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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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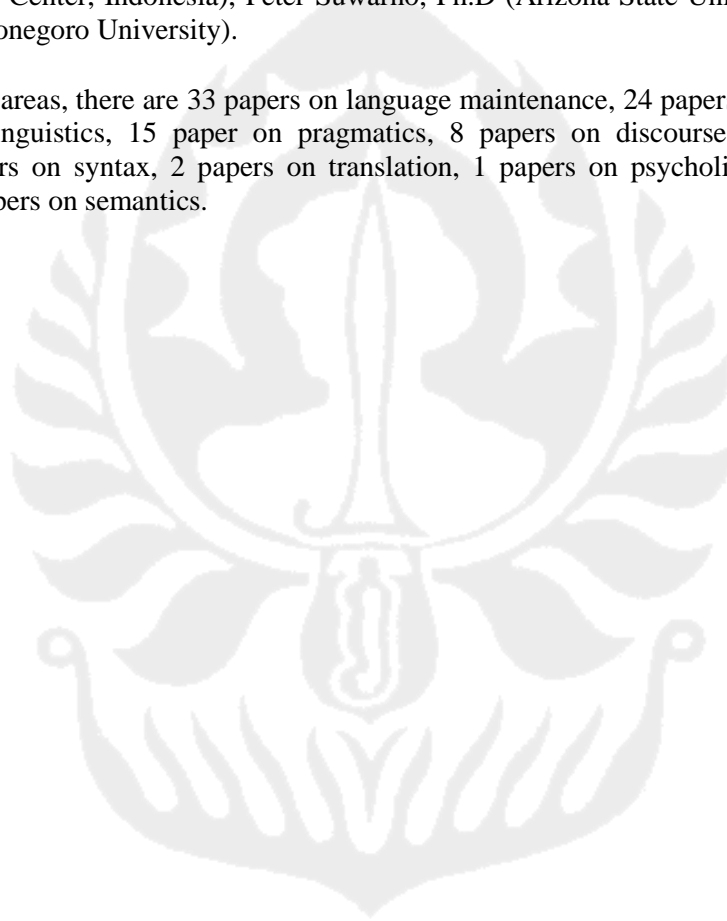
Editors' Note

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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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 <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

**MAINTAINING JAVANESE LANGUAGE AND CULTURE
TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA³³**

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Abstract

In their daily life, Javanese society uses Javanese as a means of communication. However, because of the rapid development of communication and information technology and social needs to communicate in globalization era, Javanese societies tend to use Indonesian instead of Javanese. The result of the research by Eko Kuntarto (1999) shows that the number of Javanese speakers reduces 3.36% and that of Indonesian speakers increases 3.26%. It shows that the number of Javanese speakers decreases. The young Javanese societies (under 25 years) start to leave Javanese. The tendency to use Indonesian instead of Javanese appears in the communication among Javanese living in the cities and then those living in villages, especially the young generations. The phenomena happen because of the increasing number of bilingual Javanese-Indonesian speakers and the decrease of their consciousness and understanding of the values, cooperation, and politeness in Javanese language and culture. Many values of character education are covered in Javanese language and culture. Sindu Galba and Sumintarsih (1991: 35) mention the Javanese levels including: very polite, polite, and friendship. Sunarjo (2009: 10) states "... the Javanese guided by Javanese culture really pay attention to the cooperative and politeness principles. The Javanese is also used to express the aesthetic feeling and as a means to transfer cultural values. The Javanese usually think of the other needs before thinking of theirs. Cooperative attitude, respecting each others, and helping each others appear in their daily life. It is line with policy maxim (Leech, 1993: 206-207) to sacrifice personal benefit for someone else's benefits. The result of a research conducted by Eko Kuntarto (1999) reveals that politeness in Javanese society is motivated by two norms to separate humans' right and responsibility. The two norms are cooperative and respective principles. The cooperative principle requires the Javanese not to make conflict and respective principle requires the Javanese to show respective attitude in talking to the others. Considering the important role of Javanese language and culture in character education and building, the Javanese language and culture should be maintained by using the following ways: (1) Javanese is included in the school curriculum because most of the students cannot use Javanese appropriately and even think that Javanese is more difficult than English; (2) using Javanese as the only vehicle in teaching Javanese subject as English is used in teaching English subject; (3) giving homeworks to the students to create Javanese dialogues or write essays in Javanese; (4) using Javanese in their daily life in the Javanese family and society; and (5) maintaining Javanese culture as what is done by the civil servants in Solo who wear Javanese uniform on Thursdays and those in Karanganyar who speak Javanese on Wednesdays.

A. Introduction

In their daily life, Javanese society uses Javanese as a means of communication. However, because of the rapid development of communication and information technology and social needs to communicate in globalization era, Javanese societies tend to use Indonesian instead of Javanese. The result of the research by Eko Kuntarto (1999) shows that the number of Javanese speakers reduces 3.36% and that of Indonesian speakers increases 3.26%. It shows that the number of Javanese speakers decreases. The young generations (less than 25 years) start to leave Javanese. The tendency to use Indonesian or English instead of Javanese appears in the communication among Javanese living in the cities and then those

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living in villages, especially the young generations. The phenomena happen because of the increasing number of bilingual Javanese-Indonesian speakers and the decrease of their consciousness and understanding of the values, cooperation, and politeness in Javanese language and culture.

If they realize that there are many moral values in Javanese language and culture which are useful to support character education and building, they will not neglect or leave Javanese language and culture. Javanese language and culture can also be used to transfer moral values from generations to generations. By communicating with young generations using Javanese, the old generations will indirectly transfer moral values to them and they will be trained to respect older generations, be polite, and cooperative, etc.

B. Problems

The problems which will be discussed in this paper are as follows:

1. Why should we maintain Javanese language and culture?
2. How to maintain Javanese language and culture?

C. Discussion

1. Why we should maintain Javanese language and culture

a. *There are many moral values in Javanese language and culture*

There are many moral values in Javanese language and culture such as politeness, respecting others, modesty, emphatic, cooperative, contextual, etc. They can be used to support character education and building for our young generations. They should be transferred to young generations using Javanese so that they will be able to understand and use Javanese and have good character in their social life. Geertz (1986: 167) states that in Javanese it is merely impossible to say anything without indicating the social relationship between the speaker and listener in term of status and familiarity". Sindu Galba and Sumintarsih (1991: 35) mention the Javanese levels including: *very polite, polite, and friendship*. Each level is used when talking to a certain person in a certain context. Context refers to *who is speaking to whom, where, when, and how a person speaks*. Leech (1968) states that: "I shall consider context to be any background knowledge assumed to be shared by S and H and which contributes to H's interpretation of what S means by a given utterance". Sunarjo (2009: 10) states "... the Javanese guided by Javanese culture really pay attention to the cooperative and politeness principles. Asim Gunarwan (2001) has conducted a research on politeness in Javanese society and revealed that politeness principles which are obeyed and applied by Javanese society are: (1) respecting, (2) modesty, (3) emphatic, (4) contextual.

b. *Politeness is maintained in Javanese language and culture*

Politeness in speaking should also be maintained because as stated by Suwaji (1985: 14-15) that: (1) Politeness in Javanese is one of the heritage of Javanese culture which is still maintained; (2) Politeness in Javanese cannot be separated from Javanese social life; (3) Politeness in Javanese suggests the speakers to respect their interlocutors; and (4) Politeness in Javanese guarantees the fluency of communication. The Javanese guided by Javanese culture really pay attention to the cooperative and politeness principles. The Javanese usually think of the other benefits before thinking of theirs. Cooperative attitude, respecting each others, and helping each others also appear in their daily life. It is in line with what is stated by Leech (2003: 1) that the politeness models are as follows: (1) *cost – benefit scale*, considering the lost and benefit of the expressions; (2) *optionality scale*, considering the number of alternative or options; (3) *indirectness scale*, whether it should be expressed directly or indirectly; (4) *authority scale*, considering the different social status between the speaker and hearer; and (5) *social distance scale*, considering the relationship between the speaker and hearer.

The politeness in Javanese language and culture is also in line with maxims stated by Leech (1993: 206-207) as follows:

a. *Tact Maxim: (a) minimize cost to others and (b) maximize benefit to others*

The principle is that the participants should minimize cost to others and maximize benefit to others. If they can do it, it can be said that they are polite because they can avoid jealousy.

- b. *Generosity Maxim: (a) minimize benefit to self and (b) maximize cost to self*
It can make the participants respect each other. It can happen if each of them can minimize benefit to self and maximize cost to self. By minimizing benefit to self and maximizing cost to self, a person is called polite.
- c. *Approbation Maxim: (a) minimize dispraise and (b) maximize praise of other*
The participants are polite if they can minimize dispraise and maximize praise of other. In communication they will not underestimate each other. Underestimating the other is impolite because the participants do respect or appreciate the others. It must be avoided because it can hurt the other's feeling.
- d. *Modesty Maxim: (a) minimize praise of self and (b) maximize dispraise of self*
It suggests the participants to be modest by minimizing praise of self and maximizing dispraise of self. In Javanese language and culture, someone's modesty reflects his politeness.
- e. *Agreement Maxim: (a) minimize disagreement between self and other and (b) maximize agreement between self and other*
It suggests the participants to maintain the agreement among them. In Javanese, a person is not allowed to directly interrupt someone else's speech. Sacrificing for others is usually done in Javanese.
- f. *Sympathy Maxim: (a) minimize antipathy between self and other and (b) maximize sympathy between self and other*
It suggests the participants to maximize sympathy to others. Antipathy is considered impolite attitude because it can make interlocutors feel uncomfortable or even hurt. The Javanese really appreciate sympathy to others in communication.

The result of a research conducted by Eko Kuntarto (1999) reveals that politeness in Javanese society is motivated by two norms to separate humans' right and responsibility. The two norms are cooperative and respective principles. The cooperative principle requires the Javanese not to make conflict and respective principle requires the Javanese to show respective attitude in talking to the others. The two principles are really implemented in Javanese daily life (Magnis-Suseno, 1993). The implementation of both cooperative and respective principles is the real implementation of politeness principles.

The Javanese politeness principle is also based on the willingness to sacrifice self for others' benefits (Sardjono dalam Kuntarto, 1999). It is done to maintain the hamonious situation and to avoid conflicts. If they should say something which may hurt other's feeling, they will express it indirectly. To respect the others, the Javanese should have adequate knowledge of the topic and understand the context referring to *who is speaking to whom, where, when, and how a person speaks*. They must speak based on a certain norm and context (Kuntarto, 1999).

Besides four politeness principles (Asim Gunarwan, 2001), Jumanto (2011) develops the other politeness principles as follows:

- a. *Respecting the older persons and forgive them*
It suggests the Javanese to respect their own parents and elder relatives because the age reflects power which should be respected by the youth.
- b. *Who needs more should be politer*
It suggests us to be careful and polite in communicating with others, especially to those who will help or give something to us.
- c. *Not to rely on the power*
It suggests us to be careful and polite in communicating with others. Although we have more power or are more powerful, we should always respect the others.
- d. *Saying 'yes' to respect the others*
It suggests us to be careful and polite in communicating with others by saying *yes* although we do not agree with what they say or instruct. It is merely done to respect them.

e. *Making jokes appropriately*

It suggests us to be careful and polite in communicating with others when making jokes so that they are still under control.

c. *Politeness maintained in Javanese language and culture can create harmonious communication and relationship*

To make harmonious communication, one of the principles which should be fulfilled by the participants is politeness principles. To maintain harmonious relationship and good communication, we should consider language politeness. Dealing with politeness, Gunarwan (1993: 8) states the following rules: (1) Formality: don't interrupt, be patient, and don't force; (2) Flexibility: give the interlocutors free choices they want to use or do; and (3) Equity: behave as if you were at the same levels to make your interlocutor feel at ease or happy. Therefore, the utterance is polite if the speaker does not force the others, gives choices, and makes them happy.

The result of the research by Eko Kuntarto (1999) reveals that: (1) the polite expressions used are indirect expressions, questioning, pessimistic attitude, minimizing force, respecting, and asking for apology; (2) the polite expressions used for asking for something are indirect expressions; (3) the polite expressions used are based on four maxims: indirectness, contextual, modesty, and emphatic; and (4) the sociopragmatic parameters: social status, power, tolerance, and friendship have different roles in communication.

The result of the research by Nadar (1995) reveals that *rejecting* can be done by: (1) using direct or indirect expressions; (2) questioning; (3) showing incapability; (4) giving suggestions; (5) asking for apology; (6) giving offers; and (7) giving alternatives. Those are polite expressions to maintain harmonious relationship between speaker and hearer. Those seven ways are also used by Javanese in rejecting

2. How to maintain Javanese language and culture

Considering the important role of Javanese language and culture in character education and building, the Javanese language and culture should be maintained by using the following ways:

a. *Javanese is included in the school curriculum*

Javanese is included in the school curriculum because most of the students cannot use Javanese appropriately and even think that Javanese is more difficult than English. UU SisDikNas (2003) states that the curriculum for elementary and junior high school should cover local content. One of the subjects for local content is local language, Javanese for schools in Central Java. The objectives are: (1) to have good knowledge of social values/norms; (2) to have attitude and behavior which are in line with social values/norms; (3) to develop and maintain local culture; and (4) to understand the cultural context and to have knowledge, skill, and values to actively participate in social life and contribute to global society and culture.

b. *Using Javanese as the only vehicle in teaching Javanese subject*

Using Javanese as the only vehicle in teaching Javanese subject as English is used in teaching English subject. UU SisDikNas (2003) states local language can be used as a vehicle in teaching a certain knowledge and skill. Using Javanese to teach Javanese subject can make the students: (1) understand the message delivered using Javanese in communication; (2) use appropriate Javanese for a certain context of communication in their daily life; and (3) get moral values taught by Javanese language and culture because Javanese language cannot be separated from Javanese culture.

c. *Giving homeworks to the students to create Javanese dialogues or write essays in Javanese*

Homework given by the teacher will be done by the students. If they have difficulties in doing the homework, they will ask their parents or grandparents. It will make Javanese used in the family. If it happens in every family, it means that Javanese is used in the society.

d. *Using Javanese in their daily life in the Javanese family and society*

Because of the homework given by the teacher, the students will be forced to understand and practice using Javanese in the family when doing the homework. Their parents will teach them how to understand and use Javanese for different contexts and relationships. They will also indirectly teach their children the moral values of Javanese language and culture to be applied in their current and future life.

e. *Maintaining Javanese culture as what is done by the civil servants in Solo who wear Javanese uniform on Thursdays and those in Karanganyar who speak Javanese on Wednesdays.*

By asking them to wear Javanese uniform, it is hoped that they will remember and use Javanese language and culture in their daily life. By using Javanese in their daily communication, they will indirectly get the lesson of moral values taught by Javanese language and culture to be applied in their current and future life.

D. Conclusion

Because of the rapid development of communication and information technology and social needs to communicate in globalization era, Javanese societies tend to use Indonesian instead of Javanese. If they realize that there are many moral values in Javanese language and culture which are useful to support character education and building, they will not neglect or leave Javanese language and culture. Considering the important role of Javanese language and culture in character education and building, the Javanese language and culture should be maintained.

Javanese language and culture should be maintained because:

1. There are many moral values in Javanese language and culture
2. Politeness is maintained in Javanese language and culture
3. Politeness maintained in Javanese language and culture can create harmonious communication and relationship

Javanese language and culture should be maintained by using the following ways:

1. Javanese is included in the school curriculum
2. Using Javanese as the only vehicle in teaching Javanese subject
3. Giving homeworks to the students to create Javanese dialogues or write essays in Javanese
4. Using Javanese in their daily life in the Javanese family and society
5. Maintaining Javanese culture as what is done by the civil servants in Solo who wear Javanese uniform on Thursdays and those in Karanganyar who speak Javanese on Wednesdays.

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