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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 SOSIOLINGUISTICS)	
	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 Bekti 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

SANTRI'S LANGUAGE ATTITUDE TOWARD JAVANESE LANGUAGE ON PESANTREN TEACHING WITHIN THE CONTEXT OF JAVANESE LANGUAGE MAINTENANCE

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Abstract

The research is conducted with the aims at figuring out Javanese language attitude of santri studying at tradisional pesantren in Semarang. It will also reveal the positive output resulted from the attitude in defining Javanese language position within the context of Javanese language maintenance. The data are taken from 15 pesantren in Semarang by giving questionnaire to 20 percent of santri studying on each pesantren. Observation is also conducted to those 15 pesantren with the purpose to observe the use of Javanese language as the medium of teaching in Kitab classes. The result shows that overall, santri have positive attitude toward Javanese language. Almost all of the santri are able to use Javanese Ngoko, and all of them feel the need to use Javanese Krama to communicate with kyai, although they are also aware of the risk of making mistake in using it. The use of Javanese language is viewed not just as a necessity but it is also considered important sentimentally, that is Javanese language is considered as part of their identity. The use of Javanese language is also considered important in term of continuing pesantren's tradition. These views reflect the instrumental attachment toward Javanese language as well, that is Javanese language will continue be used as medium of instruction in Kitab teaching, and therefore santri who wish to establish their on pesantren/teaching will feel the need to keep on using Javanese language in their teaching for the future generation.

Key words: language maintenance, Pesantren, language attitude, Javanese language

1. Introduction

Javanese language is used by more than 75 millions of its native speakers (O'Neil: 2011), and therefore it is not necessary to consider it as an endangered language. However, we are also aware that Javanese language use has been shifted by the use of Bahasa Indonesia, as its function as official language leads its way to be used in every formal setting, including in educational setting.

In both formal and non formal educational setting, Bahasa Indonesia is used as the language of instruction. However, in traditional pesantren, Javanese language is used as the medium of instruction in the teaching process. That Javanese language is used 'semi' formally in public domain suggests a positive effect on Javanese language maintenance. Therefore, it is necessary to have a picture of santris' language attitude in this context, considering that the language used by *Kyai* in teaching will give certain effect on their language perception.

2. Literary Review

2.1. Language Attitude

Language attitude is an attitude toward a language and the speakers of that language. According to Garret. et.al. language attitude has 3 component, cognitive, affective, and behavior. Cognitive aspect yields from the thought shaped by the stereotype toward the language and the spekaers of that language. Affective aspect is related with how one feels about the language, and behavior aspect refers to the concious and unconcious behaviour toward a languge (Garret.et.al.:2003).

The three aspects of language attitude are formed by many factors. Ciscel.et.al. (2000:49) mentions that language attitude is shaped by the language value attached from its socio-personal and socio-economic context. The sosio-personal refers to sentimental attachment – as language is attached as part of the speakers' identity, or cultural legacy, while socio-economic refers to instrumental attachment – as language is used as the medium for achieveving easier life, which then influence the speakers' economic condition (Eastman: 1983).

2.2. Language Maintenance

Language maintenance is a condition where the speakers of a language make effort to maintain their language either by raising its status/function or by widening its use in the community (Eastman:

1983). In line with it, Holmes (2001) states that language maintenance relates to how the speakers keep on using their language, especially in the case of other, more powerful, language is being exercised. This occurs when a speech community decides to keep on using a certain language continuously over generations.

In the case where the language is less favored due to the absent of language policy to support, or the language even support the opposing language, as in the case with Javanese language, it is important to have a more positive language attitude to put the language maintenance into effect. It should be emphasized that positive language attitude will create positive language behavior (Garret, et.al: 2003). If the affective and cognitive aspect also support the attitude, for example by acknowledging language as part of their identity or cultural heritage, the language behaviour will be more positive, and the speakers of that language become totally aware of maintain the language.

3. Research Method

The research is conducted in 15 traditional pesantrens in Semarang. The 15 pesantrens are chosen as the sampling purposively by considering that the pesantren are teaching *Kitab Kuning* in Javanese language. The observation will be conducted in those pesantrens by focusing on the language use both in and outside the classroom. Within each of those 15 pesantrens, we distributed questionnaire to 20% of its santri, and total of 150 santri filled the questionnaire. The santri are chosen randomly. The questionnaires given are targeted to gather the data on santri's language attitude, and language use. Both open and close questions are used in the questionnaire.

4. Finding and Discussion

4.1. Santri's language ability

Table 1. Santri's language ability

The ability to use Javanese language	Yes	Average ability	No
Ngoko Javanese	94,67% (142)	14,67% (7)	0,67% (1)
Krama Javanese	44% (66)	48% (72)	8% (12)

Table 1 revealed that almost all santri can speak good Ngoko, even those who are not Javanese speakers admit their understanding in Ngoko. 12 respondents, who are not native speakers, claim of having good (2) and average Ngoko (7), though admit of not being able to use Krama Javanese.

There are more Javanese native speakers who do not feel confident of their ability to use Krama Javanese. Their understanding of Krama as being honorific language discourage their confident in acknowledging their ability in use it, as they are aware that they may make mistake in using Krama Javanese.

4.2. The use of Javanese in Pesantren

Table 2. the use of Javanese Language in pesantren

No.	The use of Javanese language in Pesantren	Always	Often	Seldom	never
1.	To communicate with friends	27,33%	52,67%	20%	0%
2.	To communicate with Kyai	66,67%	20%	13,33%	0%
3.	To communicate with the elders in Pesantren	56,67%	23,33%	13,33%	3,33%

The observation, summarized in table 2 reveals that Javanese language is cultivated well both in the cloutside the classroom. Allmost all Santri use Javanese language to communicate with everyone in the pesantren. Though many of them admit of having average ability in Krama, but all of them use Krama to communicate with Kyai and the elders. It should be noted that the ability to use Krama is measured through self-assesment, which mean that santri do experience difficulties in using Krama correctly. However, they are also aware that it is the only possible code they could use in the context of students – teacher, as they do not want to be considered rude. Hence, they use Krama anyway, though they are aware of the possibility of making mistakes. In language maintenance context, this is a positive condition, because the speakers are willing and feel the need to use Krama Javanese, although they experience difficulties.

The questionnaire reveals that santri are willing to use Ngoko and Krama Javanese because of their willingness to continue pesantren tradition of communicating in Javanese language. Though not all santri admit the same reason, this is, however, showing santri awareness in maintaining Javanese language. This is strongly suggested from the following table:

Table 3. the use of Javanese Language as the Medium of Instruction in Teaching

No.	On the use of Javanese language as the medium of instruction in teaching	Yes	No	doubtful
1.	Santris feel difficulty in understanding the subjects instructed in Javanese language	13,33%	73,33%	13,33%
2.	Santris considered that Javanese language is more appropriate to be used as the language of instruction	78,67%	12,67%	8,67%

Table 3 shows that most santri considered that Javanese language is more appropriate to be used as the medium of instruction with two major reasons, to continue pesantren tradition and to ease the understanding of the lesson taught, as most of santri are Javanese speakers. Actually, their understanding could also be eased by the use of Bahasa Indonesia, as they are also fluent in Bahasa Indonesia. However, this is not the case. We should be aware too that the condition may be different if the speakers asked the question are not Javanese speakers as what is stated by 12,67% santri who feel the opposite thing, as they are not Javanese native speakers.

4.3. Santris' Language Attitude in the Use of Javanese Language in Pesantren

Santris consider that mastering Krama Javanese is more important than mastering Ngoko Javanese. As can be seen from table 4, only 52, 67% santri agree that they must be able to master Ngoko Javanese, but more than 80% santri agree that they must be able to master Krama Javanese. The implication of this finding is that santri, as Javanese people who are bound in the honorific manner (*unggah-ungguh*), understand that it is important to be able to position themselves in the language. As Krama Javanese is the language they use to communicate productively with Kyai and the elders, they feel the urge to master it, especially through their self-assessment, they are not confident of their mastery in Krama Javanese.

On the other hand, the use of Ngoko Javanese can be substituted with Bahasa Indonesia, as Ngoko is used when they communicate with their peers. Receptively, however, santri still feel the need to master Ngoko Javanese as it will ease their understanding in learning *Kitab Kuning*, because Kyai use Ngoko Javanese in explaining it.

Table 4. Santris' Attitude toward the Ability to Speak Javanese Language in Pesantren

No.	Santris' Attitude	Totally agree	Agree	No opinion	Disagree	Totally disagree
1	Santris must be able to speak Ngoko Javanese	20%	32,67%	10,67%	33,33%	3,33%
2.	Santris must be able to speak Krama Javanese	48%	31,33%	5,33%	13,33%	2%
3	Santris unable to understand Javanese language will experience difficulties in learning	25,33%	52,67%	6,67%	14%	1,33%

Santris' language attitude toward the speakers of the language is a bit different compared to their attitude toward their language ability. As can be seen in table 5, some santri say that santri unable to speak Krama Javanese are not considered as impolite. They do not measure the politeness based on the language ability only. Especially, santri also realize that mastering Krama language is not an easy thing. In addition, Bahasa Indonesia is considered okay to replace Krama Javanese, though not completely sufficient.

The ability to use Bahasa Indonesia is one of their reasons to say that santri unable to speak Javanese language will not be able to speak to Kyai, as Kyai and the elders also speak Bahasa Indonesia. However, when it comes for the importance of Javanese language to be used to continue pesantren tradition, more than 83% (see table 5) santri support that opinion. This attitude is significant for Javanese language maintenance in pesantren context because being aware that using Javanese language in teaching is a unique character of pesantren teaching, there will be high possibility that the tradition will be

continued, both sentimentally, meaning that using Javanese language in teaching is considered as the identity of Javanese pesantren, and instrumentally, meaning that it is important for santris to keep on using Javanese language if they project their future in this field. In other words, if they are going to establish their own pesantren they must be able to teach in Javanese language, though they are also aware that the ability to use Javanese language is not important in gaining jobs out of pesantren context, due to the official use of Bahasa Indonesia.

Table 5. Santris' Attitude toward the Use of Javanese Language in Pesantren

No.	Santris' Attitude	Totally agree	Agree	No opinion	Disagree	Totally disagree
1.	Santris unable to speak Krama Javanese are considered impolite	23,33%	26%	4%	38%	8,67%
2.	Santris unable to speak in Javanese language will not be able to communicate with Kyai	9,33%	17,33%	8,67%	52,67%	12%
3.	Javanese language is important to continue pesantren tradition	36,67%	46,67%	5,33%	10,67%	0,67%
4.	Javanese Language is needed to work in pesantren	16%	37,33%	20%	20,67%	6%
5.	Javanese language is needed to work out of pesantren context	6,67%	26,67%	24%	36%	6,67%

4.4. Santris' Language Attitude toward Javanese Language

Similar to the attitude toward the use of Javanese language in pesantren, santris also show positive attitude toward Javanese language in general, as summarized in table 6 below:

Table 6. Santris' Language Attitude toward Javanese Language

No.	Santris' attitude	Totally agree	Agree	No opinion	Disagree	Totally disagree
1	Javanese language is easy to understand	34%	56%	4,76%	5,33%	0%
2	Javanese language is easy to learn	7,33%	56,67%	24	12	0
3	Javanese language creates misunderstanding	6%	21,33%	14,67%	47,33%	10,67%
4	Javanese language is important for communication	24,67%	54%	6,67%	14%	0,67%
5	Javanese language is appropriate and must be used for communication	21,33%	49,33%	12,67%	15,33%	1,33%
6	Javanese language is important for identity	22%	38%	6,67%	28,67%	4,67%

Table 6 reveals that most santris consider that Javanese language is easy to understand and learn, and therefore will not create misunderstanding. This implies positive effect, as the easiness theoretically will suggest more use of the language. Javanese language is also considered appropriate to be used as communication means both for classroom and outside classroom setting.

Most santris also said that Javanese language is important for their identity. As language is part of the culture, and attachment toward certain culture will create identity for the people attached to that culture, language in turn will be part of that identity as well. The fact that santris have the awareness that language is part of their identity suggests positive language attitude referring to positive sentimental attachment. This attachment will not end in the awareness only, but it will develop into the pride of being the speaker of the language. If such pride has developed, there will be higher motivation to be able to keep on using the language.

5. Conclusion

The use of Javanese language widely in pesantren creates santris' positive language attitude. Though Ngoko Javanese is more widely used, santris show more positive attitude toward Krama Javanese. Although they admit of being unable to speak Krama Javanese fluently, they feel the need to use

Krama Javanese at least to communicate with Kyai correctly, and therefore will not be considered as being rude. This shows that santri have instrumental attachment toward Javanese language.

The use of Javanese language as medium of instruction in teaching *Kitab Kuning* reveals the fact that santri want to continue that tradition, as Javanese language is considered as the appropriate language to explain it. This becomes one of the reasons to maintain the language due to the existence of this sentimental attachment. The use of Javanese language as medium of instruction also requires santri to master Javanese language so that they will understand Kyai explanation easily. This also shows the instrumental attachment of Javanese language, especially if santri project their future to work in pesantren field.

Another important fact is that santri considered their Javanese language as part of their identity; hence they consider it as the appropriate language to communicate. The existence of instrumental and sentimental attachment that is supported by their acknowledgement of Javanese language as part of their identity is important element in maintaining Javanese language.

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