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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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## International Seminar LANGUAGE MAINTENANCE AND SHIFT III

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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	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	<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 SOCIOLINGUISTICS)	
	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	
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 TEREKSEKSI 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

## CONTRASTIVE ANALYSIS OF PROVERBS IN INDONESIAN AND ENGLISH: AN ANTHROPOLOGICAL LINGUISTIC STUDY

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### Abstract

*This research aims at (1) finding the similarities and differences of Indonesian and English proverbs, (2) explaining the cultural background for such similarities and differences.*

*This research was descriptive qualitative. The data collection method was simak and catat (read and write). Meanwhile, the data analysis method was padan (identity) whose determining instrument was each language's culture.*

*The finding shows that to express the same underlying meaning, both languages use proverbs whose literal meanings are sometimes different and sometimes the same. This relates to the cultures of the two languages. Some parts of the cultures are different; some are the same.*

**Keywords:** *proverbs, anthropological linguistics, culture, Indonesian, English*

### 1. Introduction

Language has many functions apart from becoming a means of communication. One of them is to give insight to the culture of its users. This relates to the fact that language and culture affect each other and can never be separated. Knowing the culture can be helped by knowing the language and knowing the language can also be helped by knowing the culture. This argument is strengthened by what Schiffman (1996) says in his book that language is an important means of the learning and acculturation of culture. In addition, what is meant by culture is not only arts, literatures, or music but all things which are needed by people to be included as members of a certain society (Wardaugh: 2006).

How language can give insight to its users' culture is actually related to the fact that language can affect its users' perception as well as their way of thinking. Such thing is strengthened by a hypothesis introduced by Sapir and Whorf that what is in a language can influence how its speakers think (Leavitt: 2006). This way, two people who are natives of two different languages can possibly have different ways of seeing things. Further, Boaz mentions that such diversity happens due to the chief interests of the people. Thus, one thing which is familiar to one society might seem strange to another society and the opposite.

One example which clearly shows the relation between language and culture is by seeing and comparing some proverbs found in two different languages. On the one hand, proverbs can show the universality of languages since all languages in the world might have proverbs. On the other hand, it also shows language diversity since the lexicons used in proverbs are usually different even though they are to mean the same things. One example is the proverb whose meaning is to say that there is no use for regretting things that have happened. English uses "There is no use crying over the spilt milk" while Indonesia uses "Nasi sudah menjadi bubur." These differences happen not by accident. Instead, there is a certain reason: the speakers of the languages have different cultural background, especially in the way they perceive things around them.

This paper contrasts the differences of proverbs in two unrelated languages: Indonesian and English. The analysis will be about some proverbs found in both languages which have the same meaning but different expressions.

### 2. Materials and Method

This research is qualitative-descriptive which tries to describe and explain the data found as they are. In addition, this research was conducted in several steps and each used certain methods and techniques. First, the data collection step employed the method of *simak* (reading) with the technique of *catat* (noting). *Simak* was done to some books and articles from the internet when looking for English and Indonesian proverbs. After that, *catat* technique was when the researcher took notes when she found proverbs which could be used as data. This way, the data were some proverbs in Indonesian and English languages which had the same underlying meanings. However, the literal meanings of the proverbs could be either the same or different. Meanwhile, the data analysis step was conducted by using the method of

*padan translasional* which is defined by Sudaryanto (1993) as an analyzing method whose determining factor is certain language outside the analyzed language. Finally, the methods for presenting the analysis result were both formal and informal ones in which the researcher used verbal explanation as well as visual help which was in the form of a table.

### 3. Discussion

Cambridge Advanced Learners' Dictionary (2008) mentions the definition of proverb as a short sentence which either states something commonly experienced or gives advice for life. Proverb is known to many people, especially those who are natives to a language containing the proverb. In addition, proverb usually contains a chain of words with fixed orders and dictions. This means that people cannot change the words used in a proverb as they like even if the words are synonymous.

In fact, the diction and order of proverb are related to cultural conditions of certain community. In other words, the use of proverb can, directly or indirectly, reflect the culture of its users. This way, proverb can be used as a way of explaining cultures. In addition, since two communities are likely to have different cultures, they also are likely to have different usages of proverb. This means that to express the same messages, the two language communities use different words and orders.

Indonesian and English, in fact, show some differences and similarities in the uses of proverbs. The differences, of course, show that they have different parts of cultures. On the other hand, the similarities show that they also have parts of cultures which are the same. The following table shows some proverbs whose meanings are the same and used in both languages. The paper discussion will be based on this table.

No.	Proverbs		Meaning
	English	Indonesian	
1.	Don't count your chickens before they are hatched.	Belum beranak sudah berbesan.	Never be too optimistic about anything before it comes as reality.
2.	Don't bite the hand that feeds you.	Air susu dibalas dengan air tuba.	Never do any harm to anyone who helps you. Return good things with good things.
3.	Never buy a pig in a poke.	Bagaikan membeli kucing dalam karung.	Always pay careful attention to anything before deciding to purchase and pay for it.
4.	Killing two birds with one stone.	Sekali mendayung dua tiga pulau terlampaui. Sambil menyelam minum air	Doing more than one thing at the same time.
5.	Like father like sons.	Buah jatuh tidak jauh dari pohonnya.	Children usually take after their parents, not only in looks but also in characters.
6.	There is no use crying over spilt milk.	Nasi sudah menjadi bubur.	Something which happens is not to be regretted or cried over since it will not change anything.
7.	Still water runs deep.	Air beriak tanda tak dalam.	People who talk little usually have deeper feeling and knowledge compared to those who talk much.
8.	As you sow so shall you reap.	Siapa menanam akan menuai.	People will be rewarded or punished for what good or bad things they do.
9.	After a storm comes a calm.	Badai pasti berlalu.	There must be an end to every bad condition and happiness might come after that.
10.	When in Rome, do as the Romans do.	Dimana bumi dipijak disitu langit dijunjung.	When people are away from their homeland, they should adapt to the surroundings where they live.

From the table above, the comparison between Indonesia and English proverbs shows some similarities, but mostly differences. The similarities and differences include the type of sentences used (imperative or declarative) and the lexicons. In addition, English proverbs use imperative forms more often than Indonesian. On the other hand, Indonesian prefers declarative forms and metaphorical styles.

Besides, English proverbs tend to use the positive sides of something, whereas Indonesian prefers the negative ones.

**(1) *Don't count your chickens before they are hatched. Belum beranak sudah berbesan.***

This proverb is intended to give suggestion that people should not be too optimistic about something before it comes real. In other words, being too optimistic is not good. English, in this case, uses imperative form which directly forbids people from doing so. This reflects that English culture is straightforward. Meanwhile, Indonesian uses declarative form which does not directly forbid the people. Instead, it is satirical for those who usually feel too optimistic about something. This reflects Indonesian culture which is not straightforward. In addition, English uses the words *chicken* and *hatch* while Indonesian uses *beranak* (having child) and *berbesan* (having in-laws). In fact, both cultures know that eggs hatch to become chicken and that not all eggs are guaranteed to hatch. Both also know that to have in-laws, ones must have children first. In other words, it is too much to expect having in-laws family while ones do not even have children. However, not both cultures are familiar with maintaining relationship with *in-laws family*. Unlike English, Indonesian culture respects the closeness with in-laws family. This way, the phenomenon related to *chicken-hatch* and *beranak-berbesan* can be used as a way of expressing prohibition from being too optimistic about something. However, since English is not close with *in-laws* relationship, it does not use the same expression as Indonesian proverb.

**(2) *Don't bite the hand that feeds you. Air susu dibalas dengan air tuba.***

These proverbs suggest people treat well those who help them. However, they use different style. English one straightforwardly forbids its people not to ill-treat those who already give hands to them. Besides, the straightforward culture is reflected by the dictions in this proverb. It uses *hand-feeds* which explicitly mean people who help. Meanwhile, the non-straightforward culture of Indonesian is reflected by the style of that proverb in which it does not forbid the people from ill-treating those who help. Instead, it contains satire when someone as already ill-treated those who help. Besides, the proverb uses the words *air susu* (milk) and *air tuba* (poisonous water) which do not have anything to do with helping. Instead when being compared, *air susu* signifies good deeds given while *air tuba* is for the ill-treatment returned. Therefore, the differences in the cultures can result in different way of using proverbs.

**(3) *Never buy a pig in a poke. Bagaimana membeli kucing dalam karung.***

Those two proverbs are also to suggest avoiding buying (making decision on) something without knowing the detail since it can cause regret. Like the two previous proverbs, this one also shows that English proverb is more straightforward than Indonesian one. English directly forbids ones from doing it while Indonesian merely tries to compare the situation with something else. This is signified by the word *bagaimana* (as if) in Indonesian proverb. In addition, Indonesian proverb uses the words *kucing* (cat) and *karung* (sack) because this culture is familiar with buying and selling cats as pets. However, people usually see and choose the cats in detail before deciding to buy. It is not familiar with *pig* so that it does not use such animal name as a part of its proverb. This might be influenced by the dominant religion in Indonesia, Islam, which regards *pig* as a forbidden animal. On the other hand, English has no problem with *pig* so that it faces no problem when using that word as a part of proverb.

**(4) *Killing two birds with one stone. Sekali mendayung dua tiga pulau terlampaui. Sambil menyelam minum air.***

Unlike the three previous proverbs, these proverbs have similarity in style: they all use declarative forms. These do not contain an advice but tell life experiences in which people can do many things at the same time. However, Indonesian has two proverbs to express it while English only has one. In addition, these proverbs also show differences which reflect the cultures of each language. The differences are found in the dictions used in each proverb. The English proverb uses *birds-stone*, while Indonesian uses *mendayung* (rowing), *pulau* (island), *menyelam* (diving) and *air* (water). This might relate to relative distance of both English and Indonesian communities to certain things. English, on the one hand, seems close to hunting activity which uses certain equipment, such as rifle (modern) or stone (traditional) to hunt for certain animals such as birds. This is why the words *birds* and *stone* are used. On the other hand, Indonesia is an archipelago which consists of many islands and seas. In addition, the proverb might have appeared long time ago when modern transportation was not found so that people had to row boat to move from one island to another. That is why the words *mendayung* and *islands* are used.

Meanwhile, the words *menyelam* and *air* are also used in other proverb since it also relates with the fact that Indonesian is archipelago.

**(5) Like father like son. Buah jatuh tidak jauh dari pohonnya.**

These proverbs have the same meaning: children usually take after their parents, not only in looks but in characters. However, they also show difference in the matter of dictions. English, which is more egalitarian than Indonesia, chooses to use *father-son* relationship to express such message. Besides, it is also straightforward of using such words (*father-son*) to mean such relation (relation between how children take after the parents) as well. Meanwhile, Indonesia is less straightforward in which it uses something outside the relationship between parents and children. It uses *buah* (fruit) and *pohon* (tree). *Buah* is resulted from the *tree*, so that *buah* is the children while *tree* is the parents. Such words are used because Indonesia has awesome farming and various types of fruit plants. Many Indonesian fruits cannot be found (or planted) in English. English must import several types of fruits from abroad, including Indonesia. Therefore, Indonesia can use such words easily in a proverb while English cannot.

**(6) There is no use crying over spilt milk. Nasi sudah menjadi bubur.**

These proverbs have the same meaning and sentence style but different words. The meaning is intended to give comments that regretting something which happens is of no use and does not change anything. Meanwhile, the sentence style used in both languages is declarative. However, the words used are totally different. English uses *split milk* while Indonesian uses *nasi* (rice) and *bubur* (porridge). This can be explained based on the cultures that each language community has. English, on the one hand, is very familiar with *milk*. It is always in the main list of breakfast menu, together with bread and jams. Meanwhile in Indonesia, the main menu for breakfast is not *milk* but *nasi*. Furthermore, Indonesians do not call any food but rice as real meal. In fact, rice is staple food in this country. This way, it is not surprising when the proverb in English is taken from *milk* (*spilt milk*) while Indonesia uses *nasi* and *porridge* at the same sense.

**(7) Still water runs deep. Air beriak tanda tak dalam.**

Both of the proverbs are in the form of declarative sentence and they talk about one same topic: people with deep knowledge are usually quiet while people who talk much usually do not have profound knowledge. However, the two proverbs use different point of view towards the topic. English chooses to use the positive side of the topic. It talks only about the fact that people who are quiet usually have deep knowledge. On the other hand, Indonesian uses the opposite point of view in which it only mentions that people who talk much usually have little knowledge. This might reflect that English has culture which tries to see everything from the bright and positive side. Meanwhile, Indonesian seems to see something from the dark side. Therefore, when coming to one same problem (topic) the two communities see it differently and this is reflected in the use of language, especially proverbs.

**(8) As you sow so shall you reap. Siapa menanam akan menuai.**

Unlike the previous proverbs which show more differences than similarities, these proverbs show only similarities. The similarities are found in sentence style as well as the diction. In fact, these proverbs are to express that people will be punished or rewarded according to the good deeds or bad things they do. Both use the word *sow* which means the same as *menanam* in Indonesian proverb. Both also use *reap* which is the translation of *menuai*. This can happen when seeing the relative distance of the two language communities and the used words. In fact, such words are related to planting or growing something. It does not have to be in a large field like rice field. The planting can be in one's own garden. This way, both communities are close to such thing. Therefore, it is not surprising when the words used are taken from the same aspect of cultures.

**(9) After a storm comes a calm. Badai pasti berlalu.**

These proverbs, which mean that there is always happiness after every sorrow, also show total similarity in both language communities. They use the same style of sentence (declarative) and the same dictions. Declarative style is used because it expresses life experiences, not suggestions. Meanwhile, the words used are *storm* which means *badai* and *calm* which is expressed as *berlalu* in Indonesia. This can happen due to the fact that both communities are familiar with the word *storm* since it belongs to common disaster. They also know that every disaster, no matter how terrible it is, must have an end. That is why, to express such meaning, the two language communities use the same dictions and sentence style.

**(10) When in Rome, do as the Romans do. Dimana bumi dipijak disitu langit dijunjung.**

These two proverbs mean the same thing. They are to give suggestion that people have to adapt to the rules and cultures of the place they are in. In other words, people should not always think that their native cultures can be applied in any places. However, the two proverbs are different in case of the dictions or words used. English uses *Rome-Romans*, while Indonesian uses *bumi* (earth) and *langit* (sky). English, especially the one in Britain, is close to Roman since they were historically related. In other words, it is possible for them to use that word as a part of their proverb since English is familiar with it. Meanwhile, Indonesian proverb uses the words *bumi-earth* which represent the place someone lives in.

#### **4. Conclusion**

English and Indonesian are two separate language communities. Each of them also has its own culture which is distinct from one another. The culture can be reflected from the use of language, such as the use of proverbs. In fact, both English and Indonesian have proverbs. Many of the proverbs have the same underlying meanings. However, the expression of the same messages is often different. The differences are found in case of the style of the sentences and the diction used. In addition, such differences can be explained by basing the explanation on cultural condition of each community.

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