Manifesting Grammatical Meanings and Functions of Particle "Lah" in *Pégon* Script (Javanese Translation) of *Syi'ir Qiyāmah*

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A R T I C L E   I N F O

A B S T R A C T

Linguistics researchers and academics frequently overlook the presence of particles in sentence constructions. Nonetheless, language is never presented in a vacuum. Any-faceted phenomenon can be 'means' in many different ways and can be explored from many different points of view. This study discussed the grammatical meanings and functions of the particle *lah* in *Syi'ir* or *Singir*. Qualitative data collected in this study were obtained from *Syi'ir Qiyāmah*'s *Pégon* script, consisting of *recto* (introduction) and chapters from 16 pages with the amount of 16 verses. Meanwhile, all the data were analyzed by combining philology and linguistics studies to comprehend and interpret language in written historical sources. The findings of this study indicate that the grammatical meanings of this particle *lah* were highly contested and varied due to the particle *lah*'s different position in Javanese clause/ sentence construction. Given that the particle *lah* has no lexical meaning of its own, its meaning is inextricably linked to the context of the sentence in which it appears. Through meticulous investigation, this study discovered four grammatical meanings of particle *lah* in *Syi'ir Qiyāmah*'s *Pégon* script: (1) as the interjectors, (2) as *taukid*; (3) as conjunctures; and (4) as separators; as well as three functions of particle *lah* in *Syi'ir Qiyāmah*'s *Pégon* script: (1) to highlight the information that was considered important; (2) to connect one information with another; and (3) to emphasize the importance of elements in the information unit.

1. INTRODUCTION

The presence of particles in sentence constructions is often overlooked by linguistics researchers and academia. They have long been a source of consternation, nuisance, convergence, and mismatches in the structural and theoretical linguistics approach since they were elusive, hard to describe, and often beyond syntactic analysis (Cook, 1985; Bayer & Struckmeier, 2016). Particles belong to words that fall outside the traditional eight parts of speech, containing nouns, verbs, pronouns, adjectives, prepositions, adverbs, and

interjections. Nonetheless, despite falling into other grammatical categories, particles may contain inherent meanings and constitute particular contexts. Over the years, linguistics has been trending to work gradually upward from smaller units to larger ones (Genetti, 2014). Consequently, language is never presented in a vacuum, as it comes in many varieties or genres (Genetti, 2014). The term particle has two meanings in grammar: (1) a part of speech that cannot be inflected and derived (based on traditional perspective) or (2) a content or function word (functor) that is associated with another word or phrase to impact meaning (based on modern perspective) (Cook, 1985; Cappelle, 2005). In this case, adding context to the sentence by expressing a mood or indicating a specific action may become the particles' fundamental idea.

Languages around the world use a wide range of particle variants. In English, particles are manifested within four main categories: grammatical particles (the infinitive marker 'to'*,* such as in ***to*** *run,* ***to*** *go,* ***to*** *teach,* ***to*** *hide,* ***to*** *love,* and so on), adverb particles (prepositions that combine with verbs to form phrasal verbs, such as in *give* ***up****, throw* ***away****, back* ***up****, call* ***on****, cope* ***with****,* and so on), discourse particles (words like *now* and *well* that are used like interjections), and negative particles (the word *not*). By defining particles as a subclass of word assignment with a particular form and function that can be expressed in concise or small (one-syllable) words (Kridalaksana, 1994), particles in Indonesian are divided into five constructions: *-lah*, *-kah*, *-tah, -pun*, and *-per*. In contrast to other languages, particles in Indonesian are highly context-dependent and are typically attached to other words (such as in *jangan****lah*** **'**Don't*,' berapa****kah*** "how many/how much*,' walau****pun*** 'although*,' apa****tah****,*' what (does not require an answer, usually used in proverb)' and so on). Meanwhile, by defining them as units that look like affixes but behave like words in general and serve to modify the language, particles in Javanese are composed of *lho, ta, kok, ki, dhing, je, no, ora, wis, lha, wong*, and *mbok* (according to Sudaryanto (1992)) or categorized into *partikel gatra pelunak* (*kok* and *mbok*)*, partikel gatra pelengkap* (*dhing, je, yha,* and *ta*)*,* and *partikel pementing* (*ta*) (according to Wedhawati et al. (2001)). In Javanese nuance, particle manifestation is heavily influenced by the position, function, and context of the particle in the sentence.

Several researchers have looked into Javanese particles from micro and macro perspectives. As Javanese (spoken throughout Central Java, East Java, and Yogyakarta regency areas) has distinct dialects and different vocabulary associated with particular meanings, a scant number of researchers have begun to conduct research by investigating the Javanese particles based on dialects. For instance, Tyas and Poedjosoedarmo (2013), who explored the appearance of Javanese particles in Surabaya, Yuliani (2013) in Pati, Hidayani and Macaryus (2019) in Yogyakarta, Lestari and Munawarah (2022) in Weleri, as well as Nabilla and Suhandano (2022) in Malang dialect. Others tend to investigate Javanese particles based on different approaches. Hunter (2018) and Puspitorini (2017, 2022) conducted research on Javanese particles by stepping on syntax and semantics points of view, Hidayani & Macaryus (2019) by applying sociolinguistic, Nabilla and Suhandano (2022) by applying socio-pragmatic, as well as Lestari and Munawarah (2022) by using dialectology point of view. Even though the evolution of such dialect-based and approach-based research (either from syntactic, semantic, pragmatic, or historical aspects) has demonstrated variations and differences in Javanese particle usage across Javanese regions, it is clear that the majority of the researchers focused on Javanese spoken forms rather than written ones. Aside from spoken forms, written forms are also important as they reflect Javanese society in the past, which bounded and interacted with other cultures such as Hinduism, Buddhism, and Islam.

Among twelve interesting Javanese particles found in natural languages (as what mentioned earlier in second paragraph of the introduction), particles *lah* (as the distribution form of particle *ta* and *pwa* in Ancient Javanese) is frequently used as part of a non-standard variety in the new Javanese spoken form, while in written form, it commonly appeared in literary works, including *singir* texts (which was selected as the material object in this study). Literally, Karsono (2005) and Rahmawati (2020) define *singir* as a genre of Javanese literature in the form of traditional poetry, derived from *syair* (in Malay literature) or *syi'ir* (in Parsi-Arabic literature). Meanwhile, in a less complex definition, Hindun (2012) defines *singir* as a type of transformation of Arabic poetry into Javanese poetry that is read by singing. *Singir,* containing monotheism, fiqh, dates, and moral values, is typically written in *Pégon* script (a form of Javanese written in Arabic letters as a result of cultural acculturation between Islamic and Javanese (*Abangan*) cultures) and spread through conventional teaching-learning activities (*i.g.,* by the *kiai* (an expert in Islam, usually used among the ethnic of Javanese) to his *santri* (Islamic boarding house's students), by *ustaz/ustazah/ asatiz* (Islamic teachers) to his students, or by a *da'i* (Islamic preachers) to his listeners or congregations (Hindun, 2012).

Although there has been relatively little attention to the treatment of particles in sentence construction, in the study of linguistics, the text is rich to grammarians. Any faceted phenomenon can be 'means' in many different ways and can also be explored from many different points of view by distinguishing it into two principal angels of vision: one, focus on the text as an object in its own right; two, focus on the text as an instrument for finding out about something else (Halliday & Matthiessen, 2014). By bringing Javanese culture and Javanese script tradition into account, this study discusses the manifestation of particle *lah* in the construction of *Syi'īr Qiyāmah's Pégon* script (a subset of the East Java Pégon Community (see https://www.instagram.com/komunitas_pegon/), located in Banyu-wangi, East Java, Indonesia). Quoted from *Daqōiqul Akhbār: Fīī Dzikril Jannati Wan Nār*, written by Sumadi (from Kudus, Central Java), and printed by Syekh Salim *bin* Said *bin* Nabhan and Ahmad from *Maktabah An-Nabhaniyah Al-Akbar* (Surabaya, East Java) in 1906, the manuscript, which consists of 16 pages plus two cover pages, one picture page, one reference page, and one back cover page, is fascinating since it recounts and narrates the sequence of events that occurred on "the Day of Judgment" based on Islamic belief.

Many recent works used *singir* as the material object of their studies, such as Mussaif (2018), who analyzed positions and functions of *singir* in coastal Javanese literature; Islam et al. (2020), who analyzed structures and functions of *singir* for the Javanese *santri* community; Hernawan et al. (2020), who investigated the syncretism of Javanese and Islamic culture through *singir*; Rahmawati (2020), who explored Islamic values in the Fsui collection of *singir* manuscripts as a form of the intersection of Islamic-Javanese culture; and Suryaningsih (2020), who analyzed *Pégon*'s script as a medium to present moral values as well as to preserve local culture. Nonetheless, there is a dearth of research (as noted by researchers) delving into the construction of 'singir' and its linguistic constituents. By addressing this gap, this study aims to establish a link between two strands of research; linguistics and culture-based sciences, as language is inherently intertwined with culture. This study was designed to achieve two goals. The first goal was to present the grammatical meaning of the particle *lah* in *Syi'īr Qiyāmah's Pégon* script. The second goal was to reveal the functions of particle *lah* in *Syi'īr Qiyāmah's Pégon* script (as a form of transformation and acculturation of Arab cultural products into Javanese cultural products).

2. METHOD

This study was designed under a descriptive-qualitative approach by combining philology and linguistics studies into account in order to understand and interpret language in written historical sources. Data used in this study were in the form of clauses or sentences gathered from *Syi'īr Qiyāmah'*s *Pégon* script since this script was dense with particles *lah*. This script consisted of a *muqaddimah* (introduction) and eight *fasal* (chapters). Table 1 shows the entire script content.

Table 1
The Whole Contents of *Syi'īr Qiyāmah'*s *Pégon* Script

No.	Chapter	Number of Verses	Title
1.	Intro/Recto	16	*Punika Syi'īr Qiyāmah* 'This is *Syi'īr Qiyāmah*'
2.	Chapter I	60	*Panasé Dina Qiyamah* 'The Doomsday Heat'
3.	Chapter II	31	*Kumpulé Makhlūq Marang Suwarga* 'Creatures Gathering Towards Heaven'
4.	Chapter III	28	*Jumênêngé Têraju Shifaté Gêndéra Ahmad* 'The Position of the Scales (and) the Characteristics of Achmad's Flag'
5.	Chapter IV	18	*Ngadêké Pirang-Pirang Gêndéra* 'The Standing Position of Various Flags'
6.	Chapter V	23	*Ngadêk Makhlūq* 'The Ascension of (His) Beings'
7.	Chapter VI	22	*Manjingé Kéwan marang Suwarga* 'The Entrance of Animals into Paradise'
8.	Chapter VII	13	*Kumpulé Para `Ulamā* 'Clergy's Congregation'
9.	Chapter VIII	15	(`*Amal Utama* 'The Primary Charities'

Several procedures were performed to ensure adequate research. *First,* data were gathered by performing philological tasks consisting of manuscript determination, description, editing, and transliteration processes. The transliteration and editing processes were performed under *Pégon-Latin* and Arabic-Latin transliteration guidelines. The guidelines for Arabic-Latin transliteration used in this study were based on the joint decrees of the Ministers of Religion, Education, and Culture of the Republic of Indonesia, numbers 158 of 1987 and 0543b/U/1987, with minor changes drawn up by Soeratno in Sangidu (2016). However, since many terms were very culturally specific (as most were bound to Islam), they will be left as is since there was no one-to-one correspondence for those terms in English. *Second,* the data were sorted only for the data containing particle *lah.* In this case, most particles *lah* cannot be transformed into English versions and were left "untranslatable" since they were context-dependent. *Third*, the overall data were then holistically analyzed by (1) describing the grammatical meanings, as well as (2) revealing the functions of the particles *lah* found in *Syi'īr Qiyāmah'*s *Pégon* script to answer the research questions. In this study, three persons (positioned as human triangulators) were asked to give their expert judgments regarding the findings and discussion in order to minimize subjectivity and bias.

3. RESULTS AND DISCUSSION

Under different uses of the particle *lah,* this section discusses the grammatical meanings and functions of the particle *lah* found in *Syi'īr Qiyāmah'*s *Pégon* script. Therefore, given that *singir* was influenced by Islamic values and contained several excerpts from the Al-Quran and Hadith, Baried et al. (1994) proposed that knowledge of the Arabic language's characteristics and meanings is required to understand the whole context of the constructions.

3.1 Grammatical Meanings of Particles *Lah* in *Syi'īr Qiyāmah*'s *Pégon* Script

Particles *lah* were added to other elements (in a phrase) as an attribute of the phrase's central elements or phrases in a single clause or sentence. Nonetheless, since particles *lah* were attached to various elements in Javanese clause or sentence construction, this study discovered that there were multiple (intended) meanings of particles *lah* manifested in *Syi'īr Qiyāmah'*s *Pégon* script. The following subsections briefly describe the more distinct meanings of the particles *lah* found in *Syi'īr Qiyāmah'*s *Pégon* script.

3.1.1 Particle l*ah* acts as the interjector used for the exclamation

The appearance of the particle *lah* as the interjector is used as the exclamation mark in the clause or sentence construction. As an interjection*, lah* means 'yes' or 'of course' and carries stress to enhance a sentence. Thus, that was indicated by an ascending intonation pattern (↗), which was known as *gatra pendahulu* (anticipatory), according to Javanese pronunciation theory (Wedhawati et al., 2001). Thus, such information can be expressed with higher and more robustly articulated sound. In this condition, some ideas may not be actively focused only on the primary clause or sentence but may be started from the intensity of the existing particles. Consider the following verses.

(1) *Padha amêthuk lah malaikat # marang manusa kang laku kêbat*
Lajêng pitakon niku lah tiyang # ing malaikat kang jagi lawang
Sapa ta sira marang suwarga # apa wis bênêr sira pêryoga
Lah ingsun niki ummat Muchammad # *kang padha shabar mungguh ing pangkat*
Shabar lan tha'at ing Gusti Allah # lan angadohi cêgahé Allah
Malaku al-Jannah banjur ngandika # manjinga sira marang suwarga

['Gather all of the angels # to human who walk very fast
Then, that human was asked # by the angel who guards the door
Who are you who wants to enter the heaven? # Are you worthy enough?
(Lah) I am the ummah of Muhammad # among those who have patience
(who is) patient and devout to Allah, The Almighty # and refrain from Allah's prohibition
Then, the heavenly angel said # I admit you to enter the heaven.']

(Chapter II/verses 18-23)

(2) *Angundang malih Dzat Ingkang Mulya # kang dhêmên marang Allah sêdaya*
Êndi goné wong dhêmên Ingsun # manjinga kabéh ing suwarga Ingsun
Maka ya Ingsun laku gagancang # sabab wus ngarungu dingundang
Malaku al-Jannah banjur marani # sabab pêrluné arêp nakoni
Iya sapa sira marang suwarga # sapa wus bênêr sira prayoga
Lah ingsun iki dhêmên ing Allah # *lan ngalap janjiné Gusti Allah*
É malaikat banjur ngandika # manjinga sira marang suwarga
Banjuré niku dhawuhe Nabi # anākibakakên karsa-Né Rabbi

['The Most Glorious was calling again # to those who profess to love Him (Allah)
Where are the people who love Me? # enter you all into My heaven!
So I started to walk right away # because I heard my name was called up
Malaku al-Jannah then came # because he had to inquire
Who are you who wants to enter heaven? # sre you worthy enough?
(Lah) I worship Allah #, and now I claim Allah's promise
Then, the angel said # set your sights on the heavens.
So the Prophet ordered # to race in goodness to obtain His blessing.']

(Chapter II/verses 24-31)

As highlighted in the introduction stage, any language subset is never presented in isolation and has a large number of constructions. In excerpt 1, the position of the particle *lah* is at the beginning of the line, followed by the nominative pronoun *ingsun* 'I' and demonstrative pronoun *niki* 'this' in order to form nominal phrases that serve as the subject, while the nominal phrase *ummat Muchammad* 'the ummah of Muhammad' is made up of the nouns *ummat* 'ummah' and *Muchammad* 'Muhammad, The Prophet,' which occupy the predicate function and serve as an identifier. The particle then performs the function of an exclamation and acts as a trigger in excerpt 2. A noun phrase with an element follows the particle. The center of the clause/sentence is represented by the personal pronoun agentive-topical *ingsun* 'I' and the attribute *iki* 'this' (in order to point to something or someone specific), which functions as a subject (i.e., agent/experiencer) in the form of "nominal demonstrative." In excerpt 2, *dhêmên* 'happy' is performed as the predicate (manifested the mental process), while the phrase *ing Allah* 'to Allah', which consists of the preposition *ing* 'to' and the nouns *Allah* 'Allah', serves a complementary function and acts as a recipient. Governed by purpose, the emergence of the particle *lah* in excerpts 1 and 2 was presented as a response from those claiming to be the followers of the Prophet Muhammad. It indicated a desire to surprise since their credibility and fidelity (as followers of the Prophet Muhammad) are being called into question by the heavenly angel. These findings correspond to Poerwadarminta (1930), who placed the particle *lah* as "an exclamation word used to express surprise."

(3)   *Rupané panas iku kathélé # marang sirahé munāfiq kabéh*
       Karana munāfiq padha ngêrêksa # panasé dunya kang wis biyasa
       Kaya oléhé dén dhawuhakên # ing dalêm kabéh munāfiqīna
       Lah padha ngocap malā'ikat kabéh *# sja ta malayu lah sira kabéh*
       Marang panggonan kang luwih panas # sabab Jahannam luwih ing panas

       ['The heat appears to be dizzying # in the heads of hypocrites
       because all the hypocrites were accustomed # to maintaining the heat of the world
       (Lah) all the angels then said # to all the hypocrites # don't run, all of you!
       To a hotter place # because *Jahannam* is hottest than all.']

(Chapter I/verses 21-25)

Since a particle must be associated with another word, phrase, clause, or sentence to convey meaning, its grammatical meaning depends highly on the context of the word/phrase/clause/sentence that precedes or follows it. Consequently, the grammatical meaning of particle *lah* in this study became more fluid, dynamic, and transformative in Javanese clause/sentence construction rather than stagnant and solid. In excerpt 3, the particle *lah* is followed by the adverb *padha* 'simultaneously', which explains that multiple perpetrators carry out the activity or action. In contrast to excerpts 1 and 2, the particle *lah,* which acted as the interjector in excerpt 3, was used to draw attention, call, or warn someone, as in the Javanese word *dhuh* (which means 'hai/o').

3.1.2 Particle l*ah* acts as *taukid* used for the affirmation

As said by Al-Jarim and Amin (2014), there is an affirmation custom known as *taukid* (*i.e.,* confirmation or reassurance) in Arabic, which is used in order to avoid or eliminate any possibility, doubt and prejudice. Affirmation is mostly manifested in the form of *hārf* as part of the emphatic word, based on Arabic grammar rules. These forms frequently appear in report sentences due to the condition of the addressee. In terms of structure, the affirmations found in *Syi'īr Qiyāmah's Pégon* script functioned to emphasize the word that followed and was followed by the particle *lah*. Consider the following verses.

(4) ***Miwiti nganggit iki lah Syi'īr*** # *ing dina Itsnayn Rabī`ul-Akhīr*
Ing hijrah Nabī `Alaihi as-Salām # *séwu têlung atus kang dén pahami*
Punjul pat likur têtapé wilang # *ing taun Éhé tumut kawilang*

['**This Syi'ir was started to be created** # on Monday, *Robi'ulakhīr*
On the migration of the Prophet `*Alaihi as-salam* # actually in 1300 H
Twenty-four to be exact # counted in the year *Éhé.*']

(Recto/verses 13-15)

(5) *Chéwan kabéh tan manjing suwarga* # *sêpuluh chéwan manjing suwarga*
Awālé milang asmané unta # *chaq Nabī Shalih iku wus nyata*
Wilangan pindho pêdhét asmane # *Nabī Ibrāhīm ingkang duwéné*
Wilangan têlu iku lah dālīl # *wêdhus gibas Nabī Ismā`il*

['Not all animals can enter heaven # only ten animals can enter heaven
first is the camel # that belongs to the Prophet Salih
second is the calf # that belongs to the Prophet Ibrahim
third is the theorem # the *gibas* lamb of the Prophet Ismā`il.']

(Chapter VI/verses 2-5)

(6) *Wilang sêpuluh iku gênêpé* # *sarta asuné Ashchābul-Kahfi*
Iku lah asu dénrupakakên # *ing wêdhus gibas kang ngéndahakên*

['tenth as the complement # dog owned by the *Ashchābul-Kahfi*
That dog was embodied # like a gorgeous *gibas* lamb.']

(Chapter VI/verses 12-13)

(7) *Lan manjingakên Kang Maha Mulya* # *ing antarané suwarga mulya*
Padha dêlênga hé ummat Ingsun # ***iku lah asuning suwarga Ingsun***

['And enter The Most Glorious # among the glorious heavens
Behold, O My *ummah* # **that is My paradise dog**.']

(Chapter VI/verses 14-15)

(8) *Lan angarani ahlī suwarga* # *karana Tuwan iku pêryoga*
Ujaré qaul qathīr arane # *lan qaul wênih huban arané*
Rupané asu iku lah kuning # *badan sêkujur lir têmu giring*

['And mentioned all the inhabitants of heaven # because the Lord deserves for that
His strained words # and His speech planted the seed of love
The dog's colour was yellow # and his body was like turmeric.']

(Chapter VI/verses 20-22)

Judging from the completeness and conspicuousness of the information in excerpts 4 to 8, most verses in *Syi'īr Qiyāmah*'s Pégon script used the particle *lah* to emphasize the demonstrative word *iki* (this subject, not another), which refers to the act of showing or pointing to specific things. As seen in excerpts 4 to 8, the particle *lah* is distributed between demonstrative pronouns (*iki* 'this') and nouns (such as *syi'ir* 'song' in excerpt 4, *dalil* 'theorems' in excerpt 5, *asu* 'dog' in excerpts 6 and 7, and *kuning* 'orange' in excerpt 8). Thus, the appearance of the particle *lah* has functioned either to define the designated object or to reduce the distance between the speaker and the object designated in the construction of Javanese clauses/sentences. The emergence of the particle became critical to avoid misleading and misinterpretation.

(9) *Banjur têtakon marang mênusa # sapa kang pêrintahé Maha Kuwasa*
Kok gancang têmên lumaku sira # marang suwarga sapa tha sira
Maka lah matur mênusa kabéh *# sun iki ahli utama kabéh*

['Then he asked the humans # whom The Almighty ordered
How come you walk so fast # which heaven are you going to?
Then said all humankind # I was the ultimate expert.']
(Chapter II/verses 7-9)

(10) *Nalika iku padha andonga # ummat Muchammad padha donga*
Banjur lah mutus Dzāt Ingkang Mulya *# ing hukūmané makhlūq sêdaya*

['At that time, everyone was praying # all Muhammadans pray
Then The Most Gracious ordered # for the punishment to all beings.']
(Chapter V/verses 15-16)

(11) ***Maka lah matur kabéhé ummat*** *# marang ngêrsané Nabī Muchammad*
Dhawuh Rasūlullāh maringi bêrkat # marang mênusa kalawan wadhah

['**Then said all humans** # in the presence of the Prophet Muhammad
Rasūlullāh said to bestow blessings # in humans (who carry) receptacle.']
(Chapter VII/verses 10-11)

(12) ***Banjur lah matur yā Nabī Mūsā*** *# ing Gusti Allāh Maha Kuwasa*
Dhawuh Gusti kula kang shifat Rachmān # yen shalāwat kula karana Tuwan
Lan puwasa kula karana Allāh # lan shadaqah kula karana Allāh
['**Then said the Prophet Musa** # to Allāh The Almighty
My Lord, The Most Merciful, was said # that my *shalāwat* was because of Him
And my fast was for Allah # and my alms were for Allah.']
(Chapter VIII/verses 6-9)

(13) *Nalika iku ngucap wong kāfir # ngéné ngucapé iku wong kāfir*
Mungguh lah ingsun dadiya lêbu *# tanpa ukuman yén dadi lêbu*
['Unbelievers at the time said # this is what the unbelievers said
If I were dust # (I will get) no penalty if I turned to dust.']
(Chapter V/verses 22-23)

As shown in excerpts 9 to 12, the particle *lah* is distributed between conjunctions (such as *maka* 'then' in excerpts 9 and 1, and *banjur* 'then' in excerpts 10 and 12) and verbs (such as *matur* 'honorific word used for the act of saying' and *mutus* 'honorific word used for the act of ordering'). Meanwhile, the particle *lah* is distributed between conjunctions (in

this case, by using the word *mungguh* 'if') and personal pronouns (*ingsun* 'I') in excerpt 13. Therefore, these findings show that the particle *lah* was used for emphasizing conjunctions in most of the intervention sentences (known from the position of the predicate that precedes the subject in Javanese clause/sentence construction). To the fullest extent, the existence of particle *lah* functioned as affirmation through the consequential meaning relationship (happening as a result of something), as in excerpts 9 and 11; the sequential meaning relationship (by following a particular order), as in excerpts 10 and 12; and the suppositional meaning relationship (the act of believing something is genuine without any proof), as in excerpt 13.

(14) *Ing arah bumi bangêt panasé # kabéhé makhlūq pilang handhasé*
Srêngéngé adoh den gawé pêrak # mungguh bênggangé sak luthé jalak
Kang padha nangis ing makhlūq kabéh # sêrngéngé marêk ing sirah kabéh
Panas lah bangêt iku rupané *# têmbus ing gulu iku gêniné*

['The earth was scorching # all creatures had lost their heads
the sun that was far away was brought closer # it was as high as the starling's trap
all beings cried # the sun was setting on everyone's heads.
It looked very hot # since the heat permeated the human neck.']

(Chapter I/verses 3-6)

(15) *Iku dhawuhe Kang Maha Luhur # marang kafir kang bakal cêgur*
Mêtua kabéh saka ing padhang # manjinga sira ing dalêm patang
Susah lah bangêt kabéh kafir *# pêrkara padhang iku wus kingsêr*

['That was what the Highest has stated # to the unbelievers who will (get) plunged
Get you all out of the light! # enter you all into the darkness!
It's doleful for all the unbelievers # as the light has been shifted.']

(Chapter I/verses 30-32)

(16) *Padha ningali ing mukmin kabéh # lan padha ngocap bungaha kabéh*
Allah Ta`ālā gawé suwarga # anéng ngisoré mawi têlaga
Éndah lah bangêt iku rupané *# kabéhé mukmin ing jêda ngati*

['All believers have seen # and have said with joy and happiness
Allah Ta`ālā has made heaven # accompanied by a lake beneath
In an incredible form # all believers were inside.']

(Chapter I/verses 43-45)

Each part of language has its own semantic role and pragmatic function. The internal functions have close associations with semantic roles, though they may be associated with pragmatic functions as well. Among internal functions, the subject and object have a special status since they almost always have a variety of properties, which sets them off from most of the other grammatical functions. As observed in excerpts 14 to 16, by placing the adverb at the beginning and the subject at the final position of the clause/sentence construction, the existence of the particle *lah* was fundamental since it was used for emphasizing such adverbs. In these contexts, particle *lah* confirmed, reinforced, and strengthened the statement that hellfire is extremely hot (excerpt 14), while paradise is incredible (excerpt 16). Similarly, particle *lah* was used as a reinforcer in excerpt 15 (by affirming that humans will suffer significantly due to their denial).

3.1.3 Particle *lah* acts as a conjuncture, which means 'to combine'

Particle is also called auxiliary "part of speech" that introduces different shades of meaning into a sentence or clause construction. On the assumption that conjunctions are considered to be invariable grammar particles; conjunctions connect words with words, phrases with phrases, clauses with clauses, sentences with sentences, or paragraphs with paragraphs, according to Kridalaksana (2008). In Javanese, conjunctions are very important. They were classified into five types based on their syntactic behavior and the type of lingual units they connect. They include (1) coordinating conjunctions, (2) subordinating conjunctions, (3) correlative conjunctions, (4) inter-sentence conjunctions, as well as (5) paragraph-to-paragraph conjunctions (Sudaryanto, 1992). Consider the following excerpts to determine the binding relationship between rows in the verses.

(17) *Maka dhadhawuh Kang Shifat Rachmat # marang kabéhé ummat Muchammad*
Yén ora nêbut sira ing Ingsun # kêlawan iki ing asma-Ningsun
Kang ngêlawasakên marang chukūman # ing séwu tahun mungguh ing zaman
Nuli ngukumé kang shifat wêlas # ing kêbo sapi lan buron alas
Lah sira kabéh dadiya lêbu *# tanpa ukuman yen dadi lêbu*

['Then, The Most Gracious has commanded # to all the ummah of Muhammad
If you don't mention Me # with My name
Which serves the punishment # of a thousand years on earth
Then, punished the Most Gracious # to buffaloes, cows, and wild animals.
Be dust, you all! # which has no consequences if you turn to dust.']

(Chapter V/verses 17-21)

Particle *lah*, as shown in excerpt 17, was identified as intra-textual or intra-sentence conjunctions due to its function, which connected clause to clause or sentence to sentence. In the context of information delivery, markers such as *dadi* 'then', *mula* 'so,' *nganti* 'until,' and *mulané* 'therefore' were identified as Javanese subordinating conjunctions since they indicate consequential meaning's relationship, as an impact or outcome of an action (*i.g.,* in the context of *dadiya lêbu* 'becoming dust').

(18) *Rupaning kukus iku jumênêng # ing sirah kang padha irêng*
Karana kafir ing dalêm dunya # parkara padhang padha ngupaya
Wadining akhīr lah padha karsah *# kang bakal nêmu gêdhiné susah*

['The smoke blew up # on all blackheads
because of their skepticism about the world # and things that are obviously being worked on.
As a secret, everything will be restless at the end of the day # and face great tribulation.']

(Chapter I/verses 27-29)

In excerpt (18), the particle *lah* was followed by the adverb *padha* 'which described that more than one actor carried out an activity', and the verb *karêsah* (*karêsah*) 'become restless' manifested in the form of the verbal phrase *padha karsah* 'everything will be restless' with consequence meaning.

(19) *Lah ingsun niki ummat Muchammad # kang padha shabar mungguh ing pangkat*
Shabar lah tha'at ing Gusti Allah *# lan angadohi cêgahé Allah*
Malaku al-Jannah banjur ngandika # manjinga sira marang suwarga

['(Lah) I am the ummah of Muhammad # among those who have patience
(who is) patient and devout to Allah, The Almighty # and refrain from Allah's prohibition
The heavenly angel then said # I admit you to enter heaven.']

(Chapter II/verses 21-23)

In the construction of excerpt (19) above, the particle *lah* was positioned between two adjectives: *shabar* 'patience' and *tha'at* 'obey/devout'. Therefore, the particle *lah* could have intensified the preceding word, demonstrated the similarity between things, and determined the transition between two thoughts by separating two nouns. From its meaning, this particle is equal to conjunctions *lan* 'and', *saha* 'and', *klawan* 'with*,' sarta* 'also,' and *apa dene* 'and also.'

3.1.4 Particle *lah* acts as separator, which separates the subject and predicate in inverted sentences

A sentence in a normally subject-first language in which the predicate (verb) comes after the subject (noun) and the object. In this case, an inversion manifests word order's switching by placing the verb or object before the subject of a sentence (S+P → P+S) (Kridalaksana, 2008). In writing, inverted sentences are usually used to alter sentence structure. This construction causes the subject to receive more emphasis. Look into the following excerpt.

(20) ***Padha amêthuk lah malaikat*** *# marang manusa kang laku kêbat*
Lajêng pitakon niku lah tiyang # ing malaikat kang jagi lawing
Sapa ta sira marang suwarga # apa wis bênêr sira pêryoga
Lah ingsun niki ummat Muchammad # kang padha shabar mungguh ing pangkat
Shabar lan tha'at ing Gusti Allah # lan angadohi cêgahé Allah
Malaku al-Jannah banjur ngandika # manjinga sira marang suwarga

['**Gather all of the angels** # to human who walk very fast
Then, that human was asked # by the angel who guards the door
Who are you who wants to enter the heaven? # Are you worthy enough?
(*Lah*) I am the ummah of Muhammad # among those who have patience
(who is) patient and devout to Allah, The Almighty # and refrain from Allah's prohibition
Then, the heavenly angel said # I admit you to enter the heaven.']

(Chapter II/verses 18-23)

In the context of excerpt 20, the particle *lah* played an important role in determining the subject in an inverted sentence by positioning it as a barrier between the predicate and the subject. The existence of particle *lah* has changed the order of the clause from "| *malaikat | padha | amêthuk*" into "|*padha | amêthuk | lah | malaikat*" for aesthetic purposes since the three major components of language, as far as language lies within the scope of linguistics, are the structure of expression, the structure of content, and vocabulary (Gleason, 1961). The action of adding the particle *lah* into clause/sentence construction has changed the conditional sentence into the statement.

3.2 Functions of Particles *Lah* Found in *Syi'īr Qiyāmah*'s *Pégon* Script

In this study, particle *lah* appears across all sub-categories (enclitic and arbitrary). The existence of the particle *lah* in *Syi'īr Qiyāmah*'s *Pégon* script is a portrait of linguistic phenomena as a result of Islamic boarding school/house and Javanese culture dialectics, presented in form or script or text. Fishman (1991) states that language tends to exhibit completely normal or predictable behavior. Thus, according to Suwito (1982), language is treated as both an individual and a social symptom in its use in society. As a social phenomenon, language use is influenced by linguistic and non-linguistic factors, such as social and situational factors. Situational factors, such as who speaks, in what language, to

whom, when, where, and about what (Suwito, 1982), take precedence in this section (more than social factors).

It is worth noting that the use of the particle *lah* is never obligatory (Sneddon, Adelaar, Djenar, & Ewing, 2010). Particle *lah* has been called, among other things, a 'predicative marker' or 'foreground marker' (Sneddon et al., 2010). There were at least three primary functions of particle *lah* in *Syi'ir Qiyāmah*'s *Pégon* script. They were: (1) to prioritize as well as to highlight the information that was considered important; (2) to connect one piece of information with another for cohesiveness; and (3) to emphasize the essential elements in an information unit.

Particles *lah* functioned to prioritize information in *Syi'ir Qiyāmah*'s *Pégon* script are broken down into four types by stepping on Al-Jarim and Amin's (2014) point of view: (1) particle *lah,* which is used for defining something (in the condition when the particle lah follows the demonstrative, as shown in excerpts 4 to 8); (2) particle *lah* which is used for reinforcing something (in the condition when the particle *lah* is followed by the adverb *bangêt* 'really/very,' as shown in excerpts 14 to 16); (3) particle *lah* which is used for indicating surprise (in the condition when the particle *lah* appears at the beginning of a line in direct speech construction, as shown in excerpts 1 to 3; and (4) particle *lah* which is used for drawing attention, asking for help, or warning someone as shown in excerpts 17 and 18.

The evidence that particle *lah* can be attached to various classes of words and produce various meanings according to their role, manifested *in* their intended function, for achieving pragmatic purposes rather than for their propositional content's contribution. Diverse functions of the particle *lah* in Javanese construction highlight its rhetorical rather than syntactical nature since it cannot be interpreted separately. Consequently, their meanings and functions are intricately tied to discourse as a part of the contextual dimensions that provide insight into the speaker's mindset. Regarding this, Monforte (2020) proposed that due to their convergences and fuzziness, most particles were diachronically related to elements of other categories. Their meanings and functions vary depending on the context and position in the sentences' construction (Karàj, 2021). The preceding and following words, sentences, or lines are pivotal in determining how readers perceive the existing particles. Because of that, going beyond literal definitions is insufficient for grasping the whole meanings and functions of particle *lah* in Javanese construction, as their significance lies not only in conveying linguistic nuances. As Stede and Schmitz (2000, p. 125) aptly state,

> "At first glance, particles may seem like innocuous words that offer limited propositional information in sentence construction. Nevertheless, they are crucial in guiding sentence flow and conveying the speaker's or writer's various attitudes and expectations."

However, it is essential to acknowledge that particle *lah* is rich in meanings and functions when attached to clauses or sentences. Therefore, a broader investigation of the same phenomena is still needed in order to get saturated data and patterns.

4. CONCLUSION

Based on the discussion of the emergence of the particle *lah* in *Syi'ir Qiyāmah*'s Pégon script, it can be seen that the grammatical meanings of this particle were highly contested and varied as the position of the particle *la*h in Javanese clause/sentence construction influences the meanings. Given that a particle has no lexical meaning, the word

preceding or following it significantly affects its meaning. Consequently, the meaning of the particle in each clause/sentence construction cannot be separated from the context of the sentence containing the particle. There were actually four grammatical meanings of the particle *lah* found in this study: (1) as the interjector used for the exclamation; (2) as *taukid* used for the affirmation; (3) as a conjuncture, which means 'to combine'; and (4) as separator which separates the subject and predicate in inverted sentences. The diversity of the grammatical meanings of the particle *lah* has resulted in function differences. The primary functions of particle *lah* in *Syi'īr Qiyāmah*'s *Pégon* script were (1) to highlight the information that was considered important; (2) to connect one piece of information with another, and (3) to emphasize the importance of elements in the information unit. This study is limited to the exploration of particle *lah* in *Syi'īr Qiyāmah*'s *Pégon* script. Particle *lah* offers fine-grained insights and evidence into the study of particles discussed in other languages. Therefore, more varied data is needed to get more convincing results.

Competing Interest
We hereby declare that there are no financial, professional, personal, or other conflicts of interest, direct or indirect, in any matter relevant to this research, and further that this manuscript, in part or its entirety, has not been previously published and is not under consideration for publication in any journals or books.

Authors' Contribution
Hendrokumoro developed the conceptual idea. Nadia Khumairo Ma'shumah presented the data, did the analysis, and proofread the whole manuscript. Ratna Nur Fatimah Irakusuma worked on the project and collected the data.

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