Literacy of Sundanese-language Prayer Texts Through Whatsapp Social Media

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Abstract. The era of the Industrial Revolution 4.0 has led people's lives and cultures into the digital world. Sending messages has been done through various digital applications, including WhatsApp. This study aims to explain the literacy of prayer texts, especially those in the Sundanese regional language, through social media. This study uses a qualitative approach with descriptive methods. The source of data is WhatsApp social media. Data was collected by documentation and interview techniques. Data processing using immediate constituent analysis techniques and hermeneutic techniques. The study results found that the prayer text in social media WhatsApp has a textual structure in the form of a schematic layout, a semantic design, and a tactical system. Schematic Structure organizes the texts of BME (Beginning, Middle, and End). Thematic Structure refers to CGD macro rules (construction, generalization, and deletion). Tactic Structure refers to S2LR elements (semantics, syntax, lexicon, and rhetoric). In addition, the prayer text on social media can increase the literacy of the addressee. This thing can be understood because, besides reading the prayer's text, which can increase religious knowledge and faith in God Almighty, it must also be written in response to the answer to confirm or approve the prayer. The answer varies; some are in Sundanese, and some are in Arabic or Latin script.

Keywords: Literacy, Social media, Textual Structure, Prayer text.

1   Introduction

The 21st Century is closely intertwined with the Industrial Revolution Era 4.0, which forces people's circumstances and mindsets to change. This change has impacted various sectors of life, especially after the rise of digital technology. [1] According to the Partnership for 21st Century [2], there are three things needed in competition, education, and skills in the 21st Century, namely (1) life and career skills, (2) learning and innovation skills, and (3) technology, media, and information skills. Meanwhile, the World Economic Forum (2016) formulated three skills needed in the 21st Century, namely (a) foundational literacies, (b) 4Cs competencies, and (c) character qualities.

From these two sources, the same competencies are needed in the 21st Century: the ability to communicate and the quality of character. More fully formulated by the World Economic Forum, namely basic literacy. Literacy and communication are

closely related because communication, especially language communication, underlies literacy. One form of language communication in the Industrial Revolution 4.0 Era was sending prayer texts and responding to answers on WhatsApp social media (Next: WA).

The abilities required by WA members are reading, writing, and even visual skills. A WA member needs the ability to read because he has to accept the written text he must read. The ability to write is necessary for WA members because they have to submit writings or respond to scripts they receive from others. The ability to read and write becomes the basis of literacy; basic literacy or literacy appears.

Something sent or received by a WA member can be a true message information or a hoax. The correct message or data in WA can vary, among other things, the text of the prayer. The prayer text uploaded in WA can be in Arabic with Arabic script, whether or not accompanied by Latin hand, and translation in Indonesian or not, accompanied by visuals. In addition, the prayer text in WA can also be in the vernacular language.

This paper examines the written text of the prayer in Indonesian and regional languages uploaded on the WhatsApp Group (WAG). The prayer text used as a corpus of data is a prayer written-prayer-written routinely sent daily by a WAG member, who receives responses from other WAG members. The written text of prayer like this shows the existence of communication between the greeter (WAG member sending prayer) and the addressee (WAG member receiving blessing), so it is suspected that the prayer text can improve literacy skills.

In this paper, three things are explained, namely (1) the text structure of prayer in Social media, (2) the metafunction of prayer text in social media, and (3) the literacy function of prayer text in social media.

2   Theoretical framework

God endows man with the basic and natural ability of language. We tend not to realize that without language, because it is so realistic, humankind would not be able to have a culture or civilization, including religion, science, and technology. All human activities require language. Language may be one of the gifts (property) biologically attached to human life. [3]

Humans use language as a means of communication. [4] Communication and literacy are two types of skills needed in the 21st Century. Communication basis for literacy. As stated by the American Teaching of Foreign Languages (ACTFL) in collaboration with the Partnership for 21st Century Skills: (a) Life and career skills, (b) Innovation skills, (c) Skills, media, and technology. Life and career life skills four things: initiative and independence, social and cultural skills, productivity and accountability, and leadership and responsibility. Innovation skills include being innovative, thinking critically to overcome problems, communication and collaboration literacy, dial literacy, and technology literacy. [2]

Somewhat different from this opinion, the World Economic Forum 2016 [6] formulated three skills needed in the 21st Century, namely (a) foundational literacies, (b)

competencies, and (c) character quality foundational literacies apply core skills to everyday tasks, including Basic Literacy, Numeracy Literacy, Scientific Literacy, ICT literacy, Financial literacy, and Cultural and Civic Literacy. Com latencies are students' complex challenges, including Critical Thinking for problem-solving collaboration. Cha acter qualities are their changing environment, including curiosity, initiative, persistence/grit, leadership, and social and cultural awareness.

The Association of College & Research Libraries defines "information literacy as a set of integrated abilities encompassing the reflective discovery of information, the understanding of how information is produced and valued, and the use of information in creating new knowledge and participating ethically in communities of learning." [6] The Minister of Education and Culture, Muhadjir Effendy, in a book of material supporting literacy, mentioned six types of literacy, namely (a) writing reading literacy, (b) numeracy literacy, (c) scientific literacy, (d) ICT literacy, (e) financial literacy, and (f) cultural and civic literacy. [7 Literacy of any type and variety is based on language skills. Language skills, especially language literacy, become the basis of basic literacy. Lit racy can be called the literacy of all types because it has a very long history; it can even be said to be the initial meaning of literacy. [7]

In addition to being the basis of literacy, language skills are also the basis for communication skills. Language is a sound sign system that is agreed to be used by members of certain community groups in cooperation, communication, and self-identification. [8] Communication has three metafunctions: ideational metafunction, interpersonal metafunction, and textual metafunction [9], [10] Ideational metafunction. Action refers to communication as a medium of pouring out thoughts, events, and state entities. Interpersonal metafunction refers to communication as a medium of interacting, creating and maintaining social relationships, influencing behavior, expressing our point of view about something in the world, and clarifying and changing it. Textual metafunction is the communication function of composing a message to be unified with other notes around it and in the larger context that is talked about or written down. In addition to being used as a means of human-to-human communication and self-identification. [8] Humans also use language to communicate with the God who created nature, among others, in prayer and prayer.

Prayer directly appeals to God Almighty to obtain gifts and all He loves and abstain from unwelcome evil or calamity. [11 Prayer was his brain worship. The activity of praying prayer is called doing prayers, which is distinctive worship, which connects the hearts and minds of the man with his God. [12

The language used in praying, either directly or shared in certain media, for example, social media, is text. The form of text in social media can be written, spoken, written, oral, or multimodal (a combination of written and visual texts, oral and graphic texts, or written texts-oral and visual texts). Multimodal texts are a combination of verbal texts and visual texts in communication. [13 Multimodal is a variety of media or semiotic modes, such as audio, visual, and kinesthetic. [14 Multimodality is an effort to understand communication and representation that is limited to language and the systematic function of various modes to produce meaning (Jewitt, 2013). [15

A text has three substructures: supra structure, macrostructure, and microstructure. The supra structure refers to the schematic sequence or organization of discourse.

Mac structure refers to deletions, generalizations, and constructions. Mic structure refers to semantic, syntactic, lexicon, and rhetorical elements. [16   The three types of textual systems will be schematic, thematic, and tactical (STT)—the schematic Structure schematic structure (beginning, middle, and end). The thematic Structure of the text extracts information through CGD macro rules, namely construction, generalization, and deletion. The tactical Structure regulation of the text consists of S2LR (semantic, syntactic, lexicon, and rhetorical elements). The semantic aspects of the reader relate to the setting, details, intent, negation, and presuppositions. Syntactic features refer to the form and function of sentences. The lexicon element refers to the text's typical word choice or diction. Rhetorical elements refer to topics in the text that appear through graphic and symbolic elements.

3   Research Methods

This research uses a qualitative approach with a descriptive method. "A qualitative approach was used if a study investigating a real phenomenon without any manipulation"; [17] was also used if a study analyzed an interesting real phenomenon". [18 Descriptive methods are used to sort, analyze, describe, and infer the literacy of the prayer text through social media. The sources of this research data are WAG Sunda UPI Lecturers and other WAGs (Sundanese Basa Teacher Forum, Sundanese Lecturer Gathering, Basa Sunda Alumni) and WAG members as informants. Data were collected through bibliographic study techniques and questionnaire techniques. The bibliographic study technique collects prayer text data from WAG, while the questionnaire technique collects hearer response data to prayer text in WAG. Direct element analysis techniques and hermeneutic techniques, including data sorting, data processing, data exposure, and inference, carry out the processing of prayer text data.

4   Results and Discussion

The results of this study are related to data and data analysis of Sundanese prayer texts in WAG social media who are also researchers and entered as members. The prayer texts sent or shared in WAG have various languages, namely Arabic language and accent, Indonesian, and anal languages. The vocabulary in the prayer text transmitted or shared in the WAG depends on the specific region. For example, if WAG is circulating in the West Java region, the prayer text sent is mostly in Sundanese. The content of the Sundanese prayer text shared in WAG has three types: prayer reading, Salvation, prayer death, and prayer grief.

Text prayer (0.1)

Assalamu'alaikum. Bapa kalih Ibu, neda pidu'ana kanggo ibuna Bu Yatun. Saurna kondisina pikahariwangeun. Mugia enggal didamangkeun deui. Bu Yatun oge mugia dipaparin kakiatan sareng kasabaran dina mayunan panyawat tuang ibu.

(WAG Dosen Sunda FPBS UPI—Rabu, 8 Juni 2022)

'[Salvation for you. Ladies and gentlemen, please pray for his mother, Mrs. Yatun. He said the conditions were worrisome. Hop fully was quickly cured again. Mrs. Yatun may also be given strength and patience in the face of your mother's illness.]']

Text prayer (0.2)

Innalillahi wa innailaihi roojiuun...

Allohummagfirlahu warhamhu wa afihi wa fuanhu wa akrim nuzulahu wa wasi madkholahu. Birohmatika yaa arhamarroohimiin. Mugia almarhum Zaenal Arief dilinggihkeun sumandingan dina asih Gusti. Rinungrum bagja manjing sawarga. Kulawarga nu dikantun mugia dipaparin kasobaran sareng katawekalan nampi ieu papasten.

آمِيْنَ يَا اَللَّهُ يَا رَبَّ العَـــــــــــالَمِيْن. 👐

(WAG Alumni Basa Sunda, 23 Juli 2022)

'[Verily we belong to God, and all will return to God...

Oh my God! For the deceased (the body of a man), give him your mercy and well-being, and forgive his mistakes. Give grace and relief. May the late Zaenal Arief be placed by the side of Allah. Put into heaven. The families left behind may be given patience and laughter to accept grief. Aamiin ya robbal'alamin.]' 👐

Text prayer (0.3)

Alhamdulillah, mugia warga jurusan Sunda sdyna sehat, barungah, nambih weweg kanyaah sareng duduluranana. Al-Fatihah. Aamiin yaa Robbal aalamiin. (WAG Dosen Sunda UPI, 3 Agustus 2022)

'[Praise be to Allah, I hope that the citizens of the Sunda Department will all be healthy and happy and add strong affection and brotherhood. Al-Fatihah. Aamiin yaa Robbal aalamiin..]'

4.1   Textual Structure of Prayer in Social Media

Each verbal text of the prayer, including the text of worship (0.1), (0.2), and (0.3), has a textual structure, i.e., (a) the schematic Structure of the BME (beginning, middle, and end); (b) CGD thematic structure (construction, generalization, and deletion); and (c) the Structure of S2LR tactics (semantics, syntax, lexicons, and rhetoric).

The tactical Structure of the text refers to the internal rules of the text, which consist of semantic, syntactic, lexicon, and rhetorical elements. The semantic aspects of the reader relate to the setting, details, intent, negation, and presuppositions. The set that influences the overall meaning of the text is the sentence (02) "Bapa kalih Ibu, neda pidu'ana kanggo ibuna Bu Yatun." which is a prayer plea. Information on the content of the prayer text is shown through strings of sentences (04) and (05). The intent of the compiler of the prayer text is demonstrated through a series of sentences (02)--(05). In this text of the prayer, no form of negation is found. The presupposition of the prayer text is shown through the statement in sentence (02): If prayed together, it is suspected that it will heal quickly.

Text syntax elements refer to the form and function of sentences. The prayer text comprises five sentences, each of which is a single sentence. Sentence (01) is composed of a P, sentence (02) is written of S-P-O-Adv, sentence (03) is composed of

Adv-S-P, sentence (04) is composed of Adv-P, and sentence (05) is composed of S-Adv-P-Comp-Adv. Judging from its function, this prayer text is written of three pragmatic functions, namely the acclamatory function of greeting (01), imperative sentence pleading (02), declarative sentence (03), and hope sentence (04-05).

The lexicon element of the prayer text refers to the choice of words (diction) used in the text. Wor s or phrases that are typical in the reader relate to the Islamic religion, such as assalamualaikum' Salvation for you', pidu'ana 'prayer,' kakiatan 'strength,' and the chanting of 'patience,' as well as relating to pain such as 'worrying,' being 'advised,' panyawat 'disease'.

Rhetorical elements of the prayer text refer to topics in the text that appear through graphic elements and symbolic elements. As part of the protrusion or emphasis on the text, the visual elements in the prayer text are visible through the presentation of short sentences. Metaphorical elements maximize meaning through the language style or the word hope mugia 'hopefully.'

The prayer text (0.2) also includes a written, verbal text, which has three factual structures, namely (a) schematic Structure, Struct structure, and (c) tactic Structure. As the sequence of the contents of the ATA text, the schematic Structure has its beginning, middle, and end sections. The original part was a prayer mundaneness sentence. The middle part is a statement of condolences and prayer, pleading for the body to be forgiven and have a noble place by the side of Allah SWT. The final component is in the form of the inaugural prayer, "Aamiin yra".

The thematic Structure (0.2) refers to three general rules: construction, generalization, and deletion. The verbal text of the prayer is constructed with a paragraph consisting of 3 strands of sentences. The generality of the text of prayer can be mentioned in four things, namely prayer mundaneness, condolences, prayer pleas for the body to be forgiven and have a noble place by the side of Allah Swt., as well as four inaugural pra—The deletion part in the prayer text, i.e., the subject's disregard for (sentence 04).

The tactical Structure of the prayer text consists of semantic, syntactic, lexicon, and rhetorical elements. The semantic aspects of the reader relate to the setting, details, intent, negation, and presuppositions. The set that affects the text's overall meaning is clause (01), "Innalillahi wainna ilaihi rojiun," which is a plea for prayer. Details about the content of the prayer text are shown through strings of sentences (04) and (05). The intent of the compiler of the prayer text is demonstrated through the line of clauses (03)--(07). In his text of the prayer, no form of negation is found. The presupposition of the prayer text is shown through the statement in the sentence (02-03), "condolences, may the late Kak Zenal AR be accepted by his Islamic faith," that is, if prayed for together, it is expected to be accepted by Allah SWT.

Text syntax elements refer to the form and function of sentences. The text of the prayer is composed of six sentences, namely a single sentence (01-03) with a P structure; a single sentence (04) which is structured Adv-S-P-Comp-Adv; a single sentence (05) structured P-Comp-Adv; a compound sentence (06) which is structured S-Atr (relative clause)-Adv-P-O-Adv. Judging from its function, this prayer text is composed of three pragmatic functions, namely the acclamatory function of the mundane-

ness (sentence 01), the application function (sentences 02-03), the hope function (sentences 04, 05, 06), and the confirmation function (sentence 07).

As a choice of words (diction) used in the text, the lexicon elements of the prayer text relate to words or phrases that are typical in the reader about the Islamic religion, such as strings of sentences (01), (020), and (03); almarhum 'deceased'; sawarga 'heaven'; kasobaran 'patience'; katawekalan 'patience'; papasten 'destiny'; and Aamiin yra.

Rhetorical elements of the prayer text refer to topics in the text that appear through graphic elements and symbolic elements. As the art of the protrusion or emphasis on the text, graphical elements in the prayer text are visible through the presentation of the phrase "Innalillahi wainnailaihi roojiuun...;   Allohummagfirlahu warhamhu waafihi wafuanhu waakrim nuzulahu wawasi madkholahu." Metaphorical elements used to maximize the meaning appear from the language style or the word hope mugia 'hopefully .'In addition, both hands look up through emoticons as a symbol of supplication and hope to Allah Swt.

The prayer text (0.3), as well as the prayer text (0.1) and (0.2), have a textual structure that is a schematic structure, a thematic structure, and a tactical structure. Technically, this prayer text has a beginning and middle part, but in the form of a word or clause in one sentence. The role is finally presented in a sentence. The thematic Structure refers to three general rules: construction, generalization, and deletion. The verbal text of the prayer is constructed with a paragraph consisting of 3 strands of sentences. The generality of the prayer text can be mentioned in four things: Praise, hope, prayer, and confirmation. Deletion was not found.

The tactic Structure of the prayer text consists of semantic, syntactic, lexicon, and rhetorical elements. The semantic elements of the text relate to the setting, details, intent, negation, and presuppositions. The set that affects the meaning of the entire text is the word (01) "Alhamdulillah," which is in the form of Praise to Allah SWT. Details of the content and intention of the prayer text are shown through strings of sentences (02) and (03) "Al-Fatihah ."In his text of the prayer, no form of negation is found. The presupposition of the prayer text is shown through the words "may" and "Al-Fatihah," which are allegedly by saying the letter Al-Fatihah, which is expected to be granted by Allah Swt. Syntactic elements of the text refer to the form and function of the sentence. The prayer text comprises three sentences, namely (1) compound sentences composed of four clauses and (2) two single sentences. Judging from its function, this prayer text comprises four pragmatic functions: the acclamatory-praise function, the imperative-hope function, the declarative-prayer function, and the acclamation-confirmation function. The lexicon element refers to the typical words of the Islamic prayer text, among others, Alhamdulillah, Al-Fatihah, and Aamiin yaa Robbal'aalamiin. The expression supports rhetorical elements, both graphic elements and symbolic elements.

4.2   The Metafunction of Prayer Text in Social Media

The prayer text is one of the references to the use of language. Each use of language has three metafunctions, namely ideational, interpersonal, and textual metafunctions.

The prayer text in social media contains all three metafunctions of the language. Ideational metafunction is reflected in the pouring out of the minds and feelings of the greeter when delivering the prayer plea to Allah Swt through the prayer text. Judging from its pragmatic function, the prayer text refers to several positions, including the assertive-pleading, acclamation-praise, imperative-hope, and acclamation-confirmation functions.

Interpersonal metafunction is reflected in the sending of prayer on social media by the greeter to the greeter as a member of the social media group. Memes of social media groups usually respond with inaugural answers such as the phrase "Aamiin yra (ya robbal'alamin)" or Arab-minded emoticons. This thing indicates an interaction between the sender of the prayer and the recipient of the prayer. The answer of prayer recipients in general (71%) is in Indonesian as follows from the Arabic "Aamiin yra (ya robbal'alamin)"; a small percentage (25.6%) with the Arabic script text mode " آمِيْن يَا رَبَّ العَآلَمِيْنَ ". If the answers are visual, they are usually in the form of (a) lafadz "Aamiin" calligraphy (22.7%), (b) images of people praying (13.1%), and (c) emoticons (24.4%). Nevertheless, a small percentage of respondents (14.2%) did not respond.

The submission of prayer texts on social media can function emotively, aimed at evoking the feelings of the greeter. It's this vibrant function and purpose that refers to the thoughts and feelings of the greeter. The average respondent (37.5%) stated that sending prayer texts on social media can touch thoughts and feelings, touch enough feelings and thoughts (32.4%), and sometimes touch feelings and thoughts (26.1%). The rest, a small percentage of respondents, stated that the submission of prayer texts on social media felt feelings and thoughts (8%), was less touching (2.8%), and did not know (0.6%).

Textual metafunction is reflected in the string of words or sentences in the prayer text, which carry a message from the sender of the prayer to the recipient of the prayer. In the prayer text, there is also a textual structure (schematic, thematic, and tactical) as well as the content of the prayer. The content of the prayer text can be greetings, Praise, news, supplications, wishes, and confirmations.

4.3   The Literacy Function of the Prayer Text in Social Media

The prayer text in the WhatsApp Group (WAG) social media has a literacy function because, in WAG, it indicates the ability to read and write. Lit racy is related to the text, read and written. Various texts can be read and written, among others, prayer texts. The channels it uses are also different, among others, through the WhatsApp Group social media. Prayer texts with any language media can affect the literacy of WAG members because, as a person, they must be able to read the prayer text they read, understand and assess the content, and write to respond to the form of answers.

A questionnaire containing several questions was distributed to see the influence of the Sundanese prayer text on the WAG social media. The question relates to (1) gender, (2) the use of social media, (3) the medium of sending prayer, (4) the form of the prayer text, (5) the language and script of the prayer text, (6) the addresses answer to

the sending of the prayer text, (7) the increase in literacy, (8) the touch of thoughts and feelings, and (9) the benefits of sending the prayer text.

From the questionnaire distributed to WAG members, 176 respondents were collected who gave answers, consisting of 69 men (39.2%) and 107 women (60.8%). That is, the respondents who answered the questionnaire were more women; there was even a possibility that those who received the prayer text submission were women.

Social media is generally frequent (60.8%), and a small percentage very often (19.3%) used by respondents, and only a few rarely (1.7%) or very rarely (0.6%) use social media. The rest is a small part sometimes (10.2%) and mediocre (8%) social media use. This thing indicates that respondents often use social media. Bec uses WAG social media, respondents are often, on average (50%), and only a small percentage of them very often (5.7%) get prayer submissions. No respondent ever got a prayer post; even a low rate was rare (6.8%) and very rare (0.6%) got a prayer post. The rest sometimes (35.2%) and mediocre (4%) got prayer posts.

Prayer text media in general (92.6%) through WAG social media. However, some get prayer posts through Instagram (30.7%) and Facebook (28.4%). In addition, some respondents received prayer texts from YouTube (10.8%), SMS (4.5%), and other social media (6.3%). The form of prayer text received by respondents was mostly (73.3%) in a written-image text mode, and the average (59.1%) was in a written text mode. A small percentage of respondents received prayer submissions in the form of oral-image text modes (17%) and oral text modes (9.7%).

The language and script of the prayer text in social media are quite diverse. On average, respondents received submissions of prayer texts in Arabic language and writing and their meanings in Indonesian (50.6%), Arabic, and Indonesian (38.1%); in Indonesian (32.4%), in Arabic and their purposes (31.3%) and in regional languages (22.7%). This thing indicates that relatively few prayer texts are transmitted in regional languages. The content of the social media submission can be in the form of information and prayer. The range of social media has an average effect (27.3%) and is quite influential (39.8%) in improving the literacy ability of adolescents. The rest, a small part, is very effective and less meaningful (5.1%) and does not affect (3.4%) improving literacy skills.

Prayer texts sent on social media provide certain benefits. The average respondent said that sending prayer texts on social media was useful (48.9%), very useful (26.7%), and quite useful (19.3%). The rest, a small percentage, stated that sending prayer texts on social media was mediocre (7.4%) and less useful (0.6%).

5   Conclusion

In the Era of the Industrial Revolution 4.0, especially in the Digital Age, information is quickly spread and spread. The data is relatively diverse, among other things, in the form of prayer. Pra er text can be spread through social media such as WhatsApp Group (WAG). The sending of prayer texts through WAG is effective and efficient because it is easy to receive and read by WAG members.

The languages and scripts used to deliver prayer texts in social media are quite diverse. In the east, the prayer text is found in Arabic language and characters, Arabic with Latin script, Indonesian with Latin script, and regional languages with Latin script. If the prayer text is Arabic, it is usually followed by the translation in Indonesian. The prayer text circulating in the vocabulary will correspond to the circulation region. In est Java, the prayer text circulating in the WAG is generally in Sundanese. It's also limited to the prayers of death or grief. Other prayer prayers, which are delivered regularly every day in WAG, are usually in Indonesian or a mixture of Arabic language and script with information in Indonesian.

The prayer text in WAG social media has a textual structure in the form of schematic Structure, semantic Structure, and tactic Structure. Schematic StructureStructStructureorganization of the BME (Beginning, Middle, and End) texts. The atic StructureStructStructuremacro rules of CGD (Construction, Generalization, and Deletion). The Tactic Structure includes S2LR elements (Semantics, Syntax, Lexicon, and Rhetoric). The prayer text in social media can improve the literacy of the addressee, at least basic literacy or literacy of literacy. In addition to reading the prayer's text, which can increase religious knowledge and faith in God Almighty, the addressee must also respond by writing an answer to confirm or approve the prayer.

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