

DICTION AND MORAL VALUES IN THE LAW OF THE SIMBUR CAHAYA OF CUSTOMARY CULTURAL LAW IN THE SOCIETY PERIOD OF PALEMBANG SULTANATE (PRAGMATIC SOCIOLINGUISTIC STUDIES)

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Abstract: The aim of this research was to describe the diction and moral values in the Law of Simbur Cahaya of customary cultural law at the society period of the Sultanate of Palembang in Pragmatic Sociolinguistic study. The type of this research is literature study with qualitative descriptive method. Techniques of data collection using reading and writing techniques through content analysis approach. The results of this study are the category of moral values and characteristics of the use of diction in the Law of the Simbur Cahaya. The category of moral values, the moral values of human relationships with oneself, the moral value of human relationships with other human beings in the social sphere and the natural environment, and the moral value of human relationships with his Lord. While the characteristics of diction found, namely the diction of cultural society at the time of the Sultanate of Palembang which has a contextual meaning of local culture.

Keywords: moral values, diction, sociolinguistic, pragmatic.

INTRODUCTION

In the sociolinguistic perspective, language is not approached or seen as language, as is done by structural or general linguistics, but is seen as a means of interaction within human society. Therefore, all formulations on sociolinguistics given by experts will not be separated from the problem of language relations and activities or aspects of society. It is this sociolinguistic perspective that results in an analysis that theories associated with understanding the relationship between language and culture reflect a pattern of relations that are coordinative and subordinate (Mujib, 2009).

Language and culture become an integral whole. Uniquely, the language community has its own variation in all forms of speech. Each society certainly has certain language characteristics in accordance with the customs and cultural culture.

This study attempts to find and describe language variations and the use of diction or vocabulary that differ from other languages. However, this difference is also a variation of the language in every language user.

Furthermore, the skill of using language in various situations for various purposes is the foundation of the establishment of a communication. Our goal of communicating to the other person is to convey messages and establish social relationships. If (1) speech acts and (2) the theory of pragmatic principles is used as the basis of language skills, the

principles of speech acts and pragmatic principles are used as a foothold in language skills (Sari, 2014).

One of the cultural products that can be studied in the sociolinguistic and pragmatic perspectives is the old manuscript, the text of the Law of the Simbur Cahaya as the customary law of society at the time of the Sultanate of Palembang. Generally, we understand the text is the same as the old literary works, including pantun, poetry, karmina, gurindam, legend, saga, and others. However, in this the law of the Simbur Cahaya manuscript is the same as the saga after written in Arabic-Malay, this manuscript is then played or read to the public in order to be carried out as well as possible by the community.

Language is seen as a cultural outcome. Based on this view, learning a language is actually also studying its culture. With that in mind, the success of language learning will be easier to obtain if language learners quickly understand the language culture as well. Therefore, the process of language learning should also be associated with an understanding of the language-speakers culture (Abidin, 2013: 87).

In fact, by conducting studies or in-depth analyzes of old texts, transmitting passion and continuing to foster good morals, and that can be done in Indonesian language learning. The process by which a language is passed from one generation to another is called cultural transmission (Yule, 2014). It is also the reason in this study to understand diction as part of the language and moral values contained in the language in the Law of the Simbur Cahaya manuscripts.

METHOD

The aim of this research was to describe the diction and moral values in the Law of Simbur Cahaya of customary cultural law at the society period of the Sultanate of Palembang in Pragmatic Sociolinguistic study. The type of this research is literature study with qualitative descriptive method. Techniques of data collection using reading and writing techniques through content analysis approach.

Descriptive research is generally done with the main objective, which describes the systematic facts and characteristics of objects or subjects are researched appropriately. In recent developments, descriptive research has also been conducted by researchers for two reasons. First, from the empirical observations it is found that most of the research reports are conducted in descriptive form. Second, descriptive method is very useful to get variation of problems related to education and human behavior (Sukardi, 2012).

In relation to content analysis, the perspectives of qualitative content analysis are developed based on hermeneutical and critical theory insights. In general, hermeneutical insights or interpretation theory is an insight used as a basis for interpreting the Bible or text, generally in the study of religious scriptures, historical texts, philological texts, literary texts, jurisprudence, and cultural texts. Furthermore, the interpretation and conclusion of the contents of a text must produce a precise, complete, and complete understanding. Every interpretation and conclusion must be based on a clear conception, either rationally or empirically. The rationale refers to the basic understanding of the system and the rules of language, the social-cultural context, and the historical

interpretation. While the empirical basis refers to the form of text that is used as a target of concrete studies and experiences that are based on the process of reading or reading process seriously (Maryaeni, 2012).

The procedure of content analysis in this study refers to the component of content analysis in the concept (Krippendorff, 1991), namely data formation, unitization, sampling, recording, data reduction, inference withdrawal, analysis, direct validation, testing of its compatibility with other methods, and presentation of hypotheses with respect to other data.

RESULT AND DISCUSSION

Sources of data in this study, namely the Text of the Law of the Simbur Cahaya on the Sultanate of Palembang. The manuscript was transliterated by Abu Hanifah in 1990, which was the result of the Indonesian and Local Literature Guiding Project by the Center for Language Development and Development, Ministry of Education and Culture, in 1993-1994. Abu Hanifah is the translator of the original script of the Malay-speaking Simbur Cahaya Malay. This text is the completion and adjustment of the first printed manuscript of the Law of the Simbur Cahaya by the guidance of the Indonesian language or Adjusted Language (EYD) language at that time.

This law was made during the reign of Sido Ing Kenayan (1629-1636 AD) of the Palembang Sultanate and valid until the early independence of Indonesia and the abolition of all customary law in the archipelago. Queen Sinuhun who is the consort of Sido Ing Kenayan made this law. This law was made through the interference of community leaders at that time, such as clerics, figures of royal officials, and the Royal Prince of the Sultanate of Palembang.

The Light Law of Simbur was previously referred to as the Sindang Marga Law under Dutch rule (1824). The law is applied to regulate customs. In 1897 the first time this law was printed and disseminated in the Malay Arabic community. The coverage area of the law enacted in South Sumatra is known as the clans, villages and hamlets. Then, also known sultan, prince, sand, krio or pembarap, proatin, lebai penghulu, khatib, and kemit (Hanifah, 1994).

The Law of Simbur Cahaya which is written into customary law applied in rural areas of Palembang Sultanate and organize all affairs in the middle of continuity of life of everyday society. This law consists of 6 chapters. Chapter 1 includes as many as 32 articles governing "Adat Bujang Gadis and Kawin (Marriage)". Chapter 2 on "The Rule of the Marga" which includes 29 articles. Chapter 3 of the "Rules of Dusun and Berladang" which has 34 articles. Furthermore, chapter 4 covers 19 chapters governing the "Rules of the People." Chapter 5 of 58 articles provides for "Customs of Penalties". Finally, chapter 6, contains about "The Rule of Money Fine Money" which includes 6 chapters.

In analyzing the content of the text of this adat law, the researcher focused his analysis on the sociolinguistic and pragmatic aspects. From the sociolinguistic aspect, the focus of the analysis is to find the characteristics and the forms of diction that tend to be used in expressing the message. While the pragmatic aspect of seeing the message

conveyed in contextual or outer terms of the text, the moral value. Therefore, the findings of this research are expressed by following the procedure components of the content analysis approach, including data formation, unitization, sampling, recording, data reduction, inference recall, analysis, direct validation, testing of their compatibility with other methods, and presentation of hypotheses -hypotheses concerning other data.

The focus in this discussion is limited to the first chapter of the Light Simbur Law, which is about "Adat Bujang Gadis and Kawin". In the first chapter there are as many as 32 articles governing the rules of adat bachelor girls and marriage. However, after the researchers conducted data analysis through the reading and writing techniques of the entire chapters and articles of the law, especially in the first chapter the researchers found some uniqueness that became the tendency of the goal of the sociolinguistic-pragmatic study in this study, which is peculiar in the text of this law and the moral value that can be understood as one of the benefits of this law.

Several chapters in the first chapter of the Law of the Simbur Cahaya which, according to this research, are the findings of the tendency that appear in the text in writing, namely in the following table:

Table 1. Sample Data Analysis

No	BAB I ADAT BUJANG GADIS DAN KAWIN	6. Information
1	<p style="text-align: center;">Pasal 18</p> <p><i>“Jika laki-laki senggol tangan gadis atau rangdo, naroh gawe namanya, ia kena denda 2 ringgit jika perempuan itu mengadu. Dan 1 ringgit pulang pada perempuan itu dan 1 ringgit pada kepala dusun serta penggawanya.”</i></p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>
2	<p style="text-align: center;">Pasal 19</p> <p><i>“Jika laki-laki pegang lengan gadis atau rangdo, meranting gawe namanya, ia kena denda 4 ringgit jika perempuan itu mengadu, 2 ringgit pulang pada perempuan itu dan 2 ringgit pada kepala dusun serta penggawanya.”</i></p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>
3	<p style="text-align: center;">Pasal 20</p> <p><i>“Jika laki-laki pegang di atas siku gadis atau rangdo, merenggang gawe namanya, ia kena denda 6 ringgit jika perempuan itu mengadu. Dan 3 ringgit pulang pada perempuan itu dan 3 ringgit pada kepala dusun serta penggawanya.”</i></p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>

<p style="text-align: center;">Pasal 21</p> <p>“Jika laki-laki pegang gadis atau rangdo lantas peluk badannya, <u>merenggang gawe</u> namanya, ia kena denda 12 ringgit jika perempuan itu mengadu. Dan 6 ringgit pulang pada perempuan itu, dan 6 ringgit pada pasirah, jika di dusun pasirah, jika di dusun pengandang 3 ringgit: pulang pada pasirah, dan 3 ringgit pada kepala dusun dan penggawanya.”</p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>
<p style="text-align: center;">Pasal 22</p> <p>“Jika bujang nangkap badan gadis atau rebut kainnya atau kembannya tiada dengan suka gadis atau ahlinya gadis, <u>nangkap rimau</u> namanya, maka bujang itu kena denda 12 ringgit lagi ia bayar pada gadis 8 ringgit. Denda dibahagi pada pasirah, proatin serta penggawa bagaimana denda bergubalan. Dan jika gadis suka kawin dengan bujang itu boleh dikawinkan, maka bujang itu tiada membayar lagi 8 ringgit pada gadis, akan tetapi denda 12 ringgit hendak juga dibayar.”</p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>
<p style="text-align: center;">Pasal 29</p> <p>“Siapa yang melikas orang perempuan mandi serta yang lanang bersembunyi, <u>bengkarung jengak-jengul</u> namanya, kena 4 ringgit.”</p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>
<p style="text-align: center;">Pasal 31</p> <p>“Jika ada bujang nabuh suling keliling rumah uang ditunggu gadis, maka tuan rumah tiada suka, <u>kembang melilit gedang</u> namanya, bujang kena denda 4 ringgit.”</p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>
<p style="text-align: center;">Pasal 32</p> <p>“Jika bujang gadis berjalan maka bujang rebut kembang dari kepala gadis, lang menarup buaya namanya. Bujang kena denda 2 ringgit.”</p>	<p>The moral value of human relationships with other human beings in the social sphere and the natural environment</p>

Based on the above information, the researcher gives the moral category according to the type of moral teachings, namely the moral value of human relations with oneself

(moral category 1), moral values of human relations with other human beings in the social sphere and the natural environment (moral category 2) and the moral value of the human relationship with his God (moral category 3).

However, it should be noted that these three relationships are not in a separate sense from one another. In the dominant fictional story is and must be a story as a form of representation of values in the form of behavior figures. Thus, the three relationships of moral values that are represented in the attitude and behavior of the character is a unity of attitudes and behaviors that come together in front of the reader (Nurgiyantoro, 2013).

At the recording stage, the researcher recorded some interesting language phrases and it became a variation in diction language. These phrases are contained in the chapters that the researcher writes as the sample analysis above, in between *naroh gawe, meranting gawe, merenggang gawe, nangkap rimau, bengkarung jengak-jengul, kembang melilit gedang, dan lang menarup buaya.*

The notion of choice of words or diction is much broader than what is reflected by the fabric of the words. This term is not only used to express which words are used to express an idea or idea, but also includes phraseology, language, and expression. The phraseology includes the question of words in categorizing or arranging, or concerning specific ways of expressing phrases. The language style as part of the diction is related to individual expressions or characteristics, or that has high artistic value (Keraf, 2004).

An old theory put forward by (Cheppy, 1988) that morality arises when one thinks about what should and should not be done. Wilson understood that humans as moral beings must act rationally and still understand how to be moral. The above theory deliberately researchers make this opener to remind our understanding of moral values.

The moral value actually exists within a person, both in concept and practice. Moral values present in a person may be internalized from birth, then must be formed so as to make a person's attitude and behavior can be said to be moral.

Moral itself is a language of language custom which comes from the Latin "Mores". In the Indonesian language, moral is translated with the meaning of moral. Thus, what is meant by morals is in accordance with common and accepted ideas about human actions, which ones are good and which ones are natural. Then there is the similarity between ethics and morals. But the difference, if ethics is more theoretical, while the moral is more a practitioner (Gunawan, 2012).

CONCLUSION

Based on the findings and discussion, it can be concluded that the sociolinguistic show the smallest aspect of the language that emerged that is uniqueness in the diction disclosure of a culture patterned a community of language users with marked the phrase-phrase in local language that has meaning. While in the pragmatic level, the phrases have a moral message about the moral value of human relationships with other human beings in the social sphere and the natural environment.

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