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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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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
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	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
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	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"*	
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	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
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	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
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	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
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	Isry Laila Syathroh	TEACHING RHETORICS THROUGH LANGUAGES IN ADVERTISEMENTS	
	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
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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	
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	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	
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	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

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

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Abstract

This is a study of names in a village called Gotputuk. Naming is one of language manifestation. Therefore, studying the way naming is maintained or shifted can reflect the language maintenance and shift. Using 1,648 names as data, the study exposes that Javanese names are still maintained but they are influenced by Arabic names and urban names.

Key words*: naming, Javanese names, Arabic names, urban names, 'jarabic' names, 'urabic names, 'ubanjava' names*

1. Introduction

Culturesand societies are closely intertwined. They cannot be separated and have never existed in isolation. They are also not stable but always change. The existence of a society is mainly colored by its culture. Kroeber and Kluckholn (as quoted by Danesi and Perron 1999: 22) said that culture is a way of life owned by a certain society and passed on from generation to generation. The concept of a way of life includes system of kinship, religious, education, language, etc. Therefore, studying language used by a society cannot be separated from its culture.

Because of the close relationship among society, its language, and its culture, the change of one element is always followed by the change of the others. Although the change of a language can be the preliminary factor that influences its society and other kinds of culture, the more common phenomena are that the change of a society and culture causes the language change.

The changeof society, language,and culture have increased more and more today. One of the triggers is the fast development of technology. It has broken down 'the wall of the world', so what happens in one part of the world can be seen and heard in a minute by the society in the other parts. Consequently, people can spread easily their system of belief, way of life, view point, language, etc.They can also accept them from other society.

One phenomenon that interests me to write this paper is the act of naming by a certain Javanese society as an impact of a cultural contact. The title above describes one of the manifestations of the way people view names as an important aspect in their life. The change in naming also figures out the change of culture and its society. Name, as one of the language manifestations, can represent the way people act. To analyse names in a certain period of time can describe the way people maintain or shift a language they use. A simple observation in a small village named Gotputukshows that there is a shift in giving names to their children from old generation to young generation. Names that are owned by old people such as *Hardjo, Suro, Parti*, and *Ngadinah*, are not used by the young generation. It generates some problems such as "What is the prototypical Javanese names?", "Is there a shift in naming among the society?",and "How is the pattern of the shift?".This research is conducted to answer the problems. Because the shift of naming can figure out the shift of language, answering the problems is one way to describe the condition of the language shift in the village.

Data of the research are names of the population in Gotputuk village based on the statistical data in 2000. They consist of the names of persons who were born in 1920s up to 2000s. The motive of choosing the village as location of reasearch is that the village is far from urban area. For the earlier time, the influence of modern way of life was limited. However, today the influence of urban's life is got through the television and internet.

2. Language Maintenance and Shift

As we know, instead of being stable, languages always change. They grow, develop, and die like living things. A language 'lives' in line with its community. It is the community that can maintain, shift, or 'kill' a language.However, being maintained or shifted, a language always changes. Mesthrie (2001:493) explains that maintaining language means the continuing use of a language without considering the

influence or domination of other languages. On the other hand, language shift happens when a new language is in contact with the old one and gradually takes over the role of the existing language (Mesthrie 2001:493). When a language does not have its community, it is not used anymore. In this condition, the language is considered as a death language.

Language change is as a consequence of language contact. Winford (2003: 22-23) explainsthat the outcomes of language contact are in the formsof language maintenance, language shift, and language creation. When a language is in a contact with another language, the first possibility is that the community can maintain their language by borrowing or diffusing the new language into the existing language. Second possibility is that the community can shift to the new language and gradually leave their existing language. Third possibility is that the community '...highly reduced linguafrancas that involve mutual accommodation and simplification....' (Winford 2003:24).

A language contact usually is accompanied by a cultural contact. That is why a language change cannot be separated from the cultural change. One case of linguistic change that is caused by the cultural change can be seen in Java. Errington (1988 in Foley 1997:383) reported that there was a gradual shift of choosing a certain speech level. In the turn of the century, people of the noble elite avoided using the madya speech level.

On the other hand, a contact betweenone society and the other society is a form of external factors of laguage shift. Thismay be accepted that there is no society, culture, and language that are really homogen. The phenomena of cultural and linguistic contacts can be traced from the ancient time and are growing increasingly in this technological era. Other factors that trigger the language shift are an economic, demographic, and institutional factor. Sometimes, status of a language is also as a factor of the shift.

3. A Pattern of Naming in Gotputuk Village as a Representation of Language Maintenance and Shift

Gotputuk is a small village in Blora Regency. The village is about 120 kilo meters from Semarang, the capital of Central Java. Based on the Statistical record in 2010, the population of Gotputuk is about 1,648 people. In this research, I divided the population into eighteen groups based on age and sex differences. The characteristic of each group can be seen in the following table.

No	Name of Group	Characteristics
1.	(20.M)	Males who were born in 1920-1929
2.	(30.M)	Males who were born in 1930-1939
3.	(40.M)	Males who were born in 1940-1949
4.	(50.M)	Males who were born in 1950-1959
5.	(60.M)	Males who were born in 1960-1969
6.	(70.M)	Males who were born in 1970-1979
7.	(80.M)	Males who were born in 1980-1989
8.	(90.M)	Males who were born in 1990-1999
9.	(00.M)	Males who were born in 2000-2010

No.	Name of Group	Characteristics
10.	(20.F)	Females who were born in 1920-1929
11.	(30.F)	Females who were born in 1930-1939
12.	(40.F)	Females who were born in 1940-1949
13.	(50.F)	Females who were born in 1950-1959
14.	(60.F)	Females who were born in 1960-1969
15.	(70.F)	Females who were born in 1970-1979
16.	(80.F)	Females who were born in 1980-1989
17.	(90.F)	Females who were born in 1990-1999
18.	(00.F)	Females who were born in 2000-2010

I analyzed names of each group, found out the pattern of naming, and compared it to the other group with the same sex but different age. From the analysis, I can explain the maintenance and shift in naming for male and female.

3.1 Maintenance and Shift in Female's Names

Based on the statistical data, 806 population of Gotputukare female. The names of each generation represent certain pattern of maintenance and shift.Among the various names, one pattern has always existed from 1920s to 2000s. It is a pattern that consists of names ending with [-i].The [-i] name becomean icon of the Javanese female name. However, the pattern shows the gradual shift periodically. From 1920s until 1980s, the [-i]names had been realized by some sub-patterns. First, it consists of two-syllable names such as *Kasmi, Yatmi, Karni, Jasmi, Warti, Supi, Marsi, Yami, Lami, Parni, Gami, Darmi*,and *Jumi*.Second,it consists of three or for syllable names. Usually, they are the extension of the two-syllable names by adding *–ni* or *–ati*, such as *Kasmini, Kasmiati, Yatmini, Jasmini, Jasmiati, Nyamini, Lamini, Damini, Musriati,* and *Gamiati*. The third subpattern consists of three or four syllable names as an extension of the first pattern by adding the prefix *su-* or*su- -ni/-ati*. The result of the combination is *Sumini, Sukasmi, Suyatmi, Sunarti, Suparti, Sukesi, Sujarmini,* and *Sudarmini*. People agree that those names represented that their owners are from villages and lived in the certain era. The names that represent the prototypeof theJavanese female names in villages start to extinct in 1990s. Among the 136 population, only 11% of them who has the such names. And in 2000s, no parent in the village named their daughters using the pattern. I predict that the names with thesuch patterns will not be used again in the following years.

Beside [-i Ns] and its sub-pattern, people of the village had usually used names ending with [-ah] until 1980s. The pattern is realized by the names such as *Sumijah, Wakijah, Djasirah, Lasimah, Suginah, Ngasimah, Ginah, Warinah, Jumirah,* and *Suminah.*The names ending with [-ah] have a pattern like [-i Ns]. For example, *Suminah, Suginah*, and *Juminah* have the similar pattern to *Sumini, Sugini*, and *Jumini*. It can be interpreted that in the periods, people have the common pattern in naming their daughter. They can choose whether the names end with [-i] or [-ah] but [-i] is more varied than [-ah]. In 1970s, while [-i] pattern was still widely used, [-ah] pattern started disappearing.

The third pattern of the Javanese female names is those ending with [-yem] or [-nem], such as *Lasiyem, Sukiyem, Sariyem, Sakiyem,* and *Sudiyem*. The names with the third pattern usually consist of two or three syllables. The names were the representation of the owners' ethnic identity among the two previous patterns. However, in the village, the kinds of names were less popular than the two previous patterns. It is less than 10% of the whole female population. On top of that, in 1970s and 1980s there is only one name ending with [-nem] in each period, those are *Painem* and *Ginem*.

Instead of maintaining the three sub-patterns, there is shift in naming during the periods of 1970s and 1980s. People in that timesometimes used *–nik* and *tik* as the variants of *–ni* and *-ti*. They named their daughters *Yatik, Sujiartutik, Muntatik, Purnanik,* and *Mastutik*. From 1970s to 1990s, people of the community sometimes used the word *Sri* before the three subpatterns. *Sri* is derived from an old Javanese word and originaly refers to the wife of Vishnu, or goddes of rice crop. Using the names represents that the owners came from the farmer's community. However, the name is not used again in 2000s. Names ending with *–wati* also occurred in the two periods. The shift in naming is also identified by the occurrence of the 'modern' names such as *Darmayanti, IndunRoyani, PeniWahyuDaryanti, EtiUjianti, YayukYunaeni, Fitriyani, Lilik Lestari, AriniYuliati, ChorinaPutriWigati, IisPusporini, NovianaFigantari,* and *DiyahAyu Sri Wahyuni*, and *Diah Nina Permata Sari*. The such names are still derived from the Javanese words but they usually used by people who have 'high' social status and come from urban area. I can categorize the kind of names into 'urbanjava' names. It can be interpreted that there might be a cultural contact in the village. The kind of shift has continued until 2000s. In the period, names ending with [-i] are still used but they consist of a blending between the Javanese 'modern' names and non-Javanese names. Names such as *LoulinaEkaPutri* , *AlviaRahmawati, DesitaDwiAriani, AmaliaIkaIndriani*, and *EkaFersintaNovitasari*. We know that the words *Eka, Putri, Rahmawati, Dwi, Ariani*, and *Indriani* are the Javanese origin. In the previous time, thesuch names were iconic with the urban's names. On the other hand, the word *Loulina, Alvia, Desita, Amalia,* and *Fersinta* are not Javanese origin. They may refer to European words or result of the creativity of modern society.

The shift in naming the female community is also represented by the using Arabic words. Based on the data, people who were born during the period of 1920s until 1940s only had the three prototypical old names. I didn't find names originated from the Arabic words. However, it might be not the real condition. There might be the such names but they were not recorded because the owners died before the

statistical record was made. It was in the period of 1950s that the Arabic names started to occur. Among 89 persons, I identified six names that use Arabic word. The names consist of two words, those are *Siti*and one other word, such as *Muisah, Marpuah, Fatimah, Syafa'ah, Rupiah*, and *Zaenah*. Eventhough the such names end with [-ah], they are different from the second old Javanese names. They really come from Arabic words. The phenomenon reveals that some people in that period didn't use names to represent their ethnic identity. The use *Siti* to name the Javanese person in the village increased in 1960s. At that period, there was a combination of *Siti* and Javanese names or we can call them 'Jarabic' names. So, in that time we can find the names such as *SitiRukmi, SitiLasmini*, and *SitiParmini*. In 1970s, The Arabic names were more varied. There occurred the names like *Fauziah*, *Fatimah*, and *KhoirulUmmah*.

The number of the Arabic names increased in the 1980s and 1990s. Among 171 persons in 1980s, 60 personsor around35% have Arabic names. The number increased in 1990s. They consist of three categories. First, there are names that consist of *Siti* and one Arabic word. However, the Arabic word such as the ones that occurred in 1950s had disappeared at that times. Second, there are names that I categorize into the Jarabic names. However, the Javanese words that were used are the ones that were popular at that time, such as *SitiYusmiati, Siti Lestari*, and *SitiSupatimah*. Third, there were names that are purely from Arabic, such as *NihlatunNafiah, UmmulHasanah, UmiMutthohharoh*, and *MariyatulQibtiyah*.

What happened in 2000s? This is a brief description of the names in the technological era. There are 143 femaleswho were born in that periods. 69 persons or about 48% have the Arabic names. Beside the increasing number, something that is interesting to explore is about its variation. Eventhough the mixed names have still existed, they show the influence of the urban names through the media such as television. *Siti* is still used in naming, but it is combined with new Javanese names, varied Arabic names, or urban's names. The examples of the 'popular'names are*AlfiaNurjayanti, Ulfiana Sari, LutfiNurHidayah,* and *Afifatussolikhah*. Moreover, people in the period prefer using names that are popular in the television and the names, according to my opinion, become the trend setter this time.

Based on the description, it is clear that there is a gradual shift in naming the Javanese people. From 1920s to 2000s, Javanese names have been dominant in the community. Most of the people still use names to represent their ethnic identity. However, the percentage of the Javanese names are decreasing and the realization of the names has shifted. The significant shift started in 1980s. At the period, the old pattern of names that represent the names of Janavese villagers started to disappear and were substituted by the increasing of the Arabic names and the 'modern' or popular names.

3.2 Maintenance and Shift in Male'names

The statistical data reported that up to 2010, the male population of Gotputuk Village is about 842 persons. I use the population as data and categorize them into nine groups, just like the data of female population. Analysis of the data results that there is a similar pattern in naming, maintenance, and shift. Let me start from the first one,that is the pattern in naming. If the female names consist of the four major patterns, those are ending with [-i], ending with [-ah], ending with [-em/yem], and arabic names; the male names also form certain patterns, those are ending with [ɔ], [-an/-in], and [-i]; ending with other sounds; and being derived from Arabicwords. Each of those patterns was maintained and shifted differently.

In 1920s, only names ending with [ɔ], [-an/-in], and Arabic names that existed, while names ending with [-i] started to occur in 1930s. The [ɔ] names in 1920s and 1930s have a specific form that would not be found the following periods. The names such as *Prawiro, Redjo, Djojo,* and *Mihardjo* were found only in the periods.The such names have been extinct. There is no information related to the extinction. From 1940s to 1980s, the pattern of [-ɔ] names is realised to the prototypical Javanese names such as *Karyono, Prasetiyono, Winarno, Surono, Suparno, Sumarjo*, and any other 'Su—o'. They became the popular Javanese names in the periods. In 1990s, the shift was beginning. If being compared, the names have the similar pattern to the female names in the same periods. As we know, the most popular Javanese female names at the time used the pattern of [-i] names and its three sub-patterns. Thus, there are some pairs such as *Suparno* vs. *Suparni, Lasminto* vs. *Lasmini, Partono* vs. *Partini*, and *Winarno* vs. *Winarni*. The result of the comparation reveals the description of people's way of thinking at the time.

Eventhough the prototypical names were still maintained, the 'modern' names, such as *Listianto, Widodo, Yulianto, Indarto*, and *Prabowo*occurred. We had not found the suchnames before, so there was a new nuance at that time. Moreover, the 'new'names were combined with other names, so most of the [-ɔ Ns] consist of two or three words. The shift continued in 2000s. Among the 170 boys who were born in the period, only 27 boys were there having the[-ɔ] names. The realization of the [-ɔ] patern also showed the change. I found only one 'Su—o' and one *Marino*. The other [-ɔ] names refer to the 'modern' names. There are also names ending with [a] as a variation of [-ɔ], such as *Saputra* and *Pramudita*. It may be the

result of a linguistic contact between Javanese and the Sundanese language. The identity of Javanese in naming is realized by combining the [-ɔ] nameswith the urban names or 'urbanjava' names such as *AlfianChikoRiyanto, NauvalAriyanto,* and *ZekiIswiyato*. The real urban names have started to occur since 1990. At that time, names such as *Aditya Ekana Septian, Grantino Yusfa Ditician,* and *Dendi Rotama* sound the new names in the village. The urban names became more popular in 2000s, so the names such as *Rava Okta Pratama, Noverlo Syeva Maulana*, and *Kevin Danendra* are easily found.

The second pattern of the Javanese male names is [-an/-in] names. The pattern was also popular until 1970s. In the periods,[-an/-in] names were realized into the 'old' names such as *Daman, Marsidan, Kasmin, Ngadenan,* and *Kasirin*. In 1980s, the kind of names started decreasing. There were only 16 'old' names among 186 male names in 1980s, three names among 170 in 1990s, and there was no such name in 2000s. However, the realizations of [-an] names, but not [-in] names, have shifted since 1980s. At that time, names such as *Setyawan, Kurniawan, Hermawan, Rudyawan*, and *Sukmawan*.

Beside the [-ɔ] and [-an/-in] patterns, the [-i] pattern is also an icon of Javanese male names. As I reported previously, the pattern started to occur in 1930s. It was realized into simple names such as *Mardjani, Munaji, Supardi, Sarmidi*, and *Ladi*. Those names were popular until 1970s and started to decrease in 1980s. In 2000s, we could not find the such names.

The other names that are also popular among the villagers are the Arabic names. Analysing data shows that the occurrence of the Arabic names have also shifted from 1920s to 2000s.The Arabic names have been used by the villagers since 1920s. However, there were only three Arabic names or about 30% of the populationin 1920s and increased up to 96 names or more than 50% in 2000s. Beside their increasing in number, the development of the Arabic names can be seen through their various realization. From 1920s to 1960s, the Arabic names used by the villagers had specific realization, such as *Syuhud, Taslim, Zaenuri, Mat Alim, Solikhin,* and *TarmijiSyukron*. Besides, we also found the names consisting of *Ahmad/Mohammad* plus Arabic names or Javanese names (Jarabic names). From 1970s, the names that were mentioned have been decreasing and have been gradually substituted by the other Arabic names such as *Ahmad/Mohammad Muttaqin, Mungin Al Muhin, Ahmad Muthohar,* and *Ahmad Syahroni*. Based on the data, I did not find those names before 1970s.Since 1990s, the more various names have gone mushrooming. In 2000s, the combination of *Ahmad/Mohammad* and urban names can be found easily in the village. Some of examples are *Muhammad Maulana Yoga Pratama Ardiyansyah, Ahmad Reza Pramono, Ahmad ArgaDianta, Ahmad FickiIrfandi, Ahmad ArenzaYovieMarfelino,* and *Ahmad Febrio.* The purely arabic names were more complicated in 2000s than those in the previous periods. Therefore, the names such as *Ahmad Nurfaizin, NaufahZakyAz-Zauhari, RizaAnabawi*, and *DaffaFadillahHanafi* were popular among the villagers.

4. Conclusion

The analysis of the names in Gotputuk village results the description of the shift in naming among its population. As being explain above, the shift and maintenance of Javanese names can be concluded as follows.

(i) The Javanese names have been maintained up to 2000s, but there are changing in variation. They consist of prototypical Javanese names, 'urbanjava' names, and 'jarabic' names
(ii) The prototypical Javanese names had existed since 1920s and started extinct in 1980s.
(iii) The urban names started occur in the village in 1980s.
(iv) The urban names have been combined with the prototypical Javanese names in the form of 'urbanjava' names since 1980s.
(v) The Arabic names occured in 1920s for male and in 1950s for female.
(vi) The Arabic names have been combined with the Javanese names in the form of 'Jarabic' names since 1960s.
(vii) Since 1990s, the Arabic names have been combined with the urban names in the form of 'Urabic' names.
(viii) The urban names and the arabic names have gone mushrooming since 2000s.

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