

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

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

## **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	PENGUNAAN BAHASA DALAM RANAH JUAL BELI DI PASAR TERAPUNG LOK BAIN TAN KABUPATEN BANJAR KALIMANTAN SELATAN	



TIME	NAME	TITLE	ROOM
14.00 – 15.30 WIB	<b>PARRALEL SESSION 1 C</b>		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	<b>PARRALEL SESSION 1 D</b>		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	<b>PARRALEL SESSION 1 E</b>		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 SOSIOLINGUISTICS)	
	Anandha	FENOMENA SOSIOLINGUISTIK BAHASA JAWA PESISIR SEBAGAI CERMIN KEARIFAN LOKAL	
15.30 – 16.00 WIB	<b>BREAK AND PRAY</b>		PAKOEJUWONO

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 A</b>		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	<b>PARRALEL SESSION 2 B</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	<b>PARRALEL SESSION 2 C</b>		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	<b>PARRALEL SESSION 2 D</b>		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	<b>PARRALEL SESSION 2 E</b>		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	<b>BREAK AND PRAY</b>		PAKOEBUWONO
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-1</b>		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	<b>PARALLEL SESSION 2 F-2</b>		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	<b>PARALLEL SESSION 2 F-3</b>		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	<b>PARALLEL SESSION 2 F-4</b>		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	<b>PARALLEL SESSION 2 F-5</b>		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	
Almira Irwaniyanti Utami	STUDENTS' MOTIVES IN SWITCHING FROM ENGLISH TO INDONESIAN OR JAVANESE IN A FOREIGN LANGUAGE SETTING		
19.30 – 21.00 WIB	<b>PARRALEL SESSION 3 A</b>		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	<b>PARRALEL SESSION 3 B</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	<b>PARRALEL SESSION 3 C</b>		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	<b>PARRALEL SESSION 3 D</b>		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	<b>PARRALEL SESSION 3 E</b>		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	<b>PARRALEL SESSION 4 A</b>		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	<b>PARRALEL SESSION 4 B</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	<b>PARRALEL SESSION 4 C</b>		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	<b>PARRALEL SESSION 4 D</b>		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	<b>PARRALEL SESSION 4 E</b>		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	<b>BREAK</b>		ANGGREK



<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>
10.00 – 11.30 WIB	<b>PLENNARY 2</b>		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	
	<b>Moderator</b> : Dr. Agus Subyanto, M.A.		
11.30 – 12.00 WIB	<b>CLOSING</b>		ANGGREK

## LOCAL WISDOM IN JAVANESE PROVERBS (A COGNITIVE LINGUISTIC APPROACH)

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### Abstract

*Proverbs are expressions representing views and values in creating harmonious and successful life. This paper is to investigate the local wisdom in Javanese proverbs. Non-participant observation method with note-taking technique is used to collect the data. To analyze the data, I used distributional, identity, and inferential methods. From the analysis, I found that there are some values among other things related with the Javanese views on social and cultural diversity, self control and management in individual, social, and spiritual life. There are four levels of meaning the proverbs convey, i.e literal, cognitive, literary, and cultural, since they represent concepts for conceptualizing. The concepts are related with nature, body organ, building, motion, space, visual experience, habit, cosmology, number, family relationship, country, God, container, shape. This implies that language in this case Javanese proverbs can preserve human's experiences and habits that may lose in another decade due to social dynamicity and natural changes. The loss may happen along with the loss of the language. Therefore, there must be some efforts to preserve the language upholding them.*

**Keywords:** *Javanese proverbs, metaphorical, embodied, values, conceptually.*

### 1. Introduction

Javanese is one of the indigenous languages in Indonesia, still relatively strong in terms of the number of speakers using it accounting for 69,91 % of the total population of Indonesia (Riza, 2008:93). However, this condition is worrying due to the dominance of Bahasa Indonesia as stated by Lauder in Riza (2008) saying that the increasing number of the speakers of Indonesian causes the decreasing number of the speakers of the indigeous languages. Eventhough Javanese is getting lesser and lesser, the values are still preserved in the proverbs. This inspires the research.

Proverbs are considered metaphorical expressions created in different forms such as clauses, groups or phrases whose meaning involves multi interpretation. This leads to similar discussion with the meaning of metaphors. They do not only have literal meaning but also cognitive and literary, even cultural meaning. Due to different meanings conveyed, proverbs and metaphors can be studied from different aspects and can be investigated from different disciplines such as philosophy, literature, and stylistics. This study is trying to investigate the Javanese proverbs from cognitive linguistic point of view, viewing that language reflects human mind. Based on the construction, the choice of words used, the meaning conveyed, or the values represented, embodiment theory proposed by Lakoff and Johnson (1999) can be used to explain what is in the language and the human mind.

Cognitive linguistics perceives language as a prompt of what people do, think, and experience in life (Fauconnier, 1997). In another word, language is not only a means for communication like what sociolinguists believe but also a reflection of people think, do / act, and feel. Fauconnier (1997) stated that when we use a language we do not realize that we have a series of processes of utilizing cognitive and cultural properties, using model and frames, arranging associations, coordinating a series of information, and using it for mapping, transferring, and explaining. This can be inferred that language is conceptualized as a container since from the container sometimes we can predict what is inside. This idea is supported by Evans and Green (2006:5) that language reflects thought.

Studying Javanese proverbs from cognitive linguistics, I will show how Javanese people use proverbs for expressing their experience, attitude, and natural and social phenomena happening in Javanese society's life. In her article, Nurhayati (2010) shows the young people's perception on the suitability of the values in the Javanese proverbs and the present situation. It focuses on which and whether the values in the proverbs are still suitable with how people must behave nowadays. According to her analysis, the values conveyed in the proverbs can be indicated that they are still suitable with the present situation, perceived by the young people as the respondents. The values that are still connected

with the present situation are related to the act of restraint, honesty, patience, social relationship, parent-children relationship, fuzzy thinking, character of hardworking.

Another writer, Rahyono (2011) studied Javanese proverbs from conceptual point of view. He studied the concept of fairness through the proposition of *Bisa ngrumangsani* as the main principle of fairness in Javanese propositions upholding two sub-ordinates propositions, i.e. self-restraint and appreciation for others. Each of the two sub-ordinate propositions covers four sub-ordinate propositions referring to action, character, desire, and competence. All of the propositions are sustained by the other proposition creating a whole concept of fairness. From his study, he proposed a kind of solution in education related to the character building of the young generation.

This paper has a different approach from what has been studied by Nurhayati (2010) and Rahyono (2011). This paper not only shows the values but also the meaning construction of the proverbs.

## 2. Research Method

To investigate the local wisdom in Javanese proverbs, I used library research by using non-observation method with taking-note technique (Crowley, 2007:116 & 141). It is to identify and select the proverbs containing the values inferred by conceptualization. Only the proverbs which contain values that are conceptualized based on the experiences embodied in human mind were selected as the data. The data were selected randomly from the book entitled 'Nguri-uri Paribasan Jawi' written by Iman Budhi Santosa (2010). In another word, the data are the proverbs which are metaphorical. The metaphoricity can be identified whether the proverbs contain the words or expressions that refer to the entities used for conceptualizing another concept. When the data were obtained, distributional, identity, inferential, and reflective-introspective methods were used. They are used to reconfirm the assumption or inference I made, while the identity method is used for showing the referent or entity referred to; and the abductive inferential technique is used to investigate the local wisdom or values inferred from the proverbs. The reflective-introspective method is used for confirming the background knowledge that might involve in the interpretation of the values. Investigating the local wisdom requires abductive-inferential method since local wisdom is related with the values owned and experienced by the users. Abductive-inferential method is applied by inferring different facts and information which are not explicitly stated but exist in the human mind. The facts and information may not be found in the proverbs, but the proverbs have association with background knowledge or experience of the society. From the background knowledge, I inferred abductively all the information or experience obtained.

## 3. Finding And Discussion

From the analysis, I can see that according to its conceptualization, Javanese proverbs can be grouped into two namely metaphorical and nonmetaphorical. The proverbs which are metaphorical can be identified from the concept used for conveying local wisdom. For example, the proverb (1) *aja dumeh* 'don't show off or arrogant that you have more than what other people have' can be classified as non metaphorical since in the proverb there is no expression conveying a concept which can be conceptualized with or from another concept. However, the proverb like (2) *aja nggege mangsa* 'don't change the harvest season' can be classified as metaphorical since it contains an expression conveying a concept of harvest season. 'Harvest season' is a kind of natural cycle that can be observed from the happenings in the nature, for example, the crop. When the crop is grown, it has the season when people can harvest it, and the harvest season that is the period when the crop can be harvested can not be changed as the people want, they must wait until it reaches the time for consuming. For example, rice has a certain period when it can be harvested. If it is harvested earlier, the farmer growing it can not enjoy the crop because it has bad quality; it does not have maximal time for growing; it is premature. This kind of experience is embodied in human mind that can lead to conceptualization.

To show the local wisdom in Javanese proverbs, I am presenting the levels of the meaning conveyed in the proverbs. Besides, I am presenting the concepts used to conceptualize, the Javanese local wisdom, and the implication that proverbs can be a preserving agent. The followings will be the explanation.

### 3.1. Meaning Levels of Javanese Proverbs

The proverbs which are metaphorical can be identified that they have more than two levels of meaning. The meanings that can be uncovered are the literal meaning, cognitive meaning, literary

meaning, and cultural meanings. Literal meaning refers to the meaning of words or expressions from their semantic features. Cognitive meaning refers to the meaning of the words or expressions which indicate that there is conceptualization of a certain concept to another. Literary meaning is the realization of poetic function referring to the meaning that symbolizes a certain concept with another concept (Nirmala, 2012:372); see also Renkema (2004:67) looking at the literary meaning from syntagmatic and paradigmatic points of view. Cultural meaning refers to the meaning conveying cultural values of the society. The cultural meaning can be derived based on the cultural background of the society including belief, tradition, principles, moral values, etiquette, and ideology.

The existence of the different levels of meaning in the proverbs supports the idea proposed by Kittay (1987) saying that there are two levels of meaning namely, first-order meaning and second-order meaning, supported by Nirmala (2012) showing that metaphors have three meaning levels namely literal, cognitive, and literary meaning. Proverbs are similar as metaphors in the sense that their meaning can not only be derived from the literal meaning of the words used but also the cultural background of the society. According to Nirmala (2012), cognitive meaning realizes five functions namely emotive as stated by Ullman (1972:136) that emotive function can intensify the force of the concept of the lexical item; politeness, situational, cognitive, and poetic. The five functions are realized also in the data that is the Javanese proverbs. The emotive function can be seen in the following example (3) *Ditumpes sacindhile abang* 'all the offsprings are killed'. The use of the words *sacindhile abang* triggers the proverb of (3) to be metaphorical; and the metaphoricity is shown by the use of *sacindhile abang* functioning as emphasis. The expressions actually can be replaced by the word *kabeh* meaning 'all'. However, why that word is not used? This can be inferred that the expression *sacindhile abang* is used for intensifying or emphasising. The proverb can be illustrated as the action of killing done towards all the family members including the babies or offsprings having just been born. The politeness function can be seen in the following proverb (4) *Diwenehi ati ngrogoh rempelo*. The proverb (4) can be inferred that it is for criticizing; but the criticism is represented by the use of passive. The use of passive indicates the focus is not on the actor doing the action but the action or process done. By using passive, the speaker does not direct his intention to someone that makes him threatened. Since the addressee is not mentioned, the proverb is not directly directed to a certain person. This will be different if the proverb becomes (4a) *Kowe ki diwenehi ati kok ngrogoh rempelo*. The use of *kowe ki* indicates a certain person as the addressee, and this is not polite due to the high degree of threatening the addressee. The situational function can be inferred from the use of speech level of *ngoko*. *Ngoko* Javanese speech level is usually used for showing solidarity because the relationship between the speaker and the hearer or someone talking with is the same or equal. It can be indicated by (-Power) (Scollon and Scollon, 1995). From the word choice, it can be inferred that Javanese proverbs use *ngoko*, that can be indicated by the use of words like *nggoleki* not *madosi*, *tapake* not *tapakipun* in (5) *Nggoleki tapake kuntul nglayang*. The cognitive function can be seen in the proverb (6) *Kemladheyan ngajak sempal*; and the poetic function can be seen in (7) *Kekudhung walulang macan*.

### 3.2. Concepts Used in Javanese Proverbs

The concepts used for conceptualization can be grouped into the nature, body organ, building, motion, space, visual experience, habit, cosmology, number, family relationship, country, God, container, shape. The natural concepts refer to the concepts of the environment or surrounding and not man-made entities. They refer to among other things human, the earth, the water, the river, the plant, the season.

From the findings, the natural concepts are mostly used in the proverbs. This indicates that humans live in the natural environment, and the experiences happening to the environment stored in the mind, then they are reflected when humans produce proverbs. The concept of nature can be classified into animal, plant, human, and season, but animal and plant are dominantly used in the proverbs. The proverbs indicating the concepts of nature can be presented like (8) *Aja njagakake endhoge si blorok* 'don't expect or wait the eggs of the hens you are breeding', (9) *Dadi godhong emoh nyowek, dadi banyu emoh nyawuk*. The words *endhoge si blorok* and *godhong* in (8) and (9) show that the proverbs used farm animal and plant concepts for producing the proverbs.

In cognitive linguistic point of view pioneered by Lakoff and Johnson (1999) with their theory of embodiment, all the experience embodied will be reflected in language use, but at present, the expression *si blorok* is rarely used now, since people consumed *ayam negeri* / non *ayam kampung* or the chicken which is particularly controlled for mass production. It is different from the breeding of *ayam kampung* 'domestic chicken'. The production of *ayam negeri* having plain color is controlled in terms of period, and it usually has the same time of consumption. This is now very dominant. So the concept of *endhoge si blorok* is rarely used, since *ayam negeri* has only plain color, i.e reddish brown color.

### 3.3. Javanese Local Wisdom

Javanese local wisdom that can be inferred from the proverbs shows the values the society have in connection with their life. The values can be grouped into those related with how people live with other people and those related with how people live as the creature of the God. In other words, the values are related with how they behave with other people and how they have to realize the existence of the God. When observed deeply, the values related with human relations are more dominant than those related with the relation between human and the God. It can be inferred that human relation is public relation, while relation with God is more individual and personal.

The examples of the local wisdom represented by the proverbs among other things are the Javanese views on social and cultural diversity, self restraint and management in individual, social, and spiritual life. These are shown in **work spirit** like in *Aja turu awan mundhak dadi kancane setan; aja njagakake endhoge si blorok; Manungsa winenang ngudi, purba wasesa ing astane Gusti; Ngundhuh wohing pakarti; Alon-alon waton kelakon; Kebat kliwat, ngansa marakake brahala; Ana dina ana upa, ora obah ora mamah; leadership and education* like in *Ing ngarsa sung tuladha, ing madya mangun karsa tut wuri handayani*; **honesty** like in *Sing goroh growah 'Those who lie will be broken or crippled'*; **social and cultural diversity** like in *Desa mawa cara, negara mawa tata 'a country has its rules'*; **attitude as a creature** like in *Gusti Allah ora sare 'God is always awake'*; **behaviour to elder people or parents** like in *Mikul dhuwur mendhem jero*; **family relationship** like in *Anak polah bapa kapradhah, bapa kesulah anak kapolah; Dudu sanak dudu kadang, yen mati melu kelangan*; and **self restraint and management in individual, social, and spiritual life** like in *Ana sethithik dipangan sethithik; Kecedhen empyak kurang cagak*.

### 3.4. Proverbs as Linguistic Preservatives

From the points above, I can infer that proverbs can be the preserving device for the local wisdom conveyed due to the concepts representing nature, body organ, technology, motion, and space. The nature may change, the human tradition may change due to technology development, but the values still exist. However, when the language does not exist due to extinction, the values will be automatically extinct. Since the values are important to apply, the language conveying will automatically be utilized by the society. This study is supported by Nirmala (2011) saying that metaphors can be the dynamic linguistic artefacts conveying social values. As a linguistic artefact, metaphors will be adjusted to the social development.

The dynamic changes of language may result in language strengthening or language weakening. The weakening process leads to extinction. This implies that there must be some efforts to preserve or maintain the language upholding the wisdom. The problem is the way to preserve. The writer may propose that one of the efforts preserving language is by using it at home communicating with all members of the family. By doing that all the members will be exposed to the language used. This will be effective in preserving language due to the informal situation, the intensive use of language, the unanxious feeling, and the subconscious acquisition. This supports the theory proposed by Krashen (1982), saying that children will be acquired if they are exposed to a certain language in a situation where they are in low anxiety.

## 4. Conclusion

From the analysis, I may conclude that Javanese proverbs conveying local wisdom can be uncovered from the meanings which can be derived not only from the words but also the referents, conceptualization, and experiences implied in the words. There are four layers of meanings namely literal, cognitive, literary, and cultural. The concepts used for conceptualization can be easily found in the surrounding, that can be classified as nature, body organ, building, motion, space, visual experience, habit, cosmology, number, family relationship, country, God, container, shape. Human lives in an environment, he must move to a certain place to get something he needs, and life indicates moving, experiencing, and feeling.

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