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THE LOGICAL INTERPRETATION AND MORAL VALUES OF CULTURE-BOUND JAVANESE UTTERANCES USING THE WORD "OJO" SEEN FROM ANTHROPOLOGICAL LINGUISTIC POINT OF VIEW

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Abstract

This paper attempts to uncover the logical meaning and moral messages contained in several old Javanese wise-words that are seemingly contextual to the current state of our social engagement. This endeavor is enacted through the prism of anthropological linguistics as it is posited closer to the cultural domain in which the language is employed. This actually can be seen from another sub-field of linguistics, sociolinguistics. So as to refrain from overlapping, a simple definition of anthropological linguistics is worth mentioning to reaffirm that the discussion is on the right track. Anthropological linguistics (Foley, 2001) views language through the prism of the core anthropological concept, culture, and, as such, seeks to unveil the meaning behind the use, misuse or non-use of language, its different forms, registers, and styles. It is an interpretative discipline at language to find cultural understandings. Substantially, this paper aims to revitalize the old wisdom phrased in the Javanese language which we are now apparently inclined to forget. Likewise, this means to scrutinize its typical language patterns mostly preceded by the word "Ojo" such as Ojo Kagetan, Ojo Gumunan, Ojo Dumeh, etc. The three expressions, for instance, are very relevant to represent the current state of affairs which long for peacefulness, prosperity, and wisdom. The data of such kind are obtained from interview with the sample of twenty culture-illiterate Javanese people chosen purposively. The data are analyzed based upon twofold: logical meaning and moral values. Hence, the finding shows that Javanese language is worth maintaining and developing constantly as it preserves invaluable treasure. It is the language that teaches not only what to say and how to say things but how to do things culturally wise.

Key words: Logical Interpretation, Moral Values, Culture, Javanese Utterances

1. Introduction

Let us begin our 'cultural interaction' by examining the definition of culture within the scope of anthropology. Holmes (1965: 74) defines culture as the learned, shared behavior that man acquires as a member of a society. As the definition implies, it has been impossible to study culture without also studying the nature of society. Thus we can see the importance of maintaining a close relationship between anthropology and sociology in which the former focuses its attention on culture, while the latter emphasizes the study of society. Let us see them one by one as a part of our starting point.

First of all, culture is learned behavior; it is not biologically inherited. It means that nearly everything that man does he must learn from others. Secondly, the culture is shared. If there are some types that are shared by all men, but not learned, they cannot be labeled cultural behavior. The final part of the culture in this definition maintains that one acquires culture as a member of a society. Which means without society it is impossible to have culture, and without culture it is impossible for any human group to survive because culture provides established, traditional means for solving certain basic human problems such as securing food, producing and raising young, etc. (Ibid. P.76).

2. Culture and Communication

Since it has been established that language is vital to culture it might be helpful in our analysis of culture to look at some of the characteristics of language. First, language is a product of culture and many of the same things that can be said about culture can also be said about language. For instance, both culture and language are shared and learned behavior. If it were not shared there would be no reason for its existence. Language (Holmes, 1965: 77) provides the communication that allows societies to work

toward common goals. If men are going to get things done, they have to exchange ideas and settle among themselves on proper methods. Human beings are born with the type of brain and vocal organs that enables them to speak, but they are not born with language. Language is learnt within the society, and particularly within the family, through imitation and conscious teaching just as culture itself is learned. Both language and culture (Holmes, 1965: 78) are found among all men, but the forms of each are infinitely varied. In spite of its many forms, language does much the same things for all men—it helps them to maintain an orderly and efficient society and to pass on their basic values to subsequent generations.

In tune with this purpose of language it is considered important to learn the language within a community, or precisely how the language is perceived, understood and made as moral reference by people in the society. In other words, how the language plays an important role in shaping the minds of the people using the language within that society. In this respect, the community and the language are Javanese. It is of great interest to see how the Javanese culture formulates its teaching and moral values through language. Simply put, this discourse is about how some Javanese utterances in the Javanese language represent the very culture of the peoples and the society of Java. Thus, this language-culture interrelatedness is approached from anthropological linguistic points of view in which the language reflects the linguistic aspects and moral values reflect the respect of cultural anthropology.

The study of address form usage tells us quite a bit about how the speakers of a particular language, in a particular community, organize their social relationships. The approach to the sociolinguistics of language in which the use of language in general is related to social and cultural values is called ethnography of speaking or, more generally, the ethnography of communication (Fasol, 1997: 39). The statement emphasizes the relationships between language, culture and society and on how some of the more practical insights yielded by linguistic analysis may be applied to the study of interpretation. Since the Javanese culture and Javanese language go together they have to be analyzed simultaneously. Thus, how they are correlated to one another are depicted in the answers of the queries below that become the focal points of this discourse fully addressed in Results and Discussion.

- What are the sorts of culture-bound Javanese utterances that have been frequently used in the Javanese society in their social intercourse?
- What are the logical meanings and moral values (explicit and implicit) of these Javanese utterances to the Javanese community?
- How do the values of these Javanese utterances reflect the current state of our nation?

3. Theoretical Framework

3.1 The Nature of Meaning

According to Foley (2001: 5), anthropological linguistics serves to search for the meanings in linguistic practices within wider cultural practices. As such, it is clear that the concept of meaning is absolutely fundamental to the field (Ibid.). The notion of meaning is not limited to linguistic practices, but as basic to cultural practices too (Ibid, p. 7). For example, the contraction of an eye can be interpreted differently as a cultural act by different people. One of its interpretations is the one that carries the meaning of an invitation to a conspiracy.

3.2 Meaning in Culture Practice – Symbolic anthropology

Perhaps the most common thing people do in social interaction is making meanings with each other, again with language or non-verbally. People make meaning in relationships, structural coupling. One performs an action and another person coordinates her behavior to it. Thus, a meaning is forged in a communicative interaction by an action and its coordinated supplement. Geertz (1973) in Folley (Ibid, p.16) views culture as a system of public meanings encoded in symbols and articulated in behavior seen as symbolic action. These symbols are public expressions of shared practices and understandings among those who can be described as having the same culture. Cultural meanings are not in individual minds, but rather they are shared by the social actors. Cultural meanings are public meanings encoded in shared symbols, not self-contained private understandings.

3.3 Culture as Communication

To say that culture is communication means to see it as a system of signs. In its most basic version, this view holds that culture is a representation of the world, a way of making sense of reality by objectifying it in stories, myths, descriptions, theories, proverbs, artistic products and performances. To believe that culture is communication also means that a people's theory of the world must be communicated in order

to be lived (Durrati, 2003: 33). In a human city the most important forms of communicative behavior are linguistic practices. The concern for the 'human communication' aspect within the definition of language implies attention to the way language is played in our societies in its full range of functions. Language is accordingly said to be indexical of one's social class, status, region of origin, gender, age group and so on. (Mesthrie, et al., 2001).

3.4 Norms of Society

In every society there are attitudes about the importance of following the dictates of culture, and there are attitudes about what things are right and what things are wrong. Sometimes these attitudes, which are also a part of culture, are very inconsistent. A thing may be right in one situation and wrong in another. Culture (Holmes, 1965: 86-87) carefully defines what is proper to where, and it sets limits within which people have some latitude for deviation. These principles are best labeled norms. They are the shared attitudes of what is legitimate or what normal behavior is for a given individual in a given situation. Certain individuals are expected to follow some norms more rigidly than others.

3.5 Logical Interpretation

Hurford and Heasley (1986:131) mention that logic deals with meanings in a language system (i.e. with proposition, etc.), not with actual behavior. Because logic deals with such very basic aspects of thought and reasoning, it can seem as if it is stating the obvious. In ordinary words, logic is learning to translate ordinary language sentences into appropriate logical formula is a very good exercise to develop precise thinking about the meaning of sentences (Ibid, p. 137).

It might seem that we could afford to work with a purely formal logic in postulating the interpretation of linguistic utterances. We shall see then that there is an important part of logic which plays a direct and crucial role in linguistic interpretation. One thing is overwhelmingly clear: if the logic is to stimulate natural cognitive processes of doing inferences, assigning truth-values and interpreting utterances (Seuren, Pieter, A.M., 1985:213). This implies that the utterances are associated with a logical analysis.

3.6 Implicit and Explicit Meaning

Discovering the meaning of a text to be translated includes consideration of both explicit and implicit (Lasron, 1984: 38). Explicit meaning is the information which is overtly stated by lexical items and grammatical items. It is a part of surface structure form. The implicit information is that for which there is no form but the information is part of the total communication intended or assumed by the writer. It is a part of deep structure form. In communication, it is shared information. It may include shared language structures, culture, previous conversations, having read the same materials, or common experience, etc.

3.7 Javanese Culture

In the words of Yana M.H. (2010: 133), Javanese people are the people who are born and brought up and live in the island of Java. The existence of Javanese is not separated from social and cultural aspects the Javanese people who have many differing styles. Rachmatullah (2011: 51-80), likewise, states that in the Javanese culture there is an aspect that is regarded as cultural identity in fighting for a higher value of life, namely alert morality or better known as "introspection." Self-alertness can be said to represent the basic principles of constructing and preserving "Tata Krama Jawa / Javanese Norms and Values." And these are noted as introspection of Wong Jowo / Javanese peoples.

These norms and values deal with social interaction mechanism between individuals or among groups of individuals to have mutual understanding and respect. These norms and values cover such things as respecting the elder, being hospitable guests, having good manner in sitting / standing, in having meal and drink, in greeting and in clothing. In Javanese culture, all these should be performed politely, not breaking the rules, not degrading other people, understanding the limits and the like.

3.8 Javanese Utterances

Hurford and Heasley (1986: 15) define utterances as any stretch of talk, by one person, before and after which there is silence on the part of that person. They also define that an utterance is the use by a particular speaker, on a particular occasion, of a piece of language, such as a sequence of sentences, or a single phrase, or even a single word. Just to differentiate it from the meaning sentence. Sentence is neither a physical event nor a physical object. It is conceived abstractly, a string of words put together by the

grammatical rules of a language. A sentence can be thought of as an ideal string of words behind various realizations in utterances and descriptions. Or, it is a grammatically complete string of words expressing a complete thought. And, the Javanese utterances being analyzed are five kinds such as Ojo Dumeh, Ojo Kagetan lan Gumunan, Ojo Adigum Adigam Adiguna, Ojo Pinter Keblinger, Ojo Rumangsa Bisa Ora Bisa Rumangsa.

4. Research Method

The method used in this research is descriptive method in which it involves collecting data in order to answer questions concerning the current status of the subject of the study. Descriptive study determines and reports the way things are. Descriptive study concerns with the assessment of attitudes, opinions, demographic information, conditions and procedures (Gay, 1987: 187). This research is also qualitative by nature. The purposes of qualitative research are broad and center around in promoting a deep and holistic or complex understanding of a particular phenomenon, such as environment, a process, or even a belief (Gay, Mills and Airasian, 2006: 399).

This is an "ethnographic research" that is concerned with the study of the cultural patterns and perspectives of participants in their natural setting (Gay, Mills and Airasian, 2006: 441). The goal of this ethnographic research is to describe, analyze, and interpret the culture of a group in terms of the group's shared beliefs, behaviors, and language. The sample of these ten Javanese people was selected purposively. And the method of data collection was interview, open-ended interview in which the questions have been previously made yet the interviewees are given freedom to express their opinions.

4.1 Data Collection Technique

In this research, only interview was used in gathering the data for the analysis, though another type of data collection technique can be used such as observation that is commonly used by an anthropologist. Certainly the researcher has done unintentional observation when he interacted with members of Javanese society on which he happened to hear once or two times some of the analyze utterances. However, those kinds of indirect interaction were not valid enough as nothing was preplanned so it went naturally.

According to Duranti (2003:102), interviews, in the loose sense of the term, are a common form of interaction during fieldwork. During the interview the interviewer and the interviewees sat down (with some papers in the hands) presented a series of more or less structured, mostly preplanned questions to the sample believed to be particularly knowledgeable about a specific area of expertise. The interview was a time to obtain cultural background information that was crucial for understanding particular speech exchanges being studied.

5. Results

After the interview data were collected from ten Javanese people as the sample selected purposively, the results were displayed in the following 10 tables representing ten main issues researched. The table indicates the sorts of utterance known as Wewaler in the Javanese community. The table likewise depicts the main part of the discussion covering the explicit / basic meaning and the implicit or the moral messages contained in them. Below is Table 1 showing the first kind of the utterances.

Table 1. AJA DUMEH

Javanese Utterance	Explicit / Basic Meaning	Implicit Meaning / Moral values
Aja Dumeh	Jangan merasa lebih atau paling (Don't feel / show off that you are higher or better in all respects)	Sebaiknya lebih hati-hati dalam bertutur kata dan berperilaku dalam menjalani kehidupan (To be more careful in words and behavior)

The basic logical meanings of this term are 1) don't show off; 2) Don't be stubborn; 3) Don't think that you are 'the strongest'; 4) Don't feel you are better, smarter, richer, and more powerful than others; 5) Don't be arrogant; 6) Don't abuse your power to the weak. Meanwhile the moral values contained in it are that 1) It is better not to underestimate other people; 2) We have to respect other people; 3) Be a modest person; 4) What we have today will not be with us for good; 5) There is always someone above us; 6) When we are in power use the power wisely; 7) Be a low-profile person; 8) Avoid

arrogant behavior; 9) Be cautious in behaving; 10) In life it is better to be humble than to feel better than others.

Table 2. AJA KAGETAN LAN GUMUNAN

Javanese Utterance	Explicit / Basic Meaning	Implicit Meaning / Moral values
Aja kagetan lan gumunan	Jangan terkejut dan Jangan heran (Don't be shocked or surprised)	Menyikapi sesuatu jangan berlebih-lebihan atau sewajarnya saja. (In order to perceive any new things wisely as they are)

The basic logical meanings of this term are 1) we should be shocked with something new; 2) we should not be surprised with something luxurious; 3) we should not be easily amazed or too amazed with the new things in life. Meanwhile the moral values reflected in this expression are that 1) people should not be made "stupid and foolish"; 2) people shall be able to accept the very state of life; 3) people should not be wondered with something new; 4) people should not be easily "read" by other people; 5) people should see things proportionally; 6) people should be calm and behave ordinarily ; 7) people should not be easily amazed by strange things in this world found unexpectedly.

Table 3. AJA ADIGANG, ADIGUNG, ADIGUNA

Javanese Utterance	Explicit / Basic Meaning	Implicit Meaning / Moral values
Aja adigang, adigung, adiguna	Jangan jadi tangan besi atau otoriter (Don't rule with n iron fist); jangan menyia-nyiakan orang lain (Don't blemish other people)	kekuasaan itu amanah sehingga harus dilaksanakan dengan selalu ingat dan mempertibangkan moralitas (nilai-nilai moral). (Power is mandate so I should always be executed by detaining and considering morality (moral values)

The basic meanings of the utterance are 1) Don't be an iron-fist man or authoritarian; 2) Don't humiliate, spoil other people and don't abuse your power; 3) Don't make use of the time in the wrong way; 4) Don't be arrogant; 5) Don't feel that you are the only handsome man; 6) Don't think that you are the most handsome man; 7) Don't be arrogant; 8) Don't feel that you are the strongest one. People should always respect one another I order that they will not oppress other people with their power and authority; The power is mandate so that it must be done by bearing in mind and considering morality (moral values). Be a person who can set themselves properly based on their position; He/she can position himself/herself harmoniously in our society, and to have in a modest; not pretending / behaving as a tough or strong man.

Table 4. AJA PINTER KEBLINGER

Javanese Utterance	Explicit / Basic Meaning	Implicit Meaning / Moral values
Aja pinter keblinger	jangan pinter tapi salah arah	Supaya menggunakan kepandaian untuk kemamfaatan bagi orang banyak

The explicit meanings of this utterance are 1) Don't be on the wrong track; 2) Don't use your intelligence for doing destruction or something unlawful; 3) Don't use your wit for negative things; 4) Don't let your smartness create disadvantages; 5) Don't be in the wrong track. The deep meanings of this utterance are that we are supposed to conform our spoken words with our actions, to make use of our intelligence for the good sake of people, to utilize our mental sharpness for the things that are not malign for other people or for things that affect more negative than positive things. This expression teaches us to use our intellect for good deeds, cleverness should ideally make us modest individuals. In other words, if we are destined to have ability or skills we should implement them for anything meaningful. In short, we may not be a smart man walking in the wrong trail.

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makalah dipotong karena melebihi batas yang ditentukan