language on other needs in a communication event. Third, by mixing code it means using one particular language mixed with fragments from other languages. There are two main factors, namely the speaker's response to the speech situation and rethorical factors, the first factor concern a situation such as the presence of a third person in an ogoing speech event and a change in topic of conversation, the

second factor concerns the suppression of certain words or avoidance of taboo words.

4. Javanese cultural

The javanese are one of the tribes in indonesia that have many uniqueness like other tribes. In social interactions as well their daily social relations speak javanese, at the time pronounce this regional language one must pay attention and differentiate distinguish the situation of the person invited to speak,age,and social status. The population of java, especially central java, is a community complex and homogeneous and has also produced culture central java community that is specific and distinguishes it from other cultures in indonesia. The meaning of javanese is people who use it javanese as the mother tongue in every day life. Become a javanese is a native of the javanese speaking central and eastern parts of java. A characteristic of javanese people, one of the highligts is that the javanese are very conscious about what culture means for social life. Definition of durung njawa "not yet javanese". "not yet cultured" imposed on children and people who are not good at showing what javanese understanding of what is cultured and what it is to be human,in the sense of forming a good behavior so that it becomes a complex unit so that it can called javanese (Neils Mulder 1990:110). Java also has a great variety of traditions and customs. The values of local wisdom (leadership) of java are reflected in various cultural work Where in the tradition there are message and morals conveyed through the performance of the tradition.

Javanese culture was formed since the days of the hindu-buddhist empires in power on the island of java so that the majority of javanese cultural results were influenced by hindu-buddhist elements. This was evident when a ceremony was held which sometimes used offerings from fruits as practiced by hindu in bali, it can be shirk, namely to associate allah as the only god, in religious field, animism-dynamism has developed into a system of worship of ancestral spirits and worship of places and objects considered sacred (magic).

4.1.Javanese Languange

Javanese is the language used by the javanese people, especially in parts of banten, especially the city of serang, serang regency, cilegon city and tangerang regency, west java, especially the northern coast area stretching from the north coast of karawang, subang, indramayu, cirebon city, and cirebon district, yongyakarta, central java and east java in indonesia, the javanese language spread as the population of the javanese tribe spread to various regions both in indonesia and aboard such as in malaysia, suriname and the netherlands, even in malaysia there were javanese residential areas known as javanese or javanese fields, in the javanese language there are differences in the pronunciation of the language or called the dialect.

Javanese is mother tongue which is the language of everyday javanese society. Javanese is also one of the indonesian cultural heritages that must be preserved and maintained because otherwise the javanese language can be eroded and increasingly disappear from java. In its position as a regional language, javanese has

function as symbol of regional pride, symbol of regional identity, and means of communication in the family and local community (Khalim in Tubiyono, 2008). Javanese used to be a large language, with increasing time, its use has diminished. At present young people in java, especially those who are still at school age, most do not master the javanese language, this can be caused by the incessant invasion of a variety of foreign cultures and the flow of information entering through various means such as television and others. But at least the javanese language has content that is interesting to learn, research and put forward to the javanese speaking community in particular (Slamet Mulyana, 1992:19).

4.2.Form of Using Javanese Language

Javanese has a very important role in everyday life as a communication tool. In terms of quantity of javanese users, more than 150 million people live in various places on java and some outside java. In fact, according to Listyana (2010) indonesian people who live abroad, often use javanese and use it as a symbol of national identity. According to Bastomi (1995) javanese language has a fairly detailed division of language levels. The placement of the javanese language varies according to the differences in office age, degree and level of kinship between those who speak and those spoken to, which indicate the existence of javanese language. Types of speech forms in javanese:

1. Ngoko javanese language

The variety of javanese ngoko language is used for speakers and followers who have familiar position or position of speakers is higher than those of a

speaker (Susylowati, 2006). Ngoko javanese is often used by people of the same age and those who are already familiar. Ngoko alus is used by the first person with an interlocutor who is the same age or who is already familiar, this language is relaxed but polite.

2. Madya javanese language

The variety of intermediate javanese indicates an intermediate level that lies between the various ngoko and krama (Kridalaksana, 2001). Madya language is usually used againts friends.

3. Krama javanese language

The variety of javanese languages is used to show respect for followers who have a higher position or power than speakers (Susylowati, 2006). Krama javanese is used by people as a sign of respect for the person being spoken to . For example, young people with parents or employees with their superiors.

4.3. Jathilan

Jathilan is one of many types arts traditional in the special region of Yogyakarta (DIY), in his appearance jathilan art uses horse braid property. The jathilan show is performed by taking the panji romance story, however in its development, now jathilan is not only based on panji romance stories, but can also take the setting of wayang stories (Mahabarata or Ramayana) and local folk legends. Jathilan art grows and develops in remote areas villages that are often associated with or associates with animistic beliefs. It can

beseen from the performance of the jathilan in general, at the end of the show presenting the trence scene (ndadi), this trance concept is actually a part of ritual event, which in the view of Daniel L Pals is a series of ritual ceremonies on a particular class. The connection of ritual ceremonies with the community produces patterns of tradition that already exist and live in the community with a characteristic of simplicity, like that of jathilan art.

Jathilan art has a role important in people's lives, as part of social activities, better known as ceremonial means, such as clean of village, the existence of jathilan in the clean of village program gave a social effect to the supporting community as mutual assistance fasilities. The values of mutual cooperation behind jathilan art are reflected in the efforts to give and complement the lack of artistic needs, such as the procurement of instruments, training sites, and the procurement of costumes, interaction between individuals then formed a value system, mindset, attitude, behavior of social groups, cultures, institution, and layers or social stratification. The development of jathilan art on java as revealed by Pigeaud, at first it was a means of ritual, the function of traditional dance when its for the sake of and at the same time ispart of the life the community that is held for the sake of safety, prosperity, and prosperity of the communication.

Jathilan can also be staged in villages as a means of presenting certain spirits that they want. Among the spirits they want to be present in the jathilan show can be from ancestors who have died, can also be spirits of apes, horses or tigers, the presence of animal spirits in the tradition of jathilan art can be

called tetonism, even though the understanding of tetomism does not only apply to animals, as Levy strauss atates, tetomism is a form of natural incarnation in a moral order. Furthermore it is said that the problem in totemism is the systematization of relations between nature and humans, where the its relationship formulated further as a systematized relationship between nature and (human) culture. The development of jathilan art from that time widen the function not only as part of the ceremony, but as a spectacle or entertainment of the community, on the other hand the function and role of traditional dance as an effort to realize the welfare of society, as revealed by Sedyawati that performing arts have a good future, when viewed from existing developments. The future here is related to appreciation society, and the survival of the arts, in observing a dance there are two goals that must be examined, namely the aspect that is tangible or form and aspects that are meaningful.

B. Previous Relevant of Study

To do this study,researcher needed the relevant of the study. It is relevant of study:

1. Research by Deliana, Rohani Ganie dan Nilzami Raswiy about "Language attitude and choice by minangkabau community: a sociolinguistic study in medan". In that evaluative study it was found that there was a significant direct relationship between the participants' reaction in language attitude and choice, respondents from this research show the possitive attitude and

used own language as their language choice. From the result obtained from the study, it has relevance to this research, which is about how language attitude that used and also relevance about language choice that their choose.

2. Researcher by Agus Maladi Irianto about "The development of jathilan performance as an adaptive strategy used by javanese farmes" The result from this research is the development performance of jathilan and know what is jathilan performance. From the result obtained from the study, it has relevance to this research, which is in here it sames to know the meaning of jathilan performances and developing the jathilan tradition so that it will not become extinct in modern times.

3. Researcher by Indra Yunita Setyorini about " jathilan articles are viewed from perspektives norms in community". The results of the study indicate that the community likes the show more jathilan art compared to other arts as entertainment and the jathilan performance are in accordance with the procedures of community such as, norms of decency, politeness norms, law norms but cannot be connected between art and religious norms. From the result obtained from the study, it has relevance to this research, which is about attitude and procedure of performance in jathilan tradition,this result also relevant with possitive value that has in jathilan.

C. Conceptual Framework

Sociolinguistic is the study of the characteristic of language varieties, the characteristic of their function, and the characteristic of their speakers as three constantly interacted, change and change one another within a speech community. When we talked about sociolinguistic, there is language attitude and language choice. Langauge attitude is the language that showed by gestured and oral that have possitive and negative pointed while language choice is a selection of languages that was been used by speakers.

In this study the researcher was showed the phenomenon in jathilan tradition, showed the processed of jathilan tradition begin until the end and showed about language attitude and language choice occured in jathilan tradition. Researcher was also been conduct by face to face interviewed with chairhead of jathilan studio. As a researcher I was gave a number of questions that his got from knowledge about jathilan performance.

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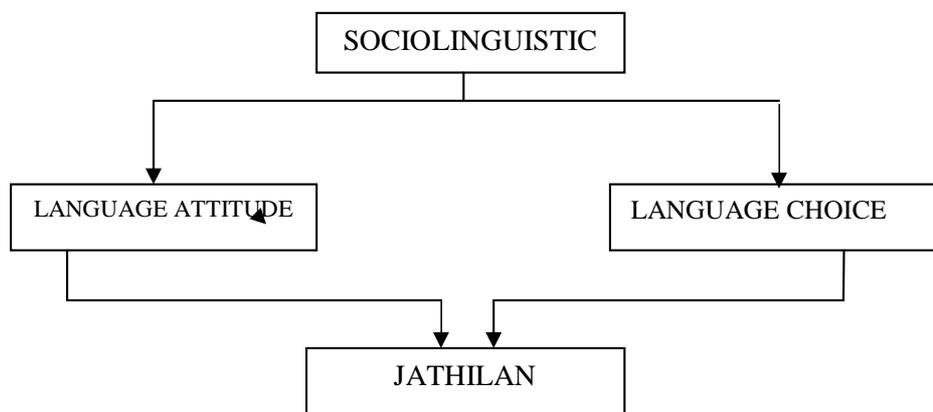
CHAPTER III

RESEARCH METHODOLOGY

A. Research Design

The researcher applied descriptive qualitative method which mainly aimed to describe about phenomenon of jathilan, language attitude in jathilan tradition, language choice and language change in jathilan tradition. The researcher participated in the place to was study, namely "Janur Kuning" which is one of studio in payabakung village at kecamatan hamparan perak kabupaten deli serdang.

B. Source of Data

The data was taken from the jathilan performance where is located at Desa Payabakung, Kabupaten Deli Serdang, Kecamatan Hamparan Perak in birthday ceremony at Wednesday 31 july 20.00 wib. The data of this research is the conversation among the 5 players during jathilan performance and also it was taken from the interviewed recorded with the chairman of jathilan studio.

C. The Technique of Collecting Data

To collect data, this research applied some procedures as follows:

1. **Observation**

Before completing analyzing the data some observations used conducted. Moleong (2008:175) states that the observation optimizes researcher skill in the motif, belief, attention, unconscious, habital, and other sides. To got the data the researcher was observe the jathilan performance.

2. **Recording**

To complated the data, researcher was take up as long as the process of jathilan performance. The recorded was take all of performance and the players of jathilan.

3. **Interview**

The researcher also was take an interviewed with face to face of jathilan group and jathilan players by provided number of question which is directly related to the researcher variable. such as the realization of bilingualism, realization of language choice and the realization of language attitude in jathilan performance.

D. **The technique of Data Analysis**

All of the data that has been obtained, then processed to be analyzed by using Miles and Huberman (Emzir, 2010) state that activities in qualitative data analysis are carried out interactively and take place continously. There are three types of qualitative analysis data:

1. Data Reduction

In this step, the data collected in the form utterences spoken was identified which one possitive or negative attitude, and which one language choice that used in jathilan performance.

2. Data Display

Data display means the processed to simplify the data in the form of sentences, narrative, or table, in displaying data, the researcher describes data by tabulating data into narrative text.

3. Conclusion drawing/verifying

The final step of those model is the conclusion and verification. It is used to desribed all of the data, so that would be clear. The conclusion can be able to answered the formulation of the problem that formulated from the beginnin

CHAPTER IV

DATA AND DATA ANALYSIS

A. DATA COLLECTION

The data of this research was taken from jathilan player's talks and chairman that taken through recorded and interviewed at the performance. The data was taken from five jathilan player's and one chairman of jathilan studio, therefore the data is only deal with language attitude, language choice and bilingualism that realized from jathilan performance. The data was taken at Paya Bakung in a yard of house that is having a birthday celebration precisely at night at 20.00 wib.

B. DATA ANALYSIS

The data analysis was done in line with Miles Huberman who stated that steps, for the first the researcher collecting data collected in the form of utterances spoken by jathilan player's and identified which ones have negative or possitive attitude, which one language choice that used in jathilan player's and how bilingualism realized by jathilan player's at their performance, and the second researcher conduct a process to simplify the data in the form of narrative text, and the third researcher drawed conclusions from the results of all observation.

1. **The Language Attitude And Language Choice Are Realize By Jathilan Players**

   In this observation, the researcher taken the data from 5 jathilan players when they performed and interviewd with chairman of jathilan studio at Payabakung at a house of the person who is having a celebration :

   The First Player

   When the researcher ask to the players used hard javanese language like "riko asale teko ngendi?" in english language is "where do you come from?" So he answered with hard javanese language too "saya asale teko nduwur" in english language is "I come from above", but when the researcher asked used indonesian language he answered used hard javanese language "aku ora ngerti" in english language is "I do not understand", it means that he can not speak indonesian language and answered the question used still hard javanese language it means that he choose hard javanese languange as language choice and attitude that he has good because when the researcher ask he answered with polite language.

   The Second Player

   When the researcher give some money to him, he said "suwon yo" in english is 'thankyou so much" and he greet officially researcher who interpreted that he was very grateful for being given money, and when the chairman asked with hard javanese language " dekne ayu opo ora?" in english is "she is beautiful?" and he answered with hard javanese language too "mboh" in english is "I dont know" (he talk with shy and closed the face),

then they went and put money in a small bowl that has been provided. it means that nothing handling that show bad attitude and he choose hard javanese language as his language choice.

The Third Player

When the researcher watched him dance and played with his friends then the reasearcher called, the player sain "eneng opo wakk?" in english is "what's wrong?" and researcher asked to him with soft javanese language "saka ngendi sampeyan?" in english 'where do you come from?" And he answered used hard javanese language, "teko kono" in english is "I come from above", then the researcher asked again "kono endi?" in english is "where is that"?. It means that he knew about soft language but he answered used hard language as language choice and every researcher asked he always answered the question, in here we can see attitude from jathilan player too because if the researcher asked to him, he always answered with polite language and he always response that the researcher asked or called him.

The Fourth Player

When the researcher called him and asked used indonesia language, "ini acaranya apa?" and he answered with javanese language "mboh" in english is "I dont knew", then the researcher said "lah piye riko kok ora ngerti" in english is "why you dont understand?" then he answered " yo aku ora ngerti lo wakk" in english is " I dont understand". Itmeans that he still answered with javanese language as his language choice and when the researcher

called he come approached to the researcher, it means that attitude that he has is good because he obeyed instruction us to approached.

The Fifth Player

When the player is sat relaxed, then the chairman gave a cup of coffe, he spontaneosly moved toward the chairman and he said with hard javanese language "suwon yo" in english is" thankyou". Then he sat again while enjoyed a cup of coffe that has been given by the chairman, he tried put his finger in the glass and drank with slowly because coffe is hot to drank. Then, when the chairman asked to rearrange glasses and he obeyed the chairman's instruction. It means that he has a good attitude at the performance because he didn't forget to say thankyou to chairman that has gave a cup of coffe and after he finish drank he rearrange the glass with neatly. In here can saw jathilan player used hard javanese language as his language choice.

The Chairman of Jathilan Studio

When the researcher interview the chairman and asked about how language attitude in jathilan players in performance? Is there not polite from gesture or their communication? Have they ever talked that not polite in performance? and then he answered, in jathilan performance nothing that not polite there because they entered of ancestral spirit which is used polite language, usually the ancestral spirits always used polite language and showed good ethics if there is not polite in jathilan performance it is not jathilan performance because jathilan performance identic with a good

attitude and have moral value in there. So when the researcher asked about what language that the players used in jathilan performance? And he answered, actually in jathilan performance there are three languages as their communication namely indonesian language, soft javanese language and hard javanese language but now, they are more likely to used only two languages as communication there is rude javanese language and soft javanese language but they are more often used rude language to communication because today difficult to searched jathilan players used soft language only a few players can spoke soft javanese language.

2. The Jathilan Players Realize Language Attitude In Performance

The First Players

When the researcher observed the player, he focus dancing accompanied by javanese music he looks very pervasived every time the music, but when the music rises he also started dancing with fast gestures like he will be possessed again, then when the music stopped he paused and stand up to greeting the teacher who was the chairman of the jathilan studio then he dance again and he ate the flowers from the bowl that has been provided by the chairman . It here based attitude that he has we can saw he always respected his chairman that has the highest position in the jathilan studio.

The Second Players

When the player after dancing and want to request for a cup of coffe from the chairman of jathilan studio, he excused himself and whispered

and when the chairman was given he said thankyou and sat down while enjoying a cup of coffe and saw his friend who was dancing while played with his friend like a children. It means that he was showed good attitude in performing at jathilan permormance because he not presumptuous if he wants something so if the chairman not gave he not angry for the chairman because he always obeyed what chairman instruction.

The Third Players

When the researcher observed the player that dancing then the researcher called him then he said "awak awak wae ket mau,koe lahh" in english is "me again, you lah" and when the researcher gave some money to him then he said "suwon yo wakk yoo" in english is thankyou very much while showed a happy face. It means that he has a good attitude in here because he dont forget said thankyou when the researcher gave some money and every people gave him money too he didn't forget to said thanks and after that he took some money in bowl the he dancing again with his friends.

The Fourth Player

When the researcher said with indonesia langugae "sini" in english is "come here" then he came approached and said "opo wakk?" in english is "what?" then the researcher asked again "dweke pengin takon sampeyan, wedange wedang puteh" in english is "she want asked to you" and he answered "ora ngerti laaa wakk" then the researcher said again "yowes kono lah" in english is "its okay". It means that he has good attitude

because he respected when the researcher called him and answered with polite language.

The Fifth Player

When the player drinking a cup of coffe with his friends and after finished drank he put down and arranged the cup that he had used for drinking while said thankyou then he sat back watched his friends who were dancing. He saw up of tree, there is guava in the tree then he want climbed up but the chairman asked "NO" then he sat again played with his friend. In here he has a good attitude we can saw from started rearrange the glass and obeyed every chairman's instruction.

The Chairman of Jathilan Studio

When the researcher asked to the chairman how the language attitude that jathilan players used at the performance? and he said in jathilan performance the player used polite language and nothing bad gesture that their showed in performance. If they want drinking they permission first to the chairman or to the host where they are performe or if they want ate flowers they also permission first to chairman.

Attitude can saw by themselve when they performe, usually they are excused first or invited directly by the host to performe, then when there are people that selling they didn't force to asked, the first activity before they were stiff which was dancing accompanied by javanese music when the music started to rise they would be possessed by the spirits of their

ancestors to be immune to anything, including eating glasses and holding hot charcoal.

Usually at the performance the player can twice entered the spirit, for the first they entered spirit that formal for example they always dancing and nothing said anything then for the second they entered the spirit that imformal for example they played with his friends and joke around while drank a cup of coffe.

3. **The Jathilan Players Use Bilingual Language In Performance**

Based on my observation there is two language that jathilan players used at the performance, there is rude javanese language and soft javanese language. But not all players can spoke two language at performance because not all spirit that entered can spoke two language, only a few that can spoke two language.

The Firs Player

The player focus dancing with slowly and he absord every javanese music and then when the music higher he possessed his body like rigid, paused then continued dancing and when the researcher asked "riko asale teko ngendi?" in english is "where do you come from?" then he answer "teko nduwur" in english is "from above" then the researcher asked again "iki acarane opo?" in english is "what event this?" then he answered " emboh" in english is "I dont know" it means that he choose javanese

language as him language choiche and in here nothing bilingualism that they speak because they only can spoke one language.

The Second Player

When the researcher gave some money to the player and the chairman said to the player "ngomong opo?" in english is "what do you said?" and the player said "suwon yo wak" in english is "thankyou" then the researcher asked with soft language "koe saka ngendi?" in english is "where do you come from?" and he ansewered with hard javanese language "teko kono" in english is "from there". It means that nothing bilingualism that he realized, even though asked to used soft javanese language he still answered used hard language, it means that he understand two language but he can spoke only with hard language.

The Third Player

when the chairman asked approached to the researcher and the player said with hard language "opo meneh?" in english is "what else?" then the researcher gave money and he said with soft language "dekne uluk salam" (while pointing his friend) in english is "he want greetings" then he said again "koe uluk salam?"(while pointing at another friend) in english is "are you want greeting?". It means that he can spoke two language at the performance, he can spontaneously changed his language from hard javanese language to soft javanese language when he communicated with the chairman.

The Fourth Player

When the researcher called the player and he asked to the player with hard language "iki acarane opo yo?" in english is "what's this event?" Then he answered with hard language "mboh" in english is "I dont know" then when the researcher asked again with soft language "sampean seko ngendi??" in english is "where do you come from?" the he answered with soft language "seko kono" in english is "from there" then the player said with hard langauge " nak opo wakk?" in english is "what else?" the researcher answered "ora popo" in english is " nothing". It means that in here he used two language, the first language he used hard javanese language and then when the researcher asked again he used soft javanese language, it means there is bilingualism that him realized at the performance .

The Fifth Player

When the chairman said "ayokk" in english is "come here" and he answered "aku aku wae ket mauu" in english is "me again" then the chairman said "ayokk men tak kancani" in english is "come in let me accompanied you", and he answered "dekne la wakk" in english is "not me but him" then the chairman said again "yauwes ayokk" in english is "already here" he said "aku aku wae wak ket mau" in english is "me again" then the chairman said "yauwes kene rame rame' in english is "we go there together" it means that in here nothing bilingualism that he realized, he only used hard language as communication.

The Chairman of Jathilan Studio

Based on my observation from interviewed the chairman and immediately saw the jathilan performance too, actually there are three language in jathilan performance but the players of jathilan used language based on the spirit that entered them, now its rare to find jathilan players using three language they only used two language as their communication at performance, There is rude javanese language (ngoko language), and soft language (madya language) in performance, for example when perfome begins and the spirit entered him when researcher asked and he answered it with soft javanese language, then for a few minutes the music continued and continued to grow higher then he seems possessed by spirit again and when the researcher asked then he used rude javanese language here. It indicate that one player can used two languages in one performance but it also depends on the spirit entered body because not all spirits can use two languages but, based my observation from jathilan performance they more often used rude javanese language in interacting with jathilan players.

C. RESEARCH FINDINGS

After analyzed the data obtained in this study, it can be argued some of the findings as follows:

1. There are good attitude from jathilan players in jathilan performance, in here all players that unconciousness have good attitude nothing bad gesture that their showed in performance one example if the jathilan players asked for a drink then they excuse first and said thankyou and after drink they rearrange the glass that they have used, if they was given money from the researcher and from audience they didn't forget to said thankyou and greetings the audience and researcher and when he possessed before dancing he greeted the chairmain of the jathilan as a form of respect that the chairman and a high position. So nothing bad attitude or gesture in jathilan performance

2. In jathilan performance they used two language : soft javanese language and hard javanese language but based observation all the players used hard javanese language as their language choice. There is nothing player that soft javanese language as their language choice in performance, there is some that used soft javanese language and can hard language too but he still hard javanese language as their language choice.

3. There is bilingualism in jathilan performance that realized jathilan players, but not all the players can speak two language because not all spirits that entered them can speak two language only a few that can speak two language. There are two players that used bilingualism and there are three players that can not speak bilingualism at jathilan performance.

4. Based observation from chairman of jathilan studio, jathilan performance ussually performe in birthday celebration, celebration event, wedding

ceremony, before they performe usually they invited by people that has a celebration or if they didn't invited from anything it means they just practicing or entertaining the community so that the public understand that jathilan art still exists and not extinct event though the times in modern area.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on research findings, it is obtained some conclusions such as:

1. language attitude was found in jathilan players in jathilan performance, there is good attitude that realized by jathilan players when they performed.

2. jathilan players used rude javanese language as their own language or language choice in their performance.

3. Based on research about bilingualism that the jathilan players used, they used two language as communication between jathilan players but not all players can spoke two language because when unconciousness not all spirits that entered them can spoke with two language too.

B. Suggestion

After analyzed the data and find out the language attitude, language choice and bilingualism in jathilan players and interviewed of chairman of jathilan in jathilan performance, the researcher hopes that the readers given information and knowledge about language attitude, language choice, and bilingualism in jathilan performance. It was suggested to reader to watch the jathilan performance because it gave many lesson and to knew more about javanese

culture which is very difficult to find now because the development of the modern area.

This research can be one of the reference for students who are majoring in linguistics to bring sociolinguistics approached for their final research. It was suggested to investigated the language attitude, language choice and bilingualism in different situation and topics. It was suggested to the students to discussed the other aspects of sociolinguistics in order to saw the language phenomenon occured in daily communication.

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APPENDIX 1

List of Questionnaire:

1. Sampeyan asale teko ngendi? (where do you come from?)

2. Iki acarane opo? (what is this event?)

3. Kepiye riko kok ora ngerti? (why you dont know?)

4. Riko asale teko nande? (where do you come from?)

5. Iki dekne arek nanyak karo sampeyan (she want ask to you)

6. Dekne ayu opo ora? (is she beautiful?)

7. Teko atas endi? (where is above?)

8. Yauwes kono (no problem, go there)

9. Koe saka ngendi? (where do you come from?)

10. Kono endi? (where is that?)

APPENDIX 2

The First Player

Reasearcher : Riko asale teko ngendi? (where do you come from?)

Player : Saya asale teko nduwur (I come from above)

Researcher : Iki acarane opo? (what's this event?)

Player : Mboh (I dont understand)

The Second Player

Researcher : (gave some money to player)

Player : suwon yo wakk (thankyou so much)

Researcher : dekne ayu opo ora? (am I beautiful?)

Player : mboh "he talked with shy" (I dont know)

Researcher : koe saka ngendi? (where do you come from?)

Player : teko kono (from there)

The Third Player

Researcher : (the researcher called him)

Player : opo wak? (what's wrong?

Researcher : saka ngendi sampeyan? (where do you come from?)

Player : teko kono (from there)

Researcher : kono ngendi? (where is that?)

The Fourth Player

Researcher : kene (come here)

Player : opo wak (what's wrong)

Researcher : dweke pingin takon sampeyan (

Researcher : ini acaranya apa? (what's this event?

Player : mboh (I dont understand)

Researcher : lah piye riko kok ora ngerti (why you dont understand?)

Player : (he is silent)

The Fifth Player

Researcher : (gave a cup of coffe)

Player : suwon yo wak (thankyou so much) and he sat down while drank coffe

Researcher: Riko teko endi? (where do you come from?)

Player :Teko kono (from there)

The Chairman

Researcher : How language attitude jathilan players at performance?

Chairman : in jathilan performance nothing bad attitude or gesture that realized by jathilan players, he always said polite languge if any bad attitude or gesture it means that it is not jathilan performance because jathilan performance identic with good attitude and has good manners.

Researcher : So, how language choice that jathilan used in their performance?

Chairman : usually, jathilan has three language such as indonesia language, hard javanese language and soft javanese language but indonesia language very difficult to found now so, jathilan players only used hard javanese language and soft javanese language and jathilan players used hard javanese language as language choice.

APPENDIX 3

This research was happened on 20.00 wib in one of the house yard of people who are having a birthday celebration, in performance there is five jathilan players and one chairman of jathilan studio, in here researcher saw all of phenomenon that happened from the performance begin until the end. To start the performance jathilan players dance slowly with braid horse that make from bamboo and used shawl and the chairman holding a whip that made of rope twisted then when the music rises and the chairman hit the whip at the ground the jathilan players lost control or possessed, they dance with slowly and accompanied with javanese music.

In jathilan performance, there is formal and informal jathilan players for example for formal players are they often don't talked much just dancing but if informal players, they are often joking with friends, drank a cup of coffe with friends and laughing with friends. All activity that occur are their out of conscious but they still have good attitude, and good conversation with their friends.

Jathilan players never forgot to permission if they are finished performance, they gave gritting to the chairman and to the people that has ceremony, they dancing with slowly and after the music rises again all of body like rigid then the music start slowly and the players have regained consciousness as the beginning of the performance.

APPENDIX 4

Picture 1

1.The chairman gave broken glasses to the jathilan player

Picture 2

2.The jathilan players are unconsciousness and dancing

Picture 3

3.The jathilan players dancing with accompanied by javanese music

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