

Latah Humaniora UGM

by Sri Pamungkas

Submission date: 11-Jul-2023 04:07AM (UTC+0700)

Submission ID: 2129290116

File name: Latah_Humaniora_UGM.pdf (448.73K)

Word count: 7406

Character count: 39842

Forms of Linguistic Deviations Found in Latah Coprolalia Behavior in Jombang, East Java, Indonesia

Sri Pamungkas

STKIP PGRI Pacitan, Indonesia
Email: sripamungkas18@gmail.com

ABSTRACT

Latah is a psychogenic language disorder in Malay and Indonesian society stemming from cultural pressure, mimicry, and the like. It is expressed as a verbal or nonverbal response to surprise or shock. The focus of this research was the form of linguistic deviation in individuals in Jombang, East Java, with latah coprolalia behavior, specifically latah behavior by expressing lingual forms that refer to the male or female genitalia. Data collection comprised observations and interviews, while data analysis used Spardley's ethnographic approach with four advanced paths: (1) domain analysis, (2) taxonomy analysis, (3) componential analysis, and (4) culture values analysis. The findings showed that latah coprolalia behavior occurs in men with both low and high education levels, and women with low education levels, but is not found in women with high education levels. Patting and verbal stimuli give rise to syntagmatic errors in the form of single words and sentences in men with high education, while in men with low education, syntagmatic errors happen in single sentences and multiple sentences. Meanwhile, women with low educational backgrounds displaying latah coprolalia behavior were identified as committing syntagmatic errors in the form of single words and sentences.

Keywords: *coprolalia form; latah behavior; linguistic aberration; linguistic deviation; psychogenic; syntagmatic errors*

INTRODUCTION

Latah is a cultural phenomenon that generally occurs in Malay and Indonesian society that appears as a shock reaction from a pat, the fall of an object, in the form of verbal and nonverbal expressions (Darjowidjojo, 2003). Winzeler (1984) states Indonesia is the region with the highest number of latah sufferers in the world.

Geertz (1968) observes that latah is a cultural condition of society whose cause is difficult to ascertain. Other Western researchers have described latah as "strange tales of native people" or strange stories of indigenous peoples (Kenny, 1990, p. 125-126). Latah behavior arises due to stimulus, especially when a person is empty of his mind by spontaneous words or sentences.

Latah is not congenital but rather a temporary condition, which is inseparable from the individual character and social environment, and can be transmitted to others. Spontaneous and repetitive expression causes those with a latah condition to perform mimicry or impersonation (Winzeler, 1984). Kadir (2009) states that in the latah phenomenon there are boundaries of cultural psychology and is idealized as a phenomenon of cultural emotions.

Latah can be categorized as a form of psychogenic disorder which manifests itself as a language disorder. It is psychogenic as it cannot be shown to be the result of impairment or damage to the human and its organs. The disorder is caused by mental functioning disabilities,

such as depression, stress, and not being able to control emotions. Language lapses include stuttering, and spoiled speech (Indah, 2017, p. 72).

The latah behavior shown by a person occurs because of cultural pressure so that there are things that must be kept, continue to wait for the way of satisfaction, but it never comes. The precipitated thing is not necessarily lost but moved into the sub-conscious mind, and one day needs fulfillment, so that something appears in the form of a dream (Freud, 2006; Jung, 1989). Freud's psychoanalytic theory explains why a person who has a latah condition experiences dreams of genitalia (Pamungkas, 2009; Kusumawati, 2009; Pamungkas, 2011).

Latah, as a type of psychogenic language disorder, can manifest itself as latah coprolalia namely, saying obscene words, imitating other people's words or phrases (echolalia), repeating words spoken by themselves (auto echolalia), paradigmatic error (replacing a word with another word that has the same type of word), mimicking the actions of others (echopraxia), or obeying the commands of others (command automatism) (Geertz, 1968; Kenny, 1990).

Spontaneous latah coprolalia behavior can be triggered by socio-cultural, authoritarian figures, a latah environment that encourages mimicry or imitation as well as the degree of equilibration. The prevailing culture of an area provides sacred space that makes certain individuals feel depressed. Thus, there are psychological and language phenomena in latah behavior. The psychological aspects relate to minds shackled by desire, less able to resist desire, until revealed in language, giving rise to latah coprolalia verbal behavior, a deviation in language use (Winzler, 1984; Kadir, 2009; Gerald, 2007; Pamungkas 2019).

The aim of this study is to classify the forms of error or deviation of language from each behavior, including in the category of syntagmatic error, paradigmatic error, discourse error and reference error found in a sample group in Jombang, East Java. This study fills a research gap. Previous studies examine the response to the stimulus received by individuals in the form of one word. This study examines the reaction to the stimulus comprising several sentences at a time, and the change in the referent individual's latah speech.

The development of individuals from women with low educational backgrounds and low economic class (Faiziah, 2013) to women and men both highly educated and lowly, unique thing. Similarly, factors or things that trigger not only dreams of genitalia but also because of mimicry or imitation due to repeated speech or attitudes.

The choice of Jombang Regency for the sample group is because in terms of the division of cultural areas in the East Java Province, Jombang Regency belongs to the cultural area of the Arek cultural group (Sutarto, 2004). The cultural characteristics of such a society is interesting for researchers to reveal the language of latah. Coprolalia (latah behavior by revealing male or female genitalia) turns out not only to occur in low-educated women as in previous studies but also in highly educated men. Based on this, in this study the forms of linguistic deviations that occur will also be asked.

LATAH BEHAVIOR

Latah is included in psychogenic speech disorders because it results in chaotic and confusing language. The four common types of language latah disorders (Hurlock, 1978) are: (1) lisping (letter replacement); (2) slurring; (3) stuttering; (4) cluttering (speaking quickly and confusingly).

Latah is said to be causally linked to local culture (Culture-bound phenomena) found only in Malays and Indonesians (Maramis, 2009, p. 414; Doolittle). Kenny Research (1978); Kenny (1990); Simons (2001) view latah behavior as a reaction to excessive surprise seen in spontaneous language expressions considered as taboo, following other people's words or movements or even obeying other people's orders. This is in line with Maramis's view (1980, p. 417) that latah is not a disease in society, which usually occurs in women, with limited education and from the lower class.

The phenomenon has developed unexpectedly. Early studies contended females were more prone to latah because they were considered the weaker sex rather than men who were considered stronger and realistic (Pamungkas, 1998; 2011). However, as this paper shows, this disorder can also be seen in highly educated people, both men and women. Additionally, it can affect not only those aged 30 years and above but also those under the age of 30 years.

Latah coprolalia behavior utterances related to genitalia) not only occurs in individuals with limited education but also those with low education latah. Maramis's research (2009) finds that women latah coprolalia repeat the pronunciation of the lingual form that refers to the genitals because it is initiated by repetitive genital dreams. Images of extreme images, such as a penis hanging in the bedroom, or a penis in a jumping basket.

Based on this overview of the theoretical constructs, the theories can be grouped as follows: latah (1) The

theory of expression of the heart. A latah person will not express all the shock of the heart with words that refer to things that make the person depressed. In this theory the mention of genitalia when surprised is a manifestation of disappointment. (2) Theory of dominance. A dominant figure covering the latah condition, so that the dominated person becomes depressed, continuously anxious, and fearful leading to latah. (3) Theory of mimicry (impersonation). Mimicry is done to attract the attention of those closest to the latah person for self-existence; (4) Theory of stimulus-response, meaning that latah arises due to various types of stimuli. Different stimuli will elicit different responses, including different behaviors. Latah behavior only occurs when the person is in a lowered state of consciousness. When full consciousness returns then they will act normally.

THE BEGINNING OF LATAH

Maramis (1980; 2009) mentions the results of his interviews with nine women who displayed latah behavior. The nine women interviewed by Maramis said that the night before they experience latah coprolalia they dreamed about a basket containing eels, horse penises, large snakes, small caterpillars that were fat, a beam full of cone-shaped objects which revealed themselves in the dream as human penises. They were very surprised when the cover of the places opened and the next day they were already latah.

Kenny (1990, p. 125) states that trauma, such as a child's death, menopause, or dreams of strange events are important causal factors in latah. Doolittle (year?) conducted his research on Rungus (Malaysian) women who had *obingsala* (latah) behavior. The woman he studied did not remember when they first experienced *obingsala* (latah) behavior. In these interviews, no respondent said that they had any special traumatic experience or dreamed about genitalia, which initiated *obingsala* behavior.

Latah behavior, according to Kenny (1990, p. 125), is generally triggered by surprise, through accidental noise or tickling. Surprise produces some characteristic elements of latah, namely jumbled words, crude utterances, and the urge to imitate the words or styles of others. This episode continues until the perpetrator (teaser) stops the tickling, and it slowly subsides.

Maramis (2009, p. 417) says that latah behavior will appear when a person is in a state of shock. This is because in this state of shock one's consciousness will narrow, so that the lingual forms that come out cannot be controlled. Usually, the individual will feel ashamed

and express an apology for such crudities. Nevertheless, it will be repeated if the person who is latah is surprised again.

Based on this work, several factors emerge that encourage the emergence of latah behavior. The factors are as follows: (1) The rebellion factor. It is likely that in the past, the latah sufferer had an uncontrollable urge to do something; (2) Anxiety factors. This is triggered by the presence of authoritarian figures behind the scenes; (3) Conditioning factor. This is a form of self-actualization to seek attention from the environment.

FORMS OF VERBAL BEHAVIOR

Latah as described earlier is erratic behavior, triggered by sound or movement. It is an immediate reaction marked by the uttering coprolalia, echopraxia, or echolalia, (Maramis, 1980; 2009). Coprolalia, echopraxia, echolalia along with command automatism (automatic obedience to orders when experiencing surprise) comprise the four types of latah (Budiono quoted by Venasaphenamagna, 2010).

Like Maramis, Doolittle (in Sutlive (ed), 1987: 21) states that individuals who are surprised will show the following behaviors: coprolalia, echolalia, imitate or repeat their own words (auto echolalia), echopraxia, or command automatism. Another form of latah behavior according to Doolittle (in Sutlive (ed), 1987:121) is a paradigmatic error that is erroneous word substitution.

The type of latah behavior that is the focus of this study is latah coprolalia, which falls into the category of verbal latah behavior. Latah coprolalia behavior is verbal latah behavior using a lingual form that refers to the genitals. The word coprolalia itself comes from the Greek, copro 'feces/ human feces' and lalia 'speaking'. Thus, coprolalia etymologically is defined as 'dirty talk'.

Latah coprolalia behavior has also been studied by Pamungkas (2017) in women with Mataraman cultural background with socioesthetic reviews. The case in this study focuses on the differences in diction between native Pacitan women as a sample of Mataraman culture and immigrant women (not native to Pacitan). It was found that women native to Pacitan, compared to immigrants, are more vulgar in expressing a lingual form that refers to the genitals, although when viewed from a background of social and psychological conditions are on average more extreme migrants.

The lingual form revealed in a state of reduced consciousness certainly has specifications. The answer is original, not based on context even infrequent diction that arises is a less grateful diction from the side of culture,

customs and even norms of decency. This study analyzes the forms of language deviation showing latah coprolalia behaviors.

The forms of error or deviation of language in verbal behavior in this study are distinguished by paradigmatic error, syntagmatic error, discourse error and reference error. Paradigmatic error is an action of replacing a word with another word that has the same type of word. Syntagmatic error is defined as a horizontal syntactic interunit relationship in a sentence that indicates the unit of syntax that is grateful in a sentence. The form of syntagmatic deviation used in this paper is related to the emergence of an impolite form of language in terms of structure and meaning for example 'penis' is substituted by the word 'dick'. Syntagmatic relationships are also referred to as horizontal relationships. The concept of inter-constituent relationship of sentence-forming for example, the relationship between S (subject) and P (predicate) with O (object) and so on, which forms a unity of meaning is referred to as a syntagmatic relationship.

The term discourse error in this study means when a person is not able to make a spontaneous verbal expression comprising several sentences at a time. For example, after someone gives a stimulus to the latah person in the form of pats says: *Kandanono arek iku* '(Tell that person!) The latah person, in a condition of diminished consciousness, spontaneously reacts by saying: *Sampaian gelem gak tak kandhani. Nek gak gelem ngaliho* 'Whether you want it or not I will let you know. If you don't want to, please go'. The sequencing of the two sentences seems disconnected and affects its meaning not appropriately based on culture, structure, situation and conditions.

Reference error is found in aberrant language behavior that is, responding to an object by exaggerating. For example, with an individual looking at frogs jumping around, the individual is patted on the back which makes for diminished consciousness and the production of the lingual form of *kodhok moncrot* 'destroyed frog' appears. What is revealed through language is not in accordance with the actual situation. The only thing that exists is a frog that is jumping around but this is given excessive emphasis so as to give the impression of hyperbole. The behavior of deviant language in verbal behavior is categorized as a reference error.

RESEARCH METHOD

This study applies an ethnographic research method and uses a psycholinguistic approach. Ethnography is defined as a qualitative research procedure for describing,

analyzing and interpreting elements of a cultural group such as patterns of behavior, beliefs, and language that develop over time. The type of ethnography chosen in this study is based on the purpose as detailed by Spradley (date) which is used to understand the local and specific cultural elements. The target of achievements in the form of an understanding of the culture of the people in the cultural area of Arek (Jombang).

Ethnography research with a psycholinguistic approach has been chosen to enable analysis of the verbal expressions of latah individuals in East Java related to linguistic deviations. Language deviations that will be analyzed in this paper consists of two variables, namely gender and education level in a particular cultural setting, namely Arek. The Arek cultural area is one of the cultural areas in the East Java Province of Indonesia, in addition to the Mataraman culture, Panaragan Javanese, Samin, Tengger, Osing (Using), Pandalungan, Madura Island, Madura Bawean, and Madura Kengean. The social conditions of the people of Arek culture are complex and heterogeneous. People with an arek culture are known for the characteristics of East Java. Arek people are affected; have a high fighting spirit, open to change, and adaptive (Sutarto, 2004). Meanwhile, the psycholinguistic approach in this study has been applied to be able to uncover data related to latah behavior in general is expected to be able to uncover mental data behind language data presented from latah individuals in Jombang East Java.

This research flow draws upon Spradley's (2007) ethnographic research flow. Spradley's ethnographic method is a qualitative research model that aims to describe the cultural characteristics contained in an individual or group of people who are members of a cultural community group. The stages of the ethnographic flow according to Spradley begin with data determination and domain analysis. Domain analysis is analysis related to all forms of information that need to be explored in depth from the data (corpora). The third step is to do taxonomic analysis that divides the forms or types of behavior based on groups that have the same characteristics. Component analysis becomes the fourth step in the analysis of research data, namely to look again at the domains and taxonomy that has been obtained from the results of the study and connect the domains with the taxonomy, to find shared components across the domains.

The subjects in this study were latah individuals (latah actors). The sample comprises males and females, with varying levels of education, social strata, and age ranging from adolescent to adulthood (17 years and above) which is hereinafter referred to as the subject

of the study. The subjects of the research in question are those who are domiciled in the research area of (DP) Jombang, East Java Province. This study adopts Spradley's (2007) the strategy of determining informants: (1) full enculturation, meaning knowing his culture well; (2) direct involvement; (3) an unknown cultural atmosphere, will usually increasingly accept cultural acts as they are, and will not be pleasantries; (4) have sufficient time; (5) impartiality/non-analytical.

The nine informants selected for this study consisted of five men and three women. The five latah males, consist of two people from low education backgrounds and three people from higher education backgrounds. Meanwhile, the female informants consisted of two who had high education attainment and one who had low education attainment.

The data collection technique was direct observation of the subject (research partner). Bungin (2010, p. 115) observes that to know in detail and directly how the culture relates to an individual or group of people, such as that expressed in verbal behavior in the form of words, phrases, sentences and even a few sentences. An in-depth interview method was used collect data so as to expand the researcher's knowledge about matters related to the subject of the study, both regarding latah behavior, verbal expression, diction, linguistic deviations and causal factors relating to latah behavior.

Testing the validity of the data in this study draws on Moleong (2007), and Sugiyono (2007), namely by (1) checking members; (2) Source triangulation corroborates data by comparing it with data obtained from other sources.

Data analysis in this study also uses the identity method described by Sudaryanto (2015, p. 25), referred to as the *padan* method. The *padan* method is defined as a method whose determinant is outside, detached and not part of the language (langue) in question.

The application of solid methods in this study is distinguished by basic techniques and advanced techniques. The basic techniques in this study are the techniques of determining elements (PUP) and advanced techniques in the form of banding equalizing connective techniques and differentiating banding connective techniques. Both are used to identify forms of verbal expressions such as words, phrases, sentences or discourses. In addition, these techniques are used to categorizing forms of linguistic deviation, including in syntagmatic, paradigmatic, discourse, or referent deviations.

The individual latah behavior resulting from a stimulus leads to analysis related to the language of

latah. This is done by observing the spontaneous lingual forms uttered by individuals and then categorized into forms of language deviation (error). The steps taken in the implementation of the *padan* method are as follows.

1. Observation of the phenomenon of ellipsis (evaporation) in the form of observation of the phenomenon of disappearance or absorption of elements of lingual units of data.
2. Observation of the phenomenon of permutations (reverse) i.e. reversal of elements of lingual data units.
3. Observation of the emergence of the phenomenon of substitution (replacement) of elements of lingual units.
4. Observation of the phenomenon of expansion (expansion) that is by looking at the emergence of the insertion of additional constituents that are not in the original constitution.

Spradley (2007: 199) outlines analysis techniques with four forward flows, namely 1) domain analysis, 2) taxonomy analysis, 3) componential analysis, and 4) cultural values analysis.

Domain analysis or referred to by Sutopo (2002, p. 98) as a regional analysis, is a procedure that leads to the discovery of other types of domains by testing existing events. At this stage in the research for this paper several questions were asked to explore the informant's psychological situation and personality with potential links to latah behavior. In addition, it also sought data relating to the the educational background, socio-cultural, and class, of the research subjects until they behave latah. Thus, this stage is said to be a decryption of location conditions, description of socio-cultural life, education decryption, economic level, and other things that are personal so that one behaves miserly. This domain analysis seeks to answer the first research question related to the form of language expression in individuals behaving latah in Jombang and Pacitan East Java Province.

Taxonomic analysis in this study is used to group the forms of latah behavior. These behaviors are verbal and nonverbal. Grouping is intended to make it easier to find linkages between verbal and nonverbal behavior.

Following domain and taxonomic analyses is component analysis. This analysis is done to make selective observations by asking questions that look for differences between forms of linguistic deviation (latah language). It is used to determine the contrasts based on predetermined variables, namely gender and education level. Meanwhile, cultural values analysis is used to uncover the relationship of lingual form and context.

DISCUSSION

Latah in Jombang, East Java, which is an area of Arek culture, has behavioral specifications. Latah behavior is expressed through verbal and nonverbal expressions, which often lead to a form of linguistic deviation.

Identification of Latah and Forms of Linguistic Deviation of Latah People in Jombang, East Java

Based on Table 1, it can be observed that the variables of gender and education level coupled with particular types of stimulus are discriminators for particular verbal latah behavior.

Table 1. Gender Identification, Education, Stimulus, Latah Behavior and Linguistic Deviations in Men and Women in Jombang East Java

Gender	Education	Stimulus	Type of Latah	Latah Language/Form of Linguistic Deviation			
				SE	Prdig Error	Discors Error	Reff Error
Male	Higher	Clapping of hands	Cop	√		√	
			Echo	√			
			A Echo	√			
			A Obed				
			Clut	√			
			Clut	√			
		Verbal (Word)	Cop	√		√	
			Echo	√			
			A Echo	√			
			A Obed				
			Clut	√			
			Clut	√			
	Noise	Cop					
		Echo	√				
		A Echo					
		A Obed					
		Clut					
		Clut					
	Low	Clapping of hands	Cop	√			
			Echo				
			A Echo				
			A Obed	√		√	
			Clut	√		√	
			Clut	√		√	
Verbal (Word)		Cop	√				
		Echo	√				
		A Echo					
		A Obed	√				
		Clut	√		√		
		Clut	√		√		
Noise	Cop						
	Echo						
	A Echo						
	A Obed						
	Clut			√			
	Clut			√			

Gender	Education	Stimulus	Type of Latah	Latah Language/Form of Linguistic Deviation			
				SE	Prdig Error	Discors Error	Reff Error
Female	Higher	Claps	Cop				
			Echo				
			A Echo				
			A Obed				
			Clut			√	
			Clut			√	
		Verbal (Word)	Cop				
			Echo	√			
			A Echo	√			
			A Obed				
			Clut			√	
			Clut			√	
	Noise	Cop					
		Echo					
		A Echo					
		A Obed					
		Clut					
		Clut					
	Low	Claps	Cop				
			Echo	√			
			A Echo				
			A Obed				
			Clut	√		√	
			Clut	√		√	
Verbal (Word)		Cop	√				
		Echo	√				
		A Echo					
		A Obed	√				
		Clut	√	√	√	√	
		Clut	√	√	√	√	
Noise	Cop						
	Echo						
	A Echo						
	A Obed						
	Clut						
	Clut						

Note: abbreviations used in the table above listed below:

- SE : Syntagmatic Error
- Prdig Error : Prdig Error
- Discors Error : Discors Error
- Reff Error : Reff Error
- Cop : Coprolalia
- Echo : Echolia
- A Echo : Auto Echolia
- A Obed : Automatic Obedience
- Clut : Clutterlalia

The findings of this research, summarized in Table 1, show that stimulus in the form of pats and verbal forms most often triggers verbal expressions in men with higher education backgrounds. The type of pat and verbal stimulus gives rise to coprolalia, echolalia, auto echolalia, automatic obedience, and clutterlalia. These five types of behavior give rise to verbal expressions in the form of words, phrases, sentences. Verbal expressions in individuals are divided into forms of syntagmatic error deviation, paradigmatic error, discourse error, and reference error.

Pats given to low-educated men stimulated automatic obedience and clutterlalia. Verbal stimulus given to latah males with low education background stimulated latah coprolalia, echolalia, automatic obedience and clutterlalia with syntagmatic error. Stimulus in the form of noise cause by a vibrating object or loud ambient noise stimulated latah echolalia with syntagmatic error in men with higher education and latah clutterlalia with discourse error in latah men with low education background.

Forms of Verbal Expression and Linguistic Deviation of Individuals demonstrating Latah Coprolalia

A new finding made in this study is that is that the education level is not a discriminator for male latah subjects showing latah coprolalia behavior (see Table 1). However, in keeping with previous studies, for female latah subjects, only female latah with low education levels displayed coprolalia behavior. The coprolalia verbal expressions collected from male latah subjects contain forms of linguistic deviation. These findings on male and female coprolalia linguistic deviation are

summarized in Tables 2 and 3 below.

Males with high and low levels of education in Jombang East Java show latah coprolalia behavior, which is considered as the most extreme latah behavior because the diction that arises related to taboo things that run counter to Eastern culture. This behavior is revealed in verbal expressions in the form of lingual units. The lingual unit revealed by males with a low level of education is in the form of words, sentences and sentences (>1 sentences). Based on this analysis, this group shows syntagmatic errors and discourse errors.

Latah males with a high level of education as shown in table 2 also displayed latah coprolalia behavior in the form of words and sentences. Verbal expressions in the form of identified words and sentences contain linguistic deviations in terms of syntagmatic error. The education level variables based on the data of verbal coprolalia behavior, shown males with low education levels, have a tendency to show more complex verbal expressions compared to males with higher education.

Males with a low education level respond to stimulus in the form of pats with latah coprolalia behavior with three forms of lingual units (verbal expressions), in the form of words, sentences, and several sentences. This is different to males with a high level of education who respond to stimulus in the form of pats with verbal expressions in the form of words and sentences only. This, of course, also affects the form of linguistic deviation.

S1 after uttering the word *konthol* ('penis' in Javanese) apologized for his crudeness once his consciousness returned (see Table 2).

The response to the stimuli of a physical action (pat) by R1 and R's questions led to a form of syntagmatic error in the form of words. The stimulus in the form of a question of "What wet dreams?", stimulates the

Table 2. Forms of Verbal Expression and Linguistic Deviation of Latah Coprolalia Behavior in Men with High and Low Levels of Education

Gender/Level of Education	Stimulus	Latah Behavior	Verbal Expression	Linguistic Deviation			
				Sint.Err	Paradg. Err	Disc. Err	Ref.Err
Male/Low	clapping, Verbal	Coprolalia	Word	√			
			Phrase				
			Sentence	√			
			>1 Sentence	√		√	
Male/Higher	claps, Verbal	Coprolalia	Word	√			
			Phrase				
			Sentence	√			
			>1 Sentence				

Table 2 Male/Low. Data for Subject One

Context

S1 (subject 1) is an *akik* (semi-precious stone) seller on the edge of Jombang *alon-alon* (town square). R (researcher); together with R1 (research assistant). R1 introduced R to S1. R1 tells me that S1 experienced *latah* a long time ago. This is justified by S1 which can be observed in data 1 as follows.

- R : *Sejak kapan mulai latah?* 'since when did the *latah* start'
 S1 : *Sejak SMP, Buk* 'Since junior high school, Mom'
 R : *O, sejak SMP njih.* (P1 menepuk lengan S1) 'O, since junior high school. (P1 pats S1's arm).
 S1 : *Ya, Bu. E...ya, Bu* 'Yes, Mom. E.... yes, Mom'
 R : *Masih ingat awal mula latah?* (ditepuk oleh P1) 'Remember the beginning of *latah*? (patted by R1 P1)'
 S1 : *Mimpi, Bu. Mimpi basah* 'A dream, Mom. A wet dream'
 R : *Mimpi basah apa?* 'What wet dreams?'
S1 : Konthol, Bu. (Cpr. Sint. Err.S1. L1. V. J) 'Penis, Mom'. (Cpr. Sint. Err.S1. L1. V. J)

spontaneous answer *konthol*. The response is certainly far from the real thing because from the results of the researcher's interview with subject 1, the beginning of S1 to *latah* is not dreaming about male sexual organ dreaming of being put in a volcanic crater, and the dream occurs over and over again.

As it is known together that syntagmatic relationships in a unit of language can be either complete sentences or incomplete sentences. Relationship components of sentence builders such as S (subject), P (predicate), O (object) and others in syntagmatic relationships are tied to a condition that it should be able to build meaning. Setting the use of normal language certainly will not be accepted with the response as above. Spontaneous answers as individual responses that are expressed in a state of decreased consciousness, is a short answer that can structurally be as an answer sentence consisting of elements of predicate. However, in terms of semantics it is very far from the building of grateful meaning.

As noted earlier, *latah coprolalia* behavior also occurs in males with a high level of education. Subject 4 (S4) is a third semester student at one of the universities in Jombang, East Java, who displayed idiosyncratic characteristic because throughout the interaction he was

frequently closes his ears and then would cover his mouth with his hands. The behavior of *latah coprolalia* S4 is shown in the data 3 as follows.

- R : *Mas Fz, makanan favoritnya apa?* ('What's Mr Fz's favorite food?')
 R1 : *Sampaian seneng tempe, kan?* ('You like tempe, don't you?')
 S4 : *Gak, gak* 'No, no'.
 R1 : *La seneng apa?* (while patting his back). ('Oh, what do you like?')
S4 : Tempik. (Vagina')(Cpr. S4. L 4.V& T.J) Ya Allah, sepurane ('Oh God, I'm sorry')(S4 apologizing after his consciousness returned).

The data above shows that males with a high level of education, also show *latah coprolalia* behavior. This is understood to be a diverse case of *latah coprolalia* behavior, not only afflicts males with low education but also those with a high level of education.

The behavior of *latah coprolalia* in this case is characterized by reference to female genitalia. The emergence of the *latah* language in the form of the word *tempik* (vagina) in response to the stimulus given and spoken in a state of decreased consciousness is an astounding thing.

The law of communication in a normal situation is the delivery of a message from a communicator to the communion. This means that what is said by a communicator (stimulus) is responded by communion with the right choice of words so as to form the right meaning as well.

Response to a person's offer when served lunch with a variety of options, chicken, parrot fish or *tempe penyet* 'tempeh chili', responded with the expression of verbal coprolalia *tempik* '(vagina/female genitalia) The referents are completely dissimilar, *tempe* refers to type of food while *tempik* refers to female genitalia. The psychological impact resulting from the use of the two words is very different, with the word *tempik* causing shock as it transgresses cultural taboo. Therefore, based on the data 1 is included in the behavior of *latah coprolalia* with syntagmatic errors because between the stimulus and response there is no clear association with the choice of words and counters any building of expected meaning.

Similarly, 3 data that exposed stimulus with verbal expression coprolalia with *leksem* that refer to female genitalia. The question containing the choice presented by the researchers was responded with the emergence of the language of 'vagina' when in fact the researchers convinced that S4 likes *tempe*, but in a position of

decreased consciousness because the patted spoken is a word that refers to female genitalia.

S4's answer, namely *tempik* is an incomplete form of sentence because it consists of only one functor, a filler that is domiciled as an object and belongs to a type of noun. The verbal behavior of coprolalia as 2 above is coprolalia with syntagmatic error.

The same is true of S3 who also responded to some of the stimulus with a lingual form that refers to the genitals. This can be observed from the data as follows.

- R : *Gimana kabarnya* ('How's it going?') (while S3 is being patted by R1)
 S3 : *Baik, baik, baik* 'Good, good, good'
 R1 : (patting S3's back)
 S3 : **Baik *itilnya*** ('Her clit is good'). (Cpr.Sint. Err.S3. L 3.T. J)

The data above shows that S3 reacts to a pat stimulus by uttering a word for female genitalia. The data printed in italics and bold above is coprolalia latah behavior. As if there is a trend, although it can not be generalized that the case in Jombang shows that male latah individuals in Jombang East Java with a higher education background tend to call female genitalia rather than the lingual form that refers to male genitalia.

The above phenomenon is certainly very interesting considering that in previous studies there were not many latah males. However, the data found in Jombang shows that latah dominance occurs in men, so that once a community of latah men was formed. Studies have shown that latah behavior only occurs in women, low-educated and low-economic class. The findings in this dissertation are certainly a little astounding because in the not-so-long period of time, latah behavior began to penetrate in men and even happened to those who were highly educated.

Viewed in terms of language, what is presented in the data above, is a form of syntagmatic error. The difference, in the data 1 and 3 verbal expressions is that the coprolalia comprises one word, while in 2 category phrases, because the response to stimulus consists of two leksem, namely leksem which refers to a state and one leksem refers to female genitalia. Therefore, the above 2 data is categorized as latah coprolalia behavior with syntagmatic errors. Identification of syntagmatic errors can be determined by the unacceptableness between stimulus and response, between the question and the answer given.

The following dialogue (Table 2) shows the response of a latah male, with a low educational

background, using a form of verbal expressions of more than one sentence.

Table 2 Male/Low. Data Subject One

- R : *Mas R dan Mas A ngersakaken minum apa?* ('Mr. R and Mr. A What would you like to drink?')
 R1 : *Kopi hitam* 'Black coffee' (While patting S1 shoulder)
 S1 : ***Itil!*** ('Clitoris!')
Itil icul! 'clitoris has got free!' (pointing forward as if it was in flight).

The same is true of males who experience coprolalia latah behavior. This can be observed in the data as follows.

Table 2 Male/Low. Data Subject Two

- R : *Gimana kabarnya Mas Abd?* ('How are you going Mas Abd?')
 S2 : *Baik. E...baik* 'Good. Hmmm.... good'
 R : *Sudah dhahar? Mangga dhahar dulu. Ngagem ayam, nila atau penyot tempe* 'Have you eaten? Please eat. Try the chicken, nila fish or tempe penyot' (While being patted on the arm by P1)
 S2 : ***Tempik! Ya Allah, ini tempek, Buk.*** 'Vagina! Oh my God, this is a vagina, Mom. (While keeping his mouth shut followed by an apology for his impropriety) (Cpr.Sint.Err. S2.L 2. V. J)

The italicized and bold lingual form above is the latah coprolalia behavior. This is the spontaneous response of S2 to the word *tempe*, which becomes *tempik* 'vagina / female genitalia' in S2's following utterance. The lingual form arose when S2 had a reduced consciousness. Once regaining full consciousness he apologizes and keeps trying to keep his mouth shut so as not to talk again. S2 is a high school graduate in Jombang, East Java, who states he experienced latah since one year ago due to his work environment which has many latah individuals.

Latah coprolalia behavior in Jombang East Java also occurs in women. Women who show verbal coprolalia in Jombang East Java are only those with low educational backgrounds and this does not occur in women with higher education backgrounds. A summary of findings for this group is in Table 3.

Females with low education levels in Jombang East Java show latah coprolalia behavior following

Table 3. Form of Verbal Expression and Linguistic Deviation of Latah Coprolalia Behavior in Women

Gender/Level of Education	Stimulus	Latah Behavior	Verbal Expression	Linguistic Deviation			
				Sint.Err	Paradg. Err	Disc. Err	Ref.Err
Female/Low	Verbal	Coprolalia	Word	√			
			Phrase				
			Sentence				
			>1 Sentence				

verbal stimulus. The pat-and-noise stimuli was not responded to by those in this group. This is shown in data set 4 below.

Table 3 Female/Low. Data Subject 8

R : *Bu, iku apa lho Bu?* ‘Ma’am, what is this ma’am?’ (While patting S8’s arm).

S8 : ***O... konthol ‘O... penis’ (Cpr.Sint.Err.S8. P3. T. J) Sampaian iku kok pencilakan*** ‘You are being rude’ (Reprimanding P after her full awareness has returned).

Based on the data in bold and italics above, it shows the spontaneous expression of a latah female. The verbal expression referring to male genitalia appeared spontaneously from S8 when her consciousness decreased after being tapped on her arm. The emergence of a lingual form that refers to the male genitalia is categorized as latah coprolalia behavior. This condition is only found in latah females with low educational background but not in latah females with high education.

The coprolalia verbal expression as presented above is in the form of syntagmatic error. Stimulus was in the form of the question of what was in the corner of her house. S8 responded with the word *konthol* even though what was in the corner of her house was an umbrella not male genitalia.

Individual language behaviors in Jombang, East Java when correlated female level of education showed slightly different results compared to males. It appears that the spontaneous behavioral response of females was very different for those with a higher and lower education background. Women with higher education background in Jombang, East Java, based on the results of the study did not respond to stimulus, either in the form of speech, movement, or text with latah coprolalia behavior (responding by mentioning genitalia). This is in contrast to women from low education backgrounds who sometimes respond to stimulus with a lingual form that refers to male genitals.

CONCLUSION

Latah coprolalia behavior in Jombang, East Java, occurs in males with high levels of education, males with low levels of education, and females with low levels of education. It does not occur in females with high levels of education. Based on the analysis of data from the behavior of verbal latah coprolalia, the form of linguistic deviation found is syntagmatic error.

Patting and verbal stimuli give rise to syntagmatic errors in the form of words, minor sentences, answer sentences, and single sentences in males with high levels of education. Meanwhile, the stimuli of patting and verbal response with syntagmatic errors in men’s latah coprolalia occurs with words (minor sentences, answer sentences), single sentences, and more than one sentence. Females with low education levels produce syntagmatic deviations in the form of words (minor sentences or answer sentences) and single sentences.

This indicates that diction that refers to the genitals appears as a stand-alone lingual form, or can also appear along with other lingual forms. A common aspect identified in the latah coprolalia words uttered by the sample group of Javanese speakers is the use of Javanese diction instead of the national language (Indonesian).

REFERENCES

- Budiono. (2010). *Latah Menular di Usia Lajang, Makin Tua Susah Sembuh*. Artikel in <http://Venasaphenamagna.blogspot.com>. Downloaded, Saturday, 26 February 2011, at 11.05 o’clock.
- Bungin, B. (2010). *Metode Penelitian Kualitatif*. Jakarta: Rajawali Pers.
- Cruse, D. A. (2004). *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press.
- Darjowidjojo, S. (2003). *Psikolinguistik Pengantar Pemahaman Bahasa Manusia*. Jakarta: Yayasan Obor Indonesia.
- Doolittle, Amity A. (1987). *Latah Behaviour By Females .Am.on”, the Rungus of Sabah”*. Dalain Vinson

- H. Sutlive, Jr. *Female And Male in Borneo: Contributions and Challenges to Gender Studies*. United State Ashley Printing Senices. Inc. Shanghai, VA.
- Faiziah, D. (2013). *Perspective and Perception of Latah Among Junior High School Student in Jakarta Indonesia* in detik.com/health/read/2013/09/10/123100/2354299/763/studi-latah-awal-mula-mencari-ketenaran-dan-menghibur-orang-sekitar. downloaded 7 September 2015 at 09.15 o'clock.
- Freud, S. (2006). *Memperkenalkan Psikoanalisa Lima Ceramah Terjemahan*. K Bertens. Jakarta: PT Gramedia.
- Geertz, H. (1968). *Latah in Java: Theoretical Fal-OCIOX' in Modern Indonesia Project*. New York: Cornell University 102 West ANennt Ithaca.
- Gerald, C. (2007). *Teori dan Praktik Konseling & Psikoterapi*. Bandung: Refika Aditama.
- Hariyanto, Bambang, et al. (2014). Perilaku Bahasa Latah Warga Desa Jatigono Kecamatan Kunir Kabupaten Lumajang Sebuah Kajian Psikolinguistik in *Publika Budaya*. Vol 2 No 1 (2014). [Jurnal .unej.ac.id/index.php/PB article](http://jurnal.unej.ac.id/index.php/PB/article).
- Henny A. (2013). Pengembangan Self Control untuk Mengurangi Reaksi Echolalia pada Remaja Latah. *Jurnal Sains dan Praktik Psikologi*. Malang: Magister Psikologi UMM ISSN 2303-2936 Vol 2. pp.153-166.
- Hurlock, Elizabeth B. (1978). *Perkembangan Anak*. Jakarta: Erlangga.
- Jung, Carl G. (1989). *Memperkenalkan Psikologi Analitis*. Jakarta: PT Gramedia.
- Kadir, Hatib A. (2009). Menafsir Fenomena Latah sebagai Emosi Kebudayaan Masyarakat Melayu (Suatu Kajian Psikoantropologi). *Psikobuana*, vol.1 page.49-59.
- Kenny, Michael G. (1990). Latah The Logic of Fear. In *Wazir Jahan Karim (ed). Emotion of Culture A Malay Perspective*. Singapore: Oxford University Press Oxford New York.
- Kusumawati. (2009). *Gangguan Latah (Studi Tentang Faktor Penyebab dan Kondisi Psikologis)*. Eprints.umm.ac.id/8205/1/gangguan_latah_pdf . Downloaded 2 January 2016.
- Maramis, W.F. (1980). *Catatan Ilmu Kedokteran Jiwa*. Surabaya Airlangga University Press.
- Maramis, W.F. (2009). *Catatan Ilmu Kedokteran Jiwa Edisi 2*. Surabaya: Pusat Penerbitan dan Percetakan (AUP)
- Moleong, Lexy J. (2007). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya
- Murpy, H.B.M. (1976). Notes for a Theory of Latah. In Lebra, W.P. (ed), *Culture-Bound Syndromes, Ethnopsychiatry, and Alternative Therapies*. Honolulu:The University of Chicago Press.
- Pamungkas, S. (2009). *Bahasa Latah (Suatu Tinjauan Psikolinguistik pada Beberapa Orang Latah di Jember)*. Skripsi. Universitas Jember: Unpublished.
- Pamungkas, S. (2011). *Studi Kasus Variasi Bahasa pada Masyarakat Berperilaku Latah di Kabupaten Jember dan Pacitan Jawa Timur*. Tesis. Universitas Sebelas Maret. Unpublished.
- Pamungkas, S. (2017). Menafsir Perilaku Latah Coprolalia pada Perempuan Latah dalam Lingkup Budaya Mataraman: Sebuah Kajian Sosiopsikolinguistik. *Mozaik Humaniora*. Vol. 17 No. 2 Juli-Desember 2017, 273-290.
- Rahyono, F.X. (2011). *Studi Makna*. Jakarta:Penaku.
- Simons, R.C. (2001). *Introduction to Culture-Bound Syndrome*. <http://www.geocities.com/multicultural.htm>.
- Spradley, James P. (2007). *Metode Etnografi*. Yogyakarta: Tiara Wacana.
- Sudaryanto. (2015). *Metode dan Teknik Analisis Bahasa Pengantar Penelitian Wahana Kebudayaan*. Yogyakarta: Sanata Dharma University Press.
- Sugiyono. (2007). *Metode Penelitian Kuantitatif Kualitatif dan R&B*. Bandung: Alfabeta.
- Sutarto, A. (2004). *Studi Pemetaan Kebudayaan Jawa Timur (Studi Deskriptif Pembagian Sepuluh Sub Kebudayaan Jawa Timur)*. Jember: Anthropological Studies Program Jember University.
- Sutopo, H.B. (2002). *Metodologi Penelitian Kualitatif*. Surakarta: Sebelas Maret University Press.
- Tseng, W.S. (2006). *From Peculiar Psychiatric Disorder Through Culture Bound Syndrome to Culture Related Specific Syndromes*. *Trans Cultural Psychiatry*, 43, 554-576. Accessed at <http://tps.sagepub.com> on 2 August 2013.
- Wierzbicka, A. (1991). *Latah in Sarawak, With The Special Reference to The Iban in Sutlive, V.H. (Ed) Female and Male in Borneo: Contribution and Callges to Gender Studies*. Williamsburg, V.A.: College of Wilton and Mary.
- Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*. New York: Oxford University Press.
- Wierzbicka, A. (1994). *Cultural Scripts: A New Approach to The Study of Cross Cultural Communication*. The Third Australian Linguistic Institute, Australian National University, July 1-2.
- Wierzbicka, Anna. (1995). *Latah in Southeast Asia: The History and Ethnography of A Cultural-Bound Syndrome*. UK: Cambridge University.
- Winzeler, R.L. (1984). "The Study of Malayan Latah". *Indonesia*, 37, 77-104.

Latah Humaniora UGM

ORIGINALITY REPORT

6%

SIMILARITY INDEX

5%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

5%

★ www.scilit.net

Internet Source

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On