

Language Morality

Sahid Teguh Widodo

Faculty of Cultural Sciences
Universitas Sebelas Maret, Surakarta, Indonesia
sahidteguh Widodo@yahoo.com

Abstract - *The purpose of this study is to find out the form of morality as a means of communication, both directly and indirectly. The form of this research is descriptive qualitative. Research data was obtained from secondary data sources in the form of data from various reference sources and electronic information about the use of language on internet pages. The results of the study indicate (1) human language, namely human language that creates virtue values, (2) language creativity that is absolutely necessary in the midst of a change in the symbolic universe, (3) universally applicable language morality, and (4) cathartic language and find pathos of language. This research feels important at this time, being the answer to the social crisis that originated in the language.*

Keywords: *morality, language, language creativity, language chatarsis*

I. INTRODUCTION

Language has an inherent function as a means of communication. Language is present in every activity of living things, especially humans. A sound symbol system produced from various forms of human speech so that form as a language for the sake of interacting in the midst of social life. Some classical opinions state that language cannot be separated from the social morality of society. Language always refers to the moral and behavior of society (Chaplin, 2006), in accordance with the moral code of social groups (Hurlock, 1990). Language morality involves language procedures, and language customs. Indeed, language then becomes the main means of moral education, especially in the context of nation and state.

The assumption that language upholds morality is not without reason. Language is used by all beings in different ways. Humans use language to dialogue with themselves, with their social groups or collectives, and with the Most Beautiful, Allah Almighty God. To himself, humans use language as a means of fostering the spirit of "humanitat", which is a soul that is smooth and very human, and cultured (Dharma, 1982). Clear enough if it is stated that language encapsulates reality, it leads humans to see, understand, and feel the reality of the universe, more than just its sensory abilities. Language allows people to see things above reality, or even on occasions that are not in accordance with moral rules. This is the exclamation point, why moral analysis of language becomes important to put forward and to understand .

The use of language in the life of micro-cosmos and macro-cosmos is always based on three things, namely (1) conveying and accompanying human beings to perform various virtues of life, as individuals and or part of a collective ethnic group and social group; (2) become a pillar of the value of politeness in human behavior and maintain moral relations between people; (3) language becomes the attractor of human attention in the context of obedience to laws, rules and social conventions that guarantee the sustainability of living civilization.

II. MATERIAL AND METHOD

The form of this research is descriptive-qualitative which tends to use an inductive approach (Miles & Huberman, 1988). Based on the type, this study is a library research that utilizes secondary data sources in the form of data from various reference books and electronic information, especially on the BABE site which contains many netizen comments. The approach used is social hermeneutic approach as suggested by Ratna (2010) and Bleicher (1980).

All data obtained from each source is then classified based on the problem to be revealed in the study. Subsequently, interpretive exploration is carried out, namely giving an interpretation of data that has been developed in such a way. The process of answering the problem is done very carefully, understood and interpreted carefully and carefully so that data verification can be carried out (drawing conclusions) as a form of answers to research problems (Miles & Huberman, 1988).

III. LANGUAGE HUMANITY

The term Language Humanity is very rarely heard. The term reminds us of the end of Immanuel Kant's life. Narrated by Erwin Panosky (1963), in the end of his life, Immanuel Kant was seriously ill. His eyes grew louder with a voice that was almost gone, Kant was still able to say that the sense of humanity had not disappeared from inside him, even though he could not avoid old age. Victor Hugo stated, "We receive the death penalty, but we have no idea when it happened" (Walter, 1981). What are the implications, in the limitations of this life, it is important for humans to still have principles, believe in these principles, and strive for their realization in life vulnerable to death (Adams, 1971).

The practice of the implications of the establishment of Kant is the basis of understanding human language. Politeness, flexibility, which has an intellectual spirit is an important and historical foundation. Humans are (once again) limited puzzle creatures. Language has the ability to increase human abilities and efficacy to achieve "homo humanus", that is, human-speaking people who have a soft soul, have a sense of humanity, and are cultured. Man cannot be passively waiting for his death, but he must make good on each of his breaths, in every word produced from him, in every letter he reads and writes, and everything he thinks (Darma, 1981).

Language humanity is a human language that creates virtues. Humans are likely to become vulgar and do bars. At another level, humans always have the possibility of improving themselves, starting from the language to reducing God's blessing throughout their lives (Bogart, 1976). Even so, the practice of human language not only touches simple language attitudes. On special occasions, inevitable humans utilize language in important fields. In the process of negotiation and lobbying, trade agreements, politics and law for example, effective language is very decisive. The choice of words, the pronunciation of language, and the politeness of language that reflects good values must be believed to be able to "soften" the pressures and contradictions.

IV. LANGUAGE CREATIVITY

Language humanity concerns the value of philosophy, art, religion and language. The fourth slice of these values is moral. It may be that philosophy and religion wrestle with good and bad, right and wrong. Art and language tend to view value and quality, level of subtlety and suitability (Koestler, 1974). The series of elements is at the same time the moral feet of language.

Language creativity in this context continues and is in line with Bronowski's (1970) thinking in his book Creativity. Language creativity is human achievement in the realm of creation, invention and discovery. Creation is human achievement in memayu hayuning culture "beautifying cultural beauty", clear art and culture. Whereas invention, and discovery are human achievements in the world of science that demands high intelligence. Among the three, creativity feels purer because it is very personal. Some experts describe, if the tragedy of Othello (1603) was written by someone else, then we never get a tragedy typical of William Shakespeare. Why? Because creativity is typical of personal nature (Dharma, 1981: 84). However, creativity, invention and discovery both mean "discovery" but in a realm that can still be distinguished.

Language creativity always refers to virtue, something that is considered great, something that is the identity of Humanitat: human, refined and cultured. Language creativity - in any context - must be based and rely on religious values, national values, the value of civilization. Even though we are free to interpret the notion of language creativity as an expression of verbal art, using the form or medium of language so that it creates a sense of satisfaction in the creator (Bean, 1995: 3), but keep in mind that there is no value free. Language creativity should include aspects in the practice of life, both intellectual, social, spiritual and practical.

V. LANGUAGE MORALITY IN GLOBAL REFLECTION

Each change period always produces symbols, norms and moral codes of different languages. The mythic symbol that is always attached to traditional patrimonial societies which has produced communal-obedient norms under the authority of the absolute king's power and has a "silent-to-the-core" (existence) structure gives rise to a tiered language moral system (undha-usuk) to create cosmic order. Misplacement and the use of moral language can result in social sanctions. Language morale occupies an important position and coloring the socio-cultural system of society.

The capital-technocratic era seems to tend to position humans "as is". Symbolic changes occurring from mythic to realist have affixed other norms. Read (1967) states that there are symptoms of a more direct relationship between speech actors, between the author and the reader, between the power holders and ordinary people. There are many changes that occur, for example the simplification of the utilization of language potential that further maintains the intensity of the interaction so that each one is easy to capture ideas, capture the mandate or moral of the language conveyed. It thus affects the system of social norms from communal to individual. Language morale is a personal responsibility, a personal mirror, to be the "pathos" of interconnected parties.

Entering the digital era there has been a huge change. The quarter-term realist symbol becomes pseudo-realist olah as if 'and individual norms turn the direction of its meaning into solitary-impersonal 'own and do not know others'. Humans as cultural sources are corrected by the position of increasingly established digital technology. Language no longer fully fills human space. Human contact is understood from the series of numbers. Web pages replace home addresses, and unique associations become uniforms in WA groups, Tumbler, Twitter, Line, Path, and many more new things have happened. The relationship between humans "is in nothingness" because each person has derived himself into haunted figures that melt in an unlimited, non-sensuous, and non-sensuous social networking site. Language morals will be increasingly difficult to define when truth means without proof (post-Truth). The construction of the two pillars of verbal language morality, namely the procedures and language that includes attitudes, actions, expressions, politeness, character and language, is clearly changing with the new atmosphere of the language of posts and comments.

VI. LANGUAGE MORALITY AND SOCIAL CRITICS

As a communication tool, language is also effectively used to convey social criticism and development innovation. Language accompanies the process of changing the social system and various things that might occur, such as input, rebuttal, acceptance, suspicion, and satire as well as other things that are considered "deviant" (D'Amico, 1990). On the other hand, language is a means of exploring new ideas, assessing and correcting old ideas, old paradigms, for the purpose of better social change.

In this context, language morality tends to be interested in style and aesthetics rather than the content of social criticism. What that means is, language may express bitterness, suffering, horror, hunger, illness, even death. However, the point is not the situation, but another aspect, is how the language is conveyed, language attitudes, pressures, and the aesthetics of the language (Lukacs, 2004). What if it is broken? Then it is certain that chaos will occur because the delivery of social criticism becomes difficult to understand and difficult to achieve the target.

In addition, the use of language in the domain of communication is prominent, the impression gained from speech events is direct. Participants are directly involved with their ilat, glagat, and caterpillar in the opposite direction so that the impact of speech is felt and corrected directly. Unlike communication through social media, the three categories above do not apply (indirectly). This is the result, technology seizes the role of humans as a source of culture.

Is there still a need for language morality in social media? The answer is "Yes, it's necessary!" Social media is an internet-based application, online media that gives users unlimited flexibility to participate, share, create any content through blogs (web logs), wikis, social networks, and other virtual worlds. When our humans begin to build ideology and web technology, humans simultaneously derive themselves into virtual figures that are more ideal in the "not choosing" information. The seven digit letters on the word "human" change into dozens of numbers and web addresses that do not know the boundaries of the region, time, and situation. But keep in mind, these groups of people form communities, and are bound by the laws and regulations promulgated, namely the ITE Law No. 19 of 2016 which regulates electronic implementation systems, transactions, intellectual property rights, personal protection, and sanctions and criminal penalties for all forms of malicious deception.

VII. LANGUAGE CATHARSIS

Indeed. The term chatarsis 'catharsis' was originally used in tragedy drama. In this context, language catharsis means the process of "cleansing" of language based on the reality or event of its use in the current context. In television broadcasts, we often see heated debates about something. That's normal. But how is language used? How are the attitudes and behaviors of the language displayed? Most of the audience must start to get restless, bored, and even sick of seeing the character's language behavior.

Similarly, the world of cyberspace, we often read comments that are very rude, cornering, disgusting swear words. We can read and witness everyday language idiosyncratic demonstrations so that they appear disguised as an acceptable reasonableness. Firmly must be answered "no!" Cleansing must be done so that we do not imitate, permissive, passive silence with various phenomena of language because actually language also becomes a mirror of civilization.

Language catharsis emerged and was fostered to reject the primitive emotions of the people themselves who began to feel happy and entertained with all forms of language that was rude, horrible and disgusting which was clearly against the morality of language. Language morality must exist in every language usage because it is a language lesson.

Foster (1998) states, sometimes it is a challenge for us to face our own primitive emotions as long as they don't go wild. When we witness abusive and disgusting language practices that are constantly happening, we become intrigued to practice them on other occasions in real life. Rough language practice has become our awareness, danger. It is very language because it will sink into our memory, our deepest feelings, and our subconscious. If that really happens, damage to language occurs together with the collapse of civilization.

We may just dodge, doesn't language only convey things that are all-wise? Yes, maybe so. But the stimulation that arises from something artificial does not necessarily have a positive impact. The appearance of pictures, films, and obscene readings turned out to have a real impact on a very negative life. Second, that the influence of stimuli that are not artificial is precisely the secret of the greatness of language. Here we begin to feel the presence of the potential of extraordinary language. Being able to penetrate artificial reality into real reality!

VIII. CONCLUSION

Language morality involves language procedures, and language customs. The description involves language humanities, language creativity, and language catharsis. Language morality is very important to be maintained in our lives. Language morality duly touches human consciousness, memory of consciousness, feeling, and human subconscious.

Language morality should be a shared responsibility. Maintaining language morality, narrowing immoral space, controlling products that are used together, and improving linguistic studies so that they can control language stimuli that are often left wild in the realm of praxis. Language morality is guarded by legal instruments, control is binding, it is reasonable to accept that the potential for the destruction of civilization starts from the language.

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