ECO-DISCOURSE ANALYSIS JAVANESE LANGUAGE OF COVID 19 IN YOGYAKARTA

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Abstract

Various methods and social activities have been carried out by a number of elements of environmental activists to save the environment and the future of the earth. One of the most recent activities that have emerged in the Yogyakarta area is the large number of writings or slogans in the form of environmental discourse in Javanese language (hereinafter referred to as eco-discourse), which indicates a reflection of the psychological and social conditions of the people, especially during the pandemic in Yogyakarta. As a form of discourse, writings or slogans plastered on roadsides, river banks, in front of markets, tourist attractions, shopping centers, and a number of places that are at risk of environmental damage, are very interesting to observe. One data displayed on the edge of the Code river seems to represent the beginning of this analysis, for example "*Jaga jarak – 1 meter. Rasah macak ampuh*". At the level of understanding the content and messages contained in the environmental discourse, it is actually reflected in the dynamics of the psycho-social behavior of the community. To understand these phenomena, a representative discourse analysis tool is needed. And the most appropriate approach to clearly reveal and understand the complete message of the literary discourse is Critical Discourse Analysis. This approach is like a sharp knife that functions as a method of splitting and removing the contents of a certain item. The analysis section will place the discourse in four analytical frameworks: (1) the form of discourse, (2) the theme of the discourse, (3) the message of social discourse, and (4) the psycho-social behavior of the community. At the fourth level of analysis, Critical Discourse Analysis is able to critically parse the 'meaning of psycho-social behavior' of discourse owners. This analytical model ultimately seems to be in line with the thoughts of Bloomfield (1982) and Kartomiharjo (1998), that language is a mirror of people's behavior. The beauty of pro-environment Javanese writings or slogans that appear in Yogyakarta is a reflection of the behavior of people who want to 'save the environment and the earth' in general.

Keywords: environmental discourse, ecowacana, Yogyakarta

1. Introduction

For certain purposes, people often create and use language tools such as satire, criticism, or even beautiful mottos that are used to express environmental content texts. Various types and forms of expressions of environmental discourse seem to be a factual mirror of what our environment looks like. But at the same time, they often hide facts about the environment.

The use of texts with environmental content in Yogyakarta also shows a relatively similar reality; namely informing facts, but also hiding facts about actual environmental conditions. Such an expression, it turns out, is not far from the perception and psycho-social behavior of the community. The topic of language and ecological problems is studied by several linguistic scientists with different approaches and different levels and methodologies. German linguist Matthias Jung (1989, 1994, and 1996) used corpus texts from newspapers and examined changes in

environmental vocabulary over time. Furthermore, Jung formulated the frequency of use of the vocabulary to then conclude that the choice of words was made for manipulative purposes (Fill in Fill and Muhlhausler, 2001: 46). In this study, discourse texts with environmental content will be studied from the psycho-social perspective of the people of Yogyakarta. It is considered important to see in detail what the dynamics of the psycho-social behavior of the people of Yogyakarta are reflected in the environmental discourse in this region.
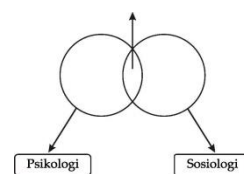
2. Dynamics of Psycho-social Behavior

Community behavior in responding to environmental problems is reflected in environmental discourse texts. This behavior experiences dynamics psychologically and socially. Environmental problems that almost occur in all geographical areas are very interesting to understand; both in its form as a linguistic text (linguistic unit), as well as varied content.

According to Watson (Hasan, 2011), psychological and social behavior should be an important concern in the psychological world. This concerns the importance of reading and understanding the psychological and social behavior of a society, both individually and collectively (socially). This understanding of the dynamics of psycho-social behavior can in time become indicators and benchmarks of how people think and motivate people towards social phenomena in their environment. Related to this theory, the text or environmental discourse can be an indicator of how the dynamics of the psycho-social behavior of people in a particular area are.

Psycho-social behavior is a combination of psychological perceptions and social factual responses that are read and understood by a person or society. Following Koentjoro (2011), makes a chart between the two disciplines in a learning perspective.

Chart 1. Psycho-social

This chart was developed by Koentoro (2011), in "Psychological Learning Paradigm".

Based on the chart, this research will use these rules to understand and describe the dynamics of psychological and social behavior of the community related to expressions in environmental texts (discourses).

3. Environmental Discourse

Environmental discourse, known as ecowacana, seems to be increasingly intrigued by language, social, and psychological researchers. The reason is, this discourse offers a lot of content that is directly related to aspects of human life. A number of environmental and social problems of the community are contained implicitly or explicitly in environmental discourse texts.

So what exactly is environmental discourse? Discourse itself is actually included in the linguistic unit called text. These texts, which are then called discourses, have various kinds of content. In the perspective of the content of this text, a discourse can be categorized into various types. For example, educational discourse, social discourse, sports discourse, health discourse, religious discourse, political discourse, and various other types of discourse (Mulyana, 2005:27). Classification of the discourse is based on the content (content) contained in the text of the discourse. Therefore, based on this theory, environmental discourse can be defined as forms of discourse texts whose contents are related to the environment. The meaning of 'environment' in the text of discourse actually does not only mean the physical environment (such as forests, rivers, markets, housing, roads, fields, etc.), but

can also be interpreted as a social environment.

4. Critical Discourse Analysis Approach

Discourse is a representation of the world. Understanding is not something that makes it up. This is because discourse as a unit of language represents the state of the world and all its events. Therefore, to understand the increasingly complex contents and messages of discourse, it is necessary to have an analytical knife that is also comprehensive and representative. A discourse expert named Norman Fairclough and Teun van Dijk, tried to answer this problem. Based on scientific development and experience, the two experts offered the most qualified language analysis (discourse) knife and was able to outperform other language analysis, namely Critical Discourse Analysis (abbreviated CDA). This term was adopted from the English language study Critical Discourse Analysis (abbreviated CDA). The two abbreviations are then used together. So often we find "CDA" discourse analysis.

Searching for meaning or information from a discourse will not be clear and complete without tracing and understanding the context in which the discourse occurs. In one village, for example, a strict prohibition is written: "*Pemulung dilarang masuk*"! (with an exclamation mark in the form of a command/prohibition) which shows the intensity of the meaning or prohibition which is serious and harsh. Our question is why did the villagers forbid scavengers from entering? Don't scavengers really work by going in and out of the village to look for used goods? If scavengers are prohibited from entering, how do they make a living? It turned out that the writing did not just appear, there were reasons and conditions behind it. And that is the context of the discourse. The prohibition writing is a reality. And that context is also a real condition. Once again, in understanding discourse (text/text) we cannot escape from its context. This thinking is based on the fact that discourse is actually a representation of the world. The concept of "world" is more meaningful to the situations and conditions that underlie the emergence of a text which is finally called discourse. To find the "reality" behind the text, we need to explore the context

of text production, text consumption, and socio-cultural aspects that influence the creation of the text. Because in a text can not be separated from the interests that are subjective. In a text it is also necessary to emphasize the meaning (further than interpretation with integrative abilities, namely the senses, thinking power and reason). is used to dissect the problem, then our next step is to combine the two things into a single unit, that is, with the text, we use a theory to dissect it.

Discourse analysis is not centered on the truth or untruth of grammatical structures or interpretive processes as in the view of constructivism. Discourse analysis in the critical paradigm emphasizes the constellation of forces that occur in the process of production and reproduction of meaning. Individuals are not considered as neutral subjects who can interpret freely according to their thoughts, because they are closely related and influenced by social forces that exist in society. Language here is not understood as a neutral medium that lies outside of the speaker. So, this is where the role of AWK in releasing the 'complexity' of the meaning of a discourse.

Language in a critical view is understood as a representation that plays a role in shaping certain subjects, certain themes, and strategies in them. Therefore, critical discourse analysis is used to uncover the power that exists in every linguistic process; such as, what limits are allowed to become discourse, perspectives that must be used, what topics are discussed. With this kind of view, discourse sees language as always involved in power relations, especially in the formation of subjects, and various representational actions that exist in society. Because it uses a critical perspective, this third (paradigm) discourse analysis is often also called Critical Discourse Analysis (CDA). Dianastiti and Mardikantoro (2016) conducted a research that used a critical discourse analysis approach with the title "Critical Discourse Analysis of Suara

Merdeka Daily News, Republika Daily, Kompas Daily, and Derap Guru Tabloid in Formation of Teacher Image". This study discusses the textual dimensions, discursive practices, and sociocultural dimensions of reporting in Suara Merdeka Daily, Republika Daily, Kompas Daily, and Derap Guru Tabloid in shaping the image of teachers. The methodological approach used in this research is descriptive qualitative, while the theoretical approach is Norman Fairclough's Critical Discourse Analysis.

5. Research Method

a. Type of Research

This study was designed using a qualitative descriptive research framework.

b. Data and Data Sources

The research data is in the form of environmental discourses that contain and reflect psycho-social problems. While the data sources were developed from environmental discourse texts found in Yogyakarta, from the field and various mass media (magazines, newspapers, electronic media, other social media).

c. Research Instruments

The research instrument used in this research is the human instrument (researcher as instrument); In addition, this study also uses data analysis cards as a tool for classifying environmental discourse.

d. Data Collection Techniques

Data were collected by reading and note-taking techniques. The data in the form of environmental discourse is read carefully and collected in a classified manner according to predetermined theoretical indicators. Furthermore, the data is recorded or documented according to research needs.

e. Validity and Reliability

The validity of the data used in this study is semantic validity, which means interpreting environmental discourses that have an impact on psychosocial problems based on their contextual meaning. Furthermore, the reliability of the data was developed by expert judgment.

f. Data Analysis Techniques

The data were analyzed using an interdisciplinary approach, namely psycho-social analysis based on the text's Critical Discourse Analysis framework. This analysis was chosen with the consideration of being able to accurately reveal the meaning of environmental discourse texts.

6. Discussion

In the data collected, the topics that are commonly found are opic related to anticipating the spread of covid-19, namely regarding the virus itself and the prevention of people choosing independent lockdown. The self-lockdown is carried out to facilitate tracing and reduce the number of people entering and leaving the area. The use of the word lockdown, the covid-19 virus, keep your distance, masks, and others are still chosen as new absorption words in terms of health and prevention because the Javanese vocabulary does not yet have an equivalent. The following is a discussion of research on eco-discourse analysis of the Javanese language with the theme of covid 19:

a. Lockdown/lockdown theme

Figure 1.

The discourse contains three sentences that function as information and invitations

1) Lockdown. *Metua neng njero wae*

Contains information that the region is implementing an independent lockdown. The second sentence contains the meaning of an order to get out of the house. The point is, out of the room, only in the house, not out of the house.

2) Lockdown. *Rasah ngeyel.*

Contains information that the region is implementing an independent lockdown. The second sentence contains a continuation of the appeal of the first sentence, namely the prohibition to ignore.

b. *Tutup sek (-sik).*

Contains information that the area is currently closed.

Figure 2.

The discourse uses a variety of *ngoko* by inserting words typical of the people of Yogyakarta, namely *nyawiji*.

Minggu Pahing, nyawiji lockdown. The lockdown was an invitation to unite in the self-quarantine house at Sunday.

Figure 3.

The discourse of *Mugo awake dewe diadohke seko virus, lan dicedakne karo sing serius.* This discourse serves as a hope to be kept away from visrus by using the word *mugo (muga).* A clause is a sentence that aims to attract attention, which means to be closer to the serious (in a relationship matter). In the context of Javanese society, being approached seriously is likened to finding a mate. The use of the discourse diction is chosen according to the rhythm.

Figure 4.

The picture above contains two discourses that function to provide information and prohibitions.

a. *Jaga jarak – 1 meter*

Is providing information to residents to maintain a distance of 1 meter from other people. The choice of diction uses Indonesian.

b. *Rasah macak ampuh*

It is a prohibition not to be ignored by being sacred. This pretentious/strong attitude can endanger yourself because the origin of the corona virus is unknown.

Figure 5.

The picture above shows a discourse that has a double meaning, namely prohibition and information.

a. *Rasah mblayang wae*

This discourse is a discourse on the prohibition of visiting the area by using the word *rasah*. The *mblayang* diction is a variety of rude *ngoko* as a sign of strict prohibition.

b. *Nyowo larang regane*

Writing *nyowo larang regane* using red is a hard marker as an information discourse that supports the prohibition on the discourse above.

Figure 6.

The discourse in the picture above implies invitations and prohibitions using the Javanese variety of *ngoko*. **Wis neng omah wae rasah dolan** means an appeal to stay at home and a prohibition to visit the area because the area is being quarantined, explained in the next discourse, namely Quarantine for RW 3 area.

Figure 7.

Ora nampa tamu. The no-guest discourse serves as information that the region does not receive guests. The discourse is accompanied by a prohibited symbol sign to emphasize the meaning of the information that leads to a prohibition on visiting.

Figure 8.

The discourse in the picture above has a double meaning, namely the provision of information and prohibitions.

a. *Mlebu Noyokerten kudu sehat, basah dulu baru boleh masuk*

The discourse above contains information on the rules for entering the territory, namely that it must be healthy and wet because it is watered. Selection of Javanese diction in the variety of *ngoko* and Indonesian.

b. #rasah ngeyel

The discourse above contains a strict prohibition to ignore.

Figure 9.

The picture above shows a discourse that functions as a provision of information and prohibition. Discourse a and b are the provision of information about covid-19, while discourse c is a combination of health information and an appeal to be patient not to visit.

1) *Covid-19 lockdown*

2) *Covid-19 ora sepele*

3) *Sehat luweh penting, dolane diampet sek*

7. Conclusion

During the pandemic, the residents of Yogyakarta were self-aware to protect their environment from the dangers of covid 19. They made banners placed at the entrance of the village to anticipate the entry and exit of visitors.

The word found is the Javanese variety of *ngoko* as a strong appeal for anyone who violates it. The use of the Javanese variety of *ngoko*, for the people of Yogyakarta, is a warning, an invitation, and a prohibition which means it is very important.

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