



Proceedings of the 1st English Education International Conference (EEIC) in conjunction with the 2nd Reciprocal Graduate Research Symposium (RGRS) of the Consortium of Asia-Pacific Education Universities (CAPEU) between Sultan Idris Education University and Syiah Kuala University

November 12-13, 2016, Banda Aceh, Indonesia



THE FADING OF *HADIH MAJA* IN THE VERNACULAR LANGUAGE AMONG ACEHNESE TEENAGERS IN BANDA ACEH

Erwina Gusti¹ and Siti Aisah Ginting^{*2}

¹Sekolah Menengah Pertama Negeri 7 Aceh Timur, Aceh, INDONESIA

²Medan State University, Medan, INDONESIA

*Corresponding author: aisyah_ginting@yahoo.co.id

Abstract

This study describes the behavior of Acehese teenagers in Banda Aceh through the use of Hadih Maja in Banda Aceh. This study aims (1) to explain the kind of attitudes of Acehese teenagers to the Aceh language in Banda Aceh (2) to investigate the habits of Aceh teenagers in using Acehese (3) to explain process of preserving Hadih Maja as a representative of Aceh teenagers in using the Acehese language. The method used in this research was qualitative research. The subjects were 30 Acehese teenagers living in Banda Aceh who were selected by sampling with certain considerations. Data was obtained from a questionnaire and from interviews. The questionnaire was used to find out the attitude of Acehese teenagers to using the vernacular while the interviews were used to obtain concrete data by transcribing their utterances when speaking Acehese. Data analysis used the theory of Moleong (2007). The results showed that (1) Acehese teenagers had a negative attitude to using their vernacular language in Banda Aceh, (2) the negative attitudes of the Acehese teenagers to using their vernacular caused their ignorance of the Aceh language based on the philosophy of the Hadih Maja, and (3) they used Hadih Maja in certain situations, such as at weddings and traditional events because this is one way to preserve Hadih Maja as representative of their vernacular language. This shows how they keep the vernacular when they go to different places and to other cities (outside of Aceh) because their vernacular is part of their identity as a community.

Keywords: *Acehese, Hadih Maja, teenagers, attitude, habits, preservation of culture.*

INTRODUCTION

Aceh has many different vernacular languages used in different areas of Aceh. The Acehese maintain their prestige through their vernacular in order to maintain their attitude. Attitude has some components namely affection, behavior, and cognition. For example, if speakers feel that their vernacular language is part of their identity and that their vernacular reflects the value of their culture- then their vernacular language behavior will be very positive. Attitude is a psychological phenomenon which usually manifests in the form of action and behavior. Attitudes cannot be observed directly, to observe attitude can only be seen through behavior.

Meanwhile, Aceh traditional norms require that members of the community use appropriate conduct in their daily social interactions. An example is the use of *Hadih Maja* amongst Acehese teenagers. *Hadih Maja* is the vernacular philosophy and is a crystallization of Acehese cultural values to maintain the ethnic existence of Aceh. Acehese attitudes towards their vernacular are based on their philosophy. The *Hadih Maja* philosophy uses wise expressions which summarize the

indigenous norms of Acehese culture, constructive criticism, and Acehese traditional norms which require the community members to maintain appropriate conduct in their daily social interactions (Taqwaddin, 2013). In short, *Hadih Maja* is the Acehese Qur'an. Therefore, it should be followed and be applied by the Acehese in their daily life. *Hadih* comes from the Hadist or prophet's sayings, *Ma* and *Ja* refer to female forbears. That is why *Hadih Maja* refers to advice from parents to their children (Bakar, *et al.*, 1985). Some examples of *Hadih Maja* are set out below:

'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 point to an Acehese positive attitude when using their vernacular language. A long time ago Acehese were polite and proud to use their vernacular. They used it everywhere. *Hadih Maja* has a diverse range of values such as values for law, education, philosophy, ethics, and theology. But, Acehese teenagers now do not use their vernacular language. This change is influenced by the modern era. The awareness of keeping the vernacular for identity and prestige has faded. For example, a mother talking to her sister may say *'hoe ka jak'*, however she should say *'hoe jak, droeneuh?'* which means 'where are you going'. Another example taken from the slogan on the East Aceh Government Uniform says *'Udep Sare Mate Syahid'* (Togetherness in our life).

From the observation done the cause of this reality is the Acehese teenagers lost their awareness in using *Hadih Maja*. They do not remember or know the history of their vernacular today, whereas vernacular is very important as their symbol to appreciate their prestige and as the value of attitude implementation in the environment. Moreover, based on the daily conversation among Acehese teenagers observed, it can be concluded that the attitude of Acehese teenagers now are negative. Their talk is incompatible with the philosophy of *Hadih Maja*.

Statement of the Problems for this Study

1. What type of language attitude is used by Acehese teenagers in using vernacular in Banda Aceh?
2. Why do Acehese teenagers behave the way they do when they are using their vernacular?
3. Do Acehese teenagers conserve *Hadih Maja* as representative of Acehese character in using their vernacular?

The Objectives of the Study

1. To describe the types of language attitude used by Acehese teenagers in using vernacular in Banda Aceh.
2. To study the way Acehese teenagers behave when they are using their vernacular.
3. To explain the process of conserving *Hadih Maja* as representative of Acehese character when using their vernacular.

The Significances of the Study

Theoretically, the findings of this study are expected to justify or to refute 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 awareness amongst the Acehese of the need to maintain the *Hadih Maja* as vernacular sayings in a multilingual context and these findings are relevant to language planners in their efforts to maintain endangered languages thus this study could make a large contribution for local governments to use the vernacular to implement positive attitudes to the use of Acehese for the maintenance of their prestige according to the local regulations about use of the vernacular, especially in the *qanun*.

REVIEW OF LITERATURE

The Philosophy of *Hadih Maja*

The philosophy of *Hadih Maja* as representative in their daily activity is based on the history, such as: *adat bak Po Teumeureuhom*, *hukom bak Sjah Kuala*, *meudjeulih kanun bak Putroe Phang*, *resam bak Bentara'* which means power rests with the King, law with the great imam of Syiah Kuala, tradition with the princess of Pahang, and regulations with the Bentara. This preferred *Hadih Maja* is the rendering of Aceh's culture. The origin of this preferred *Hadih Maja* is derived from the four main conceptions of the constitutional monarchy of Aceh in the reign of Sultan Iskandar Muda, the most powerful of Aceh's Sultans who reigned Dynasty of *Aceh Darussalam* from 1607 to 1636. The inquiries of the matter of *Hukom* (law), *Kanun* (tradition), and *Resam* (regulation) were finalized by *Sri* (his Majesty) Sultan (the king) to be converted into the Aceh culture which informs the Aceh's historical complexes of norms and traditions.

The Application of *Hadih Maja* in Using Vernacular

Hadih Maja refers to the advice of parents to their children. The philosophy of *Hadih Maja* is towards the Acehnese attitudes in using vernacular as the representative of their life. It is from the awareness about one aspect of life as the long history of the *Hadih Maja*. The example of *Hadih Maja* can be seen in the table below.

Table 1. Examples of *Hadih Maja*.

Vernacular	<i>Hadih Maja</i>	English
<i>Kah</i>	<i>Droe; gata</i>	You
<i>Bathat</i>	<i>Meutuah</i>	Stupid
<i>Aka</i>	<i>Loen tuan</i>	I
<i>'ut, lantak, khop</i>	<i>Pajoh</i>	Eat
<i>Kantong</i>	<i>Ipoek</i>	Pocket
<i>Inong, gadis</i>	<i>Aneuk dara</i>	Girls
<i>Jak</i>	<i>Langkah</i>	Go

Now, the application of *Hadih Maja* in using vernacular is only used in certain situations, programs, and conditions for example in Acehnese songs and the other traditional dance lyrics.

The Components of Attitude

According to Zanna and Rempel (1988) attitudes are summary evaluations of an object that have cognitive, affective, and behavioral components. The cognitive component refers to the beliefs, thoughts, and attributes. In many cases someone's attitude might be based on primarily upon the positive and negative attributes. This component explains about the desire of people based on the level of their knowledge to reach something. It means cognitive component is related to value statement and other information which an individual may possess or have faith in. The affective component refers to feelings or emotions linked to an attitude or object. Affective responses influence attitudes in a number of ways. The behavioral component refers to past behavior or experiences regarding an attitude or object.

METHODOLOGY

This study used a descriptive qualitative research method. According to Bogdan and Biklen (1982) qualitative research is a direct source of data and the researcher is the key instrument. Ary, et al. (2002, p. 295) have stated that descriptive research studies are designed to obtain information concerning the current status of phenomena. The researcher was the key instrument of this study besides Bogdan and Biklen (1982) have stated that descriptive qualitative research uses natural settings as the direct source of data. This study concerned to one case of vernacular in order to describe the Aceh teenagers' attitude in using *Hadih Maja* in Banda Aceh. The instrument of this study applied through observation, to organize a specific of group of respondent. Observation is an activity which uses the five senses to get information to answer a research problem. The observations noted activities, objects, conditions and even emotions. Observation was done through observing the conversations of teenagers with one another, writing down the whole conversation,

paying attention to their attitudes when their conversation related to types of language and attitudes used by the respondents when using the vernacular.

Besides recording these conversations, the writer conducted interviews. Interviews were not only conducted face to face, but also by using telephones in order to get the depth of information from the respondents as to why they used the dominant types of language attitudes. The data was transcribed and analyzing to get the results.

RESULTS

The data were taken from what teenagers said in different domains: the home domain, the school domain and the social domain. The data was collected in order to find out the answers to the three problems: what are the kinds of language attitude used by teenagers when using vernacular in Banda Aceh, the reason why teenagers behave the way they do when using their vernacular and ways to conserve the *Hadih Maja* as one representative way of using and preserving their vernacular.

The Types of Language Attitude used by Acehese Teenagers when Using Vernacular

Based on the interviews recorded and the results from the questionnaire given to the respondents, it was concluded that they showed a negative attitude by decreasing their loyalty to their vernacular. They did not understand or know the history of the *Hadih Maja* as a basic medium for their vernacular. This has happened due to several factors such as the past civil conflict, discrimination, disaster, and not feeling responsible for maintaining their vernacular. They have lost their awareness to use their vernacular for daily conversation. Nowadays, Acehese teenagers use ungrammatical and nonsense vernacular Acehese.

The Language Attitude to Use Vernacular in the Home Domain

The domains investigated were family, school, and social domains. All of respondents in this domain were asked to express their way in speaking to each other amongst members of the family at home (Fishman, 1972). Extended family members are defined as relatives (cousins, aunts, uncles, and grandparents) whether they are younger or older than the respondents. It was found that 6 out of 10 respondents had negative attitudes to using their vernacular. Meanwhile, 4 respondents had positive attitudes through their use of their vernacular.

The Language Attitude to Use the Vernacular in the Social Domain

Neighbors and friends live close to the respondents which automatically the respondents often use verbal communication. It was found that 5 respondents used their vernacular in a negative way. This was due to the use of Bahasa Indonesia when they speak to each other. Only 4 out of 9 respondents showed a positive attitude to using their vernacular.

The Language Attitude to Using the Vernacular in the School Domain

School is the second dominant place where the respondents spent their time every day. It was found that there were 6 out of 11 respondents showed negative attitude whilst 5 respondents had a positive attitude as a way to conserve the *Hadih Maja* through their daily conversation by using their vernacular.

The Reasons for the Fading of the *Hadih Maja* amongst Acehese Teenagers

The Acehese teenagers did not use their positive attitude in using vernacular or their attitude shifted due to some evidence such as high technology, lack of awareness to maintain their vernacular for tultural prestige. Their parents let them disused their attitude because their parents were lose control of their children's attitude. Acehese use *Hadih Maja as their vernacular language before they use* vernacular in their daily activities, because *Hadih Maja* is an oral literature. *Hadih Maja* conveys a diverse range of values such as values for law, education, philosophy, ethics, and theology (Harun, 2009). *Hadih Maja* received Acehese as a truth and truthful of contains that gave a view towards Acehese character and ethnic culture (Tiba, 2014).

The Application of *Hadih Maja* in Using Vernacular

17 Acehese teenagers had negative attitude to using their vernacular in their daily life, but 13 out of 30 still had a positive attitude to their vernacular based on the philosophy of the *Hadih Maja*. The data about positive attitudes showed that some Acehese teenagers still maintained their prestige through using vernacular in their daily conversations and in this way made an effort to maintain their vernacular and to conserve the *Hadih Maja* as representative of their character and cultural values.

The *Hadih Maja* philosophy is wise expressions that contain indigenous norms for the Acehese to follow, plus constructive criticisms and traditional norms. Traditional Acehese require community members to maintain appropriate conduct in their daily, social interactions through following the *Hadih Maja*.

The application of the *Hadih Maja* and the use of the vernacular is now mainly found in certain situations, programs and conditions for instance it was found in Acehese traditional songs and films about traditional or cultural themes; one example is as follows:

Dak jeut ujeun bek jitoeh dile
Bungoeng kaye goloem loen pula
Dak jeut tuboeh bek mate dile
Bungoeng mangat be goloem loen rasa

Meaning:

It does not rain
Because (of that) I have not planted the flowers yet
Then (too), I do not want to die
Because I don't have a girlfriend, yet

CONCLUSION

This study was concerned with the use of the vernacular through the *Hadih Maja* by Acehese teenagers in Banda Aceh. It was aimed at describing the attitudes of Acehese teenagers to using their vernacular based on the philosophy of the *Hadih Maja*. The conclusions are as follows:

1. The attitudes of the Acehese teenagers were more negative than positive; only 13 respondents had positive attitudes whilst 17 respondents had negative attitudes to using their vernacular in a variety of domains.
2. The majority of the Acehese teenagers surveyed did not understand the value of maintaining a positive attitude to their vernacular.
3. The traditional *Hadih Maja* were only used by Acehese teenagers in certain situations such as for traditional dances, songs, and certain other traditional activities.

REFERENCES

- Ary, D., Jacobs, L. C., & Razavieh, A. (2002). *Introduction to research in education*. Belmont, C. A.: Wadsworth Group.
- Bakar, A., et al. (1985). *Kamus Aceh Indonesia*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Depdikbud.
- Bogdan, R. and Biklen, S. K. (1998). *Qualitative research in education: An introduction to theory and method*. Boston: Allyn and Bacon.
- Fishman, J. A. (1972). *Language in sociocultural change*. Stanford, C. A.: Stanford University Press.
- Harun, M. (2009). *Memahami orang Aceh*. Banda Aceh: Cita Pustaka Media Perintis.
- Moloeng, L. J. (2007). *Metodologi penelitian kualitatif*. Bandung: Remaja Rosda Karya.
- Taqwaddin, H. (2013). *Capita selecta in Aceh Communal Law and Qanun Wali Nanggroe*. Banda Aceh: Bandar Publish.
- Tiba, F. M. (2014). *Karakteristik kebudayaan Aceh dan implikasinya terhadap kedamaian hidup masyarakat*. Retrieved from <http://siteresources.worldbank.org/INTINDONESIA/.../Mardhatillah.doc>
- Zanna, M. P. & Rempel, J. K. (1988). *Attitude: A new look at an old concept*. New York: New York University Press.