

# 'LIR ILIR' PRAGMATIC ANALYSIS

*by* Lukia Zuraida

---

**Submission date:** 20-Jun-2023 02:12PM (UTC+0700)

**Submission ID:** 2119562536

**File name:** 12.b\_E-Proceedings\_ICLL\_2018\_artikel\_luk.pdf (276.73K)

**Word count:** 2337

**Character count:** 11607

## 'LIR ILIR' PRAGMATIC ANALYSIS

Lukia Zuraida

Universitas Udayana  
lukiazuraida@gmail.com

### Abstract

Lir Ilir is an old traditional song which popular among Javanese people. Sunan Kalijogo, one of walisongo member, created it about 500 years ago. Text is in old Javanese language. This song is containing very deep moral message. It used as media to spread Islamic doctrine in Java. Text in this song is using metaphor sentences. This study is to define the type of pragmatic used on the teks and to analyse connotative meaning. The results showed the types of pragmatic used are directive, representative, and expressive. From the analysed of connotative meaning demonstrated that this text has very deep meaning. In accordance with the function of this text, Sunan Kalijogo aim to guide his follower to always implement religious attitude in their live.

Keywords: text, pragmatic, connotative.

### I. Introduction

Walisongo has important role in spreading Islam in Java. Among Javanese society, walisongo considered as a pioneers or teachers who leave a legacy of Islam in Java. Wali Songo are saints disseminated Islam in Indonesia especially in Java Island. Wali is Arabic for "trusted one" or guardian while the word *sanga* is Javanese for the number nine. Thus, the term is often translated as "nine saints". They lived on the northern coast of Java from 15th century until the mid of 16th century. They were recognized as intellectual and reformer in society in their period. They introduced new civilization: health, farming, trading, culture, arts, and government science. One of these *wali* is Sunan Kalijaga. He was the most mentioned *wali* by Javanese. He was born in 1450 in Tuban East Java. His method to introducing Islam to society was very diligent. He preferred arts and culture as media to preach. He was very tolerant to local culture and tradition. His teaching method was effective for Javanese. He used carving arts, *wayang*, *gamelan*, and even created '*suluk*' a type of Javanese traditional song. One of his created *Suluk's* song : '*Lir Ilir*' still being famous in Javanese society until recent. This song is recognized as child play song and stay stand in very long time. This song is full of meanings and deep moral messages. Elements of metaphor sentences are used and make each stanza very esthetic. It's containing Islamic doctrine concerning human obligation to keep their faith. To be aware that in every step of live should implicate God and stickle with the faith. In this study will review the text of Lir Ilir using theory of semiotic and pragmatic. This is a kind of poetry's song containing connotative meanings and deep moral messages.

## II. Concept and Methodology

Text in Lir Ilir full of metaphor. Kridalaksana (2008) mention that metaphor is using of words or another expression for object or other concept base on figuratively or similarly. While Odgen and Richards (1972: 213) describe that metaphor, in the most general sense, is the use of one reference to a group of things between which a given relation holds for the purpose of facilitating the discrimination of an analogous relation in another group. In metaphor must have object referent and the other side there is something as comparison and both thing have same nature or character.

Semiotic from Barthes (2012) used in this study to describe type of meaning of the text. Semiotic is the study of signs and symbols and their interpretation. Sign in this study is text of Lir Ilir song. Regarding to Barthes, every sign has a meaning. Meaning is classified into two types: denotative meaning and connotative meaning. Denotative meaning is its explicit definition listed in a dictionary or stated as first strata meaning. In other hand connotative meaning is new meaning which is given by sign user appropriate with their desire, background of knowledge, or new convention in society. This kind of meaning stated as 'two strata meaning'. Barthes emphasizes that anything equitable in a culture is the result of connotation. If connotation is settled, it becomes a myth, and if the myth becomes firm it's make an ideology.

The text structure divided in to 3 components, preface, content, and closure. Concept of Pragmatic from Yule (1996) used to describe a type of speech act. Five types of speech acts from Yule are:

- a. Representative is those kinds of speech acts that state what the speaker belief as issues or not. The speaker wish to declare what they believed
- b. Directive, this type is use to make another person to do something
- c. Expressive, state what speaker feels
- d. Commissure are those kinds of speech acts that state what the speakers use to commit themselves to some future action. They express what the speaker intends.
- e. Declaration is those kinds of speech acts that change the word via their utterance. When use it, the speaker change the world with words.

Lyric of Lir Ilir will describe use concepts of pragmatic and semiotic. It is use to study the contains of meanings in this metaphor text. The text wills categories based on Yule's pragmatic concept.

## III. Discussion

Text of Lir Ilir song was created about 500 years ago with old Javanese society on the background. Every word in the text illustrated Javanese society in 15 century. Farming community as a background reflected on words of Lir Ilir's text. Text is on *ngoko's* Javanese language which is using in commoners society. Language style in the text is commonly used by parents who give advice to their children.

Below is the text of the song Lir Ilir with its translation into English.

**Table 3.1**

|                                                     |                                                         |
|-----------------------------------------------------|---------------------------------------------------------|
| <i>Lir ilir lir ilir, tandure wis sumilir</i>       | Get up, get up, the plants are blooming                 |
| <i>Tak ijo royo royo tak senggo pengantin anyar</i> | It's so green is like a new bride                       |
| <i>Cah angon cah angon, penekno blimbing kuwi</i>   | Shepherd child, climb that star fruit's tree            |
| <i>Lunyu lunyu penekno, kanggo mbasuh dodot iro</i> | Event slippery you should climb, to wash your clothes   |
| <i>Dodotiro dodotiro kumitir bedhah ing pinggir</i> | Your clothes, your clothes, have been torn at the edges |
| <i>Dondomono jlumatono kanggo sebo mengko sore</i>  | Sew it, fix it, to make appearance later in the evening |
| <i>Mumpung padang rembulane</i>                     | As the moon shines brightly                             |
| <i>Mumpung jembar kalangane</i>                     | As the moon circle very wide                            |
| <i>Yo surak o surak iyo.</i>                        | Come cheer, cheers yes                                  |

The structures of lir ilir text consist of introduction, content, and closure. The description of each is listed below:

1. Introduction

Introduction consist only 2 stanzas. It begins with word *Lir Ilir*. The rhyme is similar with word *nglilir*. In Javanese mean wake up from sleep.

**Table 3.2. Introduction Stanza**

| Structure    | Text                                                 | denotative meaning                               |
|--------------|------------------------------------------------------|--------------------------------------------------|
| Introduction | <i>Lir Ilir, tandure wis sumilir.</i>                | Get up, get up, the plants are blooming          |
|              | <i>Tak ijo royo royo, tak senggo pengantin anyar</i> | It's so green, feel like a new bridegroom desire |

In the first stanza creator use expressive speech act. Sunan want to convey what he feels. To deliver that plants are blooming, so green. Green color in Javanese term mean prosperity. *Tak senggo pengantin anyar* feel like a new bridegroom desire. Used that sentences pragmatically indicated what Sunan felt about. Seeing the green plantation raises the new hope.

From the perspective of semiotic the text has connotative meaning. Based on function of this text as media for spreading Islam religion, Sunan want to convey the teaching of Islam gradually and peacefully. Meaning consist in the text is to invite the follower to rise up. Because the function of the text is as media to spreading religion, "rise up" means raise from laziness, adversity. *Tandure wes sumilir* (the plants are blooming) : plants have connotative meaning as faith which grows well in every man. Faith that grows well be depicted as blooming plants, green and fertile. Give rise to happiness and prosperity.

## 2. Content

In content segment contain 4 stanzas. In accordance with structure of this segment as a content, text in this stanza contain most important message which is essence of teaching.

Table below is text of content stanza :

**Table 3.3. Content stanza**

| Structure | Text                                                 | denotative meaning                                      |
|-----------|------------------------------------------------------|---------------------------------------------------------|
| Isi       | <i>Cah angon cah angon, penekno blimbing kuwi</i>    | Shepherd child, climb that star fruit's tree            |
|           | <i>Lunyu lunyu penekno, kanggo mbasuh dodot iro</i>  | Event slippery you should climb, to wash your clothes   |
|           | <i>Dodot iro dodot iro kumitir bedhahing pinggir</i> | Your clothes, your clothes, have been torn at the edges |
|           | <i>Dondomono jlumatono kanggo sebo mengko sore</i>   | Sew it, fix it, to make appearance later in the evening |

In this content section, have serial stanza. Stanza one and stanza two is interconnected, as well as stanza third have interconnected with stanza fourth. In the first stanza as shown in the table use the directive speech act. In this text writer want to order people to do something. From the word *penekno* 'to climb' which contain element of order to other to climb.

The type of speech act in third stanza is representative. Sunan kalijogo declare his belief that faith in every person can torn apart. Therefore in the next stanza type of speech act use is directive. Sunan order to believer to improve and maintained their faith.

From the second level meaning (connotative) in this content stanza describes as below

- *cah angon penekno blimbing kuwi* Shepherd child, climb that star fruit's tree. Shepherd child in this text represented Islam believer or the leader of the people. *Anggon* have a meaning as *emong* in Javanese means educate. The leader to educate the people to be always in good circumstances. 'To climb' is type of command to believer or the leader to implement their obligation as Muslim. Start fruit tree represent doctrine of Islam. Star fruit have a shape like star with five corners, like five obligation of Muslim to do five pillars of Islam: declare *shahadah*, *sholat*, *Ramadan fasting*, *zakat*, and *hajj*. The meaning of these texts is to command to believer of Islam to do well even its struggle or need more effort. This will show in the next chapter.
- *Lunyu lunyu penekno*, Event slippery you should climb. Slippery represent difficulty or temptation in human heart. Meaning of this sentence is no matter how difficult it is, believer have to struggle to do what God command. *Kanggo mbasuh dodotiro*. to wash your clothes. Most beautiful clothes for Muslim is taqwa/Godly or obedient to

the God. The meaning of this stanza is no matter how difficult to do, no matter how busy have to keep faith to the God therefore taqwa will stay his holiness.

- *Dodotiro dodotiro, kumitir bedhah ing pinggir.* Your clothes, your clothes, have been torn at the edges. Taqwa and faith has gradually decreased. This condition represent that people careless in keep in faith and to not implement five pillars of Islam
- *Dondomono jlumatono kanggo sebo mengko sore* sew it, fix it, to make appearance later in the evening. This imperative sentence has meanings that Sunan command to believer to fixing up their broken faith because in the end human will face the death and will see the God. This is shown in the next stanza stated *kanggo sebo mengko sore. Make appearance later in the evening*, Evening in this structure means in the end of the day that represent human age. That everybody will surely facing the death and see their God. Before it happened believer must prepare themselves.

### 3. Closure

Closure in this text consists of 3 sentences. Two sentences are in the form of exclamation to remain and one sentence as a closure from entire text.

**Table 3.4. Closure stanza**

| Structure | Text                            | denotative meaning           |
|-----------|---------------------------------|------------------------------|
| Closure   | <i>Mumpung padang rembulane</i> | As the moon shines brightly  |
|           | <i>Mumpung jembar kalangane</i> | As the moon circle very wide |
|           | <i>Yo surak o surak iyo.</i>    | Come cheer, cheers yes       |

In the closure text has two types of speech act. In line one and two use the expressive speech act. It is stated what the writer feel. Whereas in the third line used the directive speech act.

Connotative meanings in this closure are explained as below:

- *Mumpung padang rembulane* As the moon shines brightly. It is associated as very good time. When human in healthy and good condition, is the right time to prepare them to appear to the God.
- *Mumpung jembar kalangane* As the moon circle very wide. The meaning of this line is connected with previous stanza. Has the similar meaning. *Jembar* mean wide. In this context interpreted as a lot of time. While human in a good condition and have a lot of time, they should be prepare themselves with doing good thinks, keep the faith and *taqwa*.
- *Yo surak o surak iyo.* Come cheer, cheers yes. This solicitation has a meaning that if someone invites you or teaches you with a good thinks than you have to say yes.

#### IV. Conclusion

In the text of Lir Ilir song, writer (sunan Kalijogo) used expressive, directive, and representative speech act. Expressive showed in opening structure stanza one and two. Two stanzas in the closure structure also has expressive speech act. There are 4 sentences with the expressive speech act. Text with directive speech act is in content which is at first and second stanza. In the end of closure part there is also sentence with directive speech act. Text with representative speech act is in content structure. There are two sentences in third and four stanzas. Metaphors and connotative meaning is used in this text. Meaning on this text content deep moral message. Based on function of this text as media for spreading Islam religion, this Suluk song invited all believers to always implementing five pillars of Islam (*Rukun Islam*). To prepare and doing good thinks, keep the faith and *taqwa* before the time is up.

#### REFERENCE

- Barthes, Roland. 2012. *Elemen elemen Semilogi* . Terjemahan oleh Nazaruddin. Yogyakarta : Jalasutra.
- Kridalaksana, Harimukti. 2008. *Kamus Linguistik*. Jakarta : Gramedia
- Ogden, C.K., and I.A. Richards. 1972. *The Meaning of Meaning*. London : Routledge and Kegan Paul LTD.
- Yule, George. 2006. Pragmatik. Yogyakarta : Pustaka Pelajar
- <https://id.m.wikipedia.org/wiki/Lir-ilir> teks lagu Lir Ilir

# 'LIR ILIR' PRAGMATIC ANALYSIS

---

## ORIGINALITY REPORT

---

8%

SIMILARITY INDEX

6%

INTERNET SOURCES

1%

PUBLICATIONS

6%

STUDENT PAPERS

---

## MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

---

1%

★ vdocuments.mx

Internet Source

---

Exclude quotes      On

Exclude matches      Off

Exclude bibliography      On