

# Study on Moral Message Pragmatic and Aesthetic on The Image for the Young Generation

**Edy Tri Sulistyono**

*Art Education Department, Universitas Sebelas Maret, Surakarta, Indonesia*  
Email: [edytri@staff.uns.ac.id](mailto:edytri@staff.uns.ac.id)

**Liza Marziana Mohammad Noh**

*Faculty of Art and Design, Universiti Teknologi MARA, Cawangan Melaka*

Received Date: 17 April 2020

Accepted Date: 03 May 2020

Available Online: 30 Jun 2020

## ABSTRACT

This study intends to find the value of (moral) a philosophical-pedagogical. This point is an attempt to convey the fundamental and useful information for the younger generation and preservation of art and culture in Indonesia. Indonesia has the diversity and values of local wisdom (called the Java community is loaded with valuable local culture). Transformation of information in the form of values, especially the younger generation is perceived setbacks, therefore efforts to maintain the valuable values can be done in many ways. One way to study this is a delivery to the media image. Picture is for example an image signs, billboards, posters, banners, murals, etc.. The images are now presented / displayed in strategic places so that the people, especially the younger generation can read at any time. The hope is that the younger generation can implement in their daily lives.

**Keywords:** *Pragmatic, Aesthetic, Moral, Media Images, Philosophical-Pedagogical*

## INTRODUCTION

In the era of globalization, the discussion of moral teaching (advice) still relevant or necessary. For the young generation, especially the impact of information and technological advances today, they need to be fortified by nature or education the doctrine of moral / morals or manners.

Talk about moral teachings (advice) serves as the glue uniting the family, society and language socialization. Moral Teachings (advice) delivered by someone even in this conversation is the conversation about the speech that has been disclosed in the picture that comes with the words, but the speech that has interested incredible. It should be understood that in the speech include the meaning of understanding and speaking, listening, and discussing the action. All actions and events this speech could object on events of the past, today, and the day after tomorrow.

The interested it can be learned, especially in the younger and older generations today are characterized increasingly faded noble values or mind and character. People now assume that the young generation in Indonesia are generally less respect traditional values, especially the relationship to the parents began to fade politeness principle.

Therefore the expression of words and images that contain teachings (message) can provide moral solution, because in the teachings it contains advice on how one should keep the virtuous values. For the Javanese nobility is the basis of human action. Manners can form a good manner to humans, especially young people.

In particular the print media / images referred to in this discussion may include: banners, billboards, brochures, bulletins, booklets, posters, murals. But the discussion was not all print media / images studied in depth, just focus the media images that accompanied the expression / speech writing. This is consistent with the pragmatic needs of the study. Pragmatic sense is referring to the phrase that pragmatics is the study of the condition of human language these uses are determined by the context of society (Mey, 1993; 42). Based on this definition it can be concluded that pragmatics is the science that studies the use of language or the use of language, which in principle should be determined by the context of the speech situation in society and culture that embodies rides and background (read Kunjana Rahardi, 2003: 15). While the aesthetic assessment based visualization model and color drawings and letters.

On the print media / images on this study need to be explained briefly. Print media / images as a form of effective communication lies in the creativity of the author means how the ability to process and organize the elements of the image into a unified form (design) or commonly known as the layout / blue print. The main element in the layout drawings include: (1) manuscript / text / copy that is a description of the products or services that carry one or more of the idea / ideas are communicated, (2) Illustration which is the most important part of the layout that works as well as clarify or confirm attraction / visual allure all ideas or ideas that are communicated (see Francis S. King, 1983: 47; Otto Kleppner, 1988: 111, and Bedjo Riyanto, 2000: 21-27)

On the script / text / copy can be grouped as follows: (a) The headline is the first and primary audience read and considered as the primary focus (eyecatcher), (b) body-copy or notice an explanation of what is communicated; and (c) slogan is a phrase or word that is generally to be more convincing and reinforce attitudes viewers to try to follow what is being communicated. As with the illustrations in the print / image, an image that is visually aesthetic serves to describe or explain the content of the text, so viewers are generally more interested in the language of images rather than written language.

Headlines, body copy, and presentation of illustrations are manifold. One of the variance in the headlines as its command headlines exaggerate or overstate the excellence of the product or the information communicated. In the body-copy just one example of the picture and caption manifold (picture and description) that contains the combination of pictures (illustrations hand, images etc.) with a caption. Meanwhile, one of various character illustrations by trade means for displaying images such as pictures or photo realistic / according to specific characteristics or represents what is communicated.

## **MORAL MESSAGES ON PRINT MEDIA / PHOTO**

The moral of this can be passed on to others as from parent to child, or from a parent to a young person who either age or experience. Formally the moral message also needs to be submitted by the supervisor / head of the government and private institutions to his men. Media images are presented as the moral message is addressed to the general public or specific youth (students have) among others, contains a prayer, zeal, calls / call etc.. It can be seen in the expression of words and pictures below.

### **Prayer and Worship expression value.**



**Figure 1 The nameplate located on the border and entered Karanganyar district municipal area of Surakarta (exactly in the east of the river Bengawan Solo / bridge Jurug)**



**Figure 2 Nameplate located on the back of the mosque (where the ablutions alongside a toilet)**

The phrase says "good-bye", located on the nameplate under the archway entrance / exit Karanganyar district shows that local governments of Karanganyar including citizens of the prayers after Karanganyar then leave hopefully blessed with salvation.

Implicature of this expression are all good drivers car, motorcycle, and bicycle and the proper if the trip should always be careful attention to traffic signs so that motorists / pedestrians everything will be saved to the destination. This needs to be reminded because the relevance with events at highway accidents often occur due to negligence of one's own. While the placement of the text on the road as easily readable by road users. In place is a boundary between the district and the city of Surakarta Karanganyar.

Aesthetic value on the nameplate is given that the media used is copper, which is in line with the government's efforts to take advantage of the potential Karanganyar district the area though it brought in from local media Boyolali. At first glance it looks solid nameplate and supported by the model beam writing, of course adapted to the rules of drawing as a medium of communication. Nameplate looks even more beautiful when seen as a whole which is a fusion gate even though the idea of building arches lies crossroads Papahan leading sugar mills Tasikmadu Karanganyar. It can not be separated from the building were built at the same gate establishment of sugar mills in the government Tasikmadu KGPAA Mangkunagara IV (1853-1881).

While the speech "Cleanliness Part of Faith" which is located in one building in one of the mosques in the area also include the category Sragen prayer, because if someone broke in the mosque is basically doing the prayer. The relevances with this activity so if one reads the speech she will automatically do the prayer and implement them in their daily lives. If the prayer is granted, then it would strengthen his faith in Allah Almighty.

On the other hand hygiene will bring the value of beauty. Human life can not be separated from the element of beauty, both in managing houses, wear clothes and so on. It is associated with one of the authentic hadith which states that "God Almighty. loves beauty". Pronunciation is the following hadith: "Verily, Allah swt. 's Most Beautiful and happy for beauty. Pride is not willing to accept the truth and insult others "(Muslim).

The relevances to the environment by the activities of a mosque in the neighborhood, it can be predicted that the purpose of a person to the location of the course he would perform prayers. Before the obligatory prayers for berwudlu. Or before wudlu sometimes someone walks into the toilet beforehand just pee / big then that's where the message was delivered to pay attention to that when someone is going to establish the prayer must be clean and pure. Implicature can be obtained from the speech "Cleanliness Part of Faith" is prayers otherwise in a clean and pure unauthorized worship. Therefore, in every mosque certainly provided a wudlu and clean water despite the prayers could wudlunya tayamum (unless in an area or on a long journey hitchhiking eg aircraft) there is no water.

Aesthetic value on the nameplate (figure 1) is located on the model selection matching letters with pictures / Arabic calligraphy. Speech "Cleanliness Part of Faith" was written with the model time new roman font stylized handwriting match the khaligrافي very supportive with Arabic writing. The

colour using one type of green composition comprising young hijau, dark green, and turquoise seemed very harmonious with the color of the walls of the mosque as a whole. Types of green color is usually a special feature on building mosques in Indonesia.



Figure 3 Posters placed in various campus lobby UNS

In the picture there are posters of speech: Diligent AAI, Top Picks! And at the bottom of the Hereafter, and the World. Speech is communicated primarily to students who are taking UNS Islamic Religious Education course. But did not rule applies to all campus residents either faculty, staff, and other students even though not taking the course. The relevances with an active campus residents perform the obligatory prayers which can be on time and in congregation in the mosque percentage is relatively small. Similarly, knowledge of Islam is limited such as the ability to read and explore the Quran.

In particular utterance Diligent AAI (Islamic Assistance) intention is to encourage students to take courses in Islamic Education in order to actively pursue learning with sister assistance levels have been selected or get recommendations from professors and institutions. Because teaching methods course is not only to meet with professors in the classroom pengampu but face to face with the assistant in the mosque. Thus he who (students) are active in assistance, they will have knowledge of Islam expanded. In accordance with the slogan of the leading oil companies of "Oil 1" of the top then the slogan also applies to students who commit assistance. More than that speech "Hereafter" and "World" held and placing it on top of the speech world hereafter shows that eschatology is the science of the world or the Hereafter science is more important than the science world. However, as both science students must grasp it all.

Implicature speech is the pursuit of science, especially the science world and the hereafter is obligatory for Muslims. Primarily studied eschatology is the way to heaven. This is according to the hadith of the prophet that is in search of knowledge means finding a way to heaven: "Whoever goes to seek knowledge then Allah swt. will make it easier for him to go to heaven "(Muslim). Seeking knowledge is typically obtained formally the world, but the science of the afterlife can be obtained in various ways such as by someone who has the knowledge of religion (called clerics, cleric, mubaliq) either personally or in groups. In this case, can be paired with the proverbial search for knowledge up to China, meaning that seeking knowledge is not limited by age and place.

Aesthetic value of the picture and it can be seen how the placement of creativity presented ang headline was striking both the shape and color of the writing. Short article that AAI Diligent very interesting. While in the body-copy written and the World Hereafter show or menjajnkikan that someone who wants to learn both the science world and the next it is given in exchange for the pleasure of a good reward in this world and in the hereafter. While the illustration is an image that secrete oil engines, this is a kind of illustration of Symbolism, as a symbolic depiction. The symbolism of the machine means that if the engine is operated continuously charging pins / oil change then the machine would be even better how it works will be broken. This is like the effect on human beings, meaning in human life if

without knowledge is like a tree without fruit, but even though she could live her life would feel empty and worthless. The composition of contrasting colors also make these poster images attract attention from a distance so as to influence people to read it.

### Suggestion / Invitation to the Media Image



Figure 4 Left and right side of Figure stickers (temple)

*Ojo* written speech *Dumeh* (*Aja Dumèh*) if extended to the following utterances: (1) *Aja Dumèh Ayu Banjur Kumayu*, do not just because gorgeous gorgeous ass then. Not a good showing off the beauty without the counterweight of other abilities, such as intelligence and piety, (2) *Aja Dumèh Bagus Banjur Gumagus*, not just because good looking handsome then snobs. Its meaning may be handsome but handsome snobs should not be because it means arrogant, show-off, and *riya*, (3) *Aja Dumèh Menang, Banjur Sewenang-wenang*, not just because wins then arbitrarily. Use a victory or a power for good, not just necessarily arbitrary in the weak and defeated, (4) *Aja Dumèh Sugih Banjur Semugih*, not just because richer then rich snobs. Do not extravagance despite being rich. Boasted wealth was unwise, (5) *Aja Dumèh Pinter Banjur Keminter*, not just because other people are good at then assume all stupid. Be someone like a rice plant, meaning that if the elderly would contain and down, (6) *Aja Dumèh Gedhé Banjur Gemedhé*, not just because a big man then assume others are all small and weak. If someone feels big and great, show the simplicity that will be honored or respected because of his authority.

Implicature be human speech is always thankful to Allah swt. and should not be arrogant. In this case has to be reminded of the word Allah. the (letter Ibrahim verse: 7): And (remember also) when your Lord proclaimed: 'If you are grateful, for sure we will add (favours) unto you, and if you deny (My favour), the doom of my very poignant ". Implicature of the utterance above, people need to be grateful if you have found happiness. Gratitude means gratitude and love to God. Gratitude is a golden bridge to love Allah swt. Gratitude can be useful in order to: (1) the grace and favor longevity, (2) the grace and favor of God is always increasing; avoid harsh punishment of God, (3) not arrogant with success, (4) do not forget the land and not humiliated , (5) got the love of God, (6) avoid His wrath so deeply in love to God, and (7) thanksgiving as the needs and enjoyment.

The grateful can be done by: (1) thanks to the heart, which is to realize that all the graces and favors for example in the form of wealth, rank and position comes from God, (2) thanks to the tongue, which is constantly saying "Thank God" when God gets *nikmad* and always chanting and prayer, (3) thanks to the action, which is using the grace and favor on where / as appropriate. If thanks always done, then God's promise to those who *bersyukur* will add His blessings, reward in the afterlife, punishment maintains the world and from the punishment of hell, and get a life airy and pleasant.

If someone gets instructions from God Almighty. in life, and life is always filled with gratitude, because after getting it for sure there are changes or increase primarily related to God's mercy. Whereas if someone is arrogant and he will hate him. Because people are arrogant are his people *Firoun* that accursed by Allah. Image and speech were sold at various crowded places so that people can see and read it. In the picture shown one figure puppet clown named *Semar*. *Semar* is though a young figure *alit* (the courtiers) who followed the Prince, but he is a person who has a decent personality, low self-esteem, and teachers can follow.

*Éling Lan Waspada* (in the figure 2b), is derived from the speech utterances KGPAA Mangkunagara IV fibers contained in the stanza Wedhatama Gambuh at (stanza to 25) below.

*Mèloké ujar iku  
Yèn wus ilang sumêlanging kalbu  
Amung kandêl-kumandêl ngandêl mring takdir  
Iku dèn **awas dèn émut**  
Dèn mêmêt yèn arsa momot*

'Jelasnya perkataan itu'  
'Apabila telah hilang keraguan hati'  
'Hanya selalu dan percaya takdir'  
'Itu ketahuilah, ingatlah'

'Teliti agar menguasai seluruhnya'

(See Edy Tri Sulisty, 2012: 360 and 395).

Speech in bold in the above verse of "**awas dèn émut**" is a synonym of speech alert (alert), **awas** (*waspada*), **dèn** (*lan*), and **émut** (*éling*). Speech "*Éling lan waspada*" primary contact person is needed as a way to get the sanctity of life. By KGPAA Mangkunagara IV someone in their approach to God Almighty. starting from the level of body worship, worshiping heart / copyright, then worship life and last worship taste. When a person is exposed to various sights then the soul must beware (be aware, be careful) in addition to ants (*eling*). In everyday life one does not escape the temptation, therefore it is necessary in dealing with ants (*eling*). Ants (mindful) in question is to remember and realize the ideals of the approach to God Almighty.



Figure 5 Mural

In the picture above there are utterances "Ada Gula ada Semut" that made headlines and continued "*Rukun Agawé Santosa Crah Agawè Bubrah*". In the Indonesian proverb states that "There is no Sugar Ants" means that if in an area there is a good life then others will come for him becoming better. Mural image is expressed by a student art on the walls of the UNS FKIP PBS / campus lecture hall wall Kenthingan be very meaningful to young people (students) if it has the will and ability can be channeled / developed by incoming enrolled in college art courses art.

While in the next utterance of "*Rukun Agawé Santosa Crah Agawè Bubrah*" comes from the phrase reads Java-*Crah agawé bubrah-rukun agawé santosa* (hostility make split-harmony make peace), it means people want to live in this world of harmony and alignment with the mindset of living together respect. Human life in this world, both individually, and in groups of society can not avoid the practice of communication. Among other forms of communication may include provision of advice from a leader to his people, or they can be from parents to their children. Established communication can be applicable to the situation and condition of formal and informal context. Formal circumstances such as in the event of formal institutions that shelter the government / court or can be given to community organizations (civil society organizations). Nonformal circumstances such as interpersonal communication, intergroup which took place in public places / outside the palace.

This speech also had a moral message for the benefit of young people (students) in pursuing a career as a college student and aspiring educators to memperarat kinship, cooperation, mutual respect and appreciate the work of others. The background idea is perhaps the cases of violence, abuse, fights between students both within the universities and between universities. In line with this speech there is another proverb whose meaning is the same ie "Bersatu Kita Teguh Berceraai Kita Runtuh". This understanding meant that unity is essential to accomplish something heavy load. More so for the students to create art for the purposes of the coursework and nontugas both personal and group communication is a medium for taking the course.

Aesthetic value of the mural image is dominated by the writings even though the shape / model writing using writing beams but made a rhythmic composition. Unfortunately this rhythmic composition in terms of the purpose of communicating a bit compromised, especially at the time of reading the text. This means that the reader should carefully consider the rhythm of the piece, because all the posts arranged densely less attention to spaces so difficult to read. Other dominance lies in the illustration depicting an insect that is "ant". Such illustrations are kind of trade caracer, because it shows the special character or characters communicated (iron and adapted to speech "There's no sugar ants". Suppose illustrations created image of ants whose numbers crammed in a procession to a place probably will represent the message about cohesiveness, unity, and cooperation. thus will clarify and reinforce the relationship between the speech "There's no sugar ants" with "*Rukun Agawé Santosa Crah Agawè Bubrah*" lines presented in this mural very smooth and steady, but love the coloring less supportive communication goals. Apparently making less attention that the media used less attention to that area of the image to the open space that can not be protected from the heat of the sun and rain can affect the color fading.

### Pedagogy Value (Example)



Figure 6 Mural on the Wall Classroom in one elementary school Sragen

Speech "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*" is a concept implementation of education expressed by leaders of education in Indonesia, namely Ki Hajar Dewantara. The scope of education and learning as proposed by the Law System of National Education. 20 of 2003 that the development of children, both innate factors and environmental factors both have an important role. The scope of the study in accordance with the concept of Ki Hajar Dewantara education include: (1) *Ing Ngarsa Sung Tuladha*, meaning educators should be able to put themselves well. In front should give a good example, (2) *Ing Madya Mangun Karsa*, meaning educators when in the middle should be able to arouse the spirit of their students, and (3) *Tut Wuri Handayani*, when behind educators should be a motivator / child encouragement students (Dirjen. Pendidikan Tinggi, 2012: 11).

The relevances with schools and educators today is the existence of speech needs to be considered and implemented, by because they were very appropriate if the utterance is placed in the school environment. For cases that have occurred by educators such as corruption using funds from the government budget, breach of discipline, even the most concern is an educator violence and immoral acts towards their students. Speech has impilatur that all people, especially adults in private should be embedded in the soul of exemplary life both within the family, community, or nation and state. In the family (called the father) should be a role model for the family (wife and children), in a society should be a role model for other community members, a leader in the school and government / private sector must demonstrate leadership qualities. How that can be done is simple that gives examples of good deeds for the environment as always spread greetings, smiles, charity to others. Inviting others to get

closer to Allah swt. by increasing worship and belief. Because in this way it will become a leader figure coveted by men and society and not easily accessible despicable elements in human beings.

Apart from the above value and aesthetic value konteknya mural image needs to be understood that the presence of the image is in a rural location of the school, hence the beauty of the maximum calculated yet. But the selection of models of letters in the text are considered by using block letters and the size and color according to the rules in visual communication design drawings. This means that the chosen font and the color is very striking so easy to read both readers who are in the school and others who pass through the school even while using the vehicle.

## CONCLUSION

Based on a pragmatic and aesthetic of the findings and reviews in print media / images contained along the way ranging from the Sragen, Karanganyar and in Surakarta (especially around campus UNS) it can be concluded that the speech contained in the media image is needed. Because today's society is filled with information that is not encouraging as traffic accidents, rape, and the impacts vanity declining values, and so cause turmoil for the community.

Print media / images are intended as a solution to overcome the turmoil community presence was done manually but there are also handled with the help of computer technology. However, taking into account the nature of manufacture creative and also trying to refer to the rules in the picture that aims to communicate (visual communication design) with the audience (the public). Therefore, the general public including students need to pay attention to utterances contained in the print media / images hoping to receive its meaning and be able to implement in their daily lives.

## REFERENCES

- Bahreisj, H. tt. *Hadith Sahih Bukhari-Muslim*. Surabaya: Publisher CV Principal Work.
- Direktorat Jenderal Pendidikan Tinggi. (2012). *Naskah Akademik Pendidikan Karakter di Perguruan Tinggi*. Jakarta: Kementerian Pendidikan Nasional Dirjen.Dikti.
- King, F. S. (1983). *Advertising Practice*. Canada: Delmar Pub. Inc.
- Kleppner, O. (1988). *Advertising Procedure*. New York: Prentice Hall Inc..
- Mey, J. L. (1993). *An Introduction Pragmatics*. Oxford: Blackwell Publishers.
- Lighting Jambore Committee VII. (1996). *Technical Guidance Skills Jupen*. Jakarta: Directorate General Publications. Press and Graphic Development Ministry of Information.
- Rahardi, K. R. (2003). *Berkenalan dengan Ilmu Bahasa Pragmatik*. Malang: Penerbit Dioma.
- Riyanto, B. (2000). *Advertising Newspaper and Community Change in Java Colonial Period (1870-1915)*. Yogyakarta: Publisher Tarawang.
- Sulistyo, E. T. (2012). *Kajian Pragmatik Tindak Tutur Direktif dalam Serat Wedhatama karya KGPAA Mangkunagara IV. Disertasi*. Surakarta: Pascasarjana Universitas Sebelas Maret Surakarta.