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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah

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Editors:

Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

In the international seminar on Language Maintenance and Shift III, there are some new issues. First, the committee changes the previous theme into "Investigating Local Wisdom through Indigenous Language". Through the new theme, the committee invites language practitioners to discuss the problems concerning the importance of maintaining indigenous languages because the languages function as a means of expressing local wisdom. Second, the seminar uses the new label, LAMAS, the acronym which was proposed by Prof. Dr. Bambang Kaswanti Purwo in the previous seminar, to make the participants easily remember it. Third, most of the keynote speakers come from various institutions. Those are Dr. Johnny Tjia (Summer Institute of Linguistics, Indonesia-International), Prof. Jee Sun Nam, Ph.D (Hankuk University of Foreign Studies, Korea), Prof. Dr. Mahsun, M.S. (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Jakarta-Indonesia), Prof. Dr. I Dewa Putu Wijana (Gadjah Mada University, Yogyakarta, Indonesia), Prof. Drs. Ketut Artawa, M.A., Ph.D (Udayana University, Denpasar, Indonesia), and Dr. Suharno, M.Ed. (Diponegoro University, Semarang, Indonesia).

There are 113 participants who present the papers covering various topic areas. Those are 38 papers on sociolinguistics, 14 papers on morphology, 13 papers on applied linguistics, 8 papers on anthropological linguistics, 8 papers on discourse analysis, 8 papers on cognitive linguistics, 7 papers on ethnography of communication, and 7 papers on computational linguistics.

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.

Editors' Note for Revised Edition

There are some changes in this revised edition. First, we enclose the article by Prof. Jee Sun Nam, Ph.D entitled "Retrieving Local Wisdom in Korean with the Support of Corpus Processing Software" on page 555. Second, we delete the article by Yusup Irawan 'Tiga Syarat Menuju Fonetik Modern' as he cancelled his status as a participant. These changes have an impact on the change of table of contents.

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**SCHEDULE OF THE INTERNATIONAL SEMINAR
"LANGUAGE MAINTENANCE AND SHIFT III (LAMAS III)"**

DAY 1 (July 2, 2013)

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
09.30 – 10.45 WIB	REGISTRATION		PAKOEBUWONO
10.45 – 11.00 WIB	OPENING		PAKOEBUWONO
11.00 – 11.30 WIB	KEYNOTE SPEECH		PAKOEBUWONO
	Prof. Dr. Mahsun, M.S.		
11.30 – 12.30 WIB	LUNCH AND PRAY		PAKOEBUWONO
12.30 – 14.00 WIB	PLENNARY SESSION 1		PAKOEBUWONO
	Prof. Jee Sun Nam, Ph.D.	RETRIEVING LOCAL WISDOM IN KOREAN WITH THE SUPPORT OF CORPUS PROCESSING SOFTWARE	
	Dr. Johnny Tjia	ISU KEBERTAHANAN DALAM USAHA PENCAGARAN BAHASA	
	Dr. Suharno, M.Ed.	INCORPORATING LOCAL WISDOM INTO ENGLISH LANGUAGE TEACHING (ELT)	
	Moderator : J. Herudjati Purwoko, Ph.D		
14.00 – 15.30 WIB	PARRALEL SESSION 1 A		PAKOEBUWONO
	Kahar Dwi Prihantono	PENATAAN ULANG KAMUS DIALEK BANYUMASAN; SEBUAH SUMBANGAN LEKSIKOGRAFIS BAGI UPAYA PEMERTAHANAN DIALEK (RE-ORGANISATION OF BANYUMAS DIALECT DICTIONARY; LEXICOGRAPHIC CONTRIBUTION TO DIALECT PRESERVATION)	
	Mualimin	KO AND RIKA IN JAVANESE OF TEGAL	
	Rukni Setyawati	PEMERTAHANAN BAHASA DAERAH SEBAGAI UPAYA MENINGKATKAN KETAHANAN BUDAYA	
	Retno Wulandari Setyaningsih	PENGASINGAN RAMBU PETUNJUK DI PUSAT-PUSAT PERBELANJAAN DI SURABAYA	
14.00 – 15.30 WIB	PARRALEL SESSION 1 B		PAKOEBUWONO
	Herudjati Purwoko	MUATAN SOSIO-KULTURAL DAN POLITIS DALAM BAHASA DARI SEGI ETNOGRAFI	
	Syahron Lubis	LOSS OF WORDS IN MANDAILINGNESE	
	M. Suryadi	GENERASI MUDA JAWA PERKOTAAN KAGOK DENGAN BAHASA JAWANYA SENDIRI	
	Fatchul Mu'in	PENGGUNAAN BAHASA DALAM RANAH JUAL BELI DI PASAR TERAPUNG LOK BAIN TAN KABUPATEN BANJAR KALIMANTAN SELATAN	

TIME	NAME	TITLE	ROOM
14.00 – 15.30 WIB	PARRALEL SESSION 1 C		CEMPAKA
	Neli Purwani	PENGGUNAAN BAHASA INGGRIS DALAM IKLAN MAKANAN DAN MINUMAN: PELUANG ATAUKAH ANCAMAN?	
	Ikmi nur Oktavianti	SEMANTIC SHIFT ON MALAY WORDS IN CLASSICAL MALAY TEXT HIKAYAT HANG TUAH COMPARE TO MODERN MALAY (INDONESIAN LANGUAGE) AND THE RELATION TO CULTURAL CONTEXT	
	Nunung Supriadi	PENGARUH DIALEK LOKAL TERHADAP BAHASA MANDARIN YANG DIGUNAKAN MASYARAKAT TIONGHUA DI PURWOKERTO	
	Agustina Lestary	DO BANJARESE WOMEN AND MEN SPEAK DIFFERENTLY?	
14.00 – 15.30 WIB	PARRALEL SESSION 1 D		MELATI
	Esther Hesline Palandi	KATA SERAPAN DALAM BAHASA JEPANG: UPAYA BANGSA JEPANG DALAM PEMELIHARAAN BAHASA DAN TERJADINYA PERGESERAN BAHASA SESUAI BUDAYA LOKAL	
	Maria Yosephin Widarti Lestari	THE FEATURES OF JAVANESE WOMEN SPEECH: A SOCIOLINGUISTICS STUDY BASED ON LAKOFF'S THEORY	
	Meti Istimurti	PEMERTAHANAN DAN REVITALISASI BAHASA JAWA DIALEK BANTEN	
	Retno Purwani Sari Dan Tatan Tawami	THE STRATEGY OF THE TEXT AND THE STRUCTURAL RELATIONS TO EXERCISE SUNDANESE CRITICS' IDEOLOGICAL HEGEMONY	
14.00 – 15.30 WIB	PARRALEL SESSION 1 E		BOUGENVILLE
	Layli Hamida	SOSIALISASI DAN KEBIJAKAN ATAS KEBERAGAMAN BAHASA PADA MASYARAKAT TENGGER JAWA TIMUR: SEBUAH FENOMENA KEARIFAN LOKAL	
	Dwi Wulandari dan Wiwik Sundari	SANTRI'S LANGUAGE ATTITUDE TOWARD JAVANESE LANGUAGE ON PESANTREN TEACHING WITHIN THE CONTEXT OF JAVANESE LANGUAGE MAINTENANCE	
	Kharisma Puspita Sari	STYLE AND REGISTER USED AT PONDOK PESANTREN (A DIMENSION OF SOCIOLINGUISTICS)	
	Anandha	FENOMENA SOSIOLINGUISTIK BAHASA JAWA PESISIR SEBAGAI CERMIN KEARIFAN LOKAL	
15.30 – 16.00 WIB	BREAK AND PRAY		PAKOEJUWONO

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	PARRALEL SESSION 2 A		PAKOEBUWONO
	Surono	SOLIDARITAS (TU) DAN KESOPANAN (VOUS) DALAM BAHASA JAWA SEBAGAI WUJUD KEARIFAN LOKAL	
	Riadi Darwis	SIKAP BERBAHASA PARA SISWA SEKOLAH DASAR ISLAM TERPADU KABUPATEN BANDUNG DALAM KONTEKS MULTIBAHASA	
	Fandy Prasetya Kusuma	PERGESERAN BAHASA HOKKIAN DALAM UPACARA TE PAI DI INDONESIA	
	Elisa Carolina Marion	PERGESERAN PENGGUNAAN KEIGO KHUSUSNYA PADA PENGGUNAAN HONORIFIC TITLE (呼称) DAN PERUBAHAN HUBUNGAN ATASAN DAN BAWAHAN YANG TERJADI PADA PERUSAHAAN JEPANG	
16.00 – 17.30 WIB	PARRALEL SESSION 2 B		PAKOEBUWONO
	Dian Swastika	JAVANESE EXPRESSIONS AS LOCAL WISDOM MANIFESTATION	
	Meka Nitrit Kawasari	PENGGUNAAN BAHASA JAWA PADA UPACARA TUMURUNING KEMBARMAYANG SEBAGAI CERMINAN KEARIFAN BUDAYA JAWA	
	Endang Setyowati	CONTRASTIVE ANALYSIS OF PROVERBS IN INDONESIAN AND ENGLISH: AN ANTHROPOLOGICAL LINGUISTIC STUDY	
	Prayudha	METAFORA SEBAGAI NASIHAT DALAM HOROSKOP JAWA: STUDI LINGUISTIK ANTROPOLOGIS	
16.00 – 17.30 WIB	PARRALEL SESSION 2 C		CEMPAKA
	Sri Sulihingtyas D.	PANTUN BUKA PALANG PINTU: KEARIFAN LOKAL DALAM PERNIKAHAN ADAT BETAWI	
	Hatmiati	TUTURAN PAMALI DALAM TRADISI LISAN MASYARAKAT BANJAR	
	Atin Kurniawati	JAVANESE VIEW ON EDUCATION: AN ETNOLINGUISTIC STUDY	
	Muhammad	A SOCIAL CONTEXT OF SASAK PERSONAL PRONOUNS	
16.00 – 17.30 WIB	PARRALEL SESSION 2 D		MELATI
	Habiba Al Umami	PRESUPPOSITION ANALYSIS OF THE QUESTION IN MATA NAJWA "POLITIK SELEBRITI" EPISODE	
	Muhammad Rohmadi	TINDAK TUTUR PERSUASIF DAN PROVOKATIF DALAM WACANA SPANDUK KAMPANYE PILKADA JAWA TENGAH TAHUN 2013	
	Endro nugroho wasono aji	PERUBAHAN KATA GANTI ORANG KEDUA DALAM BAHASA JAWA	
	Yenny budhi listianingrum	PEMILIHAN BAHASA KELUARGA MUDA DI DESA KLOPODUWUR CERMIN PEMERTAHANAN IDENTITAS DAN EKSISTENSI BAHASA	

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	PARRALEL SESSION 2 E		BOUGENVILLE
	Sri wahyuni	PERUNDUNGAN BAHASA DAERAH MELALUI PENGGUNAAN LOGAT DIALEK DALAM TAYANGAN SINETRON DI TELEVISI	
	Lalu erwan husnan	LINGUISTIC ADAPTATION OF BAJO IN SUMBAWA ISLAND: A PRELIMINARY STUDY FOR SOCIAL MOTIVATION OF LANGUAGE CHANGE	
	Tubiyono	COMPANY'S PARTICIPATION IN THE LOCAL LANGUAGE RETENTION	
	Endang sri wahyuni dan khrishandini	VARIASI BAHASA DALAM SINETRON TUKANG BUBUR NAIK HAJI (TBNH) KAJIAN ETNOGRAFI KOMUNIKASI	
17.30 – 18.30 WIB	BREAK AND PRAY		PAKOEBUWONO
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-1		PAKOEBUWONO A
	Rini Esti Utami	BAHASA JAWA DALAM SLOGAN-SLOGAN CALON GUBERNUR DAN WAKIL GUBERNUR JAWA TENGAH TAHUN 2013	
	Miza Rahmatika Aini	KESENIAN JARANAN SEBAGAI BENTUK PEMERTAHANAN BAHASA JAWA	
	Putu Utama	PELESTARIAN BAHASA BALI DALAM PENDIDIKAN FORMAL: PERSPEKTIF POLITIK DAN REGULASI	
	Leksito Rini	TARLING MUSIC AS A MEANS OF MAINTAINING INDIGENOUS JAVANESE LANGUAGE AT NORTHERN COAST (PANTURA) IN THE PROVINCES OF WEST JAVA AND CENTRAL JAVA	
	Enita Istriwati	PENGENALAN UNGKAPAN-UNGKAPAN BAHASA JAWA: SUATU UPAYA PEMERTAHANAN BANGSA	
	Icuk Prayogi	PERGESERAN PEMAKAIAN PRONOMINA PERSONA DALAM BAHASA INDONESIA INFORMAL REMAJA: STUDI KASUS FILM TANGKAPLAH DAKU KAU KUJITAK (1987) DAN BANGUN LAGI DONG, LUPUS (2013)	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-2		PAKOEBUWONO B
	Ikha Adhi Wijaya	PRANOTOCORO AS ONE OF THE SYMBOL OF JAVANESE CULTURE THAT BECOMES DIMINISH FROM DAY TO DAY	
	Siti Suharsih	LANGUAGE MAINTENANCE AND SHIFT: HOW JAVANESE PRESERVED AND SHIFTED IN INDUSTRIAL AREA CASE STUDY IN NIKOMAS COMPANY	
	Sang Ayu Isnu Maharani dan I Komang Sumaryana Putra	LANGUAGE MAINTENANCE OF BALINESE MOTHER TONGUE THROUGH THE TRADITIONAL STORY TELLING (MESATUA) IN BATU BULAN VILLAGE, GIANYAR	
	Sutarsih	LANGUAGE AND SAFETY	
	Anang Febri Priambada	ALIH KODE DAN CAMPUR KODE PADA CERAMAH BUDAYA EMHA AINUN NAJIB	
	Didik Santoso	PEKALONGAN DIALECT IN RAPROX BAND LYRICS	
	Maria Christiani sugiarto	A REFLECTION OF LANGUAGE ATTITUDE TOWARD KID CARTOONS: A CASE STUDY OF FIRST GRADERS IN MARSUDIRINI ELEMENTARY SCHOOL	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-3		PAKOEBUWONO C
	Asih Prihandini dan N. Denny Nugraha	KEARIFAN LOKAL MITIGASI BENCANA DALAM TRADISI SASTRA LISAN NUSANTARA	
	Yozar Firdaus Amrullah	MOTHER'S TONGUE INFLUENCE TOWARDS NAMING IN KEBONADEM VILLAGE	
	Muhammad Zulkarnain Ashya hifa	THE USE OF PERSONAL NAMES IN NAMING PRODUCTS	
	Ida Hendriyani	THE ETHNOGRAPHY OF COMMUNICATION APPROACH TOWARDS THE MOTIVATORS' SPEECH IN ORIFLAME	
	Bambang Hariyanto	THE IDENTITY OF JAVANESE PEOPLE (A STUDY ON SELAMATAN IN EAST JAVA, ETHNOLINGUISTICS PERSPECTIVE)	
	Abadi Supriatin	BAHASA PERMOHONAN DI DALAM TRADISI KLIWONAN DI "SUMUR BERKAH" DESA WONOYOSO KABUPATEN PEKALONGAN	
	Mastuti Ajeng Subianti	THE ANALYSIS OF FACE WANTS AS SELF IMAGE USED BY AGNES MONICA IN KICK ANDY SHOW	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-4		PAKOEBUWONO D
	Wuwuh Andayani	DISCOURSE CONNECTORS IN ARGUMENTATIVE WRITINGS PRODUCED BY INDONESIAN EFL UNIVERSITY STUDENTS	
	Muhammad Nanang Qosim	PEDAGOGONOLOGIS SEBUAH KAJIAN FONOLOGI DAN ILMU PENDIDIKAN	
	Juanda dan M. Rayhan Bustam	THE CREATION OF LANGUAGE THROUGH MOTTO (THE STUDY OF LANGUAGE AND ENTREPRENEURSHIP IN A MOTTO OF ACADEMIC INSTITUTION)	
	Fitriansyah	PENDEKATAN EMIK-ETIK TERHADAP UPACARA PASAK INDONG SUKU TIDUNG DI DESA SALIMBATU, KECAMATAN TANJUNG PALAS TENGAH, KALIMANTAN UTARA KAJIAN LINGUISTIK ANTROPOLOGI	
	Sogimin	METAFORA YANG DIGUNAKAN OLEH DALANG DALAM MELAKONKAN WAYANG KULIT	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-5		PAKOEBUWONO E
	Henny Krishnawati dan Defina	KESALAHAN DALAM PENENTUAN JENIS KALIMAT DALAM BAHASA INDONESIA: STUDI KASUS MAHASISWA TPB IPB	
	Emilia Ninik Aydawati	STUDENTS' DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS	
	Masitha Achmad Syukri	STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA	
	Titi Rokhayati	A STUDY ON STUDENTS' ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT	
	Sari Kusumaningrum	THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS' ARGUMENTATIVE WRITING	
19.30 – 21.00 WIB	PARRALEL SESSION 3 A		PAKOEBUWONO
	P. Ari Subagyo	NAFAS BAHASA JAWA DI JAGAT MAYA	
	Sri Andika Putri	REFLEKSI KEDUDUKAN PEREMPUAN MINANG DALAM PITARUAH AYAH	
	Erlita Rusnaningtias	BENTUK DAN FUNGSI KALIMAT TANYA DALAM TALK SHOW "INDONESIA LAWYERS CLUB"	
	Ninuk Krismanti	BANJARESE IDEOLOGIES PORTRAYED IN SI PALUI	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	PARRALEL SESSION 3 B		PAKOEBUWONO
	Nungki Heriyati	WOMEN, LANGUAGE AND CULTURAL CHANGE	
	Nurhayati	(RE)-READING A KARTINI'S LETTER USING CRITICAL DISCOURSE ANALYSIS	
	Wiwik Wijayanti	ANALISIS WACANA PERCAKAPAN SIARAN "ON AIR" RADIO DANGDUT INDONESIA: PENDEKATAN PRAGMATIK	
	Yenny Hartanto	RHETORICAL STRATEGIES IN FLOUTING GRICE'S MAXIMS AS FOUND IN "PYGMALION".	
19.30 – 21.00 WIB	PARRALEL SESSION 3 C		CEMPAKA
	Deli Nirmala	LOCAL WISDOM IN JAVANESE PROVERBS (A COGNITIVE LINGUISTIC APPROACH)	
	Ratih Kusumaningsari	TINJAUAN RELATIVITAS BAHASA DALAM LAGU KERONCONG	
	Aan Setyawan	THE WEALTH CONCEPT OF JAVANESE SOCIETY: ANTHROPOLOGICAL LINGUISTICS APPROACH IN CUBLAK-CUBLAK SUWENG FOLKSONG	
	Tatie Soedewo	THE LOSS OF IDENTITY OF SOME SUNDANESE CHILDREN IN BOGOR CITY DUE TO LACK OF EXPOSURE TO SUNDANESE LANGUAGE	
19.30 – 21.00 WIB	PARRALEL SESSION 3 D		MELATI
	Ridha Fadillah	IMPLEMENTATION OF ENGLISH LEARNING MODEL BASED ON NEGATIVE ANXIETY REDUCTION THROUGH CONSTRUCTIVISM THEORY IN BANJARBARU SENIOR HIGH SCHOOLS	
	Kundharu Saddhono	MODEL PEMBELAJARAN KOOPERATIF TEKNIK STUDENT TEAMS ACHIEVEMENT DIVISIONS (STAD) UNTUK MENINGKATKAN KETERAMPILAN MENULIS NARASI MAHASISWA ASING DI UNIVERSITAS SEBELAS MARET	
	Farikah	USING THEMATIC PROGRESSION PATTERNS WITH COOPERATIVE LEARNING METHOD (TP-CL) TO IMPROVE THE WRITING SKILL OF THE ENGLISH DEPARTMENT STUDENTS OF UTM IN THE ACADEMIC YEAR 2011/2012	
	Amrih Bkti Utami	THE IMPORTANCE OF NOTICING IN IMPROVING EFL STUDENTS' WRITING SKILLS	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	PARRALEL SESSION 3 E		BOUGENVILLE
	Yudha Thianto	THE EVOLUTION OF A CHRISTIAN TEXT FROM SEVENTEENTH-CENTURY MALAY TO MODERN-DAY INDONESIAN: A HISTORICAL LINGUISTICS STUDY FROM THE PERSPECTIVE OF TRANSFORMATIONAL-GENERATIVE MODEL	
	Suparto	INDONESIAN NOUN PHRASE=NOUN+NOUN: A SEMANTIC PERSPECTIVE	
	Won-Fill Jung, Eunchae Son, Jaemog Song Dan Jeesun Nam	SYNTACTICO-SEMANTIC CLASSIFICATION OF SENTIMENT WORDS IN THE ELECTRONIC DICTIONARY DECO	
	Sai-Rom Kim, Jeesun Nam Dan Hae-Yun Lee	ANALYSIS OF IDIOMATIC EMOTION EXPRESSIONS DETECTED FROM ONLINE MOVIE REVIEWS	

DAY 2 (July 3, 2013)

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
08.00 – 09.30 WIB	PARRALEL SESSION 4 A		ANGGREK 1
	Diyah Fitri Wulandari	THEMATIC STRUCTURE SHIFT FOUND IN ENGLISH - INDONESIAN TRANSLATION OF OBAMA'S SPEECH IN INDONESIA UNIVERSITY	
	Retno Hendrastuti	KAJIAN PENERJEMAHAN IDEOLOGI DENGAN PENDEKATAN APPRAISAL	
	Dyka Santi Des Anditya	THE TRANSLATION OF SHALL IN THE INDONESIAN VERSION OF ASEAN CHARTER: A PRELIMINARY RESEARCH ON PATTERNS AND CONSEQUENCES OF MODAL TRANSLATION	
	Baharuddin	TRANSLATION UNIT IN THE TRANSLATION OF AL-QURAN INTO INDONESIA	
08.00 – 09.30 WIB	PARRALEL SESSION 4 B		ANGGREK 2
	Mulyadi	VERBA "MIRIP TAKUT" DALAM BAHASA MELAYU ASAHAN	
	Agus Subiyanto	MOTION-DIRECTION SERIAL VERB CONSTRUCTIONS IN JAVANESE: A LEXICAL FUNCTIONAL APPROACH	
	Siti Jamzaroh	TIPOLOGI SINTAKSIS: URUTAN KATA DAN FRASA BAHASA BANJAR DAN IMPLIKASINYA	
	Mulyono	GEJALA INKORPORASI PADA BAHASA MEDIA CETAK	

TIME	NAME	TITLE	ROOM	
08.00 – 09.30 WIB	PARRALEL SESSION 4 C			ANGGREK 3
	Mytha Candria	A FEMINIST STYLISTIC READING OF TRIYANTO TRIWIKROMO'S "TUJUH BELAS AGUSTUS TANPA TAHUN"		
	Ariya Jati	A LYRIC'S WORTH IN GESANG'S "CAPING GUNUNG"		
	Agus Edy Laksono	TINDAK ILOKUSI PROPAGANDA CAGUB-CAWAGUB JAWA TENGAH PERIODE 2013-2018		
	Ade Husnul Mawadah	PENGGUNAAN BAHASA DAERAH DALAM IKLAN LAYANAN MASYARAKAT SEBAGAI ALAT PEMERTAHANAN BUDAYA BANGSA (STUDI KASUS DI KOTA SERANG PROVINSI BANTEN)		
TIME	NAME	TITLE	ROOM	
08.00 – 09.30 WIB	PARRALEL SESSION 4 D			MELATI
	Christina	THE INFLUENCE OF TRADITIONAL MAIDS' JAVANESE TO CHILDREN'S LANGUAGE (A CASE STUDY AT KAMPUNG KENTENG, KEJIWAN, WONOSOBO)		
	Bernadetta Yuniati Akbariah	METAPHORICAL SWITCHING: A LINGUISTIC REPERTOIRE OF MUSLIM JAVANESE PRIESTS		
	Swany Chiakrawati	CONFORMITY TOWARDS LOCAL WISDOM AMONG THE SAME INDIGENOUS LANGUAGE SPEAKERS		
	Syaifur Rochman	A SURVEY ON MOTIVATIONAL ORIENTATION IN LEARNING EFL OF PUBLIC ADMINISTRATION POST GRADUATE STUDENTS OF JENDERAL SORDIRMAN UNIVERSITY		
	Syamsurizal	ANALISIS KESANTUNAN BERBAHASA PADA KASET PASAMBAHAN ADAT ALEK MARAPULAI BALERONG GRUP JAKARTA: SEBUAH KARAKTERISTIK KEARIFAN LOKAL ETNIS MINANGKABAU		
08.00 – 09.30 WIB	PARRALEL SESSION 4 E			BOUGENVILLE
	Agnes Widyaningrum	MULTICULTURAL ENGLISH CURRICULUM ACCOMODATATING LOCAL WISDOM		
	Ruth Hastutiningsih	ICT (WEB. DESIGN) AND JAVANESE LANGUAGE LEARNING IN INDONESIA: REVITALIZATION INDIGENOUS LANGUAGES		
	Prihantoro	ANNOTATION MODEL FOR LOANWORDS IN INDONESIAN CORPUS: A LOCAL GRAMMAR FRAMEWORK		
	Sirajul Munir	DEVELOPING ISLAMIC-CONTENT BASED READING COMPREHENSION MATERIALS FOR ISLAMIC HIGHER EDUCATION		
09.30 – 10.00 WIB	BREAK			ANGGREK

TIME	NAME	TITLE	ROOM
10.00 – 11.30 WIB	PLENNARY 2		ANGGREK
	Prof. Dr. Bambang Kaswanti Purwo	ON UNDERSTANDING LOCAL WISDOM THROUGH RIDDLES IN JAVANESE, SUNDANESE, AND WOISIKA LANGUAGE	
	Prof. Dr. I Dewa Putu Wijana, S.U., M.A.	KEBANGGAN BERBAHASA SEBAGAIMANA YANG TEREFLAKSI DALAM WACANA TEKA-TEKI	
	Prof. Drs. Ketut Artawa, MA., Ph.D.	KEARIFAN LOKAL: PERTARUNGAN ANTARA TEKS IDEAL DAN TEKS SOSIAL	
	Moderator : Dr. Agus Subyanto, M.A.		
11.30 – 12.00 WIB	CLOSING		ANGGREK

THE WEALTH CONCEPT OF JAVANESE SOCIETY: ANTHROPOLOGICAL LINGUISTICS APPROACH IN *CUBLAK-CUBLAK SUWENG* FOLKSONG

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Abstract

This study discusses a children's folksong which is usually sung in a children game. The folksong, then, is analyzed using an anthropological linguistics approach. Anthropological linguistics emphasizes on language as a major source as expressing mindset of society. Cublak-CublakSuweng is a games song that comes from Central Java. Song -which is part of the culture of grown society- in essence, teaches children about life precepts. This study uses a structural approach which analyzes the use of language in the cultural dimensions include: form, meaning, and value. Having studied the song, it turns out that Cublak-CublakSuweng has great philosophy that reflects the Javanese society, namely; (1) human, in essence, desires to have treasure, throne, and women, (2) we should not be taking and hiding the treasure owned by someone else to get the great wealth, and (3) the best way to get the property is by to purify the soul by clearing lust and greed because the real wealth is in every human heart not material property. Cublak-CublakSuweng briefly teaches about the wealth concept of Javanese society; the real wealth is in the heart of life not wealth of property.

1. Introduction

*Cublak-Cublak Suweng*³ is a game song that comes from Central Java played by small children- usually-done when in full moon. It is played by some children with a minimum number of three children. One of the children is face downward like a prostration with his eyes closed. Other children, meanwhile, sit around him and their hands are open looking up to wait their gravel turn (this object is considered as earrings) which will fall to one of the hands of certain child. After a few people get together and determine one of them to be *PakEmpok*, who is sitting face downward, usually through rock-paper-scissor, then they all sit in a circle. Meanwhile, *PakEmpok* is sitting face downward in the middle of them. Each person puts their palms facing upwards on the back of *PakEmpok*. While the children are rotating and turning the gravel, they sing this song:

*Cublak-CublakSuweng
Suwenge teng gelenter
Mambu ketundung Gudhel
PakEmpoklerak-lerek
Sopo ngguyu ndelikakhe*

*Sir-sir pong dele kopong
Sir-sir pong dele kopong
Sir-sir pong dele kopong*



Once completed in the final verse of "*Sir-sir pong dele kopong*", *PakEmpok* wakes up to look for the gravel which is handheld by one of the players but other players pretend to hold the gravel. Their right and left hands are closed so he will not see who's holding the real gravel. This is accomplished to outwit *PakEmpok* who is looking for the gravel. They still sing "*Sir-sir pong dele kopong*" repeatedly until *PakEmpok* appoints to one who is considered to hide the gravel. The game will start from the beginning again (*PakEmpok* lying again) if *PakEmpok* appoints to wrong people. However, if he successfully points to the people who hide the gravel, so that person is being *PakEmpok*. The game is over when they have reached their agreement to finish it.

Indonesian Folk songs have experienced a shift. But if we see more deeply, it actually contains philosophies which teach admonitions of local wisdom. Furthermore, it has a lot of great nuances of

³ This song was created by Sunan Giri, one of the Walisongo. Sunan Giri is known to have great merit in the arts. He is also the creator Pucung Asmaradana song and the song creator of folksong, such as *Cublak-Cublak Suweng*, moldy, Jelungan, Jithungan and Delikan

personality education to children. In fact, however, we often see on television shows where children song is now shifted to Indonesian and foreign language song with the theme of romance and it is considered to be sung by adults. Whereas, according to Gunarwan (2002), a shift of language can also result in a shift of cultural values contained therein. The song certainly is part of the spoken language used by a particular society. Hence, the song shifts can also result in a shift of philosophy values contained therein. Traditional children's game song is a manifestation culture that can not be underestimated because this game gives a lot influence on psychological development, personality, and social life of children in the future.

There is a positive correlation between the appreciations of the cultural values of local toward the use of Javanese language. Setyawan (2011) explained that the appreciations of the Javanese cultural values decrease among the younger generation which also has implications on the decline in the use of the Javanese language. The use of this language can be in the form of interaction or in the form of songs and other oral literature. Some Javanese cultural values which are degraded by the younger generation for instance;

1. *Javanese society is tepo seliro that in doing something to someone else, we must consider how we feel if the act is addressed to ourselves*
2. *Our duty to show respect to others in accordance with their respective degrees.*
3. *Javanese society behave andhap-asor that let us always being modest.*
4. *Javanese society is empan-papan, that our behaviour must pay attention to the place, position or rank.*

These values are increasingly not popular and they have been degraded among the younger generation of Javanese. Hence, excavations of the cultural values embodied in the song needs to be told more for the sake of preserving the local cultural and language.

2. The views of Anthropological linguistics toward the oral literature

Anthropological linguistics, not Linguistics anthropological, is one branch of linguistics interdisciplinary (cross-cutting) which is derived from the language of relativity theory proposed by von Humboldt-later-followed by the Sapir-Whorf, that known as the Sapir-Whorf hypothesis. According to the Sapir-Worf hypothesis in (Palmer, 1981) language determines not only the culture but also determines the mindset of speakers. The language used by someone defines worldview through the categories of grammatical and semantic classifications inherited along with the culture in that language. The results of Semantic classifications are then used as a medium to interpret the meaning of existing knowledge in a culture. It emphasizes on language as a major source of public mindset. Linguistics anthropological, meanwhile, considers that language is an integral part of the culture applications. The language used in society, for the Anthropological linguistics, is a medium to conduct anthropological approach as proposed by Duranti (1997). According to Foley (2001, 3-5) Anthropological linguistics is the branch of linguistics that studies language in the social and cultural that deeper than Sociolinguistics. It attempts to reveal the meaning behind the use of a language, register, and style. In other words, it is interpretive disciplines that explore languages to gain an understanding of culture. It is also in line with what was said by Saville-Troike (1982:35) in his book *The Ethnography of Communication*, which argues:

"There is no doubt, however, that there is a correlation between the form and content of language and the beliefs, values, and needs present in the culture of its speakers"

Oral literature, In line with the thinking of Foley, is essentially a tradition which is owned by certain society. The presence of oral literature is very close to the society groups who have it. This is due to the contents of oral literature often reveals certain social and cultural conditions. It, for instance, contains an overview of social background, culture, and values as well as beliefs. It is a cultural product which is inherited from generation to generation, such as folk tales, folk poetry, and folk songs. An effort to explore the value of oral literature is a good attempt to see again the great philosophy of the society. This is due to today happens deconstruction of cultural values.

Children are the categories of people who have age 3-10 years according to Bayless & Ramsey (1986, 14-16). Children's song is one of the products of society culture. It, in essence, is a part of the cultural results of adult society. Therefore, it will represent the culture of a particular society within some aspects of life. In other words, children's song is a song that has the souls of children which are generally sung by someone who already has a lifespan of approximately 3-10 years. Campbell (1998: vii - vii) explains that children's song is a cultural reality which must be described due to children's songs is a subcultures of the adult society. Anyhow, it was created by adult society. Therefore, it has a strong correlation with old cultures either directly or indirectly. Based on the category expressed by Dananjaya

(2002) and Endraswara (2005) the song of *Cublak-CublakSuweng* is included the song of game category because the song is sung simultaneously with the game. However, from the perspective of game, according to the Hadisukatno Ki (see Krisdyatmiko, 1999), *Cublak-CublakSuweng* is a game using a song.

3. Results & Discussion

Cublak-Cublak Suweng

Cublak is a place that is usually to store perfume oil (small long-necked bottle) and *Suweng* is the name of a kind woman's jewellery which usually shaped like a flat round coin (like earrings). It is a treasure in Javanese society. The first lyric of this song illustrates that there is a place (*Cublak-Cublak*) that holds a lot of extremely valuable treasures (*Suweng*: earring). In this game is used gravel to substitute or symbolize the '*Suweng*'. *Cublak* could also mean skewer. Therefore, in this game, while gravel rotating from one hand to the others; it push downs in the hands of the players alternately.

Suwenge teng gelenter

Suwenge is that name of the type of earrings women's jewelry. *Teng* means towards or where to. *Gelenter* means strewn. Overall meaning of this second lyric is his property strews everywhere. It is illustrated in the game in which children hide the gravel (as a *Suweng*) with circulating from one hand to the other (*suwenge teng gelenter*)

Mambu ketundhung Gudhel

Mambu means smell. *Ketundhung* is derived from the word *tundhung* which means moving, chasing, and hunting. *Gudhel* means a child of buffalo. The meaning of the third lyric shows the treasures are smelled and then hunted by *Gudhel*. The third lyric illustrates the existence of news (the property) that is heard by fool people (symbolized as *Gudhel*) or someone who does not have the background knowledge about the existence of the poverty and he will hunt it. This lyric uses *Gudhel* not buffalo or cow since *Gudhel* illustrates as a symbol of stupidity in the Javanese society.

Pak Empok lerak-lerak

Pak is a call to old man who has married. *Empok* is the name of the player who face downward, whose position is as people doing prostration. *Lerak-lerak* is glancing (look it up). *Pak Empok* is a description of the stupid people. Here using the word *Pak* as an illustration that people who has a desire to pursue wealth is an adult not a child. *Lerak-lerak* means look left and right; finding out where the property. This lyric describes that stupid people are finding out where the property is located.

Sapa ngguyu ndhelikake

Sapa means who and *ngguyu* means laugh. *Ndhelikake* means hiding which is derived from the word *dhelik* which means it is hidden. The meaning of this lyric is the man who laugh is suggested as the one who hides the gravel (property). This is depicted in the game that the children definitely laughs when *Pak Empok* trying to guess who is hiding gravel (property). This lyric shows the people that have found the treasure laugh to the stupid man who still want the treasure.

Sir-sir pong dhele kopong

Sir is a borrowing word from Arabic that is *sirrun* which means lust. Borrowing words happens because the song composer, Sunan Giri, is a person who understands the religion of Islam and also Arabic. *Pong* is a shortening of the word *kopong* which means empty. *Dhele* is shortening of *kedhele* which means soybean. It, in the Javanese society, is as variety of food raw materials such as *tempe* and tofu. The lyric describes about the secret to finding the treasure is by emptying our lusts (*sir-sir pong*) and emptying sense of our greedy to fill the stomach (*Dhele kopong*). A guide for those who want to find the treasure are clearing the lust and greed to over eat. (*Sir-sir pong Dhele kopong*). Therefore, the interpretation of broadly meaning of the song and the game is as follows:

Humans are creatures of God that is created from the ground. Therefore, the game is illustrated with a child who faces downward to the ground such as prostrating to his God. But humans still have a desire in this life. The human desire is a lust in the pursuit of treasure, throne and women. In this song, people still fulfil his desire to seek much treasure (*Cublak-CublakSuweng*). The treasures are found everywhere (*suwenge teng gelenter*). There is one place that holds many treasures. It, however, spread everywhere? Verily, in this song is being shown that a lot of treasures are around us. It's just we do not know if it is a treasure. The treasure is everything around us that can make us as a kindness person.

The news of a place that holds many treasures is smell by fool people as well. So that people who are ignorant will hunt treasure (*mambu kethudungGudhel*). This illustrates that fool people is trust with the news without confirms to others that the news is true or false. Here explained that the concept of fool of Javanese is someone who just confirmed the news and does not think the news is right or wrong. Until there is a group of people who have found the treasure and then hide it. They then smile to fool people (*mesam-mesem*). Here the composer of the song using the word *ndhelikake* which means to hide. It is a symbol that the people who are smiling, actually, finding the treasure with wrong way. If it is correlated with the current conditions, it is associated with the people who hide the treasure state (corruptor) who still smiles (*mesam-mesem*) in front of television cameras (*sapa ngguyu ndhelikake*) despite they are being defendants corruptor.

Thus, the best way to find the treasure is by purify the soul by clearing lust and greed (*sir-sir pong dhele kopong*). Here, song composer, answers the questions about a place that holds many treasures but the treasures are scattered everywhere, so where is it? It turns out that a lot of the property is located in the heart of us. That place is the spaciousness of every human heart. So it's not a physical property that is intended. Therefore, the fool who is still looking for treasure with greed and lust, he is laughed at by people who have found the treasure. People who have found the property are actually not comfortable with the abundance of things. If illustrated through tables of form, meaning, significance, and cultural values of the *cublak-cublak Suweng* it can be described as follows:

Form	Meaning	Significance	Cultural values
<i>Cublak-cublak suweng</i>	Many earrings	There is a place that contains a treasure	<i>Suweng</i> is a very valuable in Javanese society. This jewelry is used by women. Therefore, the treasure and women are the two things interrelated, where the treasure quest is usually because a loved woman. A message that human essentially always desire to the treasure and woman.
<i>Suwenge teng gelenter</i>	Her earrings are ubiquitous	The treasures are everywhere	Indeed, the property is spread everywhere so much. In the Javanese concept of wealth, kindness is the most important than material wealth. That's why there are wealth everywhere (<i>suwenge teng gelenter</i>) because kindness wealth can be obtained in around us
<i>Mambu ketundhung Gudhel</i>	Smell and hunted by calves	The treasures are smelled and hunted by the fools	<i>Gudhel</i> is child of buffalo. It is a symbol of people who is innocent and fools in Javanese society. When hearing information that person immediately confirms the information and does it without asking or clarifying to people who understand. So the concept fool of Javanese is symbolized as <i>Gudhel</i> .
<i>Pak Empok lerak-lerak</i>	Mr. <i>Empok</i> glanced to the right and to the left his eyes	The fool people find out where the location of the property	A fool usually turns to the right and to the left; he permitted all effort to get the treasures.
<i>Sapa ngguyu ndelikake</i>	Who is hiding he laughed	Many people have known the treasure but he just laughed not tell or share to <i>PakEmpok</i>	People who already get property in a not truth way hide and just smile as if not knowing where the property is located. People who laugh to the fools actually is not peaceful despite they has a lot of possessions of wealth. They laugh to the people (fool) who are still looking for treasure. Whereas the most regal wealth is the kindness of heart and soul not physical wealth. Therefore, they laugh to the fools who still greedy with the treasure (<i>sapa ngguyu ndhelikake</i>)
<i>Sir-sir pong dhele kopong</i>	empty soybean	So to find the treasure, we must empty the lust and greed	There are precepts to purify the soul by clearing lust and greed. Therefore, in the Javanese society fulfillment of treasures is limited by fulfill their needs without wanting to look for the treasure as much as possible. Because for them, the real wealth is the wealth of heart and soul (kindness)

4. Conclusion

It turns out that the song of *Cublak-CublakSuweng* has an extraordinary life philosophy. There are at least four philosophies in the song-*cublak cublak Suweng*. The philosophies are: (1) human, in essence, desires to have treasure, throne, and women, (2) we should not be taking and hiding the treasure owned by someone else to get the great wealth, and (3) the best way to get the property is by to purify the soul by clearing lust and greed because the real wealth is in every human heart not material property. *Cublak-*

Cublak Suweng briefly teaches about the concept of the Javanese society wealth; true wealth is in the heart of life not wealth of property. The fulfillment of the treasures in Javanese society is limited by only fulfill their needs without to look for the treasure as much as possible. This song is very great to take the values contained therein. This is because Indonesia there is still a lot of criminals such as corruptor who love treasure greedily.

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