

INSTITUTIONAL ROLE IN PROTECTING THE LANGUAGE OF RELIGIOUS VALUES

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Abstract

The shield of the institution is strong and long-lasting while the shield of the individual is weak and short-lived, and for this reason, protection from the institution provides stable and secure protection for the language of religious values.

Attempts and organization for language protection are individual and institutional. In-adolescent attempts to cultivate a language are numerous but time is their own enemy, while institutional efforts are a pillar that faces the challenge of time because the extent is wide and the shadow has spread to many generations.

By using the descriptive, analytical and comparative methods of elaboration of the institution's protection, it is confirmed that the institutional concept helps to preserve the values, cultures and continuity of thought in this world.

The goal of this research is to confirm that the institution is considered a hotbed of many decades, and with a continuous number of generations, it faithfully preserves the language of religion, forms long lichens and deep roots, which neither the most powerful storms can ruin them and sows the values of religion deep into the hearts of men.

Keywords: Language, Religion, Values, Institution, Protect

1. Introduction

Religious values are considered an important part of the culture and history of a people and it is very difficult to protect them from the individual or from a small group of people. The institution is an umbrella, covering all spheres of people's lives in a long-term plan, and for this reason, institutional protection is the best protection that can be offered to people. Religious values are expressed through language, and in this way, language is considered the best protector of such values. The language of religious values is protected by law through institutions and it is impossible to be protected outside the institution because the effectiveness of such language will diminish and its value will disappear over time. Thus, institutional protection is considered the main key to the protection of the language of religious values because only in this way will be protected the freedom of expression, which does not sting anyone but respects and values the religious values of all.

2. Religious values and Language

Language and religious values are so closely correlated that they are difficult to separate from one another, and for this reason it can be freely argued that the theory of association can be used here separately. If the report is positive, then the result will be positive, and one study of such reports states: "This study documents how religious ideas and values, transmitted through language, motivate behavioral needs, while some quantitative studies of religion help treat congregations as a kind of social network, and this argues that the link between religious participation and aid cannot be explained simply in terms of exposure to requests for help,

compliance with external norms, and concern for reputation. Rather, people learn ideas and values to help through the language of sermons, texts, and conversations, and internalize them into their identity. They act on these ideas and values by helping others, and use religious language to build accountability for their behavior.” (Christopher Einolf, 2011)

Language builds a whole of man, which cannot be divided into inner and outer wholeness because “On the contrary, language connects religion's public discourse with the values, feelings, and ideas of individuals and helps them explain how these internal affinities influence their behavior.” (Christopher, 2011)

Religious language is of particular importance because it is considered a crucial guide to man and his manners. When talking specifically about language that explains and promotes religious values, it can be freely said that "without an adequate solution to the problem of religious language, human speech on God would be in question." (Jeniffer Weed, 2003)

The importance of language in religious values is like air and human life, which cannot be separated in any way. In this context, Shaykh al-Islam Ibn Taymiyyah says: "The Almighty God lowered His Holy Book into Arabic, made His Messenger clarifying the Book and Wisdom in Arabic, and made the descendants of this religion speak in Arabic. This language, and they would have been unsuccessful in explaining and knowing religion had they not systematized the language.

Knowing the language makes it easier for believers to know the religion of God brings them closer to the religious rites, makes the Muhajireen and Ansar understand each other in all their affairs ... Other things can be compared with the language: the sciences and ethics.... (Abdullah Ali, 2014)

3. The role of Language and Institution

The institution plays the proper role with honor and sincerity as it should be because it is considered a merger that gives light to others when others try to extinguish the light of religion and religious values. "In our time, besides home, street and various media, which are counted as the three most influential factors in positive or negative language and oratory, school plays a key role in shaping the language of our students." (Muin Refik)

When considering the question of language and religion, we can clearly see that the function of man in society is more complete and positive, and in this context, while elaborating such dimensions, the renowned sociolinguist Spolski divides them into several concrete points and states:

1. Effects of Religion on Language: Possible research topics include the influence of religion on language choice, language maintenance, and borrowing (lexical).

2. The interrelationship between language and religion: Research in this dimension addresses, for example, the interplay between religions and languages in the sociolinguistic repertoire of multilingual cities.

3. The effects of language on religion: One possible focus of the study is the contribution of language, as used in prayer, e.g. for building a religious community.

4. Language and religion eliminate illiteracy. (Ulrich, Jerohen & Sue, 2012)

The individual cannot play the role that the institution can play because man, as an individual, has limited opportunities for contribution in time and place. The institution organizes the lives of individuals and not the opposite, because the institution is a tent, covering many individuals. "Undoubtedly, even in modern society, after satisfying the basic human need, such as food, water, and shelter, religious authority, which is almost instinctive, dominates the human person from cradle to old age. Social progress cannot be achieved in isolating religious elements. Human society can achieve cultural progress when all constituent institutions are integrated

into holistic development. It is unfortunate that some scholars, because of their anti-religious orientation, have denied religion and its position as a true platform for socialization.

If socialization is a process by which society achieves cultural continuity and continues to survive, then it is counterproductive to exclude religion from the things that will be given to offspring. "(Christopher, 2011)

The institution has, over a long period of time, successfully planted in the minds and hearts of people a healthy and fruitful religious education because it is based on the principle that Religious education makes a special contribution to the curriculum by developing knowledge and understanding of religions., religious beliefs, practices, language, and traditions of students and their impact on individuals, communities, societies, and cultures. (Purposes, 2000)

4. Institutional Importance

When discussing the importance of the educational institution in society, namely the institutional importance in safeguarding religious values, we cannot overlook the role it plays in its entirety and the responsibility it has in various spheres, and therefore Heinrich Seidel provides data detailed on the dimensions of the functioning of the institution thus expressing: "I will mention only five key functions that a society hopes that its educational institutions will fulfill:

a. Their first function is to provide education and training within a structure that combines research and teaching.

b. They provide vocational training.

c. They are research institutions responsible for conducting research across a wide range of disciplines, including increasing the amount of interdisciplinary work, and in this respect, for the constant training and supply of qualified people in all areas of employment.

d. They have a part to play in regional development and in developing international contacts.

e. They have a social function in promoting the intellectual and social development of society." (Heinrich, 1991)

The language of the values of institutional education is very rich and rich because one is taught the concept of responsibility. "We must, as never before, deal with this knowledge, as a consequence or power, which is firmly in the hands of hard men. However, this power can become useful and give happiness if it assumes a heightened sense of ethical responsibility and is used to improve humanity rather than as a means of enhancing the social, economic, and technological differences that exist today. " (B.P.Schlemper, 1991)

The institution is careful in the language it teaches students because on its shoulders it is the responsibility of the Majestic God to inspire students that "the difference between religious and normal language lies in the fact that religious language bears the burden of Absolute on its shoulders while normal language is related to relative issues. " (Umer, 2011)

When the language of religious values is elaborated, it is evident that it teaches the student who, over time, is transformed into the bearer of various activities in life, that the language of tolerance is the one that makes the greatest contribution in this world. The institution played its part even when the idea of a worldly society that failed, but not the concept of the institution of religious values, spread. In this context, Gareth Byrn says: "The current criticism of denominational education, and religious education in particular, risks damaging the place of this main subject in all schools, only at a time when a deeper reflection on religion, faith, spirituality and ethics can contribute immensely to the emergence of a society that seeks to embrace difference and is comfortable in celebrating the presence of a variety of religions and other belief systems. "(Gareth, 2014)

The institution forms people with a very rich language of values according to a concrete institutional system, gives them a concrete and long-term goal. Such an institutional system

stipulates that “linguistic entry does not move in the void, but is considered a three-dimensional postulate. First, it is about contemporary language teaching and contemporary structuralism, methodological and semiotic reading. Second the hermeneutic explanation of commenting on the text, whether literary, religious or cultural and the text being read. Third, the network of sociological concepts is at the service of the two concepts mentioned earlier, linking the text with reality and stimulating discussion between them.” (Umer, 2011)

Institutional protection of religious values inspires generations and its main purpose is to convey the language of religious values generation after generation. “The value system describes what is intrinsically valuable. It has to do with the social conception of what is right and wrong and how it 'should be'. Values are the sole determinants of priorities between people's goals and objectives and the basis for approval or punishment. Socialization gives society the privilege of reproducing itself socially and biologically from one generation to the next.” (Etim, 2012)

5. Conclusion

The institutional protection of the language of religious values has planted in our hearts the language of religious values. The institutional role continued, continues and will continue in the performance of this religious mission, educational, social and educational, and will face all challenges as the holders of this responsibility are endowed with Divine Immanence. During the research in this article, it is clearly noticed that the institutional role in the protection of values is very important and irreplaceable. It is also clear that the relationship between the institution and religious values has a great and powerful value because it guarantees a greater and more visible effectiveness in society. The institution protects the used values of the language and does not allow the bastardizing religious values of any society for various reasons and purposes.

Institutionally controlled religious language enjoys a longer and more fruitful life in society and we clearly see that omissions and errors in the interpretation of such religious values are very limited, and may not even be observed in such a society, where the institution plays a positive role in this area. The conclusion of this paper confirms that a healthy relationship between the institution and the language of religious values guarantees a higher human consciousness and a universal harmony between the peoples of the world. The protection of values is considered a remarkable institutional result, but also a challenge for the future.

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