

Symbol Meaning and Dialectic Perspectives on Social Media

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ABSTRACT

In a political issue, some communities play a role and perform behind the chair. They usually have a different stance. In Indonesia, before and after a general election; president, governor, district, and sub-district election, it is involving the people, actually, become both a user and victim of a political commodity. In Islam community, there are two puritanism and culturalism thought. However, they are often used to 'get a vote' by a politician. Sometimes what they have done will make a dangerous effect, like; hate speech, scapegoating, bullying, and slowly but surely, a series of incidents of violence in religion are part of the history of the life of the nation and state, like Bombings in the Church, scapegoating of Islamic activists, and big-on the street protest. Here the issue of religion becomes intertwined with politics. The aims of the study are to know how people make some 'words' as deixis, that become a thought and how the thought influences the communities. Data taken from social media ahead of the 2019 election after tabulated will be analyzed by linguistic analysis. The result is there are symbols of language called deixis that appeared in some communities aware or not and they are used as a weapon for destructing its communities. There must be dialectic among participants to deal with in order to create the togetherness.

Keywords: *pragmatics, social deixis, perspectives, communities*

1. INTRODUCTION

People communicate with each other as exchanging expressions not only in conversation but also in sharing knowledge, culture, education, and technology. When they deliver a message as information, they usually make both monolog and dialog. [1] Then the others understand semantically, syntactically and pragmatically even in digital. Recently, everyone is free to get some information also free to share with others. They use social media, such as the internet, WhatsApp, twitter, Facebook, etc., to spread out everything they got for sharing. Sometimes it gives a negative effect on the others because there is a fabrication of fake news, intimidating, scapegoating, discrimination or hate speech. [2], [3], [4].

There are continuous gaps inside the communities caused by the political issue before and after the general election; president, governor, district, and sub-district election, actually in Islam community, they are puritanism and culturalism perspectives. The problem statements of the study are how people create words, how those words transform to the perspectives and can influence the others and negative sides of the perspectives in the community.

In the perspectives of language, there is meaning in semantic, syntactic and pragmatic. In pragmatics studies, there is any connection between the speaker to a referent, speaker to the addressee, speaker to bystander and speaker to setting [5]. There is also the connection between speaker and culture [6]. Therefore, the researchers have focused on

pragmatics studies to explore the deixis in a political issue, finding speakers, referent and political effects.

The purpose of the study is to know how speakers create words then transform to perspective and find out what negative effect of the perspective in that community. The study focuses on the pragmatic and sociology to find out the explanation of the phenomenon of deixis in a political issue.

1.1. Social Deixis

Fillmore points out that social deixis appears in the utterance between communicators, and the deixis information can be represented on the following occasions: personal deixis, e.g. pronoun; (2) various utterance platforms, e.g. honorific phrase; (3) speech context; (4) people's names, work titles and relatives; (5) utterance forms of social acts, e.g. greeting, gratitude; (6) directional information transmitted by the speaker/writer to the hearer/reader [7]. Social deixis is not merely a creature of the context of situation, but can have relevance to the broader transitional context of "society" [8]. The society here means culture. Social deixis is a social communication mirror, where speaker and hearer choose proper social deixis according to the communication object and situation, so as to reflect the social relationship and status between speaker and hearer concerned with the social status of the speaker/writer, the hearer/reader, or a third person referred to, as well as the relative social relationships between them [9].

1.1.1. Social Address Forms

Social deixis brings authority in certain context. When the speaker earns the authoritative address forms, the hearer will accept the speaker's viewpoints because of his knowledge and personal charm.

1.1.2. Political Address Forms

Exercise of soft power through language to influence and shape the hearers' views. Speakers, are often delivered by speaker. In political discourse, some political leaders' resort to soft power to give influence to their audience and to maintain their position. They made heavily on the manipulation of the linguistic system to achieve specific goals.

1.2. Language and political discourse

Language is crucial for doing this as it is a 'loaded weapon' enacted by users co-operatively for various purposes [10]. Politicians recognize the role of language in achieving specific political goals.

2. RELATED LITERATURE REVIEW

The last research about deixis is to find out a reference in terms of communicating and knowing the social culture. [13], [14]. Person deixis in political discourse mainly the inclusive to create a stereotypical image of the American character [15].

3. METHOD

The method of the study is descriptive. We try to find the social deixis and going back to what is the meaning in semantic, syntactic and pragmatic. In analyzing the words, we have to know; the speaker, the referent, addressee, and background surrounding there.

3.1. Selecting the political issue

The issues must be a phenomenon or controversial. They have a biased meaning in semantic. The words will be personal/ communal perspectives [11].

3.2. Finding the background surrounding the words

The second, the researches try to focus on the background of the words which have been the social deixis. They could be the root of the word, appearing incident, history, satirical issue [12].

4. RESULTS AND DISCUSSION

In this study, we found five words that have fulfilled the requirement as deixis in a political issue. They have a referent, addressee and historical issues. There are two big speakers relating to the political issue; the puritanism and the culturalism in Islam communities.

Table 1. Deixis in political issue

No	Social Deixis	Issue
1	Kafir	Political and Social
2	Cadar	Political and Social
3	Tahlilan	Social
4	Islam Nusantara	Political
5	Arab	Political

4.1. Kafir

The word kafir is from Arabic, semantically means to cover, not to express gratitude to God [16]. Historically kafir in Islam refers to people fighting what Muhammad deliver as the prophet or opposing Muhammad's religion (Islam). In the perspective of Islam puritanism, the meaning of kafir has a consequence; the rights, chance, and responsibility. They are not able to lead in the Islam community; as a president, governor, district, or even sub- district leader except in urgent condition [17]. On the contrary Islam culturalism chose the different meanings of kafir, it means non-Muslim. It has transformed Euphemia. Then it makes biased meaning. And pragmatically, it appears a prejudice gap between them; puritanism and culturalism. Puritanism thinks culturalism perspective is out of the track; not following Quran and Sunnah as references, yet culturalism thinks that puritanism is too tough and not giving a place for tolerance and tend to destructive [18].

4.2. Cadar

Cadar is from Indonesian, means face cloth for Muslim woman. In Islam terminology, it is called niqab. In a long discussion, there are two law perspectives of niqab; mubah and sunnah. Mubah means it can be used perspectives of niqab; mubah and sunnah. Mubah means it can be used for women and sunnah means it is included in worship. Next, the existence of niqab is used as an identity and symbol to distinguish the quality of worship and religiosity. The puritanism said that it is a real symbol of Islam but culturalism has a different statement that niqab is a symbol of Arabs culture. So, they do not suggest women use it. When Bali bombing in 2002 and Islam phobia appeared, the world framed that terrorism came from Muslims and niqab was a symbol of terrorism [19], [20]. In a pragmatic study, perlocutionary force appearing as a reaction of the social effect, which is resistance from society for the community using niqab [21]. Whereas the puritanism is disagreed and keep consistent in their thought [22].

4.3. *Tahlilan*

The word *tahlilan* is from Arabic, means saying there is no God but Allah. The statement is called *syahadat*. In society, when someone has died then his or her family will manage the ceremony, it is called *Tahlilan*.

Tahlilan has been core and developed a custom in the Javanese society. Starting of *tahlilan* is derived from the ceremony of ancestor's worship in Nusantara (old Indonesia) who are Hindus and Buddhists. Indeed, *tahlilan* is a form of local wisdom from the worship ceremony. This word has transformed in to *deixis* in two communities, *tahlilan* becomes a culture for Islam culturalism yet puritanism does refuse it. So, there is no *tahlilan* in puritanism concept.

This word is also used for political commodity to create self-identity. *Tahlilan* has a referent as the culturalism. On the contrary, the puritanism does not accept *tahlilan* because they think it is not pure Islamic worship and they rejected Islamic innovations. They want to put back the system of the first three generations after the Prophet means the upholding of its values and principles [23].

More than three generations, both the culturalism and puritanism compromise that ritual, they try to tolerate each other. In the perspective of Muhammadiyah, the innocent *tahlilan-yasinan* with the premise that human beings have reached the points that will only get the reward for their own practice. They think the ritual of *tahlilan* includes in the local wisdom [24].

4.4. *Islam Nusantara*

Islam Nusantara is the phrase, meaning Muslim in Indonesia. But it has transformed into *deixis* in political issue when used by politician to identify the community.

Relating to the history of Indonesia, we can observe that there is existence of religion phenomena, such as Hindu or Budha. These religions remain a ritual which include in Islam. The ritual *tahlilan-yasinan* creates the characteristic in religious, social and cultural understanding. In other words, how someone or people express the worship with syncretism perspective. The symbol is not only to fulfill the religion but it can build the social solidarity or nationality.

Culturalism call that concept is *Islam Nusantara*. The most important of the idea is building the social solidarity and nationality. They are not bold the pure worship [25]. On the contrary, the puritanism has different perspective in building solidarity, tolerance and nationality, they think that applied worship is more important than anything.

Puritanism has criticized the concept; they stated *Islam Nusantara* will be contradicted because Islam was delivered by Prophet Muhammad in Arabs. So, it shows that Indonesian Moslem accepts Islam but they modified so that changed the base fundamental. They keep Quran as a social, religious rule [26]. They also think *Islam Nusantara* is the form of anti-arabs.

4.5. *Arab*

The word *arab* semantically refers to arabs; language, people, and culture. Indonesia has the largest population moslem in the world. Arab language has become a symbol of Islam. It contributed many vocabularies in Indonesian language.

As an ethnic in Indonesia, they lived and acculturate here for a long time. They have history and influence. Religion is the fundamental base and the most difficult to change, this concept has applied by Hadhrami who brought Islam [27]. But, they got many incidents in the past because of Dutch government. *Devide et Impera* was the political issue that create the prejudice among minority ethnics. Since that period, many ethnics; Arabs, Chinese, Javanese, and so on did the conflict. The conflict decreased over after Indonesia got its independence.

Recently, the issue of ethnicity appears again. The politician uses it for seeing the political mapping. Pragmatically by orientalism, the use *arab* means a person who want to change the Indonesia ideology; Pancasila to Islam. So *arab* refers to puritanism not culturalism.

5. CONCLUSION

Pragmatics study is not only finding out the linguistic features but also historical, social, and cultural review. Social and political issue in Indonesia is an example of *deixis* in political issue which is interesting to discuss. In this case, the researcher finds five words including *deixis* in big two Islam communities; culturalism and puritanism.

Culturalism is the community who has cultural perspective in Islam. The other side, the puritanism is the other community which has pure perspective in Islam. Yet both of them often make a dialectic discussion in *muamalah*, *fiqh*, *tafsir* and so on. In this research, the researcher found the words *kafir*, *cadar*, *tahlilan*, *Islam nusantara* and *arab* in some discourses in social media. They have referent, speakers and make a context. In pragmatic study there is speech act; locutionary act, illocutionary, and perlocutionary force. Perlocutionary force appears as a reaction of the social effect. In this case, there is acceptance or resistance from society. Then this is the reason they made a bit different perspective in the same word, such *Islam communities*; the puritanism and culturalism. In political issue, the politicians use *deixis* in a speech to build the perspective; Obama did to create a stereotypical image of the American character [15]. Indonesian politicians take those words for political commodity during general election [28], [29].

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