

# Pragmatic Study: Relegius Review Of Java

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**Abstract** This paper is part of an independent study entitled Javanese Language Expressions as a Means of Communication Education for Early Childhood (Pragmatic Studies). The phrase is a combination of two or more words expressing something with a figurative meaning that has a new meaning. The structure is fixed, it cannot be reversed. Javanese expressions are spoken and become part of the words of wisdom of the Javanese community, even becoming part of the guidelines for behaving in the community. Javanese language expressions contain many noble values of Javanese culture that are still relevant to be applied in the present. The purpose is to describe the moral teachings contained in religious expressions that can be used for learning behavior, karma and character. That This type of research is a qualitative descriptive pragmatic approach. Research location in the former residency of Surakarta. The data in this research are Javanese expressions, and data sources from informants and documents. Data analysis with understanding, contextual and matching models. The results and discussion found, Javanese expressions made people aware of God, the harmony of human relationships in everyday life.

**Key words:** religious expression, function, pragmatics

## 1. Introduction

The expression is one form of culture that is used for communication. According to Koentjaraningrat. [1] culture is the result of creative processing and the taste and intention of humans such as

beliefs, knowledge, customs, and others. Culture is at abstract, while the concrete form of culture is the behavior and tangible objects produced by humans. The source of Javanese culture is to focus on the education of character, virtue, primary reason, courtesy, gentleness, hospitality, patience, accepting what it is. The phrase contains noble values of Javanese culture and can influence human behavior in the form of action.[2]

The phrase is the result of a combination of two or more words that gives rise to new meanings. The meaning is not derived from its constituent elements or not the same as its constituent elements. Phrases are words or groups of words that are specific to express something with a figurative meaning [3]. These expressions are spoken and become part of the wise words of Javanese society, even becoming part of the guidelines for behaving in the community. Javanese traditional expressions contain the wisdom of life that is inherent in the environment in which these expressions occur and is one's intelligence [4].

In general, communication using expressions has a specific purpose that is subtly implied. Its form can be in the form of wise words that are often used by Javanese people. Although in everyday relationships the phrase is rarely used for communication, but in special circumstances, such as giving advice can use expressions, such as Le yen really using a pillow to wudunen 'Son (boy) when sitting on a pillow will be boiled later'. The expression is a warning or advice from parents to children, to be more polite, because the pillow for sleeping is not for sitting. Children will obey if reprimands use expressions instead of using prohibited sentences, just like a polite ora pillow "don't sit on a pillow not polite".

The Javanese expression contains moral teachings. The language used is simple and has positive value, even expressions can describe people's behavior and mindset. One of the Javanese expressions is a religious expression. expressions that contain moral teachings related to God or human acceptance and harmony relations with fellow human beings. Understanding of religious expressions needs to be preserved and actualized in everyday actions in the community, especially children in behaving to form noble and polite behavior in relationships.

The expression implies a deep and unified meaning, cannot be interpreted with the meaning of its constituent elements, and gives rise to new meanings. Meaning is a semantic field of study. According to semantic is a scientific study of the negation of words or sentences [5]. Semantics also studies the relationship between icons or symbols that signify one meaning and another. Mulyono argues that semantics is one of the linguistic branches that gives meaning to a word, how the word originated, how it happened, and why bias can change or grow new meanings argues[6]. Based on these two opinions, semantic is the study of meanings which support lexical meanings or denotative meanings and grammatical meanings or connotative meanings.

The expression has two meanings namely lexical or denotative meaning and grammatical or connotative meaning. Denotative meaning is a natural meaning that is in accordance with the direct meaning symbolized by the forming lingual unit. Sifa between objects is the same as facts. The meaning of denotative results from observation of the senses, taste or other experiences. So denotative meaning is the meaning of words, pure, plain and objective. Denotative meaning is referred to as basic, general, universal meaning or meaning in a dictionary. While connotative meanings are words or phrases based on feelings or thoughts from the speech[7]. The connotative meaning has grown from the association of language sense from what is felt and heard. Connotative meaning can be associated with meaning in accordance with social attitudes. That is the meaning behind the words that give the feeling of people talking, so this meaning appears influenced by emotions, contains ideas and subjective nature.

The meaning of denotative Javanese idiom is the length of his hand or his hand is really long. Abang mripate 'his eyes are red or his eyes are really red', while the connotative meaning of dawa Tangane in the sentence Duk-dati-dompete is kept by the primpen sing-deng akeh uwong dawa Tangane. The phrase "laugh" means stealing, "Just fill the sentence with your adherent to your brother mripate. The phrase mripate brother has a lot of anger. So the combination of different words as expressions accompanied by sentence contexts gives rise to new meanings that are called connotative meanings, while expressions without context contain denotative meanings. The phrase is very effective for teaching character, because it contains moral teachings.

The expression has a specific and definite purpose. To clarify the statement will be reviewed briefly about semantic and pragmatic. Semantics and pragmatics are discussed in meaning. Semantics prioritizes significant meaning: (1) specifically the meaning or meaning

of language that is contextually independent, (2) the nature of meaning and meaning, (3) has something to do with language rules. Pragmatic studies are seen from: (1) contextual meaning, (2) meanings according to one's desires, (3) studying the nature, meaning and context, (4) related to the principles of cooperation and prosperity. Therefore, to understand the meaning in the phrase pragmatic approach is needed.

Pragmatics is the research of meanings related to speech situations which include greeting and greeting elements, context, objectives, locus acts, speech of time and place[8]. According to Yule, pragmatics are (1) the field that studies the meaning of the conversation, (2) the field that studies the meaning according to the context, (3) the field that exceeds the research of the meaning being spoken, examines which is communicated or spoken by the speaker, and (4) the field which examine the form of expression according to social distance that limits the participants involved in certain conversations[9]. Pragmatics is a language research that studies the relationship of language with context[10]. The phrase can be involved with the context that accompanies it. Context is an aspect of the physical or social environment associated with certain utterances. [11][12]

Context is knowledge that is shared by the speaker and the speech partner based on the situation behind the speech.

## **2. Research Method**

The form of this research is descriptive qualitative research procedures that produce descriptive data in the form of words or writing. Qualitative research is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals individually or in groups[11]. The approach used is the pragmatic approach, which is more specialized expression intentions. So this research seeks to dig up information on the object of study by describing all that can provide an understanding of religious expressions in a comprehensive manner. Research location in the former residency of Surakarta. The data in this research are Javanese expressions, and data sources from informants and documents.

This research aims to describe, uncover, and explain and describe linguistic phenomena in accordance with facts in the community in the form of language sign systems, language symbols, and meanings using pengididahan, methods, research techniques, and the workings of cultural sociology research. This research seeks to dig up information on the object of study by describing all that can provide a deep understanding. According to Harimurti Kridalaksana[13]. the method is a way of approaching, analyzing and explaining a phenomenon. Data collection using the method of listening, method of listening, namely the method of data collection by listening to the use of language[14]. The implementation is followed up by using the note taking technique. The recording of relevant linguistic data is carried out with certain transcriptions according to their interests[15].

To obtain informants using purposive sampling techniques with snowball sampling models, namely the use of informants who develop the number after research is carried out in the field[16]. Data analysis uses understanding, contextual and matching methods.

### 3. Results And Discussion

The expressions are words of wisdom spoken by the speaker with a specific purpose, from the express or implied purpose, the expression contains the teachings of nobility. Such as speech related to advice, faith, social society, defending the State or love the motherland and much more. In this paper only specializes in expressions related to faith or religion. This is to find out whether the expression can be used to control oneself as healthy as one. From research conducted found religious expressions related to human relations with God Almighty and related to fellow human beings. The following analysis and discussion:

#### a. Religious expressions related to human relations with God

The phrase *narima ing pandum* 'do what we can, then leave it to God'. is a teaching of patience and passion for humans in living life. Humans must strive to achieve success in work, career or harmony in the household or family. This implies that something must be fought for with positive action, patience in facing obstacles, willing to take action and the results, after that we leave it to God. If what is desired is not appropriate, don't despair and gracefully accept what is destined by God Almighty. Humans must try God who decides.

The expression *mohon, mangesti, mangastuti, marem*; always ask for guidance from God Almighty to align between words and deeds so that they can be useful for others. The purpose of this expression is to awaken humans to always get closer to God so that every speech and action has a balance and harmony so that in the community in society can find peace, tranquility and peace. Therefore, every what will be done both words and deeds always ask for guidance from Almighty God to get His blessing and guided the right path, so that the actions we do are beneficial to ourselves and fellow humans.

The expressions *nata, nitis, netes* 'from our Lord, we live with God, and reunite with our Lord again'. It means that we exist and live in the world because God Almighty, God is the Creator who created the universe and everything in it, including humans, so we must obey His commands and know His prohibitions. One life journey and life, God is always with us. Therefore, what we do, intentionally or unintentionally, we don't even know for sure which is right and wrong, God knows Him

The phrase "*Gusti ora sare* " (God does not sleep) in the sentence *Becik lan ala sing* how come it will be ana piwalese, *elinga Gusti Ora sare*. It means whatever we do is good or bad, and maybe we think it's good, not necessarily according to God is good. In other words, what we do will be known by God and God knows exactly what is good and what is bad, while humans cannot measure and administer everything that is done both in terms of personal and social affairs and God.

#### b. Religious Phrases that is Associated With Humans

*Nabok nyilih tangan* 'slap with the hand of another person', in a society often disagree because there is an imbalance between desire and results. Envy, envy sees other people succeed in their careers or efforts to make people do bad things with other intermediaries, such as defaming or harming them. In the presence of someone who is harmed someone looks good, caring, but behind the use of intermediaries others defile or do evil, so it appears that the other person is doing. In front of him doing good behind menika

*Kaya kodok keturuban batok*. The phrase means like a frog in the shell. What is seen, known, and felt is only the narrow world that surrounds it. It means to describe people whose thoughts, references, knowledge, and experience are not many, so they will not know many things and developments in the world. People who do not expand their experience will only talk things that are narrow, limited to what he knows. People with little knowledge need to learn from others, read. He did not know there was a wider world out there. For this reason,

people are expected to expand their knowledge in order to know the development of time and science and technology that are adapted to our culture.

*Nulung menthung*. The purpose of this expression is the person who helps others who are in trouble, but the help is actually burdensome who are helped. For example moneylenders help by lending money to someone who is in dire need for something very important, but subject to very high interest.

*Esuk dele sore tempe*, which means soybean rice, in afternoon became a tempe. The purpose of this expression is a satire of people who are not fixed in their position, at any time can be changed according to personal interests. His words cannot be held true and reality. This illustrates that the behavior in question is difficult to gain the trust of others. In other words, his speech and attitude change at any time so it cannot be trusted and emulated.

*Dicandak iwake aja nganti butek banyune*. The phrase literally means to take the fish not to make the water turbid. The purpose of this expression teaches people to respect and respect one another. If you want or make a decision it can be beneficial for yourself and others. So that in taking wisdom or solving problems or decisions do not cause casualties or harm others, especially new problems Do not make others angry or disappointed, so that harmony and harmony in life can go well.

#### 4. Conclusion

Javanese religious expressions contain moral values relating to human relations with God Almighty and the relations with humans. The teachings contained give teachings to humans as a form of closeness to God and one's faith in God, introspective, restraining emotions, forming a balance or harmony in association, and respect among fellow human beings. In addition, religious expressions teach to do well and right, accept reality with sincerity, patience and enthusiasm.

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