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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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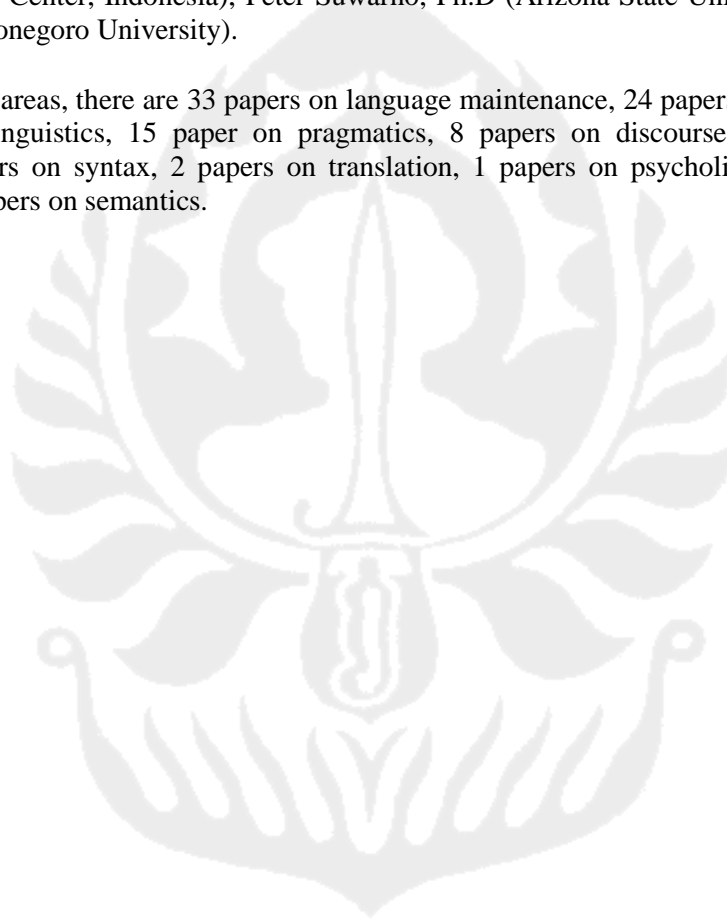
Editors' Note

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 "BASASINA" 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 PROSESSES 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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	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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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

**PERSON DEIXIS IN SUNDANESSE JOKES
(THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)**

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Abstrak

Deixis adalah istilah teknis yang sering digunakan dalam ujaran yang memiliki makna menunjuk sesuatu dengan bahasa (Yule, 1996). Penggunaan deictic expression selalu ada pada berbagai bahasa, begitu pula dengan keberadaannya pada Basa Sunda. Deictic expression, yang sering kali disebut indexicals terdiri dari person deixis, spatial deixis dan temporal deixis. Teori yang dikemukakan oleh Lyons (1968) ini meskipun tampak sederhana namun memiliki tingkat kesulitan tertentu dalam penggunaannya. Studi ini menitikberatkan pada keberadaan person deixis pada bodoran Sunda yang menjadi amat menarik karena adanya undak usuk basa (language stratification) dalam Basa Sunda yang penggunaannya dipengaruhi berbagai faktor.

Studi ini menggunakan metode kualitatif dalam bentuk studi deskriptif untuk menganalisa data. Sumber data yang digunakan dalam bentuk text verbal, yaitu rekaman bodoran sunda yang disiarkan oleh salah satu stasiun radio swasta di Bandung. Dua episode diambil sebagai data yang kemudian dianalisa karena dalam dua rekaman tersebut pembicara menggunakan beragam person deixis yang biasa digunakan dalam basa sunda yang menunjukkan undak usuk basa (language stratification) pemakainya dikaitkan dengan latar belakang sosial.

Studi ini menunjukkan bahwa penggunaan person deixis pada percakapan yang menggunakan Basa Sunda khususnya bodoran Sunda dipengaruhi oleh dimensi sosial yang ada dalam masyarakat; kedekatan antar pembicara, dan tingkat formalitas saat percakapan terjadi.

Kata kunci: *bodoran sunda, person deixis, undak usuk basa,*

1. Introduction

A joke is a question, short story, or depiction of a situation made with the intent of being humorous. To achieve this end, jokes may employ irony, sarcasm, word play, and other devices. Jokes may have a punchline that will end the sentence to make it humorous (available on www.wikipedia.com). From the site, it is stated that historically jokes have been a part of human culture since at least 1900 BC. According to research conducted by Dr Paul McDonald from the University of Wolverhampton, a fart joke from ancient Sumer is currently believed to be the world's oldest known joke. Eighteenth-century German author, Georg Lichtenberg, stated that acceptance depends on social demographics and varies from person to person. Throughout history, joke and comedy has been used as form of entertainments all over the world. Both social etiquette and certain intelligence can be displayed through forms of wit and sarcasm.

Every culture in every country has its own way in doing jokes. For example, some regions in Indonesia have their own typical jokes with their own characteristics. In Manado, they call it *Bakusedu Manado*, *Carito Ranah Minang* in Minang, *Cerita Mop* and *Mod* in Papua, *Guyonan Banyumasan* in Banyumas, *Humor Suroboyoan* in Surabaya, and *Bodoran Sunda* in West Java. Regarding the case, in West Java, there are some *Bodoran Sunda* in the form of spoken and written that announced and published by mass media, among others: *Cakakak*, *Sabulangbentor*, *Cangehgar*, *Bodoran kang Ibing*, and the likes. One of well known *Bodoran Sunda* in Bandung is *Cangehgar*, abbreviated from *Carita Ngeunah dan Segar*, which is broadcasted from *Radio Rama FM* Bandung. The form of this joke is spoken in a short story that embraces lots of aspects in daily life happen in society. The duration is

usually around one to two minutes that are inserted in the middle of any programs like commercial break. Moreover, since *Cangehgar* becomes a favorite segment for its listeners, people are willing to have the compilation record which is available in the internet and can be downloaded freely.

2. Literature Review

2.1 Language and Context

According to Levinson (1995: 54), "the relationship between language and context is reflected in the structures of language themselves through the phenomenon of deixis". Deixis concerns about the way in which languages encode or grammaticalize the features of the context of utterances or speech events. This research falls into this kind of study since in this study, the material to be observed is person in Sundanese jokes that intertwined the use of deixis and its context.

2.2 Deixis

The word deixis comes from the Greek word *deikticos*, meaning "to point". Deixis may be usefully approached by considering how truth-conditional semantics deals with certain natural language expression (Levinson, 1995). Levinson elaborates that deixis has a prototypical or focal exemplar of the use of demonstratives, first and second pronouns, tenses, specific time and place adverbs like now and here, and a variety of other grammatical features tied directly to the circumstances of utterance. Traditionally, deixis is divided into three categories; person, place, and time. Later, Lyons (1968, 1977) and Fillmore (1971, 1975) add two more categories; discourse (text) and social deixis. The study elaborates the use of person deixis in two episodes of *Cangehgar* (those are "Basa Cina" and "Asal-usul" episode), the reason why the speaker use it, and what is the context on that speech event.

According to Huang (2007: 136), Person deixis is concerned with the identification of the interlocutors or participant roles in speech event. Yule (2000) elaborates that person deixis operates on a basic three-part division, exemplified by the pronouns for the first person (I), second person (you), and third person (he, she, or it). In other words, person deixis is divided into 3 categories. First, person deixis which states that deictic reference that refers to the speaker or both the speaker and referents grouped with the speaker. It also confirms the grammaticalization of the speaker's reference to himself (Levinson: 1983). Second, person deixis, that is the encoding of the speaker's reference to one or more addressees. Third, person deixis, that is the encoding of reference to person and entities which are neither speakers nor addressees of utterance is in question. Based on these three categories, this study embraces the use of first and second deixis by the speakers in two episodes of *Cangehgar*.

2.3 Sundanese Language Stratification (*Undak usuk basa*)

Sundanese language stratification (*Undak usuk basa Sunda*) is a rule how to use appropriate language that should agree with age, positions, situations of the speaker, addressee, and the issues of conversation. Charles D. quoted by Mc Brian from Merrimack College in Anthropological linguistics Vol. 20, No 7, states that language can serve to divide people with varying levels of status into sets of ranked categories. Language thus forms an integral component of stratification systems. Tamsah (1987) elaborates that Sundanese language stratification consists of six levels, those are: *Basa kasar*, *basa sedeng*, *basa lemes*, *basa lemes pisan*, *basa kasar pisan*, and *jeung basa panengah*.

1. *Basa kasar* or *basa loma*. It is used in conversation with very close friends. Besides that, it is previously used to speak to people with lower position or status and younger people.
2. *Basa sedeng*, also known as *basa lemes keur sorangan* (polite language for ourselves), is language that is used to talk about ourselves or when we talk to people with higher position. Besides, it is used to talk with other people who are not close yet as they use polite language.
3. *Basa lemes*, also known *basa lemes keur ka batur*, is used to talk with higher position and to talk about people who has higher position, higher status, or older. It also used when we talk with people who are not close with us yet.
4. *Basa lemes pisan* or very polite language is used to respect and face people with highest position or status, or to noble person.
5. *Basa kasar pisan*, known as *basa cohag*, is very impolite language and usually used by people if they are angry or have a quarrel in order to humiliate and insult others. But, people ordinarily use it for animal because if it is intended to people, it is very rude and impolite.
6. *Basa panengah* or middle language is used to person with lower position and status, but s/he is older than the speaker. It is also used to talk about someone if the interlocutor uses polite language, but the

people whom they are talking about are in lower position and status but older than the speakers. *Basa panengah* is lower than *basa lemes*, but higher than *basa kasar*.

In connection with this research, deixis "Persona in Tata Bahasa Sunda" taken from Coolsm (1982) in Sulistyorini (2005) elaborates five definitions of first and second deixis, they are: 1) *Kuring* that originally comes from words "*ka*" and "*urang*" which is compared with "*iring*". It means servant or subordinate. Thus, this word is used as a polite pronoun that shows respect from the lower position to the higher one. Other forms of *kuring* are *jisim kuring* and *sim kuring*. *Sim kuring* is more polite than *kuring* and usually appears in formal situation. 2) *Abdi*, originally comes from Arabic word "*abdi*". This word has similar meaning with *kuring*, but considered more respect and polite. Therefore, lots of people prefer to use this word. 3) *Aing* which is usually used by parents to their children, by noble to their subordinate, by people who use *basa kasar* to other or spell on him/her or used by quarrel people, and it is used when talking to him/herself. Therefore, the latest one makes clear that if someone says *aing*, s/he behaves as if s/he is all alone, as if s/he is the most important person. *Aing* is *me* with respectful meaning. 4) *Dewek*, which is similar with *aing*, but less rude. This pronoun is used for the same level (in lower status), but it is less frequent word used in conversation. 5) *Urang*, which means *orang* (people), someone, or citizen whether singular or plural. As first person singular, it is used if someone talks friendly to their subordinate. In this regards, it is used in the following situations, such as: by the king to his people, by the husband to his wife, by the governor to the traders, by the higher level status (man or woman) to their servant.

The variation of pronouns of first and second person deixis used by speakers are *abdi*, *urang*, *aing*, *hidep*, *kamu*, *maneh*, *sia*.

3. Research Methodology

This study applied qualitative research in the form of descriptive research to analyze the data. The data is in the form of transcripts from two episodes of *cangehgar*. The choice of data was based on consideration that those two episodes represent the use of variety of person deixis in Sundanese language, especially in Sundanese jokes. The transcript was divided into two excerpts based on the episode where variety of person deixis used differently based on the context of speech event. The results are then described just the way they are.

4. Research Findings and Discussions

Based on the episode, there are two excerpts that hopefully can fulfill the representativeness of the use of first and second person deixis in Sundanese language. The first excerpt is conversation between two people; they are *Udin* and *Icih*, while the second excerpt includes three people in communication; they are *Bu Guru* (teacher), *Amin*, and (*Ujang*) *Udin*. In all those excerpts, there are 'fake' audiences who participate on those conversation as a back sound. Thus, when there are funny things, they will laugh at them.

In general, the study reveals that in the conversation, the speaker uses appropriate first and second deixis based on the context of the conversation, regarding the situation of the speech event, status of participants in conversation, relation between participants and assumption, and location where the conversation takes place.

In the first excerpt, the participants are *Udin* and *Icih*. The frequency of pronouns as person deixis used in this excerpt is as follows:

First person	<i>Urang</i>	6 times
	<i>Aing</i>	1 time
Second person	<i>Didinya</i>	1 time
	<i>Sia</i>	1 time
	<i>Maneh</i>	2 times

From the table above, it is concluded that in the first person deixis, pronoun *urang* as the first person singular was used mostly in that conversation compared to others. Pronoun *aing* appears one time

in that conversation. When the speaker uses *aing*, it shows that the speaker wants to show that he can do it (the joke) with respectful meaning.

The most used pronoun as second person deixis in this conversation is pronoun *maneh* appears two times, and pronoun *didinya* and *sia* appear one time. In line with the use of *basa kasar* or *basa loma* level as pronoun in the first person deixis, speaker uses pronoun as second person deixis in the form of *basa kasar* or *basa loma* level. As the used name of addressee as self reference, in this regard *Udin*, it does not include in the Sundanesse language stratification but rather to common way when we call others by their own names.

Conclusively, it can be said that the participants use *basa kasar* or *basa loma* rather than other language levels since the context of the conversation is very informal and they are very close friend with the same level and position. It can be assumed that the conversation probably takes place in 'warung kopi' or somewhere similar with that place on their leisure time.

Meanwhile, in the second excerpt, the participants are *Bu Guru*, *Amin*, and *Udin*. The frequency of person deixis used in this excerpt is as follows.

First person	<i>Abdi</i>	8 times
Second person	<i>Hidep</i> <i>Kamu</i>	1 time 1 time

From the table above, it is concluded that in the first person deixis, pronoun *Abdi* as the first person singular was used mostly in that conversation compared to others. The use of his own name as self reference, *Amin* and *Udin*, was used one time.

The used pronoun as second person deixis in this conversation is *hidep and kamu*. Pronoun *hidep* refers to students as addressee. The pronoun *hidep* is used to refer to plural addressee. In this conversation, pronoun *kamu* was used one time by the teacher to one of the students, this pronoun is not Sundanesse pronoun but rather to second person pronoun in Bahasa Indonesia. The use of pronoun *kamu* in this conversation made by the speaker to the addressee is agreed with the use of word *sayang* as a teacher's way to persuade her students to do something. As the used names of addressee as self reference, in this regard *Amin* and *Udin*, it is not included in the theory of person diexis and Sundanesse language stratification as well but rather to common way when teacher calls her/his students by their names.

From the excerpt, it can be concluded that the participants use *basa lemes* and *basa panengah* since the context of the conversation is in classroom setting between teacher and students. The teacher uses pronoun *hidep* in a sense that the addressee are younger than she is but in respectful way, whereas the students, *Amin* and *Udin*, use *basa lemes* since the addressee is the person whom they respected so much. It is obvious that the relation between participants is close, but in a formal situation. Yule (2000: 10) stated that the choice of appropriate pronoun elaborated with social status that the participant is between higher status and lower status. It is called honorifics.

Conclusion

Cangehgar is one of famous and favorite Sundanesse jokes for radio listeners in Bandung. The jokes are so entertaining since they embrace many aspects in daily life. Two episodes of *cangehgar* were in the form of transcripts as an example of the use of deixis in Sundanesse jokes. Both excerpts reflected that the use of person deixis is influenced by many factors. Social distance, participant relationship, age, status, position, and context of conversation are some factors that become the reason why speaker chooses an appropriate pronoun. Speaker should pay attention to whom the pronoun is addressed to avoid the situation of being impolite or being irrelevant with the context.

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Appendix

#1 Cangehgar – Bodoran Basa Cina

- Icih : **Udin**....**udin**....[1]
Udin : Naon? [2]
Icih : Resep he euh diajar basa Cina...[3]
Udin : Bisa **urang** oge ayeuna mah lah...[4]
Icih : Sook...
Naon lamun basa Cina na parab embe **din**...[5]
Udin : Eu...parab embe? [6]
Icih : He euh...[7]
Udin : Dijawab ieu teh? [8]
Icih : Nteu....dibaledogkeun....[9]
Udin : Nya sok atuh dibaledogkeun...tah....cang kang caw.....[10]
[People laugh]....
Udin : Heu...benernya.....[11]
Icih : Tah berati pinter **Udin** euy...[12]
Udin : He euh...ayeuna **urangeun** he euh...[13]
Icih : He euh...sok...[14]
Udin : Sok ayeuna **urang**.....ieu...tah...tah anu melit...anu medit jiga **didinya**.....[15]
Icih : **Urang** mah teu pedit...tapi **urang** nyaho basa Cina na...[16]
Udin : Naon? [17]
Icih : Cap ja he [18]
[People laugh]
Udin : Heu..heu..he...bener euy...
Ayeuna pabrik sapatu....naonsook...[19]
Icih : Ci ba du yut...[20]
[People laugh]
Udin : Naon eta mah lain bahasa Cina.....[21]
Icih : Chi ba du yut...[22]
Udin : Hah...belegug **sia** mah...[23]
Icih : **Maneh** nu belegug mah...
Pan basa Cina-na teh....ci leu peung...heu....[24]
[People laugh]
Udin : He euh euy....
Ari tai paon atawa belek tah...[25]
Icih : Aaa...haiya.....ci leuh....
Tah din **urangeun**...[26]
Udin : Naon? [31]
Icin : Cai kotor he euh....di sisi jalan...ari tos hujan ageung...bahasa Cina-na

- naon? [32]
Udin : Oh...paranti **maneh** mandi....apal **aing** oge...tah... ci leun cang...[33]
Icih : Ha...ha...ha...[34]
[People laugh]

#2 Cangehgar – Asal usul

- Bu guru : Sok barudak...kaparayun saurang-saurang, sebatkeun lembur timana, hobina naon, oge name ibu sareng rama **hidep**.
Sok... **Amin** [1]
Amin : Nami **abdi** Amin...
Lembur **abdi** Aman...
Ibu **abdi** Umun...
Bapa **abdi** Emen....[2]
[People laugh]
Bu Guru : Pinteer...sok ayeuna giliran **kamu** sayang....
Udin anu kasep....sok mangga....[3]
Udin : Eu...nami **abdi** Udin Ujang
Eu...lembur **abdi** di Ujung
Ibu **abdi** Ajeng...
Eu...bapa **abdi** Loba Pisan [4]
[People laugh]
Bu Guru : Naha... ari ngaran bapa bet aneh?
Loba pisan...??[5]
Udin : Sumuhun **Bu Guru**....puguh we bingung da unggal wengi bapa **Udin** teh gentos - gentos wae....
Tadi wengi wae ges gentos deui...malahan nu ngantosan di luar ge seur....[6]
[People laugh]



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