

**LANGUAGE ATTITUDE PERFORMED BY FIRST GENERATION OF
JAVANESE TRANSMIGRANTS TOWARDS 'UNGGAH-UNGGUH BASA':**

**A Study in Sungai Tenang Village, Jorong Mekar Jaya Sijunjung Regency
West Sumatera**

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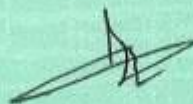
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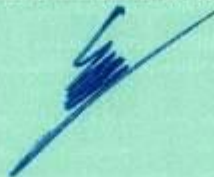
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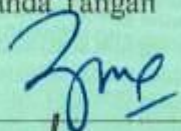
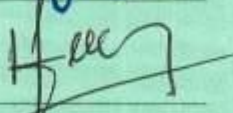
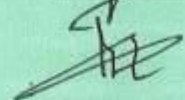
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ABSTRACT

Septi, Christie. 2021. Language Attitude Performed by First Generation of Javanese Transmigrants Towards ‘*Unggah-Ungguh Basa*’. Jurusan Bahasa dan Sastra Inggris. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

This study aims to describe how the attitude of the first generation of Javanese transmigrants in Jorong Mekar Jaya Sijunjung, West Sumatra, towards *unggah-ungguh basa*. Language attitudes have three characteristics, namely, 1) language loyalty, 2) language pride, and 3) awareness of the norms. The analysis in this study is based on the theory of language attitude by Garvin and Mathiot. The type of this study was a descriptive study. The data source in this study is the first generation of Javanese transmigrants who live in Jorong Mekar Jaya Sijunjung. The researcher collected the data by using questionnaires and interviews. The data in this study was the language attitude. The results of this study indicated that the attitude of the first generation of Javanese transmigrants in Jorong Mekar Jaya towards *unggah-ungguh basa* is in the highly positive category, with a figure of 81.73%. The interviews showed that the first generation of Javanese transmigrants knew the grammar in Bahasa Jawa were called *unggah-ungguh basa*, knowing that *unggah-ungguh basa* generally had two levels, namely *ngoko* and *krama*. The first generation of transmigrants are proud to use, maintain and preserve *unggah-ungguh basa*, make *unggah-ungguh basa* a symbol of identity, willing to reprimand and be reprimanded if guilty when using *unggah-ungguh basa*.

Key words : language attitude, *unggah-ungguh basa*, first generation, Javanese transmigrant.

ABSTRAK

Septi, Christie. 2021. Language Attitude Performed by First Generation of Javanese Transmigrants Towards ‘*Unggah-Ungguh Basa*’. Jurusan Bahasa dan Sastra Inggris. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

Penelitian ini bertujuan untuk mendeskripsikan bagaimana sikap generasi pertama masyarakat transmigran Jawa di Jorong Mekar Jaya Sijunjung Sumatera Barat terhadap *unggah-ungguh basa*. Sikap bahasa memiliki tiga ciri yaitu, 1) kesetiaan berbahasa, 2) kebanggaan bahasa, dan 3) kesadaran akan adanya norma bahasa. Analisis pada penelitian ini didasarkan pada teori sikap bahasa oleh Garvin dan Mathiot. Metode yang digunakan pada penelitian ini adalah metode penelitian deskriptif. Sumber data pada penelitian ini adalah generasi pertama masyarakat transmigran Jawa yang berdomisili di Jorong Mekar Jaya Sijunjung. Data pada penelitian ini adalah sikap bahasa. Pengumpulan data pada penelitian ini menggunakan kuisioner dan wawancara. Hasil dari penelitian ini menunjukkan bahwa sikap generasi pertama masyarakat transmigran Jawa di Jorong Mekar Jaya terhadap *unggah-ungguh basa* berada pada kategori positif, yang ditunjukkan dengan angka 78.8%. Hasil wawancara menunjukkan bahwa generasi pertama masyarakat transmigran Jawa mengetahui bahwa sopan santun berbahasa Jawa disebut dengan *unggah-ungguh basa*, mengetahui bahwa *unggah-ungguh basa* secara umum memiliki dua tingkatan yaitu *ngoko* dan *krama*. Generasi pertama masyarakat transmigran tersebut bangga menggunakan, mempertahankan dan melestarikan *unggah-ungguh basa*, menjadikan *unggah-ungguh basa* sebagai simbol identitas, bersedia menegur dan ditegur jika bersalah ketika menggunakan *unggah-ungguh basa*.

Key words : language attitude, *unggah-ungguh basa*, first generation, Javanese transmigrant.

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CHAPTER I

INTRODUCTION

1.1 Background of The Research Problem

Java island uses four different languages. Suseno (1993) states that the indigenous peoples of the capital Jakarta today use a Malay-speaking dialect called Melayu-Betawi. In the central and southern parts of West Java use the Sundanese language, while northern and eastern East Java which is inhabited by immigrants from Madura, still maintains and using its language. In other parts of Java people speak Bahasa Jawa. The Javanese language can be found in Central and East Java. Thus, the Javanese means as people who use Bahasa Jawa who live in Central and East Java.

Language as a form of culture can show the courtesy. This form of compensation can be seen in Javanese culture. especially in the use of *unggah-ungguh basa*. According to Suseno (1993), *unggah-ungguh basa* identically refers to the principle of respect, which is the attitude of the Javanese people in the way they talk and handle themselves and should always show respect for others according to their rank and position. Furthermore, *unggah-ungguh basa*, according to Cliff Geertz (1983) in his book entitled 'Abangan Santri dan Priyayi' is a respectful attitude of modesty shown to any person who is higher than or equal.

Thus, *unggah-ungguh basa* is the level of language commonly used by the Javanese community to show the modesty of language compensation to keep and pay attention to the rules of courtesy and manners in speech and behavior to

respect others taking into account the degree or age. So that, life and harmony can be achieved. The first generation is the child of Javanese parents' ethnic who were born and raised in the transmigration area.

The population density in the Java region makes them transmigrate to Sumatra. Transmigration is an effort and program of the Indonesian government to move the population from a dense area to other areas within the territory of Indonesia that aimed to have equitable distribution of welfare and prosperity of the community in various aspects of development such as education, health, sports, arts, and the economy. (Hardjosudarmo, 1965)

Transmigration in Sijunjung Regency is carried out in several areas, namely in Sitiung (now under Dharmasraya district), Timpeh (in Kunangan Parik Rantang area and Kamang Makmur village) and Sungai Tenang Village. (Yasin, Nirwan Il, 2020)

Sungai Tenang is the name of a village that is administratively included in the Kunangan Parik Rantang, Kamang Baru sub-district, Sijunjung district, West Sumatra. Based on the UU in 2003, the village changes to 'Korong/Jorong'. According to KBBI, the 'jorong' is part of a village, hamlet, or corner. The term jorong is a hamlet-level administrative region in the Nagari area (Suparmi&yasin, 2020). Sungai Tenang village is divided into three jorongs, namely (1) Jorong Mekar Jaya (2) Jorong Suko Rejo and (3) Jorong Suka Maju. Those three jorongs are inhabited by transmigrant communities from Java. In their daily lives, they used to talk Javanese to communicate. It means that they do not forget their culture.

The transmigration program of the Javanese people to the West Sumatra area made the Javanese transmigrant people try to maintain not only their original culture but also through the language. The efforts to maintain the Javanese language, especially *unggah-ungguh basa*, can be seen from the attitudes of the Javanese transmigrant community. Language attitude is how a person or group assesses a language that will show feelings of like or dislike for their language or other languages. In line with this, Anderson (cited in Chaer & Agustina, 2010) argues that language attitude is a relatively long-term belief system or cognition, partly about language, regarding language objects, which gives a person a tendency to react in a certain way he likes.

The occurrence of language contact in the transmigrant area gave birth to a bilingual and multilingual community and caused the Javanese transmigrant community to master and be able to speak at least three languages, namely Bahasa Jawa as the mother tongue, Bahasa Indonesia as the national language, and Bahasa Minang as the second language.

The use of multiple languages encourages a person to use multiple languages in certain situations and purposes. This research focuses on studying attitudes towards language, especially Bahasa Jawa, which is specified in the *unggah-ungguh basa*. The attitude towards *unggah-ungguh basa* can be seen from three characteristics, namely 1) a loyal attitude towards language, 2) a proud attitude towards language, and 3) being aware of language norms.

In recent years, other research has done similar studies, including R. Fitriani & R. Nabila's (2019) study of the Language Attitudes of Bandung Students Towards

Mother Language in the Millennial Era: Sociolinguistic Studies, which used questionnaires to survey fifty respondents. For the result of the study, these researchers found that Bandung students have positive and negative attitudes. A positive attitude is shown from the student's attitude towards the use of Sundanese in the family environment, being able to use Sundanese speech acts and sing Sundanese songs. Meanwhile, students' negative attitudes can be reflected in their inability to say *wawangsalan* in Sundanese.

Deliana et al. (2017) studied language attitude and choice by the Minangkabau community. The data in this study were collected using 400 questionnaires in two sub-districts covering four sub-districts. Analysis of language attitude data uses a Likert scale, while domain analysis is used for language selection. The results of the language attitude of the Minangkabau community are positive. For the results of language selection, respondents tend to use Indonesian in the realm of home, friends, place, and media.

Astrian & H. Praja (2020) analyzed the language attitudes of the people of Cirebon city towards Cirebon using a survey method and distributed 100 questionnaires in five sub-districts in Cirebon City. This research resulted in the language attitude of the people of Cirebon City, which tended to decline and lead to negative attitudes.

Last, D, Ramendra (2015) analyzed the language attitude of the Balinese speaking community in Singaraja City. The research results show that the respondents' "language attitude tends to be different according to *wangsa*, but not according to occupation status, age,, and gender. The attitude towards coarse and

ordinary code by *triwangsa* and *jaba* speakers tends not to be different, neutral/moderate and positive simultaneously. However, the attitude towards *alus* code is different: it shows a very positive attitude on *triwangsa*, while it shows a positive attitude on *jaba*. Besides, the language attitude also seems to fall consistently from cognitive to conative, especially on *triwangsa*. From the result, it could predict that the use of Balinese, in reality, will tend to be low.

All of the studies described above contribute significantly to the understanding of language attitudes in this study. Most research on language attitudes is carried out in an area towards the regional language itself. It is rarely carried out in transmigration areas with objects which are not based on criteria per generation. Therefore, researchers are interested in conducting research on the first generation of the Javanese transmigrant community on *unggah-ungguh basa*, which has never been implemented before. The first generation has chosen because this generation was considered to have good knowledge and still mastered *unggah-ungguh basa*. Meanwhile, the researchers chose the transmigration area because the area is a multiethnic, multicultural and multilingual area.

1.2 Identification of Research Problem

The study about *unggah-ungguh basa* can be studied in a number of linguistic branches. In anthropological linguistics, *unggah-ungguh basa* can be studied to see how is the correlation between language, culture and tradition. In morphology,

the analysis can be done from each lexicon that uses in *unggah-ungguh basa*. *Unggah-ungguh basa* actually be divided into two types of general (*krama* and *ngoko*). Some of the lexicons contained in *unggah-ungguh basa* are affixes that can be examined. Furthermore, *unggah-ungguh basa* can be learned through sociolinguistic study which can be analyzed by means of language attitude study.

1.3 Limitation of Research Problem

This research was limited to the study of sociolinguistic, especially in language attitude. In addition, the problem of this study was limited to see the phenomena of *unggah-ungguh basa* based on language loyalty, language pride, and the awareness of the norm. The object of this study was limited only to the first generation of the Javanese transmigrant in Jorong Mekar Jaya, Sijunjung.

1.4 Formulation of Research Problem

The research problem is formulated as: “How is the language attitude of the first generation of the Javanese Transmigrants in Jorong Mekar Jaya Sijunjung performed in *unggah-ungguh basa*?”

1.5 Research Question

The formulation of the problem above is elaborated into the following research questions:

1. How is the language loyalty of the first generation of the Javanese transmigrant in Jorong Mekar Jaya towards *unggah-ungguh basa*?
2. How is the language pride of the first generation of the Javanese transmigrant in Jorong Mekar Jaya towards *unggah-ungguh basa*?

3. How is the awareness of the norm of the first generation of the Javanese transmigrant in Jorong Mekar Jaya towards *unggah-ungguh basa*?

1.6 Purposes of The Research

Based on the research question above, the purposes of the research are:

1. To find out how does the language loyalty of the first generation of the Javanese transmigrant in Jorong Mekar Jaya towards *unggah-ungguh basa*.

2. To find out how does the language pride of the first generation of the Javanese transmigrant in Jorong Mekar Jaya towards *unggah-ungguh basa*.

3. To find out how does the awareness of the norm of the first generation of the Javanese transmigrant towards *unggah-ungguh basa*.

1.7 Significance of The Research

Theoretically, this research is expected to be one source for the readers as a useful information and understanding about the study of sociolinguistics because this present research discusses Javanese transmigrants' language attitude to be an additional source for further study studies. Practically, this research is useful to the students as a pathway to recognize and appreciate a value system and way of life, or culture of a society and can be used as a reference in conducting research. To the Javanese people, this research is expected to be used as a basis for preserving Javanese culture.

1.8 Definition of Key Terms

1. *Unggah-ungguh basa*: language variation that is use based on social status of Javanese culture.

2. *Krama* : is the high variety of language which used by younger / low status of people to the higher / older.

3. *Ngoko* : is the low variety of language which used by older / high status of people to the lower / younger.

4. Language attitude : is a person's or a speech community's behaviour towards their mother tongue.

5. The first generation : is the children of Javanese parents' ethnic who were born and raised in the transmigration area.

6. Javanese transmigrating people : People of Javanese ethnicity and social background who transmigrated from Java to the area out of Java.