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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.

CONTENTS

Editor's note .....

BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA
Hanna 1

PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN
Sugiyono 9

LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE
Herudjati Purwoko 16

REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN
Asih Prihandini & Denny Nugraha 28

MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI
Deni Karsana 33

THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE
Dwi Wulandari 39

LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)
Hendarto Supatra 44

PEMERTAHANAN BAHASA IBU DI DAERAH TERTINGGAL
Hidayatul Astar 51

PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA
I Dewa Putu Wijana 55

KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE
Indah Arvianti 58

PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF
M. Abdul Khak 62

KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN
M. Suryadi 68

PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA
M.Oktavia Vidiyanti 73

SASAK LANGUAGE AND TINDIH MAINTAINING
Muhammad 78

MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA
Ngadiso 83

ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING
Prihantoro 86

ASPEK SOSIAL BUDAYA, DAN KEPRIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU
Rukni Setyawati 95

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)
Swany Chiakrawati 101

THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY
Teguh Sarosa 105

PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA
Yune Andryani Pinem 109

AM I A TROUBLE MAKER? FILLER WORDS IN SPONTANEOUS SPEECH; STRATEGIES OR INTERFERENCE (PRELIMINARY STUDY)
Arapa Efendi 116

TEACHING RHETORICS THROUGH LANGUAGES IN ADVERTISEMENTS
Isry Laila Syathroh 121

BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN
Juanda & Nungki Heriyati 124

THE FLOWS OF IDEAS OF ENGLISH ARGUMENTS BY INDONESIAN WRITERS FOUND IN THE OPINION FORUM OF THE JAKARTA POST: AN INDICATION OF LANGUAGE SHIFT
Katharina Rustipa, Abbas Achmad Badib, Djoko Sutopo 130

REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE
Mualimin 135

ENGLISH LANGUAGE LEARNING THROUGH THE CULTURE OF LEARNER'S INDIGENOUS LANGUAGE
Lalu Ari Irawan 140

ENGLISH LEARNING STRATEGIES FOR TOURISM MANAGEMENT STUDENTS WITH MULTI CULTURAL BACKGROUND AT BANDUNG INSTITUTE OF TOURISM
Naniek Kuswardhani and Retno Budi Wahyuni 146

SPEECH PLANNINGS IN THE STUDENTS' COVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT DIAN NUSWANTORO UNIVERSITY)
Sri Mulatsih 151

BUILDING CROSS – CULTURAL COMPETENCE TO IMPROVE ENGLISH EFFECTIVE COMMUNICATION
Sri Murtiningsih 156

CITATION AND TENSE FOR REVIEWING PREVIOUS RESEARCH IN THE INRODUCTION SECTION OF ENGLISH SCIENCE JOURNALS BY NON-NATIVE SPEAKERS.
Suharno, Abbas A. Badib, and Joko Sutopo 160

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)
Syaifur Rochman 164

DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA
Retno Purwani Sari 169

KATA BERINFIKS DALAM BAHASA INDONESIA
Prima Hariyanto 173

UNIVERSAL NASAL ASSIMILATIONS IN MONOMORPHEMIC AND POLYMORPHEMIC WORDS ACROSS LANGUAGES
Surono 177

AMBANG KONTRAS AKUSTIK INTONASI KALIMAT DEKLARATIF-INTEROGATIF DALAM BAHASA SUNDA
Yusup Irawan 184

ANALISIS PRAGMATIK TEKS HUMOR POLITIK PADA SITUS WWW.KETAWA.COM
Ajeng Dianing Kartika 191

ANALYZING THE WORD CHOICE IN RELATION TO THE SEMANTIC ADJUSTMENT IN THE ENGLISH-INDONESIAN TRANSLATION OF DISNEY'S DONALD DUCK SERIAL COMIC BOOK
Dahlya Indra Nurwanti 195

THE RHETORICAL STRUCTURE AND COMMUNICATIVE STRATEGIES OF THE STUDENTS' REQUESTS IN THE WEB DISCUSSION FORUM
Daniel Ginting 202

EMBODIED EXPERIENCES IN METAPHORS IN BAHASA INDONESIA
Deli Nirmala 207

KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES
Hyunisa Rahmanadia 212

THE IMPLICATURE AND VIOLATIONS OF CONVERSATIONAL MAXIMS IN INDONESIAN ADVERTISEMENTS
Muhamad Ahsanu 217

JAVANESE AFFECTIVE WORDS IN TERM OF ADDRESS
Oktiva herry Chandra 225

KONSEP WANGI DALAM *JANGJAWOKAN MINYAK SEUNGIT*: KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR
Rizki Hidayatullah dan Septi Mustika Sari 233

MENDADAK "BAHASA INDONESIA": DAYA ILOKUSIONER DALAM TUTURAN M. TABRANI IHWAL USULAN NAMA BAHASA PERSATUAN
Syihabul Irfan 237

THE CHARACTERISTICS OF BANYUMASAN CONVERSATIONAL IMPLICATURES
Chusni Hadiati 246

A RELEVANCE-THEORETIC ANALYSIS OF PARALLELISM IN MUSTOFA BISRI'S "*SIAPA MENYURUH*"
Mytha Candria 250

FROM *MARTO* TO *MARFELINO*, A SHIFT IN NAMING IN GOTPUTUK VILLAGE
Nurhayati 254

PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL
Yovita M. Hartarini 260

PERSON DIEXIS DALAM BODORAN SUNDA (STUDI KASUS PADA BODORAN SUNDA CANGEHGAR EPISODE "BASA CINA" DAN "ASAL-USUL")
Zubaedah Wiji Lestari & Muhamad Qushoy 269

POLA PILIHAN BAHASA DALAM JUAL BELI DI PASAR TRADISIONAL (STUDI KASUS DI PASAR WINONG, KABUPATEN PATI)
Agus Sudono 275

CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS
Devina Christania & Pradipta Wulan Utami 280

JAVANESE CULTURE DEPICTED IN THE USE OF KINSHIP ADDRESS TERMS
Evynurul Laily Zen 284

MEMANFAATKAN DATA-DATA BAHASA YANG HILANG DALAM REKAMAN HUMOR MAKING USE THE RECORDED LANGUAGE RELICS IN HUMOR PIECES
Khristianto & Widya Nirmalawati 288

WACANA MOB PAPUA: KAJIAN EKOLINGUISTIK DIALEKTIKAL
Maryanti E. Mokoagouw 296

KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA
Mohammed Azlan Mis, Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Hayati Lateh 302

SALAM DALAM BEBERAPA BAHASA DI DUNIA
Sonezza Ladyanna 305

INDUSTRI KREATIF, ANAK MUDA, DAN *BASA SUNDA*
Taufik Mulyadin 311

ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI
Veria Septianingtias 316

INTEGRASI BAHASA CINA DIALEK HAKKA PADA REGISTER PENAMBANGAN TIMAH INKONVENSIONAL DI BANGKA
Yuni Ferawaty 321

THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK
Sudirman Wilian 327

AFASIOLOGI: PERSPEKTIF LINGUISTIK
Luita Aribowo 331

KONTRASTIF BAHASA MINANGKABAU DENGAN BAHASA INDONESIA DI TINJAU DARI SEGI PREPOSISI
Yuliarni 336

LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION
Frans I Made Brata 346

PHONOLOGICAL PROCESS IN INDONESIAN SPEECH (CASE OF ASSIMILATION AND ELISION IN INDONESIAN)
Agus Hari Wibowo 352

PATTERNS OF LANGUAGE CHOICE IN SEMARANG SOCIETY: A CASE STUDY ABOUT LANGUAGE SHIFT AND MAINTENANCE IN THE SUB DISTRICT OF SOUTH SEMARANG
Aan Setyawan 358

PENGGUNAAN KOSA KATA DALAM BAHASA TEGAL
Abadi Supriatin 364

PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE
Agnes Widyaningrum 369

THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA
Andi Rizki Fauzi 375

THE IMPLICATION OF BEHAVIOURISM THEORY IN TEACHING GRAMMAR FOR ELEMENTARY STUDENTS
Anggi Riris Pawesty 380

LANGUAGE CHOICE IN MULTILINGUAL COMMUNITIES
Anik Widyastuti 383

INTRODUCING TRANSLATION ACTIVITY: AN IMPLEMENTATION OF LANGUAGE MANTAINENCE IN CLASSROOM
Barans Irawan Palangan 387

USING CONSTRUCTIVIST METHOD TO TEACH HORTATORY EXPOSITION FOR GRADE 8 OF JUNIOR HIGH SCHOOL STUDENTS
Bening Angga Dita 392

THE ROLE OF KYAI IN JAVANESE LANGUAGE MAINTENANCE
Casiyah 397

LAGU DOLANAN ANAK ALTERNATIVE SONGS IN TEACHING JAVANESE LANGUAGE FOR CHILDREN
Dewi Puspitasari 401

TEACHING ENGLISH AS A FOREIGN LANGUAGE IN VOCATIONAL HIGH SCHOOL USING CONSTRUCTIVISM APPROACH
Didit Kurniadi 406

RAGAM BAHASA DALAM UPACARA PRA-NIKAH ADAT SUNDA "NGEUYEUK SEUREUH"
Euis Kurniasih 411

POLITENESS STRATEGIES
Fider Saputra T 416

LANGUAGE MAINTENANCE AND SHIFT
Hamza Aabeed .Khalfalla. 420

PRESERVING INDIGENOUS LANGUAGES THORUGH A MORE INTEGRATED NATIONAL CULTURAL STRATEGY
Hazairin Eko Prasetyo 423

NARRATIVE DISCOURSE: HYBRID CONSTRUCTION AND DOUBLED VOICE IN EUDORA WELTY'S THE OPTIMIST'S DAUGHTER
I. M. Hendrarti 428

WOMAN REPRESENTATION AT BUMPER STICKERS ON THE BACKS OF DUMP TRUCKS
Hetty Catur Ellyawati & Muhammad Arief Budiman 434

THE LETTER OF SECURITY COUNCIL ON "NO FLYING ZONE" IN THE POINT OF VIEW OF METHAPORIC ANALYSIS
Ignatius Maryoto 437

TRANSITION THROUGH ACCULTURATION AMONG ENGLISH AND INDONESIAN LANGUAGE, AND HOW IS ABOUT OUR IDENTITY ?
Ikha Adhi Wijaya 443

LOCAL LANGUAGE MAINTAINCE: CASE STUDY IN A. HADIWIDJAJA FAMILY
Indriani Triandjojo 447

THE LEARNERS' ATTITUDE TOWARD JAVANESE LANGUAGE SUBJECT AS ONE OF JAVANESE'S LANGUAGE MAINTENANCE EFFORT
Izzati Gemi Seinsiani 452

INTRODUCING JAVANESE WEBLOGS ENHANCES PARTICIPATION TOWARDS JAVANESE DISCOURSE
Johanes Sutomo 456

USE OF COHESIVE FEATURES IN ESL STUDENTS' E-MAIL AND WORD-PROCESSED TEXTS: A COMPARATIVE STUDY
Khairi Alarbi Zaglom 460

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)
Kharisma Puspita Sari 465

STRATEGIES OF CONSTRUCTING APPEALS IN OBAMA'S VICTORY SPEECH
Luqman Hakim 470

DESIGNING WRITING TEST
Machalla Megaiab Abdullah 474

PROSES ADAPTASI PENYERAPAN KOSAKATA BAHASA INGGRIS KE DALAM BAHASA INDONESIA : SEBUAH KAJIAN MORFOLOGI
Maria Theresia Priyastuti 477

INFLECTIONAL MORPHEMES IN ENGLISH COMPARED WITH BAHASA INDONESIA AND BASA SUNDA
Maria Yosephin Widarti Lestari 482

HOW TO PREVENT JAVANESE FROM LANGUAGE LOSS
Mas Sulis Setiyono 487

'NGURI – NGURI BUDAYA JAWA' MELALUI PEMERTAHANAN PENGGUNAAN BAHASA JAWA DI MEDIA MASSA
Meka Nitrit Kawasari 492

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
Milad Ali Milad Addusamee 497

JAVANESE VS. ENGLISH: POSITIVE AND NEGATIVE CONSEQUENCES ON LEARNERS
Nurul Adhalina 499

LINGKUNGAN SEBAGAI SARANA PEMBELAJARAN BAHASA INDONESIA
Peni kustiati 504

KAJIAN SOSIOLINGUISTIK TERHADAP RAGAM BAHASA PERCAKAPAN PADA HARIAN SOLOPOS (KAJIAN ATAS RUBRIK "AH…TENANE")
Ratih Kusumaningsari 507

THE IMPLICATION OF FUNCTIONAL THEORY IN TEACHING READING A DESCRIPTIVE TEXT FOR MIDDLE AGE STUDENTS (FUNCTIONAL COMMUNICATION ACTIVITIES IN LANGUAGE TEACHING)
Rayda Ary Ana 512

BAHASA BANJAR: ITS VARIETIES AND CHARACTERISTICS (A CONCEPTUAL DESCRIPTION OF BAHASA BANJAR IN SOCIOLINGUISTICS POIN OF VIEW)
Rezqan Noor Farid 517

THE REAL ACTIONS OF YOUNG GENERATION IN MAINTAINING JAVANESE LANGUAGE IN THE GLOBALIZATION ERA
Rika Rahma Anissa 522

THE PATTERNS OF CODE SWITCHING IN TEACHING AND LEARNING KITAB KUNING AND ITS IMPLICATIONS TO THE JAVANESE LANGUAGE MAINTENANCE
Saidatun Nafisah 526

ENCOURAGING CHILDREN IN LEARNING ENGLISH COMMUNICATIVELY BY USING SOME FUN ACTIVITIES IN THE CLASSROOM
Sari Kusumaningrum 531

DESIGNING SPEAKING TEST BETWEEN PERFORMANCE TEST AND IMITATIVE TEST FOR DEVELOPING VOCABULARY COMPETENCE
Setiawan Bayu Nugroho 536

EMBODIMENT IN SECOND LANGUAGE LEARNING AND TEACHING
Solegar Anggit Prasetyo 538

PEMERTAHANAN BAHASA BELANDA MELALUI UJIAN INTEGRASI
Sri Sulihingtyas Drihartati 543

POLA PEMILIHAN BAHASA DI KALANGAN PENUTUR JAWA KOTA SEMARANG
Suharyo 547

TWILIGHT AND INDONESIAN YOUNG ADULT FICTION TUILET': A PARODY
Tri Pramesti 551

MENULIS MENINGKATKAN KECERDASAN LINGUISTIK
Umi Jaroh 556

LAGU WULELE SANGGULA MENUJU KEBERTAHANAN BAHASA IBU
Uniawati 562

THE IMPLICATION ON TEACHING EFL (ENGLISH FOREIGN LANGUAGE) READING FUN TO VARIOUS LEVELS OF INDONESIAN STUDENTS
Widyashanti Kunthara Anindita 567

ANALISIS KONTRASTIF MONOLINGUAL BAHASA INDONESIA
Wiwik Wijayanti 571

CAMPUR KODE PADA RUBRIK GLANGGANG REMAJA: AITI MAJALAH PANJEBAR SEMANGAT
Wuri Sayekti Sutarjo 574

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)
Yessi Aprilia Waluyo 578

THE APPLICATION OF FUNCTIONAL APPROACH IN STANDAR KOMPETENSI LULUSAN (SKL) UJIAN NASIONAL SMP/MTsOF ENGLISH IN ACADEMIC YEAR 2011–2012
Yohana Ika Harnita Sari 583

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 KEPRIBADIAN 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

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	PENGGUNAAN 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 MANTAINENCE 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 *THE OPTIMIST'S DAUGHTER*	
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)	

TIME	NAME	TITLE	ROOM
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 *KITAB KUNING* 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 *TUILET*': A PARODY	
13.30 - 14.30 WIB	Umi Jaroh	MENULIS MENINGKATKAN KECERDASAN LINGUISTIK	ROOM C
	Uniawati	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	

TIME	NAME	TITLE	ROOM
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 INRODUCTION 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	

TIME	NAME	TITLE	ROOM
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 Fadzeli 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

JAVANESE CULTURE DEPICTED IN THE USE OF KINSHIP ADDRESS TERMS

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Abstract

The Javanese system of kinship terms of address relies tightly on its social construction mirroring not only culture but also point of view of the Javanese people. It is undeniable that the society has long been structured vertically hierarchical. There is always upper to lower social relationship among social practices. Hence it is manifested in the form of Javanese speech levels illustrating that a speaker should consider both role and circumstance. The levels of speech presumably fall into some smaller linguistic features, one of which is address term particularly maintaining kinship relationship. Javanese culture considers ascending generation as the polar asserting that father's/mother's big brothers/sisters, father's/mother's big brother's/sister's sons/daughters, father's/mother's big brother's/sister's son's/daughter's sons/daughters would be addressed as all terms equivalent to big or older sibling.

Keywords: kinship, address terms, Javanese culture

The paper issues the use of Javanese kinship address terms, a-simple-but-specific topic to be discussed, by starting from Bauer's assertion (2007: 03) that a language is a social fact which exists not in an individual, but in a community. This not-newly-found finding goes along with Coulmas's claim (2003: 563) that every language is a social product, and every society constitutes itself through language. Thus, things to be covered in such investigation are considerably not simple since it requires not only an understanding toward the body of a language, but also the structure of a society by which the language works. It can also be said that studying language and society is a bundle of complex and never-ending topic since it should also take society's culture into account. Simply saying when one comes deeper to see what and how particular address terms are used, she or he should attentively consider how individuals in particular speech community build a social network exhibiting their universal point of view about how each member of society open a conversation and address to each other.

Reviewing very briefly the basic concept of culture, Wardhaugh (2006: 221) agrees that culture is the 'know-how' that a person must possess to get through the task of daily living. In addition, Humboldt claimed that each culture had its own separate world-view, and the difference between languages is not one of sounds, and signs, but a diversity of world perspectives (Miller in McAfee, 2004: 29). Therefore, it can be hypothesized that different society which is reconstructed from different culture has different mode of address.

Whorf's inquiry about the Hopi language and culture serves as another basis of this paper. Hopi's linguistic forms for space-time conceptualization, with plural formation and irregularities of counting have led to the hypothesis that Hopi has no physical concept of time. It is a matter of fact that the claim was stimulated by Humboldt's work on the *Kawi* languages of Java that strengthened an assumption that the diversity of human language structure goes together with the mental development of mankind (Bussmann, 1996: 1027). As well as Hopi, Javanese has long been standing as a culturally-rich society which is replicated into the complexity of linguistic structures. Speech level has prominently dealt with how Javanese stratify its people into age, gender, blood, generation, class, and some other factors. The use of speech levels concerns with addressers and addressees. Thus, before looking at what speech levels being used for delivering address, it is notably important to discuss terms of address since looking closely at how individuals address one another in conversations becomes one of the ways to see how language, society, and culture link up each others. Thus, this paper identifies and describes address terms based on the kinship system of Javanese society.

LANGUAGE AND CULTURE: A VERY BRIEF LOOK

Though sociolinguistics predominantly reveals the relationship between language and society, it could not be taken away from the study of culture since studying society means looking at a universal point of view constructed by individuals that nurtures and grows up years to years which is influenced by

a variety of circumstances, backgrounds, and experiences. This statement is confirming Wardhaugh's claim (2006: 221) that there should be some kind of relationship between the sounds, words, and syntax of a language and the ways in which speakers of that language experience the world. He has also sharpened the idea that culture is whatever a person must know in order to function in a particular society by which he had been stimulated by Goodenough's well-known definition that a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members.

One long-standing claim concerning the relationship between language and culture is usually referred to as the Linguistic Relativity Hypothesis which has been seen from Whorf's summary below,

> Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society…The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group.
>
> (Wardhaugh. 2006: 222)

Words above indicates that a different linguistic feature owned by particular language is stimulated by different culture being nurtured times to times. It is undeniable that language and thought are one. Language was not a product of thought, but an activity of thinking by which they both create reciprocal determination (Miller in McAfee, 2004: 28).

The System of Kinship

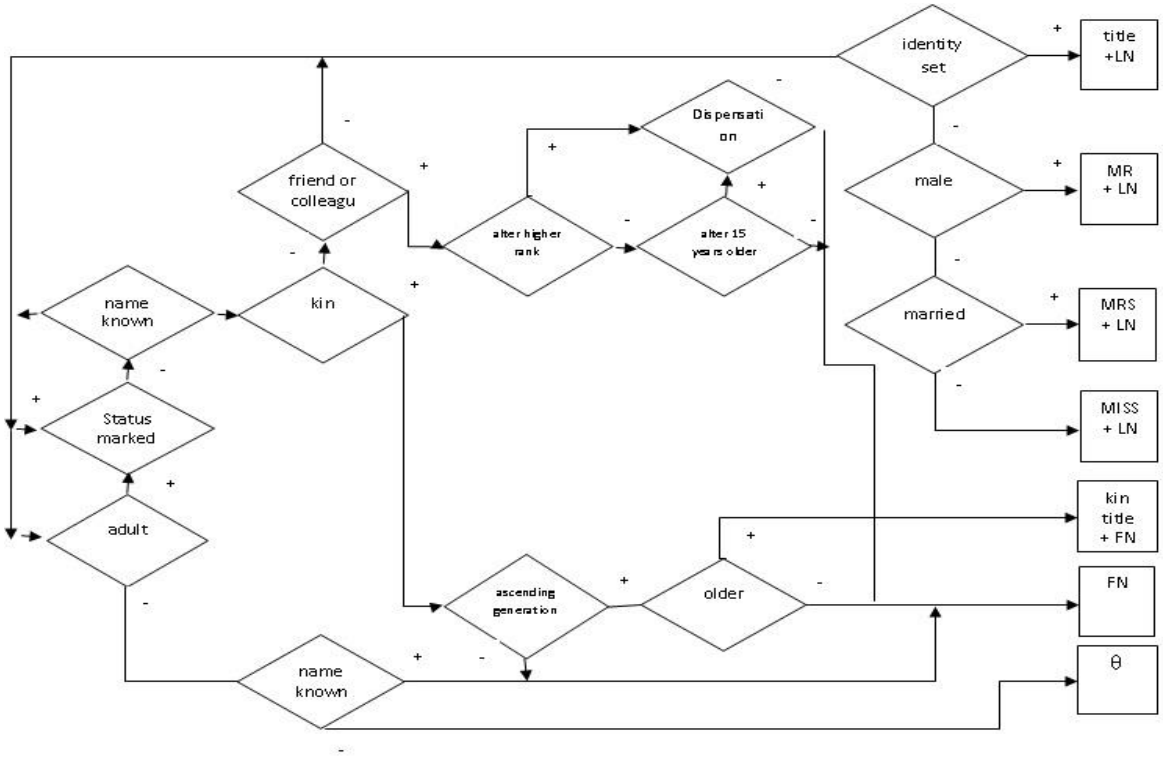
Bussmann in his *Dictionary of Language and Linguistics* has clearly pointed out that kinship terms belong to the basic vocabulary of a language. The terms can be genealogically and biologically uniformed, but languages show great diachronic and synchronic differences (1996: 618). In another word, it is language-specific, yet universal feature of languages for the fact that kinship is essential in all social organizations of human. Kinship terms accordingly vary from cultures to cultures. It is fascinating to see how people in various parts of the world refer to relatives by gender, age, blood (or descent) and marriage (Wardhaugh, 2006: 229).

To arrive at that view, Wardhaugh (2006: 230) exploits Burling's finding of the kinship system of the Njamal, a tribe of Australian aborigines. The Njamal kinship terms reflected the belief that everyone of them belongs to one of two moieties; father's and mother's by which marriage must be with someone from the other moiety, hence husbands and wives correspond to different moiety membership. Hudson's study on the Seminole Indians of Florida and Oklahoma and the Trobriand Islanders of the Pacific shows that a single kinship term may refer to a very different type of relationship. A factor underlying the necessity of the emergence of kinship and its terms in society is that it carries ideas of how an individual have to behave toward others. A single term of kinship is supposed to have rights and duties (Wardhaugh, 2006: 231).

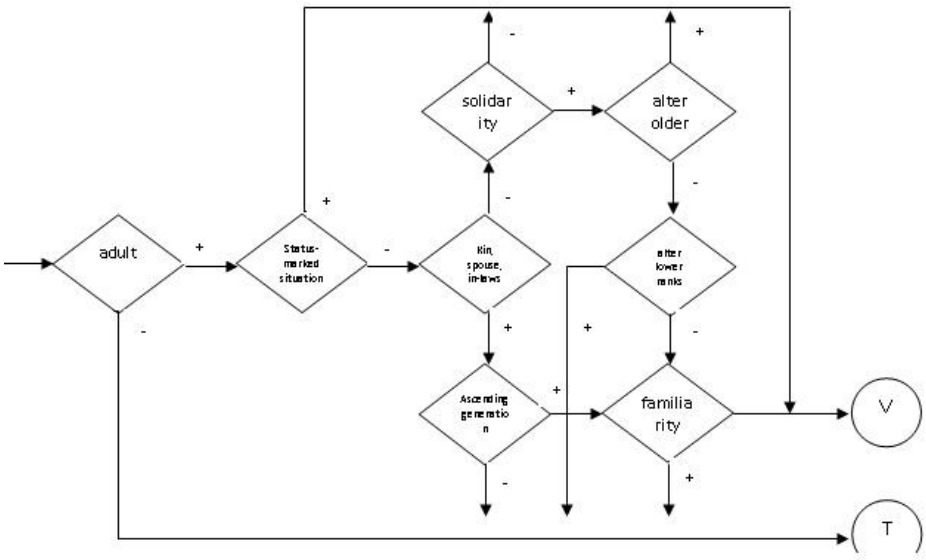
The Terms of Address

In any act of communication, there are three main components having reasonably crucial function; someone (*addresser*) that communicates something (*address*) to someone else (*addressee*) (Pope, 2002). In line with this, Crystal (2003: 44) presumes that the most significant ways of signaling social intimacy and distance is through the use of modes of address. He has also offered a case study of *Nuer'*s culture of addressing in an attempt to verify that address systems vary exceedingly from culture to culture. Every *Nuer* is given a personal name retained through life besides clan name. A boy is given an ox-name when he reaches manhood. Kinship also plays its part in which a man is typically addressed by using the name of his father but predominantly greeted by his mother's name when visiting maternal relatives. The T and V forms originated from Latin are another outstanding case study of the use of address terms. It is *tu/vous* in French, *du/sie* in German *ti/chwi* in Welsh that presents a complex set of social and cultural rules. T forms are lately used as intimacy marker while V forms employ politeness marker (2003: 45). Susan M. Ervin-Tripp, an American sociolinguist and psychologist, has formulated a flowchart explicating address relationships in attempt to make hypotheses about addressing practices and clarifying interlanguage differences (2003: 44-45) as seen from Flow-chart 1 and 2 below.

Flow-chart 1
American Address System (After S.M. Ervin-Tripp, 1972)



Flow-chart 2
T and V Forms in Yiddish



(Crystal, 2003: 44-45)

JAVANESE CULTURE AND ITS KINSHIP TERMS OF ADDRESS

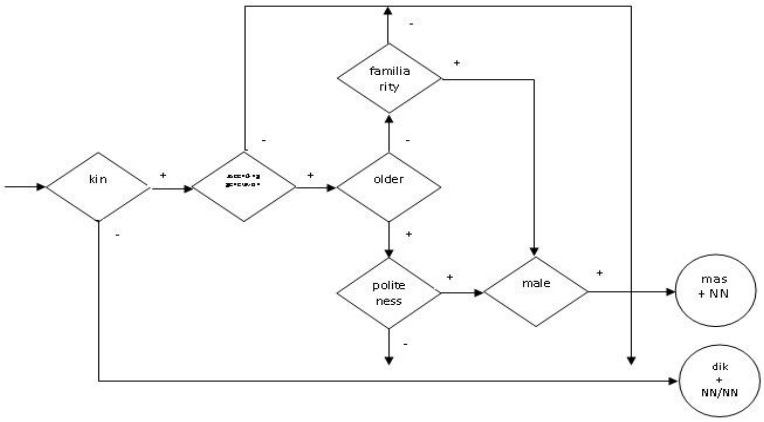
Javanese is generally known as an ethnic group native to Indonesian island of Java, while Bussmann refers the term Javanese specifically into the largest Malayo-Polynesian language spoken in central and eastern Java having approximately 66 million speakers. Javanese has a highly developed hierarchy of stylistic levels (1996: 608). The development of hierarchical form of language owned by Javanese language cannot noticeably be separated from the Javanese culture that exists time to time. The

culture is reflected in the way members of Javanese society interact to each other as well as the way they form and use the language. Lombard (2005: 56) asserts that Javanese society has long been structured hierarchically. This claim can be seen from his words below,

> Dalam masyarakat tersebut orang tidak tampil sebagai individu yang bebas, tetapi sebagai bagian dari suatu jaingan sosial yang disusun secara vertikal berpola pada hubungan raja-kawula, pejabat tinggi-warga, yang dipertuan-vasal, patron-klien, senior-yunior…Sistem kasta ala India, seperti diketahui masih berlaku di Bali. Setelah masuknya agama Islam (abad ke-16) sistem itu sudah tidak lagi berlaku di Jawa, namun pada zaman Mojopahit sistem kasta terbukti masih dianut.

Socio-hierarchical structure historically experienced by Javanese society is mirrored in its linguistic form, namely speech levels that fall into some other linguistic features, one of which is the system of kinship address terms. Keeping in mind that Javanese people possess bilateral kinship system in which male and female descendant are equally important. Thus it echoes an exceptionality of using the family name and surname. Flow-chart below is the embryo of what is called 'the complete' remark of Javanese kinship address terms. It is somewhat complex and complicated to comprehend Javanese concept of kinship and put it an-easy-to-read flow-chart.

Flow-chart 3
The Embryo of Javanese Kinship Terms of Address



It is seen from the flow-chart above that the main clue of addressing system in Javanese culture does not lie on the matter of age, but status by blood or ascending generation. When one is born at the part of ascending generation, the other ones in the family will adjust themselves as descending generation even though the ascending generation members are younger. Some other cultures consider that age determines the address term, so the older siblings would be addressed as 'big sister/brother', '*kakak*', '*mak tuo*', and so on, meanwhile the younger siblings would be adjusted as 'litle'. However, Javanese puts a different situation in this case; father's/mother's big brother would be addressed '*mas*' by his/her siblings, father's/mother's big brother's son will be addressed '*mas*' by his/her nephews though they are in younger ages. Gender also takes another important point in Javanese culture in which it is not being distinguished hierarchically; father's/mother's big sister would be addressed '*mbak/mbakyu/yu*' by siblings, father's/mother's big sister's daughter would be addressed '*mbak/mbakyu/yu*' by her nephews without bearing in my mind that the addresser is younger or older. It is reflecting what Lombard has said about the vertical social structure experienced by Javanese people which means that ascending generation members no matter how young they are would be addressed as '*mas/mbak, pakdhe/budhe,* etc.' that is equivalent to 'big' + brother/sister/uncle/aunt, etc.

Furthermore, flow-chart 3 takes matters of politeness and familiarity into account. It implies that the more one precise to use the pattern, the more she or he considers the politeness as well as familiarity. When an addresser does not obey the rule or pattern, that one is not always regarded as impolite but in most of the times that one might be unfamiliar to the addressee.

CONCLUSION

After having a look at some examples of study on address terms, everyone would agree that a person's address term varies with circumstances. In addressing another, the choice of address terms which addressers use for the addressee depends on their knowledge of exactly who that other is. Since Javanese culture has been constructed hierarchically and vertically, its system of kinship address terms relies on the polar of ascending generation. This finding demonstrates the sustainability of old view of Javanese culture. It is straightforwardly said that Javanese culture remains alive and vibrant.

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