

RELATIONSHIP BETWEEN LANGUAGE AND RELIGION

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Annotation: *Language is the most powerful means of communication, a means of expressing cultural values and aspirations, and a means of preserving culture. Such a language is an important means of obtaining and maintaining the identity of a particular group or community. It also affects what role a linguistic conflict plays in a religious conflict and how it is controlled by certain groups. We must use language in a positive sense to control the sociocultural, linguistic, religious, and Political needs of the world.*

Keywords: *feminist, Hebrew, Strait, God, Jesus, Tao, Brahman, Gujarati, Bengal, Tamil, Telugu*

Language is the most powerful means of communication, a means of expressing cultural values and aspirations, and a means of preserving culture. Such a language is an important means of obtaining and maintaining the identity of a particular group or community. Among various cultural symbols- religion, race, language, traditions, customs, etc. the language that distinguishes an ethnic group from another is the most powerful cultural sign that provides group identification. Its spatial distribution to the designated area makes the language more important than religion as the basis for the formation of ethnic identity.

Language and culture are interconnected since language regions have a certain unity of culture and are characterized by common features in history, folklore, and literature. Ignoring cultural heritage, where language is an important component, deprives society of the most valuable source of spiritual security, without which no creative activity is carried out in the field of art or science. In addition; inattention reduces the community's confidence in their ability to perform. By educating a generation unaware of their language, society gradually loses its roots and religious values (Adeosun, 2011).

Although there is some kind of religion in all societies, their answers to life questions do not constitute a single set of knowledge. Religion, like science, is not a discipline that sustainably provides new knowledge and complements our picture of the world. In some cases, religion is against science because it has a stronger root in faith than reason (Adeosun, 2011). The truths of religion cannot be measured or calculated because we cannot stand outside of religion to study

it. Usually when language changes, religion changes. This may not be the case for Islam, as there is a direct connection between the Arabic language and Islam. The Qur'an and Hadith are in Arabic, which has led to a great emphasis on Arabic in the study of Islam; since the main objective is to protect the Qur'an from a misunderstanding of the message. However, the above is quite true for other religions such as Hinduism which was originally in Sanskrit but is now an indigenous language, and Christianity as a maxim, from Hebrew to English.

The main purpose of this article is to discuss the relationship between language and religion. This ultimately brings up the theme of culture, as all three of these themes are interconnected.

It also discusses the role of language and religion in society and how language is used to describe religion. In addition, how linguistic conflict affects religious conflict and how language is politically controlled by different races. Finally, the researcher discusses feminist language in religion and discusses how language and religion are manipulated for the advantage of a third party.

The role of religion in society

Religion has a profound impact on any society or culture. Although some people say religion is a personal matter, it cannot be placed in the "Strait" because religion is a social issue and includes other people. We can say that religion is the response of society to what it considers sacred. This response is usually in the form of common beliefs, prayers, rituals, and codes of behavior.

All people know the world only from their limited point of view. But almost all people believe that unconditional truth – infinite, external and absolute – must also exist.

Such unconditional truth is called by many names, such as God, God, Jesus, Tao, Brahman, and great or mysterious spirit. Religions have always appeared, and they continue to originate from certain places, people, and problems. Each religion has its history and way of looking at the world (Goldman, 1995; Gavra & Peristeropoulou, 2013). In this way, religions are like languages with specific qualities, histories, and points of view.

Religions have another dangerous way, similar to languages. As speakers of one language often misunderstand speakers of another language, followers of one religion may find the other funny or grotesque. Likewise, people who speak the same language, and followers of the same religion can use religious differences as a reason to dislike or distrust followers of another religion (Harris, 2013). Thus, the inability to understand each other can increase our differences.

Using language to describe religion

The language was one of the main means of describing religion. Of course, other means were used, such as religious traditions, symbols, and chants. But for religion to survive among future generations, it must be conveyed, and language plays its role here. Here, the researcher discusses the four main religions and the use of language in related religions.

In Islam, Muslims paid great attention to the study and analysis of the Arabic language, as they developed linguistic studies for the recitation of the Koran, thus understanding and defending the external Constitution of the Muslim community (Peterson et al., 1996). According to Al-Attas, Islamized Arabic was raised as the language revealed by God in the Holy Quran to humanity. Al-Attas believes that Islamic Arabic is highly improved because it does not experience change and development about other languages derived from culture and traditions (Peterson et al., 2009).

However, this was not the case for Christianity and Hinduism. In Christianity, Hebrew was the original language along with the holy language. It is common in Jewish religious literature and is widely spread by Orthodox Jews. Over time and with the spread of Christianity, the lingua franca became English. Surprisingly, English is the most widely used language in the world today. In the case of Hinduism, his rule stood for three thousand as a carrier of Sanskrit Vedic thought before gradually gave way too many popular dialects that eventually evolved into languages of the modern days of Hindi, Gujarati, Bengal, Tamil, Telugu, Kannada etc. Smith (1991). Although the transition from Sanskrit to these regional languages forced a change in the meaning of words, the shift was at least within context languages closely related to Sanskrit. As Hinduism expands in the West, developing forms of ancient traditions are naturally reflected in the middle of Western languages, the most popular of which is English. The same problem is facing Sikhism as today's youth are Westernizing and not studying Gurmukhi, the Bible, and the script written by Guru Granth Sahib (Dear, 2001). So many young people know the Punjabi language, but not the Gurmukhi script. Thus, they rely on English to translate, and sometimes the subtle meaning is lost. Families whose parents themselves do not speak Punjabi at home are making things worse. Thus, children speak only English and Malay.

Language, religion, and conflict linguistic conflict can sometimes lead to religious conflict. This is especially true in India, where the government has made Hindi a national language. Tamil Nadu, the state in the South initially refused to accept Hindi as a national language and wanted Tamil to be a national language. Although the North and South are dominated by Indians, they do not see an 'eye eye' on many issues and demand that their religious

obligations be fulfilled in their local language. The experience in Punjab is the same, where Indians used to speak Punjabi at home, although they claimed that Hindi was their mother tongue during registration operations. Likewise, it is the case with Muslims in Uttar Pradesh, who registered their language as Hindustani in the 1951 census, but later claimed Urdu as their native language. It demonstrates the desire of Muslims in other Indian states to identify themselves with Urdu, not Hindustani or local native languages, to unite themselves as a separate collective group linked to the common bond of religion and Urdu languages, which they consider to demonstrate Muslim cultural identity.

Language, religion, and history divide Serbs and Albanians in Kosovo. This is what the not very large plot of land from Israel has in common – the Serbs of Kosovo and ethnic Albanians. They speak different languages, have different religious beliefs, and give different accounts of their history.

Since the 1980s, ethnic Albanians have boycotted the education system in Kosovo, in favor of their schools funded by Albanians living abroad. As a result, most Albanians do not speak Serbian; at the same time, only a few Serbs learned Albanian. Most ethnic Albanians are Muslims, successors of Catholic and Orthodox Christians who converted to Islam during 500 years of Ottoman rule. Serbs adhere to strict Orthodox Christians and Christian traditions. The situation is further complicated by efforts to restore the status of the official language for the Turkish language in Kosovo.

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