

THE MEANING OF LANGUAGE IN LITERATURE WORKS AS A CULTURE AND EDUCATION TOOL

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ABSTRACT

This study aims to discuss the relation between language and culture and an overview of language realization in literary works as a manifestation of cultural preservation. The research method used to discuss this topic is descriptive method, which provides an overview of the forms of expression in literary works in the form of traditional ceremonies, *pupujian*, and *pupuh*. The results of this study indicate that in the traditional open door ceremony which contains teachings and culture that a husband will always try to sacrifice his body and soul for his beloved wife. *Pupujian* teaches a person for religious education, prayer, warning, and the history of the prophet. *Pupuh* teaches character education that humans do not indulge in lust, advice to work hard, education to invite children to be devoted to their parents. The impact of the results of this study is that language can be used as a tool in character education for students or the general public. Therefore, character education can be taught implicitly through works produced by writers.

Key words: culture, language, preservation.

INTRODUCTION

Language is a set of interconnected systems, namely the sound system of the language, the grammar system, the grammar of meaning, and vocabulary (Rusyana, 1984). When associated with culture, language is part of culture (Koentjaraningrat, 1990). Culture is defined as the whole totality of human thoughts, works, and works that are not rooted in instincts, and can only be triggered by humans as a learning process is carried out. The concept is very broad because it covers almost all human activities in life.

The universal element of culture can be implicated in the following institutions. Institutions that aim to meet the needs of kinship are what are often called domestic institutions, such as marriage and divorce. Institutions that aim to meet human needs such as agriculture, cooperatives, animal husbandry. An institution that aims to meet the needs of human education from basic education to higher education and religious education. An institution that aims to meet the scientific needs of humans like research. Institutions that aim to meet human needs such as fine arts, drama, sports. An institution that aims to fulfill human needs related to God, such as ceremonies, prayers, religious broadcasts. Institutions that aim to meet human needs to regulate life such as government, democracy, political parties. Institutions that take care of physical needs such as beauty, health, medicine.

Things that do not belong to culture are just something that is spontaneous based on instinct, something that is actually an instinctive act such as eating by humans with tools, with courtesy, so that it can only be done well after a learning process. The content of culture includes religious systems and religious ceremonies, social systems and organizations, knowledge systems, languages, arts, livelihood systems, and technology systems and equipment. Cultural content can be developed and preserved with language as its main tool. One example of social systems and organizations will be sustainable and sustainable if there is language in it.

Literary work is a product of the thought of writers to convey their ideas to writers through oral and written language. Literary works can be in the form of poetry or in the form of prose. Some forms of literature in West Java are traditional ceremonies, *pupujian*, and *pupuh* which are arranged into a written language (Rusyana, 1993). This literary work is like a door opening ceremony. The door opening ceremony is one of the rituals in a series of Sundanese traditional wedding ceremonies, which are usually carried out after the step on an egg procession. This procession provides understanding to the bride and groom in social life (Soeganda, 1982). That is, in order to get along well with their neighbors and be accepted as part of the environment, both of them must open the door first. There is also a tradition of wedding ceremonies in Sumatra (Husny, 1984).

The ritual, which is carried out after the marriage contract, begins with the groom knocking gently on the door of the house three times. From inside the bride has been waiting for her idol at the door. The bride answers the beat with a song containing a question. Hopefully, the bride is waiting for an answer to determine whether it is true that the person out there is her idol or not. In the past, the bride and groom had a dialogue with each other like chanting in Sundanese, but now the make-up as the leader of the ceremony helps the bride and groom to have a dialogue. The conversation ended with the bride asking the groom to say two sentences of the creed. This is to prove whether the husband can be a good priest in married life. This relates to a use of language or pragmatic because in the use of language in literary activities, it will pay attention to the use of appropriate language for certain interests and situations (Nababan, 1987). on the other hand, the role of semantics in the expression of literary works is closely related to the use of everyday language. Thus, in the expression of literary works, the roles of semantic and pragmatic contribute positively to the expression perfection of literary work (Iskandar, 2020).

Pupuh is a pattern of composing a verse or string of words. This understanding is based on the function of the *pupuh*, which is as a source of patterns for making string of words that will be used as a means of serving a song of *pupuh*. The number of *pupuh* is 17. The number of syllables (*engang*) from each line is called *Guru Wilangan*. The final vowel sound on each line (*padalisan*) is called the song teacher; and Each stanza has a song character. *Pupujian* poetry is a form of poetry that is bound by the rules of rhyme. *Pupujian* poetry can be divided into some types, namely praising the majesty of Allah, praising the prophet of Allah, prayer and repentance, and religious lessons (Rusyana, 1984).

Based on this background, the problem of this research is more focused on the relationship between language and culture and the realization of language in a literary work as an educational tool and a cultural preserver. The method used in this research is descriptive method which provides a description of language as a preserver of culture and education based on works in the form of traditional ceremonies for opening the door, *pupujian*, and *pupuh*.

METHODS

The method used in this research is descriptive method. This method is used to describe the elements of advice and education in traditional ceremonies in West Java, *pupuh*, and Islamic poetry. The steps used in this study:

- a. Collecting literary text data in the form of traditional ceremonial texts in West Java, various types of *pupuh*, several religious poems;
- b. Choosing text in the form of literary works that contain elements of advice and education;
- c. Analyze texts by examining the content of these literary works from an educational point of view
- d. Describe the educational elements of each text
- e. Make a review of all the educational elements contained in the selected literary work

The data used in this study are literary works in the form of West Java traditional ceremonies and poetry forms which contain elements of advice and education. In addition, the data sources used were poems which contained elements of advice and education as well. There are so many traditional ceremonies in West Java, such as *seren taun*, sea parties, weddings, circumcisions, and *tingkeban*, but in this study the opening of the door ceremony is used. This data was taken because the texts used in traditional ceremonies contain many elements of advice and education. The data source related to *pupuh* is that there are only three stanzas, namely *asmarandana*, *jurudemung*, and *masumambang*. This data was also chosen because the *pupuh* contains advice and education. The poetry data used is also based on the contents of the lyrics which contain advice and education, the selected poems are those that contain Islamic teachings including religious education, prayers, and warnings.

RESULTS

From the research, the literary works in the form of West Java traditional ceremonies and poetry forms which contain elements of advice and education are found in traditional ceremonies especially in the door opening ceremony, *pupujian*, and *pupuh*.

DISCUSSION

a. Traditional ceremonies

The ceremony which is used in this research is the door opening ceremony.

Bride:

Look at the prestigious king's employer / thousands that can be offered / thank you I ask / dearest love / generous love / forgive the wrong / thank you / adored / and with what I have to reciprocate / as proof of loyalty.

Groom:

loving language / never hates / makes you miss me more / show yourself soon / don't take too long / open the door immediately / I've been waiting for a long time / when I'm worried / longing to meet / yellow skin is very good

In the text, the speech used is very polite by pronouncing the nickname with the best pronunciation. Give a compliment to his life partner and then apologize. In the text it is seen that the teaching of etiquette is implicitly presented in dialogue. The language used in the text can be immortalized as cultural and educational preservation. The culture of how to maintain the feelings of a living partner as expressed by the groom who praises the bride that his wife's skin is good.

b. *Pupujian*

Contains Religious Education:

Is all water / which is always purified / there are seven kinds / first river / second sea water / third well water / fourth ice water / second ice water / sixth suction water / seventh rainwater / is it all water / used legally for purification

Contains a prayer:

O Almighty God / to You I all / worship with all my strength / and ask for forgiveness / Almighty God / I have surrendered / may You be willing to accept / my deeds and worship.

Contains the History of the Prophet:

Prophet of all / the noble prophet / Muhammad is his name / Arab is his nation / mother of Siti Aminah / father of Sayid Abdullah / born in Mecca / Monday night of the year of the elephant / *Robiulawal* month / twelfth day / April of Anno Domini / twentieth day / the time of birth spread the news / angels were called / saw the light / on the earth rang a fountain / born no dirt / baby as if circumcised / eyes like wearing blemishes / and fragrant perfume.

Contains Warnings:

Allah makes the heart happy/all are in the hereafter/from separate burials/gathered in the realm of *mahsyar*/his name is *mahsyar*/the courtyard is flat/the heat at that time/the sun is seven/not far from seven/the distance is only 1.5 km/emits its light/ to the poor people of charitable deeds/our crew is tortured/we have no clothes/keep running/looking for help/hot forever/looking for shelter/bothering to dive/hear the sound of hell roaring/hypocrites speak/the prophet is not lying/now it is proven/only us who disobeyed/used to disbelieve/thought it was just ordinary news/now it is not a lie/all the torment is there/and on visiting the book/writes all the deeds/and all on confession/into the whole book/the heathen is very surprised/then speaks to God/who this/who wrote on a piece of paper/my sins are all there/the good ones and the bad ones are all there/now give up/I feel helpless/people who have faith/the religion of all Islam/his body/no one is tortured/where should I remember/zealous obedience to the prince/so as to be because/accepted the Islamic faith/each willing to worship/to Allah the nature of cheapness/provision to the resurrection/in the case of essence and love.

C. *Pupuh*

Asmarandana

Consciousness/living in this world/the virtue of any shadow/the body is powerless/if it is wrong to act/the appetite is to be regretted/the body is overcome

Jurudemung

The body that was attacked/because of appetite/death found/want to blame to whom/now remorse

partnering/People are lazy and start screaming/don't want to be happy/because it's about sustenance/they don't come without looking

Maskumambang

People who like to avoid/naturally go irresponsible/be careful like to talk people ugliness/even if they like to dig/nothing more than simple/all wise

Selection of *pupuh* sample based on character. The character of *pupuh* in this study is more prioritized in *pupuh* which is advice. *Pupuh asmarandana* reminds us more to be careful in not following lust because every wrong step can harm ourselves. It is the same with the *pupuh jurudemung* who teaches people not to indulge in lust because it can cause loss to themselves. *Pupuh maskumambang* teaches us to fight and try our best in earning a living because sustenance will not be obtained if people do not try hard. The last *pupuh* is *wirangrong*. This *pupuh* teaches people to behave well, not to have dirty thoughts, especially to do deeds that make the atmosphere bad.

CONCLUSION

A speech both oral and written can make a positive and negative contribution to our daily lives. The expression of language conveyed by writers in oral or written works has a very clear purpose both the language they use implicitly and explicitly. Although oral literary works are shared literary works, the work still has moral values in it. These moral values can be used as an tool to contribute to the change of character of society in general as well as to the change of character in formal education. A literary work will be of high value if the work can provide a form of crystallization or the formation of cultural values both universal and local to the community.

Language as a tool for maintaining culture has significant power. Culture can be preserved when the culture is immortalized in a writing and continuously studied by the community whether it is studied formally or informally. Literary works can have an impact on the formation of the character of the nation. The expression of language in a literary work can contribute to his society in increasing his love for his homeland or place where he lives. The teachings contained in the literature will be stored for a long time in the memory of the people. with the culture that the community has.

Moral education is not always obtained through religious education alone but can be obtained through other media such as literary works. The role of the government to include character education can be done by inserting the materials of literary works in a thematic learning or in other forms of learning. Local wisdom can be formed by collaborating between the goals of a learning with the packaging of materials taught especially for formal education. This literary work can also be developed informally through a literary study. With the learning of literary works and the development of literary works through non-formal activities such as literary studies can provide double benefits that is to maintain culture through literary works and provide educational values for citizens.

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