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Educational Value Contained in the Verse of Macapat Mijil Chant (A Sociolingistics Review)

Ana Rosmiati

Visual Communication Design Programme, Fine Arts and Design Faculty of Indonesia Art Institute of Surakarta

Abstract
Sociolinguistics was a branch of science that seeks to bring society, culture, and language closer together. All three coexist dynamically and complement each other in communicating the messages of a cultural product. One of them was Macapat Mijil chant that was loaded with educational values. Although globalization has further undermined human civilization, the Macapat Mijil chant remained as an example of an exemplary education by the younger generation. The implicit educational values in the Mijil chant drew attention to further analysis. The purpose of this article was to examine the educational values contained in the Macapat Mijil chant. This study applied descriptive qualitative research. The results of this study were findings about education values, religion values, moral values,ethic values, and social values in macapat mijil.
Keywords: language, culture, value, edcation, mijil.

A. Introduction

Art, culture, and language were dynamically developing in the society, especially when they were being used in the interaction among human. Human needed to communicate with fellow human beings in conveying messages. Along with the rapidness of cultural development, communication channels was becoming a must. Various options in communication channels altered humans' social living. It was including the shift of cultural and social values in society. The result impacted on art, cultural, and linguistics development. These three mentioned items were having intersynergy in several matters. Human belings could not be separated from culture, art, and language that were filling each other reciprocally.

A poet that intended to communicate with his audience, for the example. He composed chant verse that was designed carefully hence it was filled with messages for the readers. Chant verse usually had several purpose in life, such as moral, religion, culture, social, and life realities that were occasionally found in real life. That was the reason for the poet needing a media for he intended to be understood by others. Therefore, language became one of many tools that could express the meaning of chant (song)'s verses. Seeing the importance of language presence as a bridge for mental communication from a poet to his audiences, hence sociolinguistics was becoming the fittest channel for it.

Compared to other fields in social science such as economic science, sociology, or linguistic, sociolinguistics could be included as a new science. Sociolinguistics was related closely to sociology and linguistic studies. Sosio was reffered to society, and linguistic was a study about language. Therefore, sociolinguistic was a study about language that was related to the condition of society (it was learned by social sciences, especially sociology) (Sumarsono and Paina, 2004: 1). Related to the matter, Halliday (1970) reffered sociolinguistics as institutional linguistic, deal with the relation between a language and the human who use it. Pride and Holmes (172) write that sociolinguistics is a language study as a part of culture and society. It was affirmed that language was part of culture (language in culture), langage was not something that stood by itself (language and culture).

Culture was also controlling relationships among humans and relationship among organiizations based on age, gender, marital status, wealth, power, and policy. Family unit was the most common inter-humans form, and the form could be small or could be big, also (Philip R. Harris & Robert T. Moran, 2005: 60).

After exemining several sources, we could assume that language could not present by itself, it was became part of culture. Hence, language was born by a culture. Culture was also needing language to bear new paradigm that was becoming valuable principles. Language and culture were linked reciprocally. Sociolinguistics was bridging language using attitude, language behavior, language manner, and language user. Therefore, sociolinguistics study was one of the best methods in examining instances that were related to language and culture.

In Jawa Tengah there were 11 types of macapat chants. The origins of macapat was still arguably. Most of Jawa Tengah people thought that macapats existed since the end of Majapahit reign era, and the start of Islam in Java. At Walisongo era, macapat chants were mostly used as media in preaching, spreading the greatness of Islam in Java. Macapat chants were one of Javanese cultures that worth preserving. Especially because there were only few young people understood and cared tol earn about them. Macapat chants were still be heard at macapat competitions among schools or at ceremonies in Keraton (Javanese kingdom). The participants ranged from kids to elderlies.

Macapat chants were various in characters, traits, and writing arrangements. Those special rules commonly