

ISSN: 2088-6799



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

JAVANESE VIEW ON EDUCATION: AN ETNOLINGUISTIC STUDY

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Abstract

This is an etnolinguistic study which is aimed to describe the Javanese view on education as reflected on its proverbs. The data of this research were Javanese proverbs dealt with education which were gathered both from literatures and observation within Javanese speaking communities. The data were then analyzed by investigating the proverbs' form, the proverbs meaning, and its implication in education. The result of the data analysis showed that Javanese is rich of moral values as reflected on its proverbs which can be guidance in running daily activities including those in educational field.

Keywords: Javanese view, education, proverbs, etnolinguistic

Introduction

Languages can be a media to investigate people's way of thinking. Through the languages use, people reflect what they are thinking as stated by Whorf (1897-1941) in Duranti (2003) that people's worldview is shaped and reflected by the language they speak. In dealing with culture, languages can be used to acknowledge the culture of certain society through the linguistics forms and the use in daily communication. People need language to deliver messages to other, conduct transaction, maintain personal relationship, or give advices both directly and indirectly. Languages spoken by traditional societies or so-called traditional languages usually contain certain linguistic forms or units that teach moral values or express phenomena from which people may understand life better for example those which are reflected in proverbs, songs, or traditional poetry. Etnolinguistics or so-called anthropological linguistics is a subfield of linguistics which is concerned with the place of language in its wider social and cultural context, its role in forging and sustaining cultural practices and social structures (Foley, 1997).

As one of the biggest languages spoken in Indonesia, Javanese reflects the Javanese culture and way of life. Javanese proverbs are rich of values and rules that guide people's behavior to live well. Until now, the values are still well-maintained, especially by adults. Javanese adults still acknowledge those values reflected in Javanese proverbs and often use it to advise their children. However, due to many factors Javanese youths do not acknowledge Javanese proverbs and understand the meanings. They are prouder to tell and believe 'foreign wisdoms' which are actually taught in their own language and culture.

Studies about Javanese proverbs have been conducted by several researchers such as *Ciri Pembeda Bentuk dan Makna Peribahasa Jawa* 'Distinctive Features of Form and Meaning of Javanese Proverbs' by Kurnia (2003), *Struktur dan Makna Hubungan Antarunsur dalam Paribasan* 'Structure and Meaning of Inter-element Relationship in Paribasan' by Sumarlam (2006), and *Falsafah Kepemimpinan Bangsa dalam Paribasan Jawa (Aksioma Budaya yang Mulai Ditinggalkan)* 'Nation Leadership philosophy in Javanese Paribasan (Cultural Axiom That Started to be Left)' by Azhar (2011). Those studies gave contribution to the next researches in Javanese proverbs. Study about Javanese proverbs in dealing with education has not been conducted by previous researchers. Thus, the writer is interested to investigate it.

This paper is aimed to investigate the moral values contained in Javanese proverbs especially those which are dealt with education. There are many values taught by Javanese proverbs that can be guidance for students, teachers, and society to run education well so that it can reach the goal properly. Education is chosen because it plays very important role in life. Education can bring better change and produce quality human resources that can develop the society and the nation. Through the acknowledgement of moral values reflected in Javanese proverbs, it can also rebuild attention and proud toward traditional languages.

Review on Javanese Proverbs

There are some definitions of proverbs proposed by some linguists. According to Kridalaksana (1982: 131), proverbs are sentences or part of sentences that have permanent construction, meaning, and function in society from one generation to the next. It is used to 'beautify' compositions or conversations, strengthen the purpose of compositions, give advice, and teach life values. Brunvand in Danandjaja (1994) mentions similar points as proposed by Kridalaksana but he adds that proverbs should have

spoken tradition which is alive in the society in which the proverbs are spoken. Every language which has proverbs tradition has its own characteristics compared with those spoken in other languages. Javanese as one of the biggest languages spoken in Indonesia has its own characteristics of proverbs.

There are several types of Javanese proverbs according to Padmosoekotjo (1987) as cited in Kurnia (2003): *paribasan*, *bebasan*, *saloka*, *pepindhan*, *panyandra*, and *sanepa*. Every type has its own characteristics. *Paribasan* is a linguistic unit that has permanent construction and use, has non literal meaning, and does not use imagery. *Bebasan* is a linguistic unit that has permanent construction and use, has non literal meaning, and uses imagery about condition of certain people or things. *Saloka* is permanent figurative words which show imagery of certain people or human characteristics and condition, especially focuses on people. *Sanepa* is a sentence constructed from some words which shows opposite meaning. *Panyandra* describes beauty by using comparison. *Pepindhan* is a linguistic unit that shows similarity, usually by using signal word such as *kaya* 'like'. This paper is focused on *paribasan*.

Paribasan, as has been stated before, does not employ imagery or comparison in its construction. It usually uses straightforward expressions to describe certain situation so that the meaning can be easily understood. Seen from its form, *paribasan* can be a simple sentence, compound sentence, complex sentence, and directive sentence as can be seen in the following examples:

- a. Simple sentence : *kebo nusu gudel*. It means, adults that learn from youngsters.
- b. Compound sentence : *desa mawa cara negara mawa tata*. It means every place has its own rules
- c. Complex sentence : *anak polah bapak keprandah*. It means the father who takes responsibility of his son's fault
- d. Directive sentence : *aja rumangsa bisa, nanging bisaa rumangsa*. It means we should not think that we are able to do many things, but we should be able to 'feel' ourselves.

The meaning of *paribasan* reflects the natural law of life. It is something truth and has been believed universally as law of cause and effect. For example, Javanese *paribasan* "*jer basuki mawa bea*" which means that to reach his dreams, someone should sacrifice something. It is a universal truth that has been believed by people. *Paribasan* also contains rules of life such as *rawe-rawe rantas*, *malang-malang putung* which means that we should fight against any obstacles to get our intention. It is a life rules that we should be a strong person in facing any obstacles in life. It can also become an advice such as *busuk ketekuk*, *pinter keblinger* which means both smart and stupid people become unlucky because they do not behave carefully. It is an advice to remind people to behave carefully even they are considered as smart people. *Paribasan* also reflects prohibition such as *aja rumangsa bisa, nanging bisaa rumangsa*.

Javanese proverbs also employ some poetical features. Some Javanese proverbs used kawi expressions such as *berbudi bawa leksana*. Those are kawi words which mean kind-hearted person, anything he has told would be done. It also has vocal and consonant rhythms such as *busuk ketekuk*, *pinter keblinger*.

Methodology

This is descriptive qualitative study about the Javanese view on education. The methodology of this research is divided into three steps. The first one is method of collecting data. The data of this research were Javanese proverbs that are spoken in Javanese society. To gather more valid data, some were taken from literatures. In this study, it was only *paribasan* taken as data. *Paribasan* is a linguistic unit which has permanent construction, employ non-literal meaning without imagery. The data were recorded in data card and categorized to differentiate between *paribasan* and other types of Javanese proverbs.

The second step is method of analyzing the data. The data were then analyzed based on the form, the meaning, and the implication in education. In analyzing the data, the researcher also conducted literary review to ensure that the interpretation was on the right track. The result of the data analysis was presented qualitatively by using words.

Result and Discussion

There are many Javanese proverbs that reflect educational values. The values can guide students, teachers, and society in general. Some values that are reflected in Javanese proverbs are described as follows:

a. *Jer basuki mawa bea*

This is a well-known *paribasan* that usually taught to children by their parents. Through this *paribasan* children are advised to realize that every dream needs sacrifice or efforts. Thus, they are not lazy to study. It also teaches that all the things they have done to reach their dream will never mean nothing. They will get something due to their willingness to give best efforts.

For parents, this *paribasan* teaches that in order to bring success for their children, they also need to sacrifice something. The clearest effort done by parents to give best education for their children is that they pay the school fee. Parents must pay much money for giving a good education quality. Unfortunately, there are many children left their school because they or their parents do not have enough money to pay the school tuition. Then, it needs solution from any element in this nation to provide quality education for all. It is not the responsibility of parents or the government only, but all elements in society to reduce the tuition so that all children can get good education for their future. Moreover, it is also important to build the children motivation to study hard and get good achievements.

b. *Sapa temen bakal tinemu*

This *paribasan* means someone who is persistence will find success someday. This *paribasan* can be used to advise children to seriously learn and be persistence when they face difficult lessons or problems. Their motivation and confidence need to continually develop thus they will find success in the future. It teaches them to keep learning and keep trying when they face any difficulties.

c. *Ing ngarso sung tuladha, ing madya mangun karsa, tut wuri handayani*

This *paribasan* has been widely known and used. It generally tells about the way leaders behave. It means that a leader, in the front gives example, in the middle builds will, and in the back gives support. In education context, this *paribasan* is suitable for teachers. It rules the teachers' attitude in running the teaching-learning process. A good teacher is not he who is able to give example in the front only but also can be in middle, among their students, and even in the back, to support their students. A teacher needs to build close and mutual relation with the students so that the teaching and learning process may run well.

d. *Desa mawa cara negara mawa tata*

This *paribasan* means that every place has its own rules. People must be able to suit their attitude according to the place they are in. In education context, especially in schools, all school members should be able to play their roles properly. Students should obey the schools' regulation, following the lesson seriously, behave, dress, and speak properly. In other hand, teachers also need to do the same so that the routines in schools can run well.

e. *Asor ing timbang*

It means people who have same capability in one subject but lessen in other subjects. It is an advice for students not to be too proud of them and not to think that the others are less clever. In fact, people have their own cleverness. People who are good in math do not guarantee that they are also good in English, for example, thus there is no need to feel better than others.

f. *Busuk ketekuk, pinter keblinger*

It means that both smart and stupid people become unlucky because they do not behave carefully. It is an advice for people to behave carefully and mind their attitude as well. Being a smart people does not guarantee that he or she would get a good life in the future. It depends on their attitude in life.

g. *Kena cepet ning aja ndisiki, kena pinter ning aja ngguroni, kena takon ning aja ngrusuhi*

This proverb means that students should not embarrass their teacher even though they are smarter than the teacher. This proverb teaches about honor that students should pay to their teachers, even though they have been smarter or have known more than the teachers, still they should respect their teachers.

Those are some examples of Javanese proverbs that have implication in education. They consist of rules and values that can guide the running of educational process. Besides those examples presented, there are still many proverbs can be investigated to explore the richness of Javanese, and local languages in general.

Maintaining Javanese Proverbs

Javanese proverbs have many moral values that can rule people's daily life. The values that are implied in Javanese proverbs can be maintained by maintaining the proverbs as well. One of the ways to maintain the proverbs is by using it in daily life. However, there are not enough space and reason to tell about proverbs in daily life except in a conversation between adults or between adults and youngsters in the context of giving advice. Meanwhile, in the other contexts of youngsters' life, the role of national and international languages has replaced the need of using local language. Moreover, among family members are nowadays commonly communicate in national language. Then, how to maintain the proverbs so that its values also can be saved? Here are some proposed efforts that can be done to maintain the proverbs and the values:

1. Building students' habit in schools

Nowadays, students spend their time mostly at schools. Schools have rules that guide the students' behavior. It is a good opportunity to habituate something including the language use. Traditional language is taught in schools as local content lesson with very limited time thus the students are not able to acknowledge their local language well. The effort that can be run is by making policy that all schools' members should speak in traditional language in certain time. Perhaps, it has been done in some schools but mostly the implementation has not been optimal.

2. Habituating the use of local language at home

Parents play an important role in habituating the use of local language. Family is the first environment of children in which they learn many things including language. Thus, it is important for parents to introduce local language to their children and moreover they can also introduce the richness of the local language so that the children can be proud of being local language speakers.

3. Providing easy access for children to acknowledge the proverbs

In this modern era, local languages can also be brought to be modern. Local language as well as proverbs, for example, can be brought to digital era. Thus, it is also important to build systems that allow children to learn local language as well as proverb as fun as they learn other topics. It can be done by developing games, digital dictionary, movie, and other media that can help children acknowledge the local languages and proverbs in fun way.

Conclusion

Javanese, one of the biggest languages in Indonesia consists of many moral values and rules of life that reflect the Javanese way of thinking and culture in general. One of the manifestations of these rules and values is Javanese proverbs. Javanese proverbs contain several values and rules that guide people's attitude in any aspect, for example in education. There are some proverbs which have implication in education. It contains values that can be taught to students, teachers, and people in general so that they can be successful in their life through well involvement in education. Due to these valuable things, it is important to maintain the local language as well as its proverbs so that the values can also be saved. For that purpose some efforts can be done such as 1) building students' habit in schools, 2) habituating the use of local languages at home, and 3) providing easy access for children to acknowledge the proverbs.

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