

THE SOCIAL HARMONY IN CONDOLENCE UTTERANCES: PRAGMATICS STUDY

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THE SOCIAL HARMONY IN CONDOLENCE UTTERANCES: PRAGMATICS STUDY

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Abstract: This study aimed to explain pragmatic expressions in condolence utterances with almost the same utterance content, which contains expressions of grief and prayers for goodness. This is qualitative research with 753 people in several whatsapp groups' members. The data of this study were collected using documentation techniques in early 2020 with the researcher as the key instrument and were analyzed using the explanative comparison technique with the flow analysis technique of Miles and Huberman (1984). The results showed that there are several condolence utterances which contains expressions of grief and prayers for goodness. Some of them emphasized in condolences which is not only as a content, but also social aspects, especially those related to the desire to maintain social harmony. In brief, pragmatic expression is both an encouragement and a form of reduction of the feeling gap as an effort to create social disharmony in society.

Keywords: social harmony, condolence utterance, pragmatics

1. INTRODUCTION

This study aimed to examine the social harmony in condolences from a pragmatic perspective. Those utterance is interesting to study because of its high frequency of use with almost the same utterance content, which contains expressions of grief and prayers for goodness. The similarity of content suggests that what is emphasized in condolences is not content, but social aspects, especially those related to the desire to maintain social harmony. The facts show that with condolences comes a sense of "the same fate": grief is shared. In certain individuals, the disharmony that previously existed is reduced by expressions of condolences. For other individuals who were previously able to create social harmony, social harmony became stronger with condolences "fertilizer". This suggests that social aspects of condolences are more important than information content.

In line with this, the formulation of the problem in this study is a pragmatic expression of what is a marker of politeness and at the same time represents social harmony in condolences. The research problem was solved by explaining the pragmatic expressions used. Thus, the aim of this study is to explain pragmatic expressions in condolence utterances.

This aim is achieved using the politeness theory proposed by Geoffrey Leech. As a pragmatic part, the discussion of Leech's politeness theory should be linked to the pragmatic capacity in speech studies. In this case, it is important to say that in order to see the capacity of pragmatics, experts distinguish pragmatics from semantics and syntax. As stated by Leech (1983), semantics focuses on the question "*what does X mean*", while pragmatics is related to the question "*what do you mean by X*". For example, when the blackboard in the classroom is full of writings a teacher says "Who does the day this?" to students, semantics is used to recite its literal meaning, that is, the teacher wants to know the name of the student who is on duty that day. In contrast to semantics, pragmatics is used to assess the teacher's intention that with the support of context he intends to convey orders indirectly, so that students who pick up the picket clean the blackboard. The order was conveyed indirectly, so that there were options for students to do or not to do what the teacher wanted. Utterance that provides choices, according to Leech (1983), is polite and important for maintaining social harmony.

Same as semantics, syntax is also not related to social harmony. In this example, in line with the syntactic concept that the study focuses on the relationship between language forms and the arrangement of language forms in a sequence (Yule, 1996; Ariel, 2008), what is studied in syntax is a series of words "who" has a position as a predicate, the phrase "the picket" as the subject, and the phrase "today" as an adverb in a sentence. This study, in line with Cruse's (2000) statement, focuses on isolated words so that, as noted by Glanberg (2005), they cannot be used to reveal *extra information* in context.

The advantages of pragmatics in utterance studies are also evident in Leech's politeness theory. In the view of Leech (1983), politeness is related to the relationship between two participants which he calls *self* and *other*. "Self" is identified as speaker, while "other" is identified as speaker or anyone who can be marked by pronoun III either singular or inclusive plural.

Whether or not politeness is shown to others is influenced by several factors. The key factor is the presence or absence of the other person. Another factor is that the other person is under the influence of the speaker or hearer. In this connection, the degree of politeness is positively correlated with the degree of discontinuity and also the hearer's degree of freedom. This means that the more polite the speaker's utterance, the less direct the delivery of the meaning and the more free the hearer (Suhartono, 2020).

Regarding the condolences utterance which in Leech's theory of politeness are governed by the maxims of sympathy, the two things are presented in this section. First, the maxim of sympathy is especially important in certain situations, such as situations of grief or adversity. Second, this maxim can be used to explain, for example, why condolence utterances are seen as polite and respectful speech even though it expresses

the speaker's belief which for the hearer is a negative belief. Examples (1) and (2) below have the potential to be used as a complement to the explanation.

- (1) Our family is very sad to hear the news that Pak Redin has finally died in this condition.
- (2) Our family is also sad to hear that the news this morning.

In general, utterance (2) is preferred and commonly used than utterance (1) because it emphasizes sympathy maxims. Without further information, it can be interpreted that (2) is a condolence utterance (an utterance that expresses sympathy for an adversity). Utterance (2) is considered more polite, even though it does not use pragmatic expressions of greetings, prayers, thanks, and so on, because it does not mention the "identity" of the deceased and "what happened". In other words, the use of "Pak Redin" and "died" causes the utterance to be less polite.

2. METHODS

This qualitative research data is condolence utterances from members of several whatsapp groups, both family-scale groups, study programs, universities, and national level professional associations. The total members of the group are 753 people; be at least 18 years old; a student, teacher, lecturer, and entrepreneur background with education ranging from high school to doctorate.

The data collected using documentation techniques in early 2020 with the researcher as the key instrument which were analyzed using the explanative comparison technique with the flow analysis flow technique of Miles and Huberman, namely data reduction, data presentation, and conclusion / verification by Miles and Huberman (1984). At the data reduction stage, the data organized according to the research problem and coded until the presentation is orderly. Furthermore, for the sake of presentation, the data were selected from a simulative-distinctive perspective, then presented according to the needs of *explanative adequacy*. The series of explanations are then concluded and verified.

3. RESULTS AND DISCUSSION

In Earley's view (1997), society is an organization with a distinctive structure in which each individual member of the community becomes an actor with their respective roles. They are social actors whose self-image (*faces*) need to be respected and considered. When this works collectively, social harmony will grow which contributes to society as an organization.

To realize those things, two things are needed. First, in line with Landis (2018) thinking, every individual needs to give something in the form of gifts, trust, or encouragement to others. The thing that is given does not have to be a tangible object, but can also be in the form of a pragmatic expression or a speech that is encouraging or

encouraging. Second, according to Buck's (2018) opinion, each individual needs to take important steps as a bridge to reduce *gaps* between individuals. In that perspective, giving condolences, as seen in data (1), is important to do as a form of encouragement to the bereaved and on the other hand as an effort to reduce the gap between feelings of joy and the like.

(1) Inna lillahi wa inna ilaihi roji'un. Hopefully the late Husnul Khotimah. Amen.

(Verily we belong to Allah and to Him we return)

These condolence utterances are a pragmatic expression given to the bereaved family, in order to not to be sad because the person who died is not in principle ours, but belongs to Him. The condolence utterances are at the same time a gift in the form of knowledge that the notion of our family members belong to us is wrong. The truth is that whoever, no matter he or she is a parent, child, sibling, or anyone else is not ours, but belongs to God.

The second knowledge in these condolence utterances is that we also will eventually return. It is only a matter of time. In the end, all of them, including those who are currently in a state of grief or who are committing takziah, will return to Him so that grieving excessively is useless.

The take and give situation in terms of knowledge and awareness will create social harmony. All parties are harmonious. There is no worldly based conflict because all are aware that in the end they will return to the real owner, namely Allah.

There are times when the knowledge and awareness contained in condolence utterances are added with prayers to the deceased. The prayer, for example, "may Husnul khatimah" (his life end well), as shown in data (2). There are times, as shown in data (3), polite diction is added as a substitute for "died", which is, "passed away".

(2) Inna lillahi wa inna ilaihi raji'un. May husnul khatimah.

(3) Hopefully he will rest in peace in a state husnul khatimah. Amen.

It is not uncommon to pray in condolence utterances in the form of complete prayers, as shown in data (4) if a woman dies and (5) if a man dies.

(4) Inna lillahi wa inna ilaihi raji'un. Allahummaghfirlaha Warhamha wa 'afih wa'fu 'anha. Hopefully Ma'am ... husnul khatimah. (May Allah forgive her, love her, and forgive her)

(5) Inna lillahi wa inna ilaihi raji'un. Allahummaghfirlahu warhamhu wa 'afih wa'fu 'anha. Hopefully Sir ... husnul khatimah

There are times when sympathy for the bereaved family is shown in the form of involvement as a party who is also grieving, as seen in data (6) and (7).

- (6) Sorry to hear that Mother.... Hopefully Husnul Khatimah, all her mistakes and mistakes will be forgiven, and her good deeds will be accepted. Amen.
- (7) So sorry to hear that Mom.... May Allah call her in a husnul khatimah state, accept his deeds, and forgive her sins.

Some people are accustomed to completing their prayers with prayers to the deceased and their families left behind, as shown in data (8) and (9).

- (8) Grieve over the death of Ma'am ... I hope the deceased will have the best place beside Him, the family left behind will be given patience and sincerity, Amen.
- (9) We as a family share in the deep sorrow of saying "inna lillahi wa inna ilaihi roji'un" for the death of Ma'am ... I hope the deceased will pass away in a husnul khatimah state and for the family left behind will be given courage and sincerity. Amen.

Prayers that are given are sometimes complemented by testimony that the person who died was a good person, as shown in the data (10).

- (10) Ya Allah, inna lilahi wa inna ilaihi rajji'un. May the deceased Husnul Khatimah be accepted by her acts of worship, given the best place by His side, and the family left behind will be given courage and sincerity. Amen. She is a very good person.

4. CLOSING

a. Conclusion

Pragmatic expressions that are a sign of politeness and at the same time represent social harmony in condolence utterances in the form of prayers for the deceased, prayers for the bereaved family, involvement as a bereaved family, and good testimony. This pragmatic expression is both an encouragement and a form of reduction of the feeling gap as an effort to create social disharmony in society.

b. Suggestion

Researchers who are interested in pragmatics can use the results of this study as a comparison and reference in research with the object of social harmony or condolence utterances to explore things that have not yet been studied, such as the response and impact of condolence utterances.

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