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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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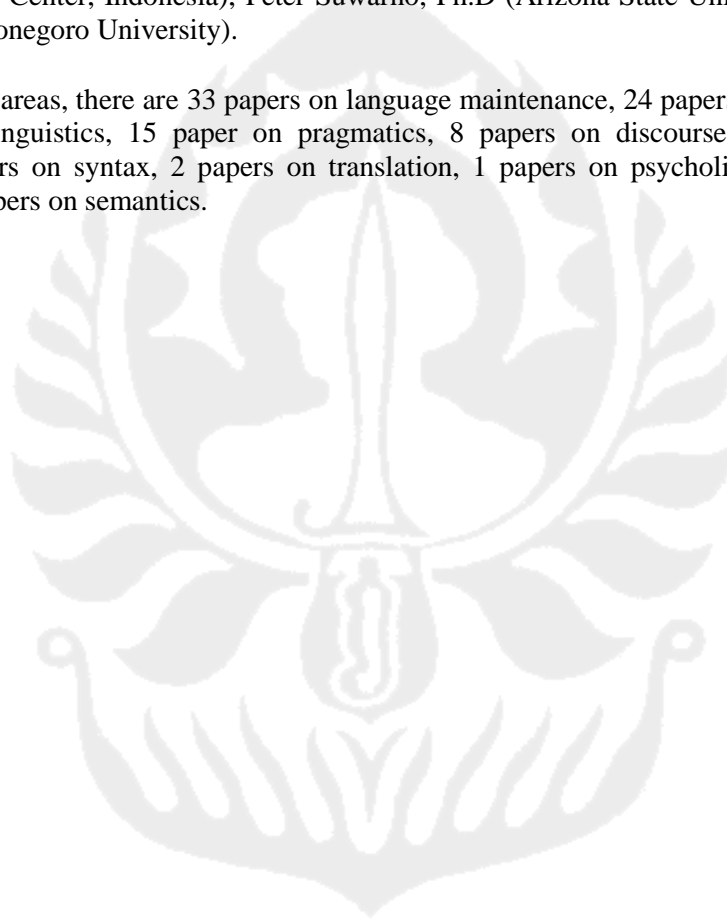
Editors' Note

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.



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

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	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 <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 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

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TIME	NAME	TITLE	ROOM
16.30 - 18.00 WIB	PARALLEL 3 A		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 <i>JANGJAWOKAN MINYAK SEUNGIT</i> : 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 DRESS	
	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 <i>MARTO</i> TO <i>MARFELINO</i> , A SHIFT IN NAMING IN GOTPUTUK VILLAGE	
16.30 - 18.00 WIB	PARALLEL 3 D		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 4 A		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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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 <i>BASA SUNDA</i>	
	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

THE IMPLICATURE AND VIOLATION OF MAXIMS IN INDONESIAN ADVERTISEMENTS

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Abstract (Pra)

We all know that advertising is a business in which language is used to persuade people to do things (e.g., buy some product) and / or believe things (believing that the value of the product is trustworthy or a good one). The phenomenon, however, is that we tend to doubt the truth conditions of the advertisements. In other words, we do not take those ads seriously. We are not very affected emotionally yet we are just amused and regard them as entertaining fallacies (e.g. the "AXE" male perfume). Some reasons might verify this fact. However, this paper is just concerned with the language phenomenon existing in the advertisement world. A common shared perspective on the advertisement language within Indonesian ads is, among others, bombastic, hyperbolic, and many times, irrational. Not the least, most of the ads have a similar tendency to "violate" the language as long as the product sells. Apparently, Indonesian ads are apt to employ indirect language ('implicature') in their emulating their own product and devaluing their competitor's product (e.g. the then Yamaha's "Yang Lain Makin Ketinggalan"). Upon these intriguing facts, this paper attempts to highlight general features of Indonesian advertisements in terms of (1) the violation of Grice's conversational maxims (rules and norms) and (2) implicature (extended meaning). Alternating a more 'acceptable' model of ads could be a by-product of this paper.

Key words: *Implicature, Maxims, Violations of Maxims*

1) Introduction

Language plays a crucial role in advertising. In the case of radio advertising, all there is language and music. In the case of print advertising, we find both graphic and linguistic messages. Even in the case of television advertising, which people often perceive as being primarily a visual medium, language is often of decisive importance to the conveying of an advertiser's message. One way to get an impression of the importance of language to advertising is to turn off the sound during commercial breaks. What becomes clear from this sort of exercise is that language has at least the function of *interpreting* what we see on screen. Perhaps more important though is the *claim making* role of language in advertising. Put distinctively advertising (McManis et al. 1987) is a business in which language is used to persuade people to do things (e.g., buy some product or vote for someone) and / or believe things (believe that some corporation is trustworthy or that some political philosophy is a good one).

Advertising messages (McManis 1987: 212), like any others, can convey information directly and / or indirectly. If someone says *I hate it that John Jones is president*, he or she makes a direct assertion about his or her feeling hatred about something and, in the process, conveys indirectly the (false) information that John Jones is President. The person saying this, we might say, *asserts* one thing *directly*, and *indirectly* implies something else. The question arises as to whether or not in the theory of truth in advertising should we decide to hold advertisers responsible for what they imply as well as what they assert.

It is on this perspective this paper intends to explore the nature of the Indonesian advertisements especially on some well-known products such as cellphone, body lotion, and the like. The advertisements would be viewed from the Grice's conversational maxims. This is intended to know as to whether the ads really tell, say, the truth of the values of the products being advertised or not. In addition, the implicature embedded within each advertisement will also be considered as the first step before analyzing the probable violation of the maxims.

2. Theoretical Review

This section just comes to grips with the theory of implicature, maxims and violating of maxims. Yet, each is not elaborately given as the space allotted is just sufficient for the theoretical gist.

2.1. Meaning of Implicature

According to Horn (2006), implicature is a component of speaker meaning that constitutes an aspect of what is meant in a speaker's utterance without being part of what is said. This implies that what a speaker intends to communicate is characteristically far richer than what she directly expresses; linguistic meaning radically underdetermines the message conveyed and understood. In the Gricean model, still in the light of Horn (*ibid.*), the bridge from what is said (the literal content of the uttered sentence) to what is communicated is built through implicature.

2.2. Values of Implicature

There are at least two underlying reasons why the theory of conversational implicature is eventually opted for this paper (Levinson 1983). First, implicature stands as a paradigmatic example of the nature and power of pragmatic explanations of linguistic phenomena. The sources of this species of pragmatic inference can be shown to lie outside the organization of language in some general principles for cooperative interaction, and yet these principles have a pervasive effect upon the structure of language. The concept of implicature, therefore, seems to offer some significant functional explanation of linguistic facts. Second, the notion of implicature, thus far, provides significant contribution in which it provides some explicit account of how it is possible to mean (in some general sense) more than what is actually 'said' (i.e. more than what is literally expressed by the conversational sense of the linguistic expression uttered).

2.4. Conversational Maxims

Grice in Cruse (2000) pointed out that there are four main conversational maxims as follows:

1) Maxim of Quality (Try to make your contribution one that is true)

The conditions for this maxim are as follows:

- Do not say what you believe to be false.
- Do not say that for which you lack evidence.

2) Maxim of Quantity (Make your contribution as informative as is required (for the current purposes of the exchange).

The conditions for this maxim are the following:

- Do not make your contribution more informative than is required. The speaker should make complete statements covering the necessary information.
- The speaker should tell just enough. Not too much or too little.

3) Maxim of Relation (Be Relevant)

The point of this maxim is that it is not sufficient for a statement to be true for it to constitute an acceptable conversational contribution (Cruse, 2000). The Maxim of Relevance can be understood on the everyday interpretation of the notion of relevance. In the words of Leech as cited in Cruse (2000), 'an utterance U is relevant to a speech situation to the extent that U can be interpreted as contributing to the conversational goals of Speaker or Hearer.' What the speaker says should be relevant to the topic at hand. The information should be useful and related to what is being discussed.

4) Maxim of Manner (Be perspicuous)

The conditions for this maxim to be met are as follows:

- Avoid obscurity of expression.
- Avoid ambiguity.
- Be brief. (Avoid unnecessary prolixity.)

- Be orderly.

The speaker should be clear and concise and should not obscure the information in the conversation. The speaker should avoid ambiguity and vagueness (Grice in Jay, 2003). In the words of McManis et al. (1987), the use of language, like most other forms of social behavior, is governed by social rules. Some rules are designed to protect people's feelings by showing respect (e.g. rules governing whether or not you can use a first name in addressing someone or must use a title and last name). Rather more important are rules designed to protect the integrity of our language.

In Summary, as noted by Grice (in Jay, 2003), at the heart of the system of maxims are the Maxims of Quality: 1) Do not say what you believe to be false, and 2) Do not say that for which you lack adequate evidence. From these two, one could argue that the second sub-maxim entails the first: there will obviously not be adequate evidence for a false statement. These two can be paraphrased into "Do not make unsupported statements" (Cruse, 2000). But, sometimes speakers bend the rules of quality when they use certain forms of speech, such as metaphor, hyperbole, or sarcastic irony. The listener should know that these exceptions are not meant to be factual statements and that bending the truth, as in hyperbole, has a different purpose. There are two other reasons we use these maxims to communicate indirectly: (a) we sometimes need to avoid telling the truth because our frankness may hurt us; and (b) we sometimes need to avoid telling the truth because the truth may hurt someone else.

2.5. The nature of the maxims

The four maxims are reasonably self-explanatory. The first enjoins us to avoid use of jargon or other terms our listeners cannot be expected to know. The second maxim requires us to avoid saying things that have two or more meanings (e.g., He promised to phone at noun.) unless our listeners can be expected to know which meaning is intended. The third maxim tells us not to expound at length on a topic when a few words will do. The fourth comes down to saying that we should organize what we say in some intelligible way.

2.6. Violating of Maxims

According to Grice (in Holtgraves, 2008) speakers will sometimes intentionally flout or violate a maxim, in which case it is simply not possible for the hearer to assume the speaker is adhering to the maxims. The "Pass me the Salt" in dining time, for example, is an instance of an implicature that arises to preserve adherence to a specific conversational maxim. Another example is the abrupt topic changes ("I hope it stops raining soon") in response to personal questions ("How did you do on that Chemistry exam?") function as relevance violations and convey much more than their strictly literal meaning (possible gloss: I didn't do well on the exam).






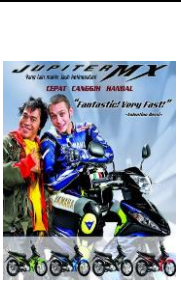

In this case, it is obvious the speaker is not complying with the relation maxim. But the hearer will usually still assume overall cooperativeness on the part of the speaker and, as a result, generate a conversational implicature that makes sense of the violation. Much figurative language can be explained in this way. Consider tautologies such as "Boys will be boys" or "War is war." These are clear violations of the quantity maxim; they are essentially uninformative. Yet these utterances will in most contexts convey clear nonliteral meanings.

5) Discussion

The discussion is concerned with two main points: 1) the implicature imbedded in the selected advertisements and 2) violation of maxims within the advertisements.

3.1. The Implicature Imbedded in the Indonesian Advertisements

The grid below depicts the finding and analysis of the implicatures in the Indonesian advertisements.

Product	Implicature
	<p>The implicature of this ad is that the perfume has beyond the limit fragrant. Other perfumes might have a fabulous effect but they are place and time constrained. Yet, this is totally different. Its fragrant can penetrate to the seventh sky where the angles dwell and shockingly drag the angles go down to the earth to search for the spring of the perfume. Surprisingly, not only one angle but five angles are deeply swept by the fragrant. Thus, for any gentleman who wishes to be surrounded by "angles" is highly recommended to use Axe.</p>
	<p>The implied meaning (implicature) of this advertisement is that This cellphone is the uncomparable in terms of cost expense since it really provides free talk or gives no charge at all. Other providers just provide an unverified promise to their customers that they are cheaper than others. Thus, if a customer wants to enjoy a truly free talk without worrying about the possible amount of expense, then Mentari is the only right choice.</p>
	<p>The implicature within this advertisement is that the customers should be very cautious on any faulty promise. It means that any promise which is too bombastic has the inclination to be faked. Therefore, this ad suggests its customers to be smart and alert toward any illogical promise such as done by Mentari. Meanwhile at the same time trying to indicate to its customers that XL is still the right choice since it takes only Rp. 1 per second. So, any totally free service is worth questioning.</p>
	<p>This ad implies that other providers might be true in providing a cheap expense but it has to be done repeatedly, say, every 5 minutes. In other words, the accumulate cost also means expensive. Yet, this is different in which its customers may use the number for a frequent talk even to millions of people, they only need to pay just one time.</p>
	<p>This certainly implies that being black is no longer a worry as there is a product, named Nivea body lotion, that a can help customers, especially, ladies to change their skin color from black to white in terms of weeks or months. This ad wants to inform us that to get a white skin we no longer need a plastic surgery planting silicon substance. Yet, just scrub this lotion to your face, hand and body, and you will turn white.</p>
	<p>This ad tries to promote a fantastically well-designed, high-tech and fast bike, Jupiter MX. However, the implicature is not there, yet it is on "Yang Lain Makin Jauh Ketinggalan." This indirectly informs people that "its rival" / "Yang Lain," which is Honda, becomes further left behind. At the time of the promotion, it was true that Yamaha won MotoGP championship and Honda has suffered for the last seen years. Therefore, this intends to tell its customers that they have chosen the right bike to ride, the champion in its class.</p>
	<p>The implicature in this ad is that women have to stop complaining or worrying about their female-related problems (i.e. leaking, bad smell, etc.) as the multifunction sanitary pad has now been available containing 17 different herbals. This ad also reminds women to take care of this "issue" seriously as it is the sources of "happiness." Neglecting it means ready to suffer physically and mentally. Buying and using this constantly means happiness everafter.</p>



Obesity is every humankind's fear particularly ladies. Being fat is a disaster as it can ruin their natural beauty. For the sake of their beauty, they have to limit their appetite to eat the food they want to eat. This is a nonnegotiable burden for ladies. Now it is time to set them free from eating anything without worrying about their being obese. This is due to the efficacy of Slimming Tea from *Mustika Ratu*. This slimming tea is the absolute solution for this generation-to-generation problem.

3.2. Violation of maxims within the advertisements

Below are the analyses of flouting of the conversational maxims found in the Indonesian advertisements in promoting certain products.

3.2.1 *Axe (Wangi Seksinya Bikin Bidadari Lupa Diri)*

This ad seems to flout the Maxim of Quality since the contributed utterance is not, or will never be, true. As pointed out previously that there are two conditions that must be met in order to be in compliance with this maxim. Firstly, never say what you believe to be false, and secondly, never say that for which you lack evidence. Our logic and common sense tell us that the scenario in the *Axe* advertisement is out of question. Since this informs something 'faked' then people might not take it seriously and consequently will not probably feel intrigued to buy and use the product.

3.2.2. *Mentari Rp.0 charge (free talk)*

This ad is likewise the preceding one in which it seems to violate the Maxim of Quality. The reason is just the same, that is telling something which is not true, that is giving total freetalk or zero charge. Our logic says that in the business world nothing is free meaning that what is given must bring something in return which is widely known as Return on Investment (ROI). In short, business means money or financial profit. So, servicing customers for free of charge system is never sensible and never be a recommended business strategy. In other words, what is written and spoken in the ad is just lip service or a true lie. As this is a public lie, the public never hold it and just consider it as something entertaining and won't be very much influenced by the product.

3.2.3. *TelkomFlexi (One Payment for Frequent Talk)*

Apparently, this ad reflects the same case as the previous two ads in which it flouts the Maxim of Quality, that is giving unverified information (not valid and unreliable). Just take a look at the quote "*Bayar murah sekali ngobrolnya bisa berkali-kali ke 63 juta orang.*" The first word when reading this is perhaps, "Really??" The reason is very obvious to claim that this ad is violating the maxim. The expression "*Berkali-kali ke 63 juta orang*" simply means that making calls 63 million times and to do this we just need to do a cheap pay one time only. This lie is too much exaggerated. The truth perhaps is that we need millions rupiahs for millions calls. It is presumed that the ad maker knows that this is false but they have to do it since everyone else is doing the same.

3.2.2. *Nivea Body Whitening*

This ad is believed to have violated two maxims, namely maxim of quality and that of quantity. For the maxim of quality, the line of story is just the same implying that the quality of the information is bound to be false. Take a look at the phrase "*Nivea Body Whitening*" and soon you will assume that this is a kind of lotion that can whiten the skin color. A moment later, you also put a question mark on the phrase and remark, "Is that true? If this is true, then you will conclude by saying, "well...there will be no more "black" people living on earth. Yet, the fact is the reverse in which the number of "white" and "black" skinned people is just the same. Or, the other rough argue is that my auntie who has been using hundreds of bottles of that whitening body lotion remains black. She just becomes a bit sweet therefore called a "black-sweet" lady.

In terms of Quantity Maxim, it can be argued that this ad gives too little information from too short words. *Nivea Body Whitening* is just the head phrase and needs sub heading to explain more about the quality that the lotion might offer and probably proved by two different pictures of the same person having different skin color. In short, what is told in the ad is not just enough since it is too little still.

3.2.2. JUPITER MX (Yang Lain Makin Jauh Ketinggalan)

This ad seems to flout two maxims altogether, which is the maxim of quality and that of manner. In terms of Maxim of quality, it is hard to believe that, say "Yang Lain" refers to Honda, Yamaha is truly leading the business of motorbike. As learnt that Honda is much closer to the ears of Indonesian people. Even when you ask them, "How do you go to your work? They will spontaneously respond, "Pake Honda" although the bike he/she uses is Yamaha or other brands. Another fact is that we can easily find Honda in every parking area. If we count incidentally the number of the bikes being parked, you will find that 7 out of 10 will be Honda. The last is that Honda has been proudly releases the record of being a leader in the bike distribution for the last 25 years or so. And, Indonesian people know this very well.

What about the flouting of Maxim of Manner. Probably, the ad could not avoid the obscurity of the expressions of "Yang Lain" and "Canggih" As far as we are concerned with the motor bike in Indonesia; they are just similar in terms of technology depending on their cc. Therefore, this ad needs to add more information on the idea of *Canggih*.

3.2.2. Bio Sanitary Pad (Pembalut Multi Fungsi)

This ad seemingly violates the three maxims. Let's assess it from the Maxim of Quality. The core idea of this maxim is telling the truth. Now, if we look at so many functions of this product ("*mencegah kanker payu dara*", "*menambah keharmonisan hubunag suami istri*," just to mention a few), we would say this product is too meaningful. It is also written that this product can overcome the womankind's problems (knowing the fact that woman's problems are too complex to be solved by just sanitary pad). What is generally admitted about the function of this product is just to absorb the blood that might result from menstruation circles.

The Maxim of Quantity is also violated blatantly by this ad. The information provided is too much therefore the ad looks crowded and not well-ordered. The ad should just tell enough information, not more than what is needed. The Maxim of Relation is violated by the irrelevant information supporting the product being advertised. For instance, how could a sanitary pad can increase "the intimacy of husband-wife relationship" while it is known that it is forbidden medically and religiously to have an intercourse with our wives when they are having periods.

3.2.2. Slimming Tea (Makan Tetap Enak, Tubuh Tetap Langsing)

This ad is obviously violate the Maxim of Quality since, as other ads have shown, it clearly tells something which disapproved by scientific investigation. Let's take a close look at the quote "Slimming Tea (Makan Tetap Enak, Tubuh Tetap Langsing)." We find a stark contradictory fact in which people generally have to be very selective on the choice of their meals and foods in order to keep slim. Yet, this ad suggests us to eat anything freely as long as we feel enjoyed without worrying of being fat. And, shockingly the state of being, or inclination to be obese, can be blocked or perhaps reduced by drinking a slimming tea. If this is true, then the business of Fitness center serving Body Language and the like that aim at making the body ideal or slim or in good shape will be bankrupt. Or, if this true, people will stop doing daily exercises, sports or any activities that can potentially reduce the fat. If this is true, Indonesian people will not spend hundreds of millions dollars to have an operation of liposuction abroad. Again, if it is true, the number of people experiencing obesity in Indonesia will be at least decreased. Yet, the fact we can see easily so many fat ladies hanging around in our surrounding. Well, perhaps it is true, and then it might be worth trying.

4. Conclusion

On the basis of the discussion, it can be inferred that most of the advertisements in Indonesia tend to use "implied message" (implicature). They are mostly, if not all, indirect in nature. This might represent the culture of how Indonesian people express their ideas, feelings and intentions. This is not wrong perhaps in the eyes of Indonesian people because the audience are Indonesian people. The Indonesian advertisements tend to flout the conversational maxims proposed by Grice and the most frequently violated is the Maxim of Quality. This indicates that the expressions or statements provide in the ads lack of proof and verified facts. They are just based on mere guesses of what Indonesian people might think of. Probably, this implies that we are not used to telling the truth instead we feel comfortable to tell lies. Strangely, we never feel bothered with lies or wrong information. The question perhaps when do we tell lies for the last time?

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