

PRAGMATIC STUDY AND AESTHETIC OF MORAL MESSAGES ON MEDIA IMAGE

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Abstract : This study attempts at exploring a philosophical-pedagogical value (message moral). The image is basically the expression of personal feelings which can be an attempt to convey basic and useful information for the society and the preservation of art and culture in Indonesia. Indonesia concerns the diversity and local wisdom values (just say the Javanese society which characteristically classified into its high culture ‘*adiluhung*’). The transmission of information realized through values, especially to the current society is perceived declining, thus the effort to maintain a prudent value system can be done in various ways. One of the ways in this study is its delivery with the image media. Images in question such as picture signs, billboards, posters, banners, murals and so on. The pictures are now presented / displayed in various strategic places so that the community, especially the younger generation can read it at any time. The hope is that people can implement it in everyday life. To pragmatically reveal the value (moral message), this research is qualitative descriptive. The data sources are in the form of writing utterances on the image / ad. Data analysis techniques employed holistic criticism and pragmatic analysis. The results showed that the utterances contained in the media images / ads produces some meanings to the readers and implement them in the real life activities.

Keywords: pragmatic, aesthetic, moral message, image media, philosophical-pedagogical.

INTRODUCTION

In the current era of globalization, the discussion of moral teaching (advice) still and will always be a relevant topic of concern. In that regard, the impact of information and technology progress especially to the younger generation is inevitable, these elements of society, literally, in need of being fortified with moral education and teaching characters.

An insightful discussion of moral teaching serves the society upon interacting with family and society and language in each social activities. Moral teachings conveyed by a person even though in this conversation is a discussion, the expressed utterances through image media along with the words expression, but the words literally reflect a tremendous effect of persuasion. It should be understood that in the utterance includes the meaning of understanding and speaking, listening, and discussing actions. All of these utterance and speech events can have their reference of either being used at past events, today, and the day after tomorrow.

The attractiveness of that can be taken wisdom, especially in the current young and old generation which is characterized by the faded values of noble or benevolent mind.

Society now assumes that the younger generation in Indonesia generally less appreciate the traditional values, especially the relationship between parents and children which has to do with politeness science. Thus, the expressions of both words and images reflect moral directed to a solution resolution, because in the teaching manifest advice in regard of how one should still maintain virtuous values. Budi luhur for the Javanese is the basis of human action. Character can shape noble character for human especially the young generation.

In particular, the print media / images mentioned in this subject may include: banners, placards, billboards, brochures, bulletins, booklets, posters, murals. But the discussion is not all print media / images studied in depth, only focuses on the media images with written expression of utterances. This is in line with the needs of pragmatic study. The pragmatic notion refers to the expression that *pragmatics is the study of the condition of human language uses these are determined by the context of society* (Mey, 1993; 42). On the basis of this scope, it can be concluded that pragmatics is the science of language studying the use of language, which basically always has to be determined by the context of the speech situation in the society and the cultural vehicle that embodies and lies behind (read Kunjana Rahardi, 2003: 15). While the aesthetic study based on the visualization of images and models and color letters.

The print / image media in this study needs to be explained briefly. Print media / image as an effective form of communication lies in the creativity of the maker means how the ability to process and arrange the elements of the image into a unity of forms (design) or commonly referred to as layout / blue print. The main elements in image layout include: (1) text or a copy of text which is a description of a product or service that carries one or more communicated ideas; (2) The illustrations are the most important part of the layout which function is to clarify or reinforce as well as the visual appeal of all ideas or ideas communicated (see Francis S. King, 1983: 47; Otto Kleppner 1988: 111; and Bedjo Riyanto, 2000: 21-27)

In the text or copy of text section can be grouped as follows: (a) the headline is the first and main part of the audience and is considered the main focus (eyecatcher); (b) body-copy is an explanation or notification of what is communicated; and (c) the slogan is a general sentence or words to convince and reinforce the viewer's attitude to try to follow what is communicated.

As with illustrations on print / image media, it is a visual representation that aesthetically serves to explain the contents of the text, therefore the viewers are generally more interested in the language of the image than the writing language.

Headline, body-copy, and presentation of many illustrations. One variety in headlines, for instance, headline commands in nature exaggerate benefits of the products or information being communicated. In the body-copy of an ads of picture and caption (or description) that contains a blend of images (hand illustrations, photos etc.) with all the supporting description. While one of the various illustrations with trade character means in realistic display images or photos in accordance with special characteristics or represent what is being communicated.

METHOD

This study attempts to reveal the moral values on the media images, which is essentially needs interdisciplinary approach of between pragmatic studies and art criticism. Pragmatics serves function to reveal messages reflected from the images, especially text (of both speech and writing). While the critics of art to reveal / interpret the visualization of images that support the meaning of the utterances use and simultaneously can be scientifically seen from the aesthetic angle. In this case, this study is a qualitative descriptive in nature. The data source is in the form of both utterances on image of local advertisement. The data analysis techniques use holistic criticism and pragmatic analysis.

RESULTS AND DISCUSSION

Moral Messages on Printed Media or Images

Moral messages can be conveyed to others such as from parents to their children, or from parents to a young person of both age and experience. Formally moral messages also need to be submitted by superiors / leaders of an institution both government and private to their staffs. Media images presented as moral messages addressed to the general public or specifically the younger generation (students and students), among others, contains prayers, passion, persuasion / invitations etc. This can be seen from the following phrases and words.

Expression of Prayer and Values of Worship



Figure 1. Left: A signpost located at the Border of Karanganyar district and entering the Surakarta municipality (precisely east of the Solo River / Jurug bridge).

Figure 1 Right: A nameplate located at the rear of the mosque (a place of ablution side by side with the toilet)

The phrase "Selamat Jalan" (farewell expression) located on the nameplate beneath the entrance gate / exit of Karanganyar district shows that the local government of Karanganyar district including its citizens deliver the prayer after from Karanganyar then leave it may be blessed with salvation.

The implicature of this phrase is that all drivers of cars, motorcycles, and bikes or pedestrians should be on the road if they must always pay careful attention to traffic signs so that the rider / pedestrian will all be safe until the destination. This needs to be reminded because the context with the events on the highway is often an accident due to negligence of one's own. While the placement of the posts on the road because it is more easily read by road users. In that place is the border area between Karanganyar regency and the city government of Surakarta.

Aesthetic value on this signboard is given that the media used is copper, this is in accordance with the business district government Karanganyar to take advantage of regional potentials although the media came from the Boyolali region. At first glance the nameplate looks solid and supported with the beam writing model, of course, adjusted to the rules of the image as a medium of communication. This nameplate looks more beautiful again when viewed thoroughly that is a blend of gate building although the idea of the gate is located crossroad street Papahan to sugar factory Tasikmadu Karanganyar. This cannot be separated from the building of the gate which was built together with the establishment of the Tasikmadu sugar factory in KGPAA Mangkunagara IV (1853-1881).

While the sayings of "Cleanliness of the Faith" which is located in one part of the mosque building in Sragen area also belong to the category of prayer, because if someone enters the mosque is basically a prayer. Context with this activity so if someone read the utterance automatically he will do the prayer and implement it in everyday life. If the prayer is granted then he will strengthen his faith in Allah swt.

On the other hand cleanliness will bring the value of beauty. Human life cannot be separated from the element of beauty, whether in arranging the house stay, wear clothes and so on. This is related to one of the saheeh hadith which stated that "Allah loves beauty ". The hadith's pronunciation is as follows: "Allah Almighty. it is the most beautiful and happy to be beautiful. Pride is not willing to accept the truth and insult others "(Muslim).

The enviromental context of the activitiy locate at a mosque in the neighborhood, it can be predicted that the goal of someone to the location would be he will perform the prayer. Before establishing his obligatory obligatory prayers to perform ablution. Or before before takng ablution sometimes someone goes to the toilet first just urinate / large then where the message is delivered to note that when someone will establish prayers must be in a clean and holy. The implication that can be obtained from the saying "Cleanliness Part of the Faith" is to establish prayer if it is not in clean and holy condition is not valid of worship. Therefore, in every mosque must be provided place of ablution and clean water even in establishing the ablution ritual for prayer can be replaced with *tayamum* (except in a region or in a long journey ride ofvehicle such as airplanes) wherein there is no water.

The aesthetic value on the nameplate (picture 1 right) is located in the selection of a letter model that is compatible with Arabic calligraphic drawings. The "Cleanliness of the Faith" edition is written with a time-honored new-romance letter model adapted to Khaligrafi's chhat very supportive of its Arabic script. Coloring using a composition of

one type of green color that consists of young, dark green, and bluish green seems very harmonious with the color of the walls of the mosque as a whole. The type of green color is usually a special characteristic color in mosque buildings in Indonesia.



Figure 2. Poster placed in various campus lobby room of UNS

In the picture of the poster there is the utterance: *Rajin AAI, Pilihan Paling Top!!* and at the bottom which is *Akhirat, dan Dunia*. The utterance is communicated primarily to the students who are taking UNS Islamic Religious Education courses. However, different case might occur if in case the rule out applicable to all campus residents either lecturers, employees, or other students who are not taking the course. The context relates to the campus residents who actively perform the mandatory prayer services that can be on time and congregation in the mosque percentage is relatively small. Similarly, knowledge in the field of Islam is very limited for example the ability to read and explore the Quran.

Specifically the utterance of *Rajin AAI* (Asistensi Agama Islam) the intention is to invite the students who take the course of Islamic Religious Education to actively follow the learning assistance with siblings who have been selected or received a recommendation from lecturers and institutions. Because the method of learning the subject is not only face to face with the lecturer *pengampu* in the lecture room but face to face with the assistant in the mosque. Thus whoever (students) are actively conducting assistance; they will get a broader Islamic knowledge. In accordance with the slogan of the leading oil companies ie "*Oli I paling top*" then the slogan applies also to students who do assistance. Moreover the utterance "*Akhirat*" dan "*Dunia*" gripped and placing hereafter above the utterances of the world show that the science of the afterlife is above the science of the world or the science of the afterlife is more important than the science of the world. Nevertheless, as a second student of science it must be achieved all.

The implication of the utterances is to pursue the science of the world and especially the science of *akhirat* or hereafter which is obligatory for Muslims. Learning science, especially the science of the afterlife is the road to heaven. This is in accordance with the hadith of the Prophet is to seek knowledge means to find a way to heaven: "Whoever walks to study science then Allah swt. will make it easy for him to walk to heaven "(Muslim). Seeking world knowledge is usually obtained formally, but the science of the hereafter can be obtained in various ways, among others, with someone who has the knowledge of religion (let's say *kyai, ustadz, muballigh*) either personally

or group. In this case can be paired with the proverb seek science to the land of China, meaning to seek knowledge, which is essentially not limited to age and place of the seekers.

The aesthetic value of the poster image can be seen on how the creativity presented is the placement of the headline which is very striking both the form and color of the writing. A brief sentence on “Rajin AAI” is quite interesting to discuss. While on the body-copy written hereafter and the World shows or promises hat someone who wants to learn both the science of the world and the here after then to him is rewarded of pleasure both in the world and in the here after. While the illustration is a picture of an engine that releases oil, this is a kind of symbolic illustration; which is described through a symbol. The picture which describes about engine means that if the machine is operated continuously the sign of charging / changing the oil then the machine will be not good how it works even be quickly damaged. This applies to the human self, meaning in human life if without knowledge is like a fruitless tree, although he can live but in his life will feel empty and useless. The contrasting color compositions also make the poster draw attention from a distance so it can influence people to read it.

Appeal or Invitation to the Media of Images



Figure 3 .left and right Picture sticker (paste)

The written utterance *Ojo Dumeh (Aja Dumèh)* if expanded into the following utterance: (1) *Aja Dumèh Ayu Banjur Kumayu*, do not feel beauty because then prettier. Not good to show off beauty without any other ability, such as intelligence and piety; (2) *Aja Dumèh Bagus Banjur Gumagus*, do not mentang-mentang handsome handsome. The meaning is handsome but handsome may not be because it means arrogant, and showing off; (3) *Aja Dumèh Menang, Banjur Sewenang-wenang*, do not think it deserves to win then just casually. Use that victory or power for the good, do not just go on to punish the weaks and losers; (4) *Aja Dumèh Sugih Banjur Semugih*, do not feel rich and then pretend to be rich. Do not be luxurious despite being rich. Swaggering wealth is not wise; (5) *Aja Dumèh Pinter Banjur Keminter*, do not be over clever and then think other people are all stupid. Be someone like a rice plant, meaning that if it is old it will contain and bow; (6) *Aja Dumèh Gedhé Banjur Gemedhé*, do not feel yourself being a great person and then assume everyone else is small and weak. If one

feels great and great, show simplicity so that it will be respected or respected because of its authority.

The implicature of the utterance reveals that being a man should always grateful to Allah swt. and should not be arrogant. In this case it has been reminded of the word of Allah swt on (Chapter of Ibrahim: 7): And (remember), when your Lord proclaims: "If ye give thanks, surely we will add (favor) to you, and if ye deny (My favor), verily My punishment is poignant". Implicature of the above utterance, human beings need to be grateful if it has gained happiness. Grammat means to express gratitude and affection to God. This gratitude is a golden bridge to love Allah swt. These gratitude can be useful so that: (1) grace (2) the grace and favor of God always increases, spared from the harshest punishment of God, (3) not arrogant with success, (4) not to forget land and not humiliated; (5) to receive love from God; 6) avoided his wrath to be deeply in love with God, and (7) gratitude as primary need and pleasure.

Expressing gratitude can be realized through: (1) gratitude with heart, that is realize that all grace and favors such as wealth, rank and position comes from God; (2) gratitude with the tongue, that is always saying "Alhamdulillah" if you get the nikmat from Allah and keep remembering Him and pray; (3) gratitude with deeds, that is to use grace and blessings in place / as it should be. Whenever gratitude is always done, God's promise to those who are measured will increase His blessings, reward the Hereafter, keep the world's torments and from the Penalty of Hell, and find a life that is spacious and pleasing.

If someone rewarded with guidance from Allah swt. His or her life will always be overwhelmed with gratitude, since after getting it there must be changes or improvements, especially those associated with God's grace.

Whereas if a person is arrogant then he will be hated by Him. Because the arrogant is his people Firoun which is cursed by Allah swt. Pictures and speeches are sold in various places where people can see and read. In the picture is shown a puppet figure of a single punak named Semar. This Semar figure though as a figure of *alit* (as *abdi dhalem* or a servant) who follows the Prince's footsteps, he is a figure of polite personality, inferiority, and an exemplary teacher.

Éling Lan Waspada (in Fig. 2b), this sutterance comes from the talk of KGPAA Mangkunagara IV which is written on *Serat Wedhatama* pada *pupuh Gambuh* pada (verse 25) below.

Mêloké ujar iku
Yèn wus ilang sumêlanging kalbu
Amung kandêl-kumandêl ngandêl mring takdir
Iku dèn awas dèn émut
Dèn mêmêt yèn arsa momot

'Clearly said that'
 'When the doubt has been lost'
 'Just always and believe destiny'
 'That is to know, remember'
 'Thorough to master it all'

(see Edy Tri Sulisty, 2012: 360 dan 395).

The bold spell on the above verse "awas dèn émut" is a synonym of utterance *awas* (*waspada*), *dèn* (*lan*), dan *émut* (*éling*) then becomes " *éling lan waspada*". " *Éling lan waspada*" means *éling* (remember) and *being* careful. The utterance " *Éling lan Waspada*" The first is necessary as a person's way of getting the sanctity of the soul. By KGPAA Mangkunagara IV someone in self approach to Allah swt. starting from the level *sembah raga*, *sembah kalbu/cipta*, and then *sembah jiwa* and the last is *sembah rasa*. When a person is faced with various scenes then the soul must be alert (alert, cautious) on the side *émut* (*éling*). When a person is faced with various scenes then the soul must be alert (alert, cautious) on the side *émut* (*éling*). *Émut* (*éling*) is meant to remember and aware of the noble ideals of self-approach to Allah swt.



Figure 4. Mural

In the picture above there are speeches "Ada Gula ada Semut" which has become a *headline* and then "Rukun Agawé Santosa Crah Agawè Bubrah". In the Indonesian proverb it is stated that "Ada Gula ada Semut" means that if in an area there is a good life then other people will come to him to make it better. The image of mural is expressed by the student of PBS FKIP UNS art on wall of the lecture hall of Kenthingan campus appear to be so meaningful for the younger generation (student), if only they have willingness and ability can be developed by entering register to join art lecture in study program art.

While in the next utterance which is "Rukun Agawé Santosa Crah Agawè Bubrah" derived from the Javanese phrase *Crah agawè bubrah-rukun agawè santosa* (enmity makes divisions make peace), meaning that humans live in this world are seeking towards harmony under the life principle of mutual respect. Human life in this world both individually, in groups and in the wider community cannot avoid the existence of communication practices. Forms of communication, among others, can be giving advice from a leader to his people, or can also from parents to their children. This built communication can apply to formal and non-formal situations and conditions according to the context. Formal situations and conditions eg in formal institutional events that take shelter in government agencies / palace or can also at certain community organizations (social institutions community). Nonformal situations and conditions such

as interpersonal communication, between groups that take place in public places / outside the palace.

This tutorial also has a moral message that is useful for the young generation (students) in his career as a student and prospective educator to land ropes of brotherhood, cooperation, mutual respect and appreciate the work of others. The background of the idea is probably the occurrence of cases of violence, maltreatment, quarrel between students both in one university and between universities. In line with this utterance there is another saying that the same meaning is "Unite We True Divorce We Collapse". This understanding means that unity is important to solve something heavy load. More than that for art students to create creative to fit the needs of coursework and beyond it both personal and group is a good communication medium during the course.

The aesthetic value of this mural image is dominated in writing although the form / model of writing uses the writing of the beam but is made of a rhythmic composition. Unfortunately this rhythmic composition seen from the purpose point of communicating rather disturbed, especially when reading the text. This means that the reader should carefully pay attention to the rhythm of the writing, because all the writing is assembled in a solid less attention to spaces so difficult to read. Another dominance lies in the illustration depicting an insect "ant". Such illustrative images include the type of trade character, as it exhibits a particular characteristic or character communicated (adapted only to the utterance)"Ada Gula ada Semut". If an illustration is drawn, the number of ants whose number of crammed accompaniments to a place may represent a message of cohesiveness, unity, and cooperation. Thus it will clarify and reinforce the relationship between the utterances "Ada Gula ada Semut" and "Rukun Agawé Santosa Crah Agawè Bubrah". The lines presented in this mural work are very smooth and steady strokes, but unfortunately dyeing less support the purpose of communication. It seems the maker is less concerned that the media used less attention to the field of images in open spaces that can not avoid the heat of sun and rain that can affect the fade of color.

Pedagogy Value (Exemplary)



Figure 5. Mural Image on the Classroom Wall in one of Sragen Primary School

The utterance "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani" is the concept of educational implementation expressed by the educational

leaders in Indonesia Ki Hajar Dewantara. The scope of education and learning as proposed by the National Education System Law no. 20 of 2003 that in the development of children, both innate and environmental factors have a very important role. The scope of learning in accordance with the educational concept of Ki Hajar Dewantara covers (1) *Ing Ngarsa Sung Tuladha*, meaning that educators should be able to put themselves well. The one who stood at front should set a good example; (2) *Ing Madya Mangun Karsa*, meaning educator(s) when he/she should stay in the middle should be able to inspire the spirit of his students, and (3) *Tut Wuri Handayani*, if he/she should be at behind, the educator(s) must be able to a motivator / encouragement to his students (Dirjen. DIKTI, 2012: 11).

The context with the school environment and the existence of educators today is that the speech should be considered and implemented, therefore it is very appropriate if the speech is placed in the school environment. Because there have been cases of educators such as corruption in the use of government budgetary grants, disciplinary violations, even the most alarming is a violent educator as well as immoral actions against the students.

It has implicatures that all people, especially adults, must be inculcate in their lives on dealing the family, society, nation and state. In the family (called a father) should be a role model for the family (wife and children), in society should be role model for other community members, be a leader in the school environment and government / private institutions should show the quality of leadership. The way that can be done is actually simple to give examples of good deeds for the environment such as always spread greetings, smiles, alms to others. Invite others to come closer to Allah swt. by increasing the worship and faith. Because in this way then a leader will be a figure that is coveted by employees and society and not easily entered into the elements of reproach to the human self.

Apart from the above values and their contexts especially the aesthetic value of the mural image it is understood that the presence image located at a rural school therefore in terms of beauty it has not been maximally taken into account. But the selection of the letter model in the text has been considered using capital letters, size and color in accordance with the rules in visual communication design drawings. This means that the selected letters and colors are so striking that it is easy to read both the readers who are in the school environment and others who pass through the school even while using the vehicle.

Concluding Remarks

Based on pragmatic and aesthetic studies on the findings and reviews on print / image media along the road from Sragen, Karanganyar and Surakarta (especially around the Sebelas Maret University campus) it can be concluded that the utterances as reflected from the media images is highly needed. Since today's society are confronted wit the age of a lot of information, which are basically disencouraging such as traffic accidents, rape, personal arrogance or groups affecting brawl one student to another or between one villager to another, that will result declining values, and so cause a turmoil for the community.

Print media / image is intended as a solution to overcome the community obsession there is a presence that is done manually but there are also handled with the help of computer technology. Nevertheless, its manufacture still pay attention to the creative nature and also try to refer to the rules in the picture that aims to communicate (visual communication design) with the audience (the public). Therefore, people of public including students need to pay attention to the utterances reflected from the print media / images in a hope we can infer the meanings and be able to implement in our everyday life.

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