



PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT II

July 5-6, 2012



Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Jawa Tengah



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Editors:

Agus Subyanto

Mualimin

Prihantoro



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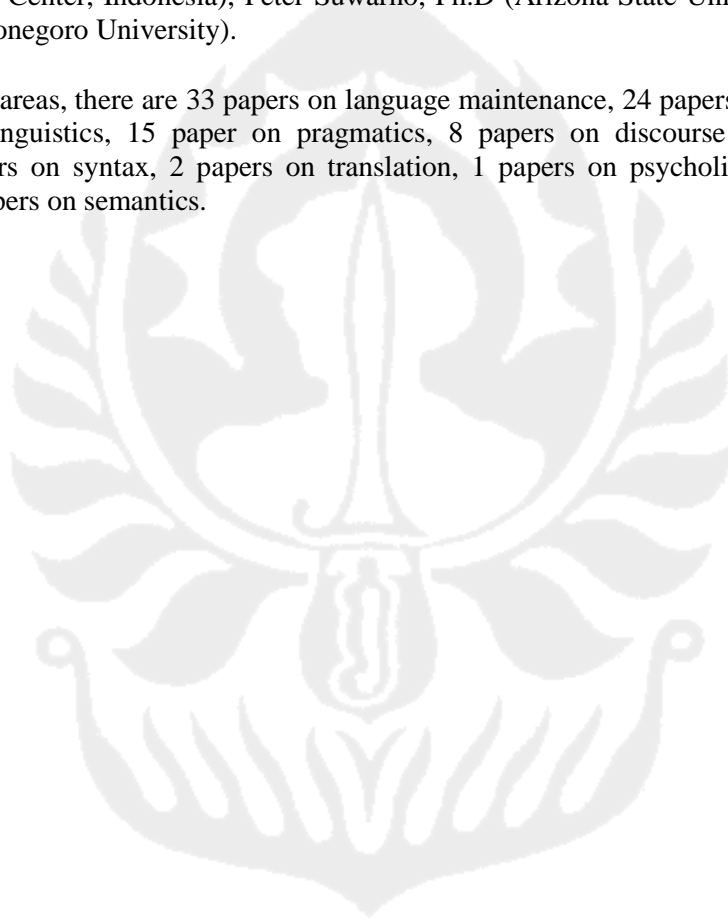
Editors' Note

This international seminar on Language Maintenance and Shift II is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University in July 2011. We do hope that the seminar with this theme can become a yearly program of the Master Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar. The first five papers are those presented by invited keynote speakers. They are Prof. Dr. Hanna (Balai Bahasa Provinsi Sulawesi Tenggara, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Indonesia), Dr. Sugiyono (Language Center, Indonesia), Peter Suwarno, Ph.D (Arizona State University), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 33 papers on language maintenance, 24 papers on language learning, 19 paper on sociolinguistics, 15 paper on pragmatics, 8 papers on discourse analysis, 8 paper on morphology, 2 papers on syntax, 2 papers on translation, 1 papers on psycholinguistics, 1 papers on phonology, and 1 papers on semantics.



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SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT II			
TIME	NAME	TITLE	ROOM
07.30 - 08.20 WIB	REGISTRATION		LOBBY
08.20 - 08.45 WIB	OPENING		PAKOEBUWONO
08.45 - 10.45 WIB	PLENARY 1		PAKOEBUWONO
	Hanna	BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA	
	Sugiyono	PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN	
10.45 - 11.00 WIB	COFFEE BREAK		PAKOEBUWONO
11.00 - 12.30 WIB	PARALLEL 1 A		ROOM A
	Asih Prihandini, Deny Nugraha	REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN	
	Deni Karsana	MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI	
	Dwi Wulandari	THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE	
	Zubaedah Wiji Lestari & Muhamad Qushoy	PERSON DEIXIS IN SUNDANESSE JOKES (THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)	
11.00 - 12.30 WIB	PARALLEL 1 B		ROOM B
	I Dewa Putu Wijana	PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA	
	Indah Arvianti	KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE	
	Hendarto Supatra	LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)	
	M.Oktavia Vidiyanti	PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA	
11.00 - 12.30 WIB	PARALLEL 1 C		ROOM C
	Muhammad	SASAK LANGUAGE AND TINDIH MAINTAINING	
	Ngadiso	MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA	
	M. Suryadi	KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN	
	Yune Andryani Pinem	PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA	
11.00 - 12.30 WIB	PARALLEL 1 D		ROOM D
	Rukni Setyawati	ASPEK SOSIAL BUDAYA, DAN KEPERIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU	
	Swany Chiakrawati	MAINTAINING INDIGENOUS LANGUAGE THROUGH UNDERSTANDING THE PHILOSOPHY AND CULTURE (THE PROBLEM IN MAINTAINING 'FUKIEN (HOKKIEN)' AND 'HAKKA' DIALECTS AS INDIGENOUS LANGUAGE AMONG OVERSEAS CHINESE SOCIETY IN MEDAN, NORTH SUMATERA)	
	Teguh Sarosa	THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY	
	Prihantoro	ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING	
12.30 - 13.30 WIB	BREAK		PAKOEBUWONO

International Seminar “Language Maintenance and Shift II”, July 5-6, 2012

TIME	NAME	TITLE	ROOM
13.30 - 14.30 WIB	Aan Setyawan	PATTERNS OF LANGUAGE CHOICE IN SEMARANG SOCIETY; STUDY ABOUT LANGUAGE SHIFT AND MAINTENANCE	ROOM A
	Abadi Supriatin	PENGUNAAN KOSA KATA DALAM BAHASA TEGAL	
	Agnes Widyaningrum	PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE	
	Andi Rizki Fauzi	THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA	
13.30 - 14.30 WIB	Anggi Riris Pawesty	THE IMPLICATION OF BEHAVIOURISM THEORY IN TEACHING GRAMMAR FOR ELEMENTARY STUDENTS	ROOM A
	Anik Widyastuti	LANGUAGE CHOICE IN MULTILINGUAL COMMUNITIES	
	Barans Irawan Palangan	INTRODUCING TRANSLATION ACTIVITY: AN IMPLEMENTATION OF LANGUAGE MAINTAINENCE IN CLASSROOM	
	Bening Angga Dita	USING CONSTRUCTIVIST METHOD TO TEACH HORTATORY EXPOSITION FOR GRADE 8 OF JUNIOR HIGH SCHOOL STUDENTS	
13.30 - 14.30 WIB	Casiyah	THE ROLE OF KYAI IN JAVANESE LANGUAGE MAINTENANCE	ROOM B
	Dewi Puspitasari	LAGU DOLANAN ANAK ALTERNATIVE SONGS IN TEACHING JAVANESE LANGUAGE FOR CHILDREN	
	Didit Kurniadi	TEACHING ENGLISH AS A FOREIGN LANGUAGE IN VOCATIONAL HIGH SCHOOL USING CONSTRUCTIVISM APPROACH	
	Euis Kurniasih	RAGAM BAHASA DALAM UPACARA PRA-NIKAH ADAT SUNDA “NGEUYEUK SEUREUH”	
13.30 - 14.30 WIB	Fider Saputra T	LANGUAGE POLITENESS	ROOM C
	Hamza Aabeed .K.	LANGUAGE MAINTENANCE AND SHIFT	
	Hazairin Eko Prasetyo	PRESERVING INDIGENOUS LANGUAGES THORUGH A MORE INTEGRATED NATIONAL CULTURAL STRATEGY	
	I. Maria Hendrarti	NARRATIVE DISCOURSE: HYBRID CONSTRUCTION AND DOUBLED VOICE IN EUDORA WELTY’S <i>THE OPTIMIST’S DAUGHTER</i>	
13.30 - 14.30 WIB	Hetty Catur Ellyawati, Muhammad Arief Budiman	WOMAN REPRESENTATION AT BUMPER STICKERS ON THE BACKS OF DUMP TRUCKS	ROOM D
	Ignatius Maryoto	THE LETTER OF SECURITY COUNCIL ON “NO FLYING ZONE” IN THE POINT OF VIEW OF METHAPORIC ANALYSIS	
	Ikha Adhi Wijaya	TRANSITION THROUGH ACCULTURATION AMONG ENGLISH AND INDONESIAN LANGUAGE, AND HOW IS ABOUT OUR IDENTITY ?	
	Indriani Triandjojo	LOCAL LANGUAGE MAINTAINCE: CASE STUDY IN A. HADIWIDJAJA FAMILY	
13.30 - 14.30 WIB	Izzati Gemi Seinsiani	THE LEARNERS’ ATTITUDE TOWARD JAVANESE LANGUAGE SUBJECT AS ONE OF JAVANESE’S LANGUAGE MAINTENANCE EFFORT	ROOM A
	Johanes Sutomo	INTRODUCING JAVANESE WEBLOGS ENHANCES PARTICIPATION TOWARDS JAVANESE DISCOURSE	
	Khairi Zaglom	USE OF COHESIVE FEATURES IN ESL STUDENTS’ E-MAIL AND WORD-PROCESSED TEXTS: A COMPARATIVE STUDY	
	Kharisma Puspita Sari	SPEECH LEVEL PATTERN AND REFERENCE/ DEIXIS BASED ON SOCIAL STATUS CLASSIFICATION OF JAVANESE LANGUAGE USING (A STUDY ABOUT TRADITION AS INFLUENCE IN ISLAMIC ANCIENT BOARDING SCHOOL/PONDOK PESANTREN SALAFI LANGUAGE STYLE)	

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13.30 - 14.30 WIB	Luqman Hakim	STRATEGIES OF CONSTRUCTING APPEALS IN OBAMA'S VICTORY SPEECH	ROOM B
	Machalla Megaiab Abdullah	DESIGNING WRITING TEST	
	Maria Theresia Priyastuti	PROSES ADAPTASI PENYERAPAN KOSAKATA BAHASA INGGRIS KE DALAM BAHASA INDONESIA : SEBUAH KAJIAN MORFOLOGI	
	Maria Yosephin Widarti Lestari	INFLECTIONAL MORPHEMES IN ENGLISH COMPARED WITH BAHASA INDONESIA AND BASA SUNDA	
13.30 - 14.30 WIB	Mas Sulis Setiyono	HOW TO PREVENT JAVANESE FROM LANGUAGE LOSS	ROOM C
	Meka Nitrit Kawasari	'NGURI – NGURI BUDAYA JAWA' MELALUI PEMERTAHANAN PENGGUNAAN BAHASA JAWA DI MEDIA MASSA	
	Milad Ali Milad Addusamee	LANGUAGE CHOICE IN CODE-MIXING AND CODE-SWITCHING APPROACH, A CASE OF STUDY IN SOCIOLINGUISTICS REFERS TO THE EFFECTIVENESS OF USING MULTIPLE-LANGUAGE IN TEACHING METHOD	
	Nurul Adhalina	JAVANESE VS. ENGLISH: POSITIVE AND NEGATIVE CONSEQUENCES ON LEARNERS	
13.30 - 14.30 WIB	Peni kustiati	LINGKUNGAN SEBAGAI SARANA PEMBELAJARAN BAHASA INDONESIA	ROOM D
	Ratih Kusumaningsari	KAJIAN SOSIOLINGUISTIK TERHADAP RAGAM BAHASA PERCAKAPAN PADA HARIAN SOLOPOS (KAJIAN ATAS RUBRIK "AH...TENANE")	
	Rayda Ary Ana	THE IMPLICATION OF FUNCTIONAL THEORY IN TEACHING READING A DESCRIPTIVE TEXT FOR MIDDLE AGE STUDENTS (FUNCTIONAL COMMUNICATION ACTIVITIES IN LANGUAGE TEACHING)	
	Rezqan Noor Farid	BAHASA BANJAR: ITS VARIETIES AND CHARACTERISTICS (A CONCEPTUAL DESCRIPTION OF BAHASA BANJAR IN SOCIOLINGUISTICS POIN OF VIEW)	
13.30 - 14.30 WIB	Rika Rahma Anissa	THE REAL ACTIONS OF YOUNG GENERATION IN MAINTAINING JAVANESE LANGUAGE IN THE GLOBALIZATION ERA	ROOM A
	Saidatun Nafisah	THE PATTERNS OF CODE SWITCHING IN TEACHING AND LEARNING <i>KITAB KUNING</i> AND ITS IMPLICATIONS TO THE JAVANESE LANGUAGE MAINTENANCE	
	Sari Kusumaningrum	ENCOURAGING CHILDREN IN LEARNING ENGLISH COMMUNICATIVELY BY USING SOME FUN ACTIVITIES IN THE CLASSROOM	
	Setiawan Bayu Nugroho	DESIGNING SPEAKING TEST BETWEEN PERFORMANCE TEST AND IMITATIVE TEST FOR DEVELOPING VOCABULARY COMPETENCE	
13.30 - 14.30 WIB	Solegar Anggit Prasetyo	EMBODIMENT IN SECOND LANGUAGE LEARNING AND TEACHING	ROOM B
	Sri Sulihingtyas Drihartati	PEMERTAHANAN BAHASA BELANDA MELALUI UJIAN INTEGRASI	
	Suharyo	POLA PEMILIHAN BAHASA DI KALANGAN PENUTUR JAWA KOTA SEMARANG	
	Tri Pramesti	TWILIGHT AND INDONESIAN YOUNG ADULT FICTION <i>TUILET'</i> : A PARODY	
13.30 - 14.30 WIB	Umi Jaroh	MENULIS MENINGKATKAN KECERDASAN LINGUISTIK	ROOM C
	Uniwati	LAGU WULELE SANGGULA MENUJU KEBERTAHANAN BAHASA IBU	
	Widyashanti Kunthara Anindita	THE IMPLICATION ON TEACHING EFL (ENGLISH FOREIGN LANGUAGE) READING FUN TO VARIOUS LEVELS OF INDONESIAN STUDENTS	
	Wiwik Wijayanti	ANALISIS KONTRASTIF MONOLINGUAL BAHASA INDONESIA	

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13.30 - 14.30 WIB	Wuri Sayekti Sutarjo	CAMPUR KODE PADA RUBRIK GLANGGANG REMAJA: AITI MAJALAH PANJEBAR SEMANGAT	ROOM D
	Yessi Aprilia Waluyo	PRESERVING AND PROTECTING JAVANESE LANGUAGES BY APPLYING CODE SWITCHING AND CODE MIXING IN TEACHING ENGLISH IN CLASSROOM (SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE ASSIGNMENT OF PRAGMATICS)	
	Yohana Ika Harnita Sari	THE APPLICATION OF FUNCTIONAL APPROACH IN STANDAR KOMPETENSI LULUSAN (SKL) UJIAN NASIONAL SMP/MTsOF ENGLISH IN ACADEMIC YEAR 2011 – 2012	
14.30 - 16.00 WIB	PARALLEL 2 A		ROOM A
	Arapa Efendi	AM I A TROUBLE MAKER? FILLER WORDS IN SPONTANEOUS SPEECH; STRATEGIES OR INTERFERENCE (PRELIMINARY STUDY)	
	Isry Laila Syathroh	TEACHING RHETORICS THROUGH LANGUAGES IN ADVERTISEMENTS	
	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
	Katharina Rustipa, Abbas Achmad Badib, Djoko Sutopo	THE FLOWS OF IDEAS OF ENGLISH ARGUMENTS BY INDONESIAN WRITERS FOUND IN THE OPINION FORUM OF THE JAKARTA POST: AN INDICATION OF LANGUAGE SHIFT	
14.30 - 16.00 WIB	PARALLEL 2 B		ROOM B
	Lalu Ari Irawan	ENGLISH LANGUAGE LEARNING THROUGH THE CULTURE OF LEARNER'S INDIGENOUS LANGUAGE	
	Naniek Kuswardhani, Retno Budi Wahyuni	ENGLISH LEARNING STRATEGIES FOR TOURISM MANAGEMENT STUDENTS WITH MULTI CULTURAL BACKGROUND AT BANDUNG INSTITUTE OF TOURISM	
	Sonezza Ladyanna	SALAM DALAM BEBERAPA BAHASA DI DUNIA	
	Sri Murtiningsih	BUILDING CROSS – CULTURAL COMPETENCE TO IMPROVE ENGLISH EFFECTIVE COMMUNICATION	
14.30 - 16.00 WIB	PARALLEL 2 C		ROOM C
	Suharno, Abbas A. Badib, Joko Sutopo	CITATION AND TENSE FOR REVIEWING PREVIOUS RESEARCH IN THE INTRODUCTION SECTION OF ENGLISH SCIENCE JOURNALS BY NON-NATIVE SPEAKERS.	
	Syaifur Rochman	CORPORAL PUNISHMENT IN SCHOOLS BASED ON THE STUDENT'S CULTURAL VALUES (A SURVEY OF CORPORAL PUNISHMENT IN SCHOOLS EXPERIENCED BY STUDENTS OF ENGLISH LANGUAGE AND LITERATURE DEPARTMENT, JENDERAL SOEDIRMAN UNIVERSITY)	
	Luita Aribowo	AFASIOLOGI: PERSPEKTIF LINGUISTIK	
	Dahlya Indra Nurwanti	ANALYZING THE WORD CHOICE IN RELATION TO THE SEMANTIC ADJUSTMENT IN THE ENGLISH-INDONESIAN TRANSLATION OF DISNEY'S DONALD DUCK SERIAL COMIC BOOK	
14.30 - 16.00 WIB	PARALLEL 2D		ROOM D
	Ajeng Dianing Kartika	ANALISIS PRAGMATIK TEKS HUMOR POLITIK PADA SITUS WWW.KETAWA.COM	
	Daniel Ginting	THE RHETORICAL STRUCTURE AND COMMUNICATIVE STRATEGIES OF THE STUDENTS' REQUESTS IN THE WEB DISCUSSION FORUM	
	Muhamad Ahsanu	THE IMPLICATURE AND VIOLATIONS OF CONVERSATIONAL MAXIMS IN INDONESIAN ADVERTISEMENTS	
	Agus Hari Wibowo	PHONOLOGICAL PROCESS IN INDONESIAN SPEECH (CASE OF ASSIMILATION AND ELISION IN INDONESIAN)	
16.00 - 16.30 WIB	COFFEE BREAK		PAKOEBUWONO

TIME	NAME	TITLE	ROOM
16.30 - 18.00 WIB	PARALLEL 3A		ROOM A
	Prima Hariyanto	KATA BERINFIKS DALAM BAHASA INDONESIA	
	Surono	UNIVERSAL NASAL ASSIMILATIONS IN MONOMORPHEMIC AND POLYMORPHEMIC WORDS ACROSS LANGUAGES	
	Yusup Irawan	AMBANG KONTRAS AKUSTIK INTONASI KALIMAT DEKLARATIF-INTEROGATIF DALAM BAHASA SUNDA	
	Maryanti E. Mokoagouw	WACANA MOB PAPUA: KAJIAN EKOLINGUISTIK DIALEKTIKAL	
16.30 - 18.00 WIB	PARALLEL 3 B		ROOM B
	Deli Nirmala	EMBODIED EXPERIENCES IN METAPHORS IN BAHASA INDONESIA	
	Hyunisa Rahmanadia	KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES	
	Rizki Hidayatullah, Septi Mustika Sari	KONSEP WANGI DALAM JANGJAWOKAN MINYAK SEUNGIT: KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR	
	Chusni Hadiati	THE CHARACTERISTICS OF BANYUMASAN CONVERSATIONAL IMPLICATURES	
16.30 - 18.00 WIB	PARALLEL 3 C		ROOM C
	Oktiva herry Chandra	JAVANESE AFFECTIVE WORDS IN TERM OF DDRESS	
	Mytha Candria	A RELEVANCE-THEORETIC ANALYSIS OF PARALLELISM IN MUSTOFA BISRI'S "SIAPA MENYURUH"	
	Yovita M. Hartarini	PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL	
	Nurhayati	FROM MARTO TO MARFELINO, A SHIFT IN NAMING IN GOTPUTUK VILLAGE	
16.30 - 18.00 WIB	PARALLEL 3D		ROOM D
	Syihabul Irfan	MENDADAK "BAHASA INDONESIA": DAYA ILOKUSIONER DALAM TUTURAN M. TABRANI IHWAL USULAN NAMA BAHASA PERSATUAN	
	Mualimin	REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE	
	M. Abdul Khak	PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF	
	Hidayatul Astar	PEMERTAHANAN BAHASA IBU DI DAERAH TERTINGGAL	
18.00 - 19.00 WIB	PRAYING		PAKOEBUWONO
19.00 - 21.00 WIB	DINNER		PAKOEBUWONO
FRIDAY, JULY 6, 2012			
07.30 - 08.00 WIB	REGISTRATION		LOBBY
08.00 - 09.30 WIB	PARALLEL 4A		ROOM A
	Agus Sudono	POLA PILIHAN BAHASA DALAM JUAL BELI DI PASAR TRADISIONAL (STUDI KASUS DI PASAR WINONG, KABUPATEN PATI)	
	Devina Christania, Pradipta Wulan Utami	CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS	
	Evynurul Laily Zen	SISTEM PANGGILAN KEKERABATAN SEBAGAI CERMIN BUDAYA DAN POLA PIKIR MASYARAKAT JAWA: DULU DAN KINI	
	Sudirman Wilian	THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK	

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08.00 - 09.30 WIB	PARALLEL 4B		ROOM B
	Khristianto, Widya Nirmalawati	MAKING USE THE RECORDED LANGUAGE RELICS IN HUMOR PIECES	
	Mohammed Azlan Mis, Mohammad Fadzei Jaafar, Norsimah Mat Awal, Hayati Lateh	KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA	
	Sri Mulatsih	SPEECH PLANNINGS ON THE STUDENTS' CONVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT, DIAN NUSWANTORO UNIVERSITY)	
08.00 - 09.30 WIB	PARALLEL 4C		ROOM C
	Taufik Mulyadin	INDUSTRI KREATIF, ANAK MUDA, DAN BASA SUNDA	
	Veria Septianingtias	ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI	
	Yuni Ferawaty	INTERFERENSI BAHASA CINA DIALEK HAKKA PADA ISTILAH PENAMBANGAN TIMAH BANGKA	
08.00 - 09.30 WIB	PARALLEL 4D		ROOM D
	Yuliarni	KONTRASTIF BAHASA MINANGKABAU DENGAN BAHASA INDONESIA DI TINJAU DARI SEGI PREPOSISI	
	Frans I Made Brata	LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION	
	Retno Purwani Sari	DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA	
09.30 - 09.45 WIB	CEFFEE BREAK		PAKOEBUWONO
09.45 - 11.00 WIB	PLENARY 2		PAKOEBUWONO
	Herudjati Purwoko	LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE	
11.00 - 11.15 WIB	CLOSING		PAKOEBUWONO

LAGU DOLANAN ANAK ALTERNATIVE SONGS IN TEACHING JAVANESE LANGUAGE FOR CHILDREN

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Pusat Bahasa STAIN Pekalongan

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Abstract

Perkembangan musik di Indonesia saat ini mengalami perkembangan yang sangat pesat dibandingkan dengan era tahun 1960 dan 1970an. Anak Indonesia, saat ini berada dalam kepungan lagu – lagu dewasa. Kosongnya keberadaan lagu anak membawa efek bagi perkembangan anak, baik dari segi psikologis maupun dari aspek berbahasa. Anak tak lagi mendapatkan apa yang sesuai dengan dunia mereka. Bahasa yang notabene belum semestinya diserap oleh anak, acapkali didengarkan. Tidak ada lagi lagu – lagu bersegmen khusus anak, dengan bahasa anak, dan memuat pendidikan bagi anak. Sudah beberapa saat, anak – anak diberi suguhan lagu dewasa, baik lagu berbahasa asing, lagu berbahasa Indonesia, atau bahkan yang menjadi fenomena saat ini adalah: lagu berbahasa Jawa dengan memuat kata – kata yang cenderung vulgar. Anak – anak di hampir setiap aktifitasnya mendengarkan lagu yang sebenarnya mengandung bahasa yang tidak selayaknya dikonsumsi. Sungguh sesuatu yang ironis memang, di usia yang seharusnya menyerap kosakata yang akan mengakar di sepanjang hidup anak, mereka merekam memori kata – kata yang sebenarnya kurang mereka pahami. Dahulu, kita mengenal lagu berbahasa Jawa yang didengarkan anak – anak, seperti: Padhang Bulan, Jaranan, Dondong Opo Salak, dan masih banyak lagu anak Jawa lainnya, yang mudah ditangkap dan memuat pesan budi pekerti. Lagu Dondong Opo Salak, berbeda dengan Lagu Dolanan lain, karena mengetengahkan ragam bahasa Jawa yang berbeda, antara ketika dituturkan kepada orang tua dan kepada yang muda. Pilihan kata di lagu ini mengajarkan kepada anak, berbahasa dan etika.

A. Introduction

Do you recognize these lyrics?

*Yo prakanca dolanan ing njaba.
Padhang mbulan padhangé kaya rina.
Rembulané kang ngawé-awé.
Ngélikaké aja pada turu soré.*

Here is the English translation.

Come my dear friends,
Let's play outside together.
The moon's glow resembles the daylight
Look at the moon that is calling us,
reminding us in order not to sleep early.

And what about this song?

*Menthok-menthok tak kandhani,
mung lakumu, angisin-isini
Mbokya aja ndheprok, ana kandhang wae
Enak-enak ngorok, ora nyambut gawe
Menthok-menthok, mung lakumu megal-megol gawe guyu.*

If I may translate the sentences will be,

Menthok-menthok,
please listen to me.
Your behavior is quite embarrassing.
Please don't just stay in your coop.
Just snoring, do nothing.
Menthok-menthok, the way you walk,
makes people laugh.

I believe that most Indonesians, especially those who live in Java know well about these two songs. The first song was usually sung in the evening. After *maghrib* prayer, when the moon's light shined upon them, accompanying the children who were playing hide and seek, *gobak sodor*, *sundamanda*, *betengan* or other traditional games. Meanwhile, the second song was usually sung in the daytime, full with joyfulness.

Those two songs above are in the same genre - that is *Lagu Dolanan*. It is one of cultural heritage favored by Javanese children. *Lagu Dolanan* does not only serve as a song that is usually sung by children when playing and socializing with their environment, or the song just for getting pure entertainment. Moreover, *Lagu Dolanan* is truly interesting piece of arts. It contains implied meanings, containing moral messages that are important in building good characters.

Lagu Dolanan is one means of communication and socialization of Javanese children with its environment. Through *lagu dolanan*, children can play, have fun and socialize in their spare time. *Lagu Dolanan* is something that really fascinating for children. Even though full equipped with moral educating messages, most of *Lagu Dolanan* sentences are delivered in simple language. This can be seen in

The reason of this simplicity is that the song will be easily memorized and digested according to the maturity level of psychological or mental development of children who still love to play. The message or the teachings of moral values existed in the song, however, sometimes, the sentences are not directly, but in implied sentences. They are usually conveyed through parables and analogies, which are packaged in a simple yet beautiful language.

The moral messages presented for example as shown in the first song: introducing children to have religious attitude and good personality. The sentence *Ngélikaké aja pada turu sore* gives a stressing point that children are expected to do pray, before going to sleep. And they are advised to sleep in the evening, not in the afternoon. This song teaches the importance of making social relationship among human being. While the second song, it keeps telling children implicitly not to be lazy, as reflected in the sentence of *Enak-enak ngorok, ora nyambut gawe*.

There are many good values in the other *Lagu Dolanan*, for example *Gundul Gundul Pacul*, reflecting the life of an arrogant boy, therefore children are expected to be humble, kind hearted and not arrogant. There is the lessons of respecting older person, to live in harmony with each other and having the motivation in helping people as shown in *Jaranan*.

When we talk about moral messages, we the fact shows contradiction on what phenomena happened in our society. There must be some questions on the reason of choosing the tenses in the past, regarding the practices of *Lagu Dolanan*. This is due the fact that at the present time, children do not recognize those sorts of songs. In the first case, *Lagu Dolanan* are rarely sung by Javanese children at present. They play with modern technology with their peers. Also, those who live in big cities, are more likely to use the Indonesian language as mother tongue or daily language of instruction. The result is, they are less familiar with the Javanese language.

It is quite ironic, in viewing of the fact that children are exposed to songs that do not educate them. More ironic, the availability of purely children song is very uncommon. There are some songs, but they are not children songs. In fact, the songs mumbled are the typical of adult songs, which sometimes reflects words or sentences that are not appropriate to children.

B. Children Songs at Present

In this digital era, all effects of high technology are easily adopted by children – even, if I might say, sometimes, without any filters. How can I say so? Entertainment through radios, Tvs, mobile phones and other electronics tools, facilitate our children straightforwardly with whole kinds of simple stuffs to music and films. Many kinds of songs are offered, and from the evidence shown, children these days are easily acquire and re-sing grown-ups songs. In addition, what really annoying is, children are likely to dancing as well as imitating the style of the artist who sings these adult songs.

Have you ever heard Indonesian songs of *Hamil Tiga Bulan* (Three Months Pregnancy), *Cinta Satu Malam* (One Night Love), and *Surti dan Tejo*? Those songs contained vulgar sentences. In *Hamil Tiga Bulan*, there are sentences *awalnya aku cium-ciuman akhirnya aku peluk-pelukan tak sadar aku dirayu setan tak sadar aku ku kebablasan* (At first, I kiss you, then I hug you, and finally, I do more). In buses, gas station and public places, adults play those songs, then, children will listen to them. What will happen, then? It's an ironical truth.

There are also some Javanese songs, still, they belong to adults. I believe you recognize some, in this example is *Cucak Rowo*. This song is entitled in Javanese Language; however, the sentences are in Indonesian and Javanese. What make this song inappropriate are the appearances of the following sentences.

*Wong Tuwo Rabi Perawan
Prawane Yen Bengi Nangis Wae
Amergo Wedi, Karo Manuk'e*

Whereas if the last word is translated, means 'male organ'. The other song, the title is *Watu Cilik*, in which there are really vulgar languages inside. I can say that the whole song is in dirty language. The next song is *Iwak Peyek*. Actually, it is the song of grass root in East Java, however, there is a group who sings it with erotic dance therefore it categorized as inappropriate to children. Moreover, the wording, as I observed, tend to be sarcastic.

Then, knowing these facts, are we aware to these dreadful phenomenon which threaten our children? Do we realize what should parents do in order to overcome the problems of our next generation?

C. Stages of Children Language Development

As what presented earlier, the lack of suitable song in children segment arises question on what is supposed to do by parents in overwhelming this problem. Below are the reasons of why we must be extra cautious on the hazardous effect of vulgar or dirty songs or any which are inappropriate to children.

I believe we have already learned about psychology development. Then, in this case, we are going to deal with children development stages.

We have to remind ourselves, considering the fact that the development of our children is extremely fast. From birth up to the age of five, children develop language at a very rapid pace. This tremendous growth is in the stage before they enter kindergarten and primary school, which is between the ages of 3-6 years old. In these years, they begin to use physical skills to achieve goals. Cognitively, they begin to develop and understand their relationships with outsiders (Bowen, 2012).

Every child, who is in the normal development stage, will learn his mother tongue in the first years of his life, and this process takes place up to the age of 5 years. At the age of 6 years old, children can speak in almost perfect way, they do not only express their wishes and needs, but also convey their ideas and experiences. Socially, children learn the rules and the desired behavior by adults and getting increased after having contact with other children (Djiwandono, 2006: 70-71).

Fascinating evidence shows that language learning starts at birth. Even new babies are aware of the sounds in the environment. They listen to the speech of those close to them. They can already respond to the rhythm of language (<http://www.healthofchildren.com/L/Language-Development.html>).

They can recognize stress, pace, and the rise and fall of pitch. Astoundingly, between 0-3 months, babies under three months will stop their activity and attend closely to the sound of an unfamiliar voice. Then, sometime between 4 to 6 months babies can be fascinated by toys that make sounds, enjoy music and rhythm, and look in an interested or apprehensive way for the source of all sorts of new sounds.

In 6-12 months, we can say that it is a crucial age for receptive language development. Between six and nine months babies begin to do the following: search for sources of sound, listen intently to speech and other sounds and take an active interest in conversation even if it is not directed at them. Between nine and 12 months babies may begin to repeat sounds. By the time they are twelve months old, they will have a vocabulary of around fifty words.

In 1-2 years old, toddler likes listening to simple stories and enjoys it when you sing songs or say rhymes. This is a stage in which they will want the same story, rhyme or game repeated many times. Three or four year old understands simple questions, and can hear our voice from another room. In the age of 5 years old, children's ability to hear properly all the time should not be in doubt. Six-year-olds usually can correct their own grammar and mispronunciations. Most children double their vocabularies between six and eight years of age and begin reading at about age seven. A major leap in

reading comprehension occurs at about nine. Ten-year-olds begin to understand figurative word meanings.

As added by Piaget, visible and important changes in the age of 6 years in the lives of children are in their cognitive abilities. Based on Piaget's theory, the cognitive ability or development is the result of the bond between the development of brain and nervous system, and the experiences that help individuals to adapt to its environment.

Piaget argued that humans are genetically similar and have similar experiences; hence, they can be expected to truly show uniformity in their cognitive development. Therefore, he developed the four stages of cognitive development levels that would occur during childhood through adolescence, they are the sensorimotor period (0-2 years) to the formal operational (11 years-adult).

According to him, human development goes through the four stages of cognitive development - from birth to adulthood. Each stage is marked by the emergence of new intellectual abilities which recognize that the world gets more complex.

Children's word-mastery has special characteristics that are different from adults and develops with the age of children. In other words, it can be said that with the increasing age of the child, the child's vocabulary acquired during infancy up to the age of entering elementary school will be increased as well (Yudho, 2004).

Given the fact that children are quick learners, or in other words, they are easily absorbing things around them; then special treatment in child-rearing needs to be done. Children's education is determined by the parents, so parents can't act arbitrarily, since parents are the ones who will provide a good example of a bad effect on children.

D. Good Manners in *Lagu Dolanan*

Educating children at an early age will allow parents and educators to teach or instill the value of good manners to early childhood. This is important, as the foundation of the next child's life, and also to interact and socialize with their social environment.

Why don't we start in teaching the values of kindness and courtesy, through what we already have? Why not, then? Through our culture, local culture that we have got and taught by our parents. And what we are looking for lies in our *Lagu Dolanan*, as presented earlier.

It goes without any doubt that beauty and wisdom are mirrored in the whole *Lagu Dolanan*. Some are quoted here, while the rest are in the same characteristics. There are explicit meaning and implied one, as well. Please notice, the beauty of rhymes in some songs. With the sound of a good rhyme, a child will be easily listen and sing it. If there is Nursery Rhymes in any other countries, then, we also have it in our local songs. In fact, *Lagu Dolanan* is in the genre of folk songs and can be said as a Javanese Nursery Rhyme.

Differ from any other sample of *Lagu Dolanan* mentioned earlier, I would like to invite you to a song composed by Krisbiantoro. This song is also recognized as one type of *Lagu Dolanan*. Not as any others which mostly use *Jawa Ngoko*, the song of *Dondong Opo Salak* offers different style of language. It has both *Jawa Ngoko* and *Jawa Kromo*. Then, what differentiates them?

Javanese language lexicon contains two groups of opposition to one another in semantic. The group is a mix of official and non official words. The characteristic of *Jawa Krama* is that the word expresses a formal nature, while *Jawa Ngoko* is characterized by the absence of an official nature (Uhlenbeck, 1982:309).

In different page, Uhlenbeck (1982:308) explained that *Jawa Kromo* is usually used to greet someone who is having a higher social status. Today, this form is also be able to used for the speakers who have the same social status.

It is an important thing to teach good values in early childhood. As explained in the developmen of children's language, early childhood is an important age in teaching *unggah – ungguh* of Javanese Language. This language acts as the mother tongue for the Javanese community. And where can children get this competency?

Geertz (166) in Purwoko (2008:96) stated that in connection with locus of Java language acquisition, the family is an important sphere than the other domains. The family is the one who determines the language development of children. In this case, when introducing the *unggah ungguh* of Javanese language, in this case, it must be noted, that parents should not teach theoretical *unggah ungguh*. However, parents should be more emphasis on the introduction of practical *unggah ungguh* - in the context of everyday life and which is appropriate to child development at an early age.

Dealing with the appropriateness in choosing *Jawa Kromo* than *Jawa Ngoko*, it is our duty to get our children used to those two. *Dondong Opo Salak*, offers the simple way to teach babies or children in differentiating more polite words among others.

dhondhong apa salak, dhuku cilik cilik
ngandhong apa mbecak, mlaku thimik thimik
adhik ndherek ibu, tindak menyang pasar
ora pareng rewel, ora pareng nakal
mangkih ibu mesthi, mundhut oleh-oleh
kacang karo roti, adhik diparingi

The rhymes of this song are beautiful. In sentences *dhondhong apa salak, dhuku cilik cilik, ngandhong apa mbecak, mlaku thimik thimik*; we can find the rhyme of a,b;a,b. We can also find the combination of *Jawa Ngoko* and *Jawa Kromo* there. The uses of *Jawa Ngoko* words are in *ngandhong apa mbecak, mlaku thimik thimik*. The word *ngandhong* means 'ride the cart', *opo* means 'or', and *mbecak* which means 'go by pedicab'. Then, *mlaku* means 'take a walk', and *thimik-thimik* which means 'slowly'. These sentences are addressed to *adhek*, (younger sister/brother), therefore, the choice of words are *jawa ngoko*.

Different types of language can be found in the next sentences, *adhik ndherek ibu, tindak menyang pasar*, which are in *jawa kromo*. Sentences of *adhik ndherek ibu* (brother/sister is along with mother), *tindak menyang pasar* (mother is going to the market) explains why the choice of words are higher, since the addressee is *ibu* (mother). From *jawa kromo*, then the sentences switch to *jawa ngoko*, however, it is much more subtle. This is different with the previous sentences, since the addressee or the hearer is *adhek* (little brother or sister).

E. CONCLUSION

Lagu Dolanan or songs in Javanese children, can be used as a means to introduce and teach Javanese language, *Jawa Kromo* and *Jawa Ngoko* to children at an early age. *Lagu Dolanan* are very diverse. Besides broadly containing the nuance of Javanese culture, it also encloses moral messages and values of kindness or good manners for children.

The introduction to children is extremely important, since, we will not want and will not let our children speak, answer or ask to the teacher or any older person in *Jawa Ngoko*. Why is it so? This is due to the inappropriateness or less polite when speaking to the elder or those who are more respected.

Then, what are we waiting for? Will we present songs that will harm the life of children? Or, will we choose the appropriate one as needed in children's psychological development?

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