



Language ideology of leather puppet discourse

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Abstract

Leather puppet (or wayang kulit in Javanese term) is a traditional performing art that combines various artistic elements, such as music and sound arts, dance, and role. It becomes a medium to release the saturation of the Javanese daily activities as plantation workers as well as the arena of friendship among Javanese migrants in Deli land (East Sumatra Onderneming). The study uses Martin and Rose's (2003) appraisal covering language assessment and attitude mapping in the texts. From the analysis it is found that the sources of puppeteer's attitude come from the storyline of Lempahan Gatot Kaca as "Senopati" (war knight), attitudes are greater than any other expressions, negative expressions on affect are higher than judgment and appreciation. The dalang's negative attitudes are disclosed directly as forms of dissatisfaction and injustice in the society which are manifested by the wayang's characters. Javanese philosophy of life and of positive attitude can be identified in the wayang discourse when the dalang exploits the narration about people, agencies, and objects. Having evaluated the forms of attitudes we argue that the wayang discourse is expressed implicitly and explicitly because language becomes Javanese ideological and philosophical identity consisting of philosophy of positive attitude, philosophy of forbearance, philosophy of truth, and philosophy of ethics.

Keywords: Ideology, language, leather puppet discourse, appraisal

1. Introduction

Traditional performing art of wayang kulit (or WK) functions as a means of entertainment and is trusted by Javanese to serve as a medium of ritual. In addition, the WK implicitly serves as a medium to socialize the rules and norms of life for society. In its development, the WK's performances were primarily used as *da'wah* medium aimed at delivering values and religious dogma of Hinduism, Buddhism, Christianity, and Islam. The Javanese WK is characterized with various kinds of food (Javanese *jajanan pasar*) which has been determined according to the Javanese belief. The WK's show is primarily held to celebrate important events, for example birth, circumcision, marriage; the stories in the WK are adapted to the conditions and circumstances that the communities experience ^[1].

As a cultural element the existence of art is needed to make human life and society's sense of beauty balanced. Art is also one of creative imaginations and viewpoints of the world consisting of aesthetic values ^[2] and of symbolism which becomes the reality of life reflection with various human nature and behavior ^[3]. The primary data in this paper was obtained from Ruwatan ritual which was held at night of Satu Suro (Muharram 1, 1439 H) in Balai Kasih Village by local residents who had not provided the same ritual twice for two years and as a result, their rice harvests were principally bad. The dalang was Ki Sunardi Rediguno who was born in North Sumatra, head of Karawitan Kridho Laras group and also became key informant. In its essence, the WK's plot was not related to the ritual.

The WK's text is analyzed with Halliday's Systematic Functional Linguistics (LFS) ^[4] and appraisal analysis is based

on Martin and Rose's (2003) scoring system for mapping attitudes and events within the text and related to the three semantic areas: emotion, aesthetics and ethics ^[5]. In short, the WK's ideology of Gatot Kaca "Senopati" (the Knight) becomes the focus of discussion.

2. Theoretical background

Appraisal

Appraisal analysis deals with language evaluation, attitudes and emotions. The meanings used by speakers or in text relate to the degree of engagement of the speaker's/author's language. It is divided into three, namely engagement, attitude, and graduation and focuses on evaluation of attitudes in the text. In appraisal, attitudes are related to social interaction. The focus in the appraisal is the attitudes and values that are negotiated with the reader. Martin stated that appraisal is concerned with evaluation: the kinds of attitudes that are negotiated in a text, the strength of the feeling involved and the ways in which values resourced and readers aligned ^[6].

As an interpersonal function appraisal analysis is used to negotiate social relationships among human beings, by telling about what is felt about an object and a person. Appraisal analysis focuses on evaluation of attitudes in a text. The power of feelings is involved in a text. In appraisal analysis, attitudes are related to social interaction. The focus in attitude and value is negotiation with the reader ^[7]. Attitudes relate to the evaluation of objects, people's characters, and feelings. Attitudes are divided into 3 basic namely the evaluation of affect (people's feelings), judgment (people's character), and appreciation (the value of goods).

Affects can be expressed through verbs related to emotional processes (or mental processes) such as to love/to hate, to frighten/to reassure, to interest/to bore, and to enrage/to placate. In addition to the emotional verb, affects can also be disclosed with adverbs and the description used is usually adverbs of manner such as: happily/sadly. Finally, it can be expressed through adjectives of emotion such as: happy/sad, worried/confident, angry/pleased, and keen/uninterested.

Graduation/amplifying attitude refers to how the attitude is applied, and one thing that must be considered about the attitude is gradable. Amplifying attitude is divided into two, the first is the force associated with the power of words which are associated with the rise and fall of the voice and with the intensifiers (the power of words), attitudinal lexis (words that have attitude), metaphor, and swearing. The second is the focus associated with sharpening and refinement of words. Graduation is concerned with strengthening or affirmation of evaluation, with regard to language resources used to improve or decrease feelings and attitudes.

Evaluation is an ongoing action with a coincidental suspension with resolution. This whole structure of the scheme is closed with a code that declares the end of a story. The elements mentioned above take place in sequence (chronological order) is one element realized by other elements and present repeatedly so that to become the structure of narrative shemes. According to Fairclough, discourse is the use of language seen as a form of social practice, and discourse analysis is an analysis of how the text works in sociocultural practice^[8].

Text and Ideology

Van Dijk in Eriyanto argues that ideology is intended to regulate the problem of action and practice of individuals or members of a group^[9]. Ideology enables members of a group to act in the same situation, connect their problems, and contribute to shaping solidarity and cohesion within the group. First, ideology is inherently social, non-personal, or individual: it requires sharing among group members, organizations or collectivities with others. Second, ideology, although it is social, is used internally among group members or communities. Ideology not only provides both coordinative and cohesion functions but also establishes group identity, distinguishing it from other groups.

Hasan in Sinar sees ideology as living through the daily behavior of social group actors in both verbal and nonverbal forms far from their conscious minds^[10]. Ideology deals with the values, assumptions, or perceptions built by members of each community in the course of their lives. Ideology in the sense is "a socially constructed system of ideas that seems inevitable"^[11].

The WK's discourse as a reflection of life in everyday society has a characteristic representation of society that is full of values and meaning. The study of meaning on the discourse of Gatot Kaca 'Senopati' is a representation of philosophical meaning and ideological conflict with nuanced meaning if evaluated from appraisal linguistic study which is aimed at justifying and advocating against Bumo who wants to seize the 'Senopati' title by justifying all means, for example by asking for help from Satan and the Gods in order Gatot Koco who has not received revelation can be replaced by Bumo

who, with various strategies, tries to realize his ambition to be 'Senopati' although his strategies are contrary to the truth.

Appraisal using evaluative language that prioritizes interpersonal meaning is oriented to the assessment and attitude. Assessment is done when commenting on the behavior of social actors in moral or social form embodied in the discourse of wayang Gatot Kaca 'Senopati'. According to Martin and Rose the scoring system is a framework for mapping the attitudes contained in the text, the composition of the lexic-grammatical terms, and the grammatical sources used by writers to position themselves among participants and events^[12]. The attitude system is associated with three semantic areas: emotion, aesthetics and ethics. The scoring system involves evaluation of behaviors such as self-esteem (positive, admiring, negative, criticizing), or social sanction (positive, praise, negative, condemnation). Consequently, an assessment of self-esteem involves a status lower or higher than someone evaluated in society^[13]. In the current perspective of oral tradition and language preservation three important aspects that should be noted are culture, indigenous knowledge (IK), and indigenous languages^[14]. Language preservation should be carried out since each language undergoes shift which gives impacts on cultural pride and love^[15].

3. Research Methods

Qualitative descriptive approach is a style of writing research clearly so that readers may know what kind of content of the WK's performance and ideological, philosophical, educational values. This research was conducted in Ruwatan Tradition held at Balai Kasih Village, Binjai. The primary source in this research is the WK's discourse of Gatot Kaca "Senopati". The secondary data was obtained through from observation, structured interviews with key informant who is also a puppeteer (or dalang).

Analyzing qualitative data according to Bodgan and Biklen in Moelong analyzing qualitative data is an effort done by working with data, organizing data, sorting it into manageable units, synthesizing it, finding, finding what matters, what is learned, and decide what can be told to others^[16]. McDrury also in Moleong mentions the stages of analyzing qualitative data, among others: a) reading and studying data by transcribing Javanese ethnic wayang discourse, b) marking the key words and ideas that exist in the discourse, c) study on the key words, d) write down the model, e) coding, and f) summing up the results^[17].

4. The WK's ideology of lempahan Gatot Kaca 'Senopati'

There are 369 dialogues, 517 words or types, and the total number is 12,568 words or tokens type (or 0.04114%) including particles such as: "o, oi, oh, ooh, e, ee, eh, loh, toh, pun, nak, to, ti, ken, la, pon, pun, wah, tu, ya, oya, kan enggeh, la dalah, ne, yen, ake, seng, sek, hayo, rakand ha. There are 225 tokens/dialogues in engagement (or 32,799%), 305 tokens/dialogues in appraisal (or 44,461%), and 156 tokens/dialogues in graduation (or 22,741%). There are also found 225 clauses/dialogues in engagement (or 32,799%), 305 tokens/dialogues in attitude (or 44,461%), and 156 clauses/dialogues in graduation (or 22,741%). The ideology of the WK discourse is latent based on the assessment of

appraisal discourse which is used to evaluate and interpret such ideological forms. The ideology in the WK appears in the forms of the dalang's expressions, refers to social problems, and correlates to social phenomena. Such forms of expressions which are spoken by the dalang become the representations of the dalang's dissatisfaction and of injustice in the community.

4.1 Ideology embodied with negative attitude

The expressions of ideology manifests the dalang's dissatisfaction when he sees conditions like injustice, greed, ambition, moral messages and noble values, virtues, delivery of religious dogma, as well as entertaining functions for the audience and the public. Such expression are articulated by the WK's characters or figures as seen the following examples:

Data 1

"Moreover, my lord (paduko) is always honest, even (he) kills (154), be honest but kills (negative), maybe those who eat come from your family members (421), eat family members (negative), and maybe those who eat refer to your family members(421)".

Data 1 is a form of criticism to a person who has less good character, is ambitious, and can not distinguish the right and vanity. The data is a social phenomenon and becomes the dalang's statement about injustice in society. In the frequentative lexis of 'always honest' the positive appreciation to the word 'honest' which is being attached with a negative appreciation clause, then, makes the sentence becomes negative, as well as the clause.

a. Negative attitudes to government

Negative attitudes towards government, institutions, or to individuals always appear because of the dissatisfaction with reality and gaps. Based on the affects the dalang argues that he has seen that many government officials are ambitious, arrogant, negative feeling to people, and justify any kinds of means to achieve their desires.

Data 2

"Prabu Kresno, as the elder figure, becomes so wishy-washy and that even promotes Bumo's son (ambitious ruler/officer). Actually, I can replace Gatot Koco's position. (342) (ambitious ruler/officer). My brother Hanuman, if you can not do any efforts, so what is your role as a regent? (244) (ambitious rulers/official). Who else can be my rivals (325) (I am) a tyrant ruler (arrogant), the Devil; seeking help from kumoro people can not be realized; seeking help from God can not be realized; aha here is Kanjeng Romo whom I could ask for help (352) (ambitious ruler/officials)".

Affectively the dalang shows his controversial attitudes that are opposing to officials and to ambitious, arrogant, and negative government which justifies any kinds of means to achieve what she wants as seen in the statement: "Actually, the way people (government) fire should be like this." (460) The statement describes a tyrant government which dismisses her employees easily from their jobs for a variety of real or unreal reasons. The statement whether it is real or satire becomes the dalang's self-manifestation. Examples of expressions showing dissatisfaction, greed, injustice, and

ambition which have become social phenomenon are considered as ideology of negative judgment although the ideology is embodied in the WK's characters.

b. Ambition

Ambition has meaning in accordance with the ideological perspective of truth and is correlated to ambition which has dizzy and diverse dichotomy. Because ambition is a form of a strong desire to reach the willingness naturally and unnaturally, having more ambitions are called ambitious; thus, ambition is a kind of desire that imposes and justifies various ways but such ambitions should be avoided.

Data 3

"And Bumo wants to be the Senopati in Ngamarto Kingdom (129) (ambitious ruler), even Bumo really wanta to be the Senopati (131) (personal ambition); My son Bumo is going to receive the Senopati title (169) (jealous and envy ruler), you want to pray but you show your anger (168) (personal ambition); He is going to be plucked by angel (458) (personal). Wow, maybe those who eat are your family member (421) (ambition). It seems to if there is something good in my heart, there must something bad (365) (personal ambition); when split, there appears a mask (486) (personal ambition)".

A lexis has a negative meaning because it reflects a feeling of anger towards ambitious attitudes, resulting in an inappropriate attitude, for example rough behaviour, because lexis is impolite, and by using ambition lexis, there appears insecure or quibble as destiny.

4.2 Ideology as philosophy of life

The positive attitudes which are expressed implicitly or explicitly become the Javanese identities, for example ideology as the philosophy of positive attitude, of forbearance, of truth, and of judgment attitude and this ideology is described in the following.

a. Ideology as the philosophy of positive attitude

The philosophy of life refers directly and implicitly to positive attitude which becomes the dalang's identity when he sees the world outside and this attitude is very opposite to negative one although the negative attitude does not mean the antipathy but an opposition to the perspective of idealism which is constructed by the dalang and refracted by him through the characters of WK's figures. Though, truly, the things that the dalang wish to communicate is the positive idealism, but, in fact, the negative attitude emerges as a form of critique towards social reality.

The followings are the clauses containing of positive ideology: a) You want to try to seek knowledge of kanoragan in order to win (208), b) From one village to another (you) look for smart figure, but, in fact, no one can cure my son's monster Gatot Koco (240), c) I would like to lie like that? (153), d) Be a clever person who can heal another person although later, at the end, you give up (249).

b. Ideology as the philosophy of forbearance/patience

This ideology tries to maintain the emotional balance of patience in order such balance and stability of emotions suit to

whar every one desires. Patience as the realm of emotive intelligence reflects the personality that can control themselves against the situation, pressure, and resilience to face the situation. Patience as an ideology is opted by a person or a group of people and can produce achievements which are related to wish, hope, or aspiration although, in practice, the attitude of patience refers to the idealism; consider the look at following clause: be patient, must use parameter, be smart person, up to you, yes like that. All these lexis reflect a sense of patience.

c. Ideology as the philosophy of truth

Truths in the human paradigm usually correlate to truths according to their perspectives. Truths become the things that have no absolute provision, so they are received as law which belongs to those who have in the society the thick pockets; however, those who are financially bad, they must surrender to the enactment of the law. This proposition is known as the “sharp law to downward but blunt to upwards”, so the truth is considered as the law of relativity according to demand. In this case, the truly truths are only found, in essence, in the holy book. Consider the following clauses: a) It is true that you become the food for Prabu puppet (2), b) Moreover, Paduko is always honest (154), c) Then you are honest (160), d) That is really honest person (162), e) Alas, is actually already me match (201), and f) Revelation should have been received by Gatot Koco (333).

d. Ideology as the philosophy of deontology/ethics

Values of truth which are relevant to the life norms of a society and regulate the relationships among members of society are known as ethics or deontology. The philosophy which maintains the ethics among people is called as an ideology of the life righteousness. Ideology with philosophical morality adopted by a person or a group of people is adapted to ethnicity or local people. Consider the clauses below:

Data 4

“No, Prakuto is a good man (162), He is a really honest person (162), King Kresno who becomes an elderly feels wishy-washy; he even promotes Bumo’s son. And sometimes he does not protect. You ruined my household, did it? (160). (You) take by force the shape of the revelation as Senopati, huh. In fact, it was taken by force; it is not mine but it was his. Oh my great grand mother it was not mine (233). Whosoever will receive if he becomes the true place of the revelation; everybody has the chance. Don’t get noisy, don’t get angry, actually the revelation can not be forced. If indeed the revelation over there belongs to brother Bumo, it’s okay, I feel satisfied and I also feel relieved if the revelation falls into brother Gatot Koco. Please don’t be disappointed, Bugulontobugo (235)”.

Such clauses describe the WK’s ideology and show the view of life of the dalang who becomes the social observer in his society. Ideology is actually free from certain rules and from personal perspective of truth. The dalang always provides an attitude or statement which is contrary to the negative attitude with a purpose that he would become his audience’s attention.

5. Conclusions

The attitude disclosure (attitude) are greater than engagement and graduation. There are negative disclosure, such as affect, judgment, and appreciation. The attitude expressed by the dalang is a negative attitude that is revealed directly by stressing on graduation. The clauses in the WK’s discourse are mostly classified as heterogloss while the monogloss is in small number and become the expressions of emotives, feelings, and attitudes of puppeteer himself. Appraisal analysis has identified the WK’s ideology seen from the dalang’s attitude and negative assessment to the government, the institutions or individuals who support the government who rules. The ideology of the WK’s discourse is latent, meaning that such ideology is the product of the dalang’s forms of expression and masterminds and of common people who have seen the real world around them. The forms of the expression which were articulated by the dalang are connected to the forms of dissatisfaction, injustice occurring in the community. From the data analysis, there are found the positive attitude which is expressed implicitly or explicitly and is related to the Javanese identity, such as ideologies as the philosophy of positive attitude, of forbearance, of truth, and of ethics.

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