A PRAGMALINGUISTIC PERSPECTIVE OF PHATIC DISCOURSE PARTICLES IN THE LORD'S PRAYER'S TEXT

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Abstrak:

Analisis pragmalinguistik tentang partikel phatic sebagai entitas linguistik dalam teks Doa Bapa Kami menghasilkan suatu pemahaman yang lebih baik dari sekedar melulu analisis linguistik. Konteks situasional yang menyangkut juga unsur-unsur eksternal dari linguistik memungkinkan penutur menafsirkan teks Doa Bapa Kami yang mengandung partikel phatic '-lah' dan '-pun' dengan berbagai cara. Tuturan yang sama, yang pada suatu saat tertentu dipahami sebagai mengandung 'permintaan' ('requesting'), pada saat yang lain bisa berarti 'permohonan' ('supplicating'). Tuturan yang lain, yang pada kali yang satu mengandung 'pengharapan' ('hoping'), pada kali yang lain bisa berarti 'permohonan' ('begging'). Dengan menafsirkan makna pragmatik dari suatu tuturan, pembicara atau penutur bisa berkomunikasi dengan Allah dalam doa secara lebih intim dan intens lebih dari sekedar mendoakannya sebagai sesuatu rutinitas belaka.

Kata Kunci:

Pragmalinguistics, phatic particles, situational contexts, speech acts

1. Introduction

A linguistic analysis both in continuous and discrete linguistic entities will not yield optimum results when the underlying theories only cover linguistic dimensions. In the linguistic study, the discrepancy of the analysis will bring forth a linguistic analysis using a new perspective involving socio-cultural, multi and interdisciplinary dimensions. In response to that, interdisciplinary linguistic studies have been developing such as sociolinguistics, ethnolinguistics, genolinguistics, envirolinguistics, and many more.

On the other hand, a linguistic study is considered inadequate when it ends with a semantic study alone. In the recent past, a linguistic study was believed to deal only with grammar analysis, which generally involved phonological, morphological and syntactic analysis. Consequently, the study of meaning came earlier to complete the linguistic study. However, as mentioned previously, an

internal study of meaning has never produced a self-contained interpretation of meaning, considering the fact that language is an integral part of an individual and the social and cultural environment where the individual lives. In specific boundaries, the language user is also an entity which serves as a context of an utterance. Thus, instead of a dyadic study of meaning as a common practice in a semantic study, a meaning-based study was later developed into a triadic study of meaning. Such study of meaning was focused on intentionality, namely the text producer's intention in expressing his / her utterance.

The study of the text producer's intention or the utterer's intention has many things in common with the internal study of meaning because a study of intentions essentially is the study of meaning as intended by the text producer. In other words, intentionality refers to the speaker's meaning, in addition to the sentence meaning. The study of the text producer's meaning and intention is later understood as pragmatics, which is a relatively new branch of linguistics. Pragmalinguistics essentially is a dyadic study of linguistic meaning and interpreted in a triadic study of meaning.

This article will analyze the linguistic entity, particularly phatic particles "lah" and "pun", which appear in every line in the Lord's Prayer's text. The approach used to analyze the linguistic entity is pragmalinguistic approach. It means that the phatic particles "lah" and "pun" contained in the lines of the Lord's Prayer's text will be analyzed linguistically and pragmalinguistically. It is expected that the meaning can be interpreted clearly. In turn, better interpretation is intended to help the Lord's Prayer's utterer to communicate more intimately and more intensely in every context of praying.

2. Pragmalinguistic Markers: -Lah And Pun

In linguistics, "-lah" and "pun" are classified as discourse particles. Some experts do not categorize them as parts of speech or members of word class. However, some other experts categorize them as particles. The function of particles is to emphasize meaning and intention of an utterance. Therefore, the language entity of the discourse particles is called phatic particles. In the Indonesian linguistics, there are four phatic particles, namely "-lah", '-kah', '-tah', and 'pun'. Due to their small number and static directionality, the four particles have never multiplied in number. In other words, it can be said that the phatic discourse particles in Bahasa Indonesia are not progressively dynamic and not productive in nature.

A progressively dynamic and productive language entity generally develops into new language forms or generates new words or terms by time. It means that the existing language forms can produce novel words or generate novel terms from the existing words. In practice, creativity in producing novel words or utterance dynamically cannot be applied in the phatic particles, which are static

in nature. Therefore, phatic particles in Bahasa Indonesia as a word class or parts of speech can be categorized as having backward directionality or involutive. This means that phatic particles do not progress or develop forward, but backward. The evidence of the involutive nature of phatic particles in Bahasa Indonesia is evident in the extinction of the use of particle '-tah' in recent literary texts.

In the light of this linguistic evidence, the writer tends to categorize '-tah' as no longer actively-functioning phatic particles. However, this particle has gained a new status as a dormant or passive phatic particle. The phatic particle '-tah' can only be found in classic literatures from the past century, as in "Apa**tah** gerangan maksud Tuan dan Puan datang ke sini? (What might be the reason for You to come here?)' In its recent development, the phatic particle '-tah' is replaced by '-kah', as in "Apa**kah** gerangan maksud Tuan dan Puan datang ke sini? (What seems to be the reason for you to come here?)' Therefore, it can be concluded that the actively functioning phatic particles are '-lah', '-kah', and 'pun'.

Orthographically, the phatic discourse particles '-lah' and '-kah' are written differently from phatic particle 'pun'. The form of '-lah' and '-kah' cannot stand alone as words because they occur in a word as clitic. It means that the language entity of '-lah' and '-kah' is considered as bound morphemes, which cannot stand alone and must be attached to the free morphemes preceding them.

In the Lord's Prayer's text, the linguistic evidence of the phatic discourse particle '-lah' can be seen in its recurring use in the first line, as in "Dimuliakanlah nama-Mu" (Hallowed be Thy name); the third line, as in "Datanglah Kerajaan-Mu" (Thy Kingdom come); the fourth line, as in "Jadilah kehendak-Mu, di atas bumi seperti di dalam surga" (Thy will be done on earth as it is in Heaven); the fifth line, as in "Berilah kami rejeki pada hari ini, dan ampunilah kesalahan kami, seperti kamipun mengampuni yang bersalah kepada kami' (Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us); the seventh line, as in "Dan janganlah masukkan kami ke dalam pencobaan, tetapi bebaskanlah kami dari yang jahat" (And lead us not into temptation but deliver us from evil).

In the seventh line of the Lord's Prayer, two manifestations of the phatic particle 'lah' as a clitic can be found, as in 'janganlah' (Don't) and 'bebaskanlah' (deliver). Therefore, as a whole, the Lord's Prayer text contains 8 occurrences of phatic particle '-lah' functioning as a clitic and 1 occurrence of phatic particle 'pun', functioning as a word (free morpheme). Linguistically, the phatic particle '-lah' cannot be classified as a word because it is a bound morpheme, whereas the second phatic particle, 'pun', is classified as a word. This linguistic fact is the evidence why phatic discourse particles cannot be categorized as word class.

Phatic particle 'pun' is different from phatic particle '-lah' because the entity of 'pun' can occur by itself like a word. This language form is known as a free

morpheme, eventhough in terms of language creativity, phatic particle 'pun' cannot derive new words. In relevance to this, it is worth noting that the spelling of the phatic particle 'pun' can be realized in two ways. First, the particle can be written as one word, as in 'meskipun' and 'adapun'. Second, the particle can be written as a suffix of a free morpheme it is attached to, as in 'sekali pun' and 'apa pun'. The first entity of the phatic particle 'pun' must be realized orthographically as '-pun', while the second phatic particle must be realized as 'pun'.

In the Lord's Prayer, the phatic particle 'pun' occurs only once in the whole text. The entity of the phatic particle 'pun' can be replaced with the word 'juga' (also/too). Therefore, the form 'kami pun' can be paraphrased as 'kami juga' (we too).

The linguistic analysis on phatic particles '-lah' and 'pun' contained in the Lord's Prayer's text seems to stop at this level. It means that, apart from its contexts, the interpretation of meaning can no longer be exploited exhaustingly and significantly from the text. Even when contexts are involved, the discussion is only as much as the utterance that precedes and follows the particle in the text, which in this context will not affect much on the interpretation of meaning. Such textual context in linguistics is called co-text, or intra-linguistic context, which constitutes the internal properties of a text.

In light of this fact, the writer would like to emphasize that internally-embedded language contexts or co-text as shown above has little effect on the interpretation of a language entity. Therefore, the writer has pointed out that the interpretation of a linguistic meaning and the interpretation of the text producer's meaning will be inadequate and less than successful when only pure linguistic view is used without involving wider and more all-encompassing contexts.

In pragmatics, instead of being considered as phatic particles, '-lah' and 'pun' are classified as pragmatic markers. As pragmatic markers, it is not adequate to categorize '-lah' and 'pun' as clitic, whose occurrence is determined by the surrounding language forms, either preceding or following them. In pragmatics, such language forms must be connected with the entity beyond the existing linguistic domain, which is called situational context in pragmalinguistics. Thus, in terms of pragmatics, the interpretation cannot be automatically made by involving intralinguistic context or internal textual context alone, but it must be done by involving external contexts, which are called extra-linguistic contexts.

In the pragmatic context, suggests four dimensions of underlying contexts to understand meaning as an utterance[1]. Respectively, the four dimensions of context are elaborated below.

(1) *'The Utterer'* and *'The Interpreter'; 'Prayer'* and *'Addressee'*. The prayer and the listener, the speaker and the addressee, the utterer and the interpreter, the text-producer and text-receiver, or the parties involved in the communicative act

of praying, namely the person who prays and the addressee of the prayer, who is God Himself, are the most significant dimension in pragmatics. It is understood that the utterer or text producer may have many voices, while the interpreter or addressee has many roles.

In the real speech acts or communicative act of praying, the intention of the utterer is never one-dimensional. On the contrary, sometimes it is multi-dimensional, multifaceted and complex. The utterer or the text producer has many choices of words at his disposal. There are also times when the utterer acts as the interpreter. In other words, the utterer plays a role both as a speaker and the interpreter of what is being said. In reflective activity, this exercise is not considered unusual or peculiar.

Other factors, which must be taken into account in terms of utterer and interpreter, speaker and addressee, text producer and text-receiver, are aspects such as gender, cultural customs, and other socio-cultual information. When the utterer speaks in the presence of an audience, the chosen linguistic forms will be different from those when she converses alone. In addition, when the interpreter is invisible, in the case of praying, the linguistic forms chosen will be different as well. On the contrary, when there is only one interpreter in the presence of many utterers, the interpreter tends to interpret the message differently from when the speech is done in the presence of only a single utterer. However, in the context of praying, this last condition is highly unlikely because of the divinity of the "Interpreter" or "Addressee".

(2) *The Language User's Mental Aspects.* The concept of *'language users'* refers to two parties, namely the utterer or speaker and the interpreter or addressee. However, sometimes the presence of the third party, apart from the first and second parties, whose roles and influence on the occurrence of language forms, must also be taken into account.

The mental dimensions of the utterer and interpreter are very important in the context of pragmatic conversation, such as the personality of the utterer and interpreter. An immature person tends to "confront" or "oppose" new things. On the contrary, a mature person will speak politely and courteously to the addressee.

The other aspect to take into account in the mental aspect of the utterer and interpreter is the emotional aspect. Someone who is high-tempered tends to speak in a loud tone, while a person who is not under emotional strain tends to speak patiently. Other than those dimensions, there are other dimensions, such as desires or wishes, motivations, intentions, as well as beliefs to take into account in the discussion of pragmatic context.

(3) *'Language Users's Social Aspects'*. The utterer and interpreter who are the integral part of the society cannot be separated from the socio-cultural dimension which constitutes their social existence. Pragmatics cannot ignore the socio-

cultural facts because the utterer and interpreter and other interlocutor with their various characteristics have their own dimension in relation to solidarity and power within their socially-constructed and culturally-constructed environment.

The linguistic forms chosen by people of high stature or authority are different from those chosen by people working in other institutions. The difference does not lie in the forms but in the people inside them who have "authority" and "power".

It is worth noting that the social dimensions are not the only aspects which shape the communicative contexts in pragmatics. Cultural aspects are also considered as one of the most important things in shaping the meaning in pragmatics, especially those related with aspects of cultural norms and values of the given society.

(4) *'Language Users' Physical Aspects'*. Physical dimensions include deixis phenomenon, such as personal deixis, attitudinal deixis, temporal deixis, and spatial deixis. Personal deixis generally refers to the use of personal pronoun, as in Bahasa Indonesia, where it is not clear when to use 'kita' (inclusive WE) and 'kami' (exclusive WE). The use of 'saya' (I) and 'kami' (We) is also still fuzzy.

The attitudinal deixis is closely related to how we should treat personal address terms appropriately according to the social and cultural referents. Deixis in this type are considered as the physical aspects of language users, simply known as the speaker and addressee, or utterer and interpreter.

The next discussion deals with other deixis, i.e. temporal deixis. It is important to notice when the greeting forms 'selamat pagi' (Good morning!) or 'pagi' (Morning!) must be expressed in Bahasa Indonesia. Consideration should not only be given to the dimension of time or temporal reference referred to as temporal deixis, but also to the dimension of place or location.[2]

The spatial reference in linguistics is shown by the use of prepositions indicating places, specific verbs, and adverbs of place, pronouns, and place names. In short, the concept of spatial reference refers to the conception of motion from one point to another.

In relevance to the extralinguistic contexts, the lines of the Lord's Prayer's text can be interpreted in several different ways. The text can be seen below:

Bapa kami yang ada di surga.
Dimuliakanlah nama-Mu.
Datanglah kerajaan-Mu.
Jadilah kehendak-Mu, di atas bumi seperti di dalam surga.
Berilah kami rejeki pada hari ini, dan ampunilah kesalahan kami, seperti kami pun mengampuni yang bersalah kepada kami.

Dan janganlah masukkan kami ke dalam pencobaan, tetapi bebaskanlah kami dari yang jahat.

"Our Father, which art in Heaven.
hallowed be your name.
Your kingdom come,
your will be done,
on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.

The extent of interpretation can be made by looking at: who the utterer is and who the interpreter is. The utterer is the the person who prays, while the interpreter is God Himself who is being involved exclusively by the utterer in one-way conversation or the communicative act of praying. In other circumstances, the communicative act of praying may involve the third party, someone to whom the prayer is intended, who may be apart from the utterer and interpreter. Hence, the three interlocutors are involved and influential in the interpretation of meaning.

The communicative acts between the text-producer or the utterer, the text-producer or the interpreter, who is God Himself, and the third party, to whom the prayer is intended, involve some intertwining aspects which are not only related to the physical presence. The communicative acts also imply some other interconnected aspects such as age, gender, mental, spiritual inherent in the language users.[3]

Intensity in praying, which includes the understanding of the message contained in the Lord's Prayer's text, depends largely on the interdependent aspects such as who the utterer is, who the interpreter is, and who the other interlocutor is in this communicative act.

In the discussion of pragmatic markers '-lah' and 'pun', the identity of the utterer and interpreter, and the interlocutor, and the mental, physical, social aspects as stated by Verscheuren will determine the accurate interpretation of the pragmatic markers. It is commonly believed in pragmatics that the mood of the Lord's Prayer's text is imperative.

Rahardi (2006) states that the imperative mood may have many pragmatic functions, such as ordering, inviting, pleading, instructing, wishing, making petition, being sarcastic, and prohibiting.

The pragmatic marker '-lah' in the Lord's Prayer's text, which occurs 8 times, does not contain imperative speech act of 'ordering', instructing, or 'inviting', but

the imperative mood of the pragmatic marker functions to perform a speech act of 'asking', 'supplicating' or even 'wishing'.

For example, the pragmatic marker '-lah' in "Dimuliakanlah nama-Mu' (Hallowed be Thy name) can be understood precisely as having a speech act of 'hoping'. In the third line, which says 'Datanglah Kerajaan-Mu' (Thy kingdome come), the pragmatic marker '-lah' will be better understood as containing 'supplicating' speech act. In the fourth line, which says 'Jadilah kehendak-Mu, di atas bumi seperti di dalam surga' (Thy will be done on earth as it is in Heaven), the pragmatic marker '-lah' will be better understood to have 'requesting' speech act.

In the fifth line, which says 'Berilah kami rejeki pada hari ini, dan ampunilah kesalahan kami, seperti kami pun mengampuni yang bersalah kepada kami' (Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us), the pragmatic marker functions as "supplicating". Lastly, "Dan janganlah masukkan kami ke dalam pencobaan, tetapi bebaskanlah kami dari yang jahat" (And lead us not into temptation but deliver us from evil), will be more appropriately understood as "requesting or supplicating".

Again, the interpretation depends largely on such aspects as the speaker or utterer, the person to whom the prayer is intended, and the attitude towards the interpreter. Verscheuren (2005) termed the interlocutors of the communicative acts as "language users". The language users' physical, mental and social aspects are the integral parts of the interpretation process because all of those aspects determine the meaning in terms of linguistic and pragmatics.

3. Conclusion

As a conclusion, the pragmalinguistic analysis on the phatic particles as the linguistic entity in the Lord's Prayer's text results in a better study and understanding than the pure linguistic analysis. The situational contexts involving external linguistic elements enable the utterer or speaker to interpret the Lord's Prayer's text containing phatic particles '-lah' and 'pun' in many different ways. The same utterance, which at one time is understood as containing 'requesting' speech act, will have 'supplicating' speech act at another time. Another utterance, which contains "hoping" speech act in one time, may contain "begging" speech act in another occasion. By interpreting the pragmatic meaning of an utterance, the speaker or utterer can communicate to God in prayer more intimately, not only doing it as a mundane routinity.

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Endnotes

[1] Jeff Verschueren, *Understanding Pragmatics*. London: Arnold, 2005. 76

[2] Jeff Verschueren, Understanding Pragmatics, 98.

[3] Ibid

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