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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



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

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Editors:
Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

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

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

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

Editors' Note for Revised Edition

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

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

DAY 1 (July 2, 2013)

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

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

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

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

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

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

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

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

DAY 2 (July 3, 2013)

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

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

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

A SOCIAL CONTEXT OF SASAK PERSONAL PRONOUNS

Muhammad

Ahmad Dahlan University
muhammadramdani97@yahoo.de

ABSTRACT

Forms, meanings, dialects, and characteristics of Sasak language Pronouns were discussed by Nurhadi (1996), Sukmawati, (2004) and Riadatul Jannah (2004). Hence this research paper is an attempt to report a contextual use of pronoun, focusing on how the Sasak speakers apply them a communication event. Alternatively it is concerned with socio-cultural factors of Sasak pronouns.

This ethnographical research gathered the information from the informants in a Bayan community in North Lombok, west Nusa Tenggara, Indonesia. The informants were selected in terms of their age, mobile and their speaking Indonesia ability. The language practices were observed and the informants were in-depth interviewed. Personal pronoun sentences were analysed by employing a referential identity method with deiving-key-factors techniques.

Bayan people communicate pronouns in two directions: from low-to-high pronouns and high-to-low pronouns. low-to-high pronouns refers raden-to-menak and menak-to-jajar karang. high-to-low pronouns refers to jajar karang-to-menak and raden, menak-to-raden. Amongst the levels, they may speak pronouns variously, considering ages, position, and status. The personal pronouns they seem to apply are aku, tiang and dawek diq, kamu, epe, sida, pelinggih, and pelungguh. Social relation, and gender so far do not indicate an effect on applying personal pronouns.

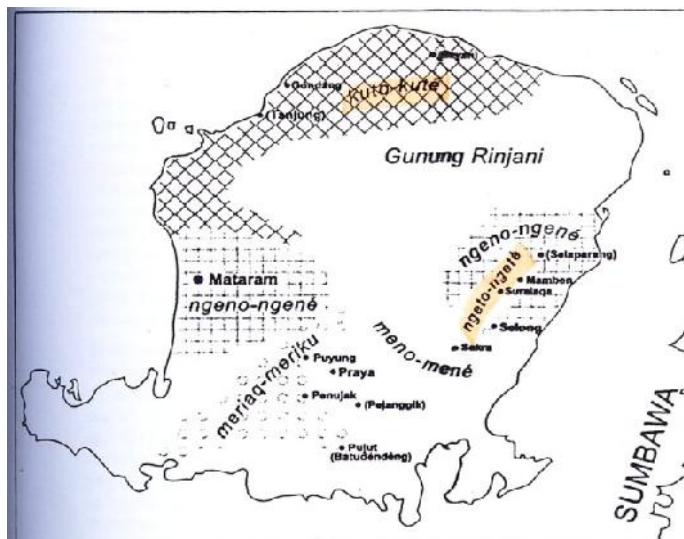
Keywords: *Sasak, Bayan, raden, menak, jajar karang, pronouns, social level, ages, status, education.*

1. Introduction

Forms and functions of Sasak pronouns were investigated by Nurhadi (1996). His research in South east area of East Lombok prefecture analyzed the pronouns in terms of social stratification, clan system, social status, and social position. (Cf. Mariati (2009:4). Thus, social factors is used to discuss the pronouns. Forms, functions and meaning of demonstrative pronouns were discussed by Dian Sukmawati (2004). (Cf. Mariati, 2009:4). In other words, this research focuses on linguistic aspect instead of social aspect of language use. Forms, features, functions and meanings of interrogative pronouns were described by Riadatul Jannah (2004). This research was done at Dusun Senggigi Kecamatan Batu Layar, West Nusa Tenggara (Cf. Mariati, 2009:4). Thus Riadatul Jannah focused on only linguistic aspect rather than social factors of language in certain dialect of Sasak language. Personal pronouns used by Sukadana people in North Lombok were investigated by Mariati (2009). Her research focuses on forms, rather how the people apply personal pronoun in Sakadana.

Sasak has five dialects namely *menó-mené*, *ngenó-ngené*, *kutó-kuté*, *ngenó-menó*, and *meriak-meriku*. The meaning 'like this' is represented by *meno*, 'like that' *mene*. Additionally, the dialects use terms *meno*, *ngeto*, and *ngeno* something close to *mene*, and *ngete*. They use different lexemes; the former classification uses *kuto-kute*, while the latter *ngeto-ngete*. Arzaki and Tohir et.al. (1986) in Mahsun (2006:3) via Muhammad, (2012:5-6). **Bayan** is a village in North Lombok, West Nusa Tenggara. The people speak Sasak, a Western Malayo-Polynesian language which is is closely related to Samawa, and Balinese. Samawa is spoken on the western half of the island of Sumbawa to the east of Lombok. Balinese is a sub-group, a member of the western-Malayo-Polynesian branch of Austronesian (See Adelaar, 2002)(B. Blust,n.d.) via (Cf. Muhammad, 2012:6).

Dialect *Ngenó-Ngené* is used in the western part of Lombok. *Menó-Mené* dialect is spoken around Pejanggik. *Meriq-Meriqu* is used by the Sasak people who live in Pujut, South Lombok. The *Kuté-Kuté* dialect is applied in **Bayan**, in the northern part of the Island of Lombok. The *Ngetó-Ngeté* dialect is spoken in Sembalun or Seralaga, the east Lombok. Lalu Mahir (1993:3) via (Muhammad, 2012:6). The following is **Bayan** or *Kuté-Kuté* dialect (Austin (2000) via Muhammad, 2012:6).



Bayan is a village and a district in North Lombok, West Nusa Tenggara. It has four ethnic groups, such as Java, Sasak, Bugis, Mbojo, and Bali. Bugis people live along the beaches as they are sailors. They also speak three languages, namely Sasak, Bugis, and Melayu (Cf. Mariati, 2009:13).

Additionally, Mbojo and Bali people work as the officers, e.g. are police, teachers, doctors. Particularly, Bali people are talent farmers, living on foot on Rinjani mountain, and making **Gubug Bali** or Bali Community (Cf. Mariati, 2009:13).

Bayan village has **Kampung Raden**, where *Raden* and *Dende*. The people hold their addresses or titles. Besides they speak different level of language, e.g. personal pronoun, considering the counterparts' social status. (Cf. Mariati, 2009:13). Alternatively, context influences personal pronoun. This research will describe **how personal pronouns** used by **Bayan** people in North Lombok West Nusa Tenggara.

2. Research method

This is a descriptive qualitative research (See Sudaryanto, 1992:62) investigating pronoun empirical phenomenon in **Bayan**, North Lombok, West Nusa Tenggara. Data are sentences with personal pronouns from Bayan informants with age of 25-65, at least elementary junior high school education, and being healthy and able to speak bahasa Indonesia. Data were gathered by an observation, an interviewing and an introspecting method with the observing and an interviewing, a recording, a transferring, and a transcribing techniques (Cf. Muhammad, 2011:191-200). They were classified in terms of social aspects in applying personal pronouns. Sentences were analyzed by a **referential identity method** with **deviding-key-factors techniques** where the researcher applied theories or linguistic intuition as the native speaker, (Muhammad, 2011:224-6 and 231). A system of Sasak personal pronoun usage was resulted and informally presented (Cf. Muhammad, 2011:231). Accordingly Bayan pronouns is displayed in the ordinary words.

3. Bayan Personal pronouns

Bayan has varieties of personal pronouns, such as **sida, pelungguh, pelinggih, épédiq, kamu** etc. These varieties are influenced by speakers' condition, and social factors, such as ages, gender, status, social relationship (Muhammad, 2011:52). Thus speakers, and social factor influence language varieties.

It has three social stratifications: **raden, menak** and **jajar karang**. **Raden** belongs to king and queen including their siblings. **Menak** belongs to Kingdom amtenar, siblings who could have gotten married with the lower class. **Jajar karang** is common people, who generally have not certain noble address. (Cf. Mariati, 2009:14). Thus Bayan societies have three social class.

Raden people in North Lombok has a **kaji-meran** language. **Kaji** means 'I' and **meran** 'apa' This variety is a high and polite language. **Menak** people speak **tiang-nggih**, a middle polite language in Bayan society. **Tiang** means 'I' and **nggih** 'yes'. **Jajar karang** people speak **aoq-apa** language. **Aoq** means 'yes', **apa** means 'what'. Common people apply a low language (Cf. Mariati, 2009:14). Thus Bayan has three levels of language due to their social rank.

Pronoun deriving from *pronominis* which means noun substitute. **Pronomina** is a word referring noun. (Mariati, 2009:4). It is a word category that substitutes noun. Harimurti Kridalaksana (1984) in Nurhayadi (1996:12) via Mariati, (2009:5). The people of **Bayan** apply varieties of pronoun, depending on the social rank, such as **raden**, **menak**, and **jajar karang**.

Personal pronoun consists of three types: first, second and third person. This pronoun is used refer person. It has also singular and plural form. (Mariati, 2009:6). The first personal pronoun in Bayan are **aku**, **tiang**, **dawek**, **kaji**, **ita**; the second personal pronouns are **diq**, **epe**, **sida**, **pelungguh**, **pelinggih**, **pragayan**; and the third personal pronouns **iya**, **nya**, and **e**. (Cf. Mariati, 2009:39).

3.1. High-to-low pronouns

Pronoun **Aku** is used by socially higher speaker to inferior listener. In Bayan, **raden** and **menak** may speak **aku** to **jajar karang**. It is also applied by older family member to younger sibling, and higher social status to lower one. **Aku** is commonly used by **jajar karang** youngsters. (Cf. Mariati, 2009:31).

- (1) **akudait** inak laló mbait kápéŋ nó
_{1st low} with mother go take money that
 'My mother and I go to take the money'
- (2) mbé timpaq **diq** mpulaŋ anak rəŋan
 where you ascape child person
 'where do you like to escape one's child'
- (3) mun **epe** melaló kón desa bé məngenténg ke? kón balé
 if you pass at village, drop by at house
 'When passing our village, please drop by!'
- (4) Kəmbé kənó sida kanyan piaq suru=aŋ siq rəŋan.
 why always you^{2nd hon} only link order passive by person
 why does the person always command you?
- (5) Mun pəlinggih sətujū, jemaq aku jari bait kápéŋ nó
 If you^{2nd +hon} agree, tomorrow I^{1st} become take money that
 If you agree, let me take the money.
- (6) Lemaq pəlungguh doaq te arep=aŋ jari pənəŋaq masalah nini
 tomorrow you^{2nd +hon} just pass hope-BEN become middleman problem this
 (Interview, and observation, 2012: 16 O'clock)

Aku in (1) is **low** pronoun used by **raden**, **menak** to speak to **jajar karang**. This pronoun in Bayan is used when the family member are older, speaking to the younger. In this society, people with higher status or position in terms of profession commonly speak the lower ones. Thus, age, profession and social level influence personal pronouns. In (2)-(3) **diq** and **epe** are second person singular personal pronoun used by **raden** to **menak**, and **menak** to **jajar karang**. It is similarly used by **first** singular person. Particularly intimacy does not allow the older to receive **diq** from the younger.

In (4) **sida** is a second person singular person used by **menak** or **raden** to a respectful old **jajar karang**. It is also used by younger family members to the older ones. It may be used by the older to respect the younger. The lowered-position person in family although older in age should speak **sida** to the higher ones even though the addressee is younger. A person who is not well-acquainted may receive someone else. Formely, **jajar karang** people could had had use this pronoun among their community members. When applying more polite forms, they were considered to become arrogant people, and raised up their family. (Cf. Mariati, 2009:34).

pəlinggih in (5) is a second honorific singular person used younger **raden** or **menak** speaking to the older ones. **Jajar karang** may use this pronoun to speak any **menak**. *Menantu* from **menak** will receive this pronoun from **jajar karang mertua**. People with higher status will receive **pəlinggih** from the younger or the older. In (6) **pəlungguh** is more polite form than that **pəlinggih** and **pragayan** (See, Mariati, 2009:35).

3.2. Low-to-high pronouns

Jajar Karang people in Bayan when speaking to **menak** apply pronoun **tiang**, or **dawek**. Menak people use similar pronouns to speak to **raden**. Younger aristocrats also use **tiang** and **dawek** to the older ones. Bayan **Jajar Karang** people may speak **kaji** to **Raden**. Reversely, **Raden** can not use it to the common people, as indicated by (10). In **jajar karang** level, well-educated people will receive **tiang** and **dawek** from their counter part who have a low education as seen in (7) and (8). (Cf. Mariati, 2009:31).

(7) *kaka tiang kancan épé mǝ=dahar*
 Let I^{1st middle} friend 2^{nd middle} ACT-eat
 'let me accompany to have meal'

(8) *dawək laló əmbau əmpa? Julu?*
 I^{1st high} go catch fish firstly
 'I go look for fish'

(9) *Dawəq tiəŋ jari prikék slapu?a.*
 I^{1st hon} I^{1st hon} future improve all
 I will improve all of them

(10) *Sampun kaji jari gawé?=aŋ slapu?a.*
 Already I^{1st hon} future do BEN all
 I will do all of them

(Interview, and observation, 2012: 10 O'clock)

In (7)-(8) **tiəŋ** and **dawək** are **menak** first person singular personal pronouns. These pronouns in Bayan are commonly applied by **jajar karang** to **Menak**. So does **Menak** to **Raden**. Thus, **Bayan** common people can not use these pronouns to **Raden**. Among aristocrats, these pronouns are applied by considering speakers age. Among **jajar karang** they are used for education level consideration. In (9) **Dawəq** combined with **tiəŋ** may be applied for a similar consideration, and more polite form of the base. **Kaji** in (10) is a first person singular pronoun used by **jajar karang** to **Raden**. This pronoun seems not to be applied anymore for there are not any King and **Queen** or **Raden** in Bayan. (Cf. Mariati(2009:14-7).

ita which means 'we' may be used by all people without considering social level; the people here use it for ages, and respects as seen in the following:

(11) *Baréh lai? ita laló sikiran aró balé =n aman Rinóm*
 Later afternoon we go pray to house POSS father Rinom
 'We go to Mr. Rinom's house to perform a prayer this afternoon'

(Interview, and observation, 2012: 20 O'clock)

Ita in (11) is first person plural but can be used for plural form. It is applied for respects and ages of any social level.

Bayan dialect also has plural pronouns and third person pronouns. Particularly, the third singular person is similar to Indonesia, i.e. **iya**, **nya**, and **e**. Although being various, they do not have social variation.

4. Conclusion

Three social stratifications exist in **Bayang**, namely **Jajar Karang**, **Menak** and **Raden**. These people have their own language, and communicate, considering social aspects, such as ranks, ages, education level, and status. Personal pronouns are applied variously by Bayan people, considering ages, social status, social level, education. So far **gender** and relation **degree** may not show us an influence in applying pronouns amongst Bayang people. Social affect seems to be indicated by base and recapitulation form. Perhaps these topics should interact other researchers. Third person in Bayan might be interestingly investigated by syntaxian as they do not have social factors. Bayan to pluralize the pronouns applies

recapitulation which is related to morphology research. Other Sasak dialect personal pronouns may become an interesting and challenging future investigation.

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sampai pada abad kuartal pertama pada abad kedua puluh. (Jaspersen (1959:32-102) dalam Sudaryanto, 1989:17).

Salah satu akibat yang perlu diperhatikan ialah diketahuinya fakta yang menakutkan orang bahwa bunyi bahasa yang dituturkan selalu berubah, kadang secara teratur, kadang-kadang tidak, dengan faktor pendorong yang bermacam-macam pula. Bahkan lebih dari cukup ialah apa yang dikemukakan oleh para ahli fonetik yang menyibukan diri dalam salah satu jenis fonetik : fonetik artikulatoris atau fonetik akustik. (Sudaryanto, 1989:17).

Pedagogofonologis

Pedagogofonologis merupakan subdisiplin dari *pedagogical linguistik* atau *educational linguistic*, sebuah istilah yang dipakai untuk mengaplikasikan teori linguistik, metode, dan mendeskripsikan sebuah studi dalam pengajaran maupun pembelajaran pada penutur asli yang berkaitan dengan tindak tutur, bentuk tulisan yang berlangsung di dalam sekolah maupun tempat lain yang telah disetting untuk kegiatan belajar mengajar. (Crystal, 2008:163) seperti halnya Khuli (1982) mendefinisikan ilmu yang memberikan pemahaman dan menjelaskan tentang pengajaran kepada murid dan untuk mengaplikasikan teori bahasa. (Khuli, 1986:205)

Setiap orang memahami belajar sebagai sarana mengenal, mengurai, menghafal, dan mengumpulkan berbagai fakta yang dipelajari oleh individu tersebut. Namun, istilah belajar seringkali mengalami pasang surut definisi baik secara etimologi maupun terminologi. Hal ini patut disadari sebagai bentuk penyesuaian sekaligus respon terhadap perkembangan zaman yang telah mewarnai berbagai lini kehidupan. Belajar tidak hanya sebagai sarana pendewasaan subyek didik ataupun transformasi keilmuan dalam setiap jenjang namun selayaknya memiliki substansi pokok guna mengarahkan setiap individu menjadi seseorang yang patut dinilai sebagai manusia pengelola berbagai lingkungan yang baik dan benar.

Dalam setiap dekade para ahli pendidikan senantiasa memperbaharui paradigma pembelajaran agar mampu memberikan berbagai inovasi, kreasi, dan inspirasi dalam proses pembelajaran pada berbagai jenjang satuan pendidikan. Belajar adalah serangkaian kegiatan yang berproses dan merupakan unsur yang sangat fundamental dalam setiap penyelenggaraan jenis dan jenjang pendidikan. Namun, Skinner, seperti yang dikutip Barlow (1985) dalam bukunya *Educational Psychology: The Teaching Learning Process*, berpendapat bahwa belajar adalah suatu proses adaptasi atau penyesuaian tingkah laku yang berlangsung secara progresif. Pendapat ini diungkapkan dalam pernyataan ringkasnya bahwa belajar adalah *a process of progressive behavior adaptation*, berdasarkan eksperimennya B.F. Skinner percaya bahwa proses adaptasi tersebut akan mendatangkan hasil yang optimal apabila ia diberi penguat (*reinforcer*). (Muhibin, 2006:90)

Disisi lain, Chaplin dalam *Dictionary of Psychology* membatasi belajar dengan dua macam rumusan. Rumusan pertama berbunyi..... *acquisition of any relatively permanent change behavior as result of practice and experience*. Yakni, belajar merupakan perolehan tingkah laku yang relatif menetap sebagai akibat latihan dan pengalaman. Rumusan keduanya. *Process of acquiring responses as a result of special practice*. Yakni, belajar merupakan proses memperoleh respon-respon sebagai akibat latihan khusus. Di lain hal masih banyak lagi definisi-definisi mengenai istilah belajar tersebut.

Apabila kita tindak lanjuti dalam praktiknya, belajar merupakan sebuah proses interaksi antar organisme (manusia atau hewan) yang sadar betul arti pentingnya mendapatkan sebuah ilmu pengetahuan, oleh sebab itu akan dapat kita pahami secara sekasama dengan contoh berikut ini,

Seorang anak balita memperoleh mobil-mobilan dari ayahnya. Lalu ia mencoba mainan ini dengan cara memutar kuncinya dan meletakkannya pada suatu permukaan atau daratan. Perilaku "memutar" dan "meletakkan" tersebut merupakan respons atau reaksi atas rangsangan yang timbul atau ada pada mainan itu (misalnya, kunci dan roda mobil-mobilan tersebut).

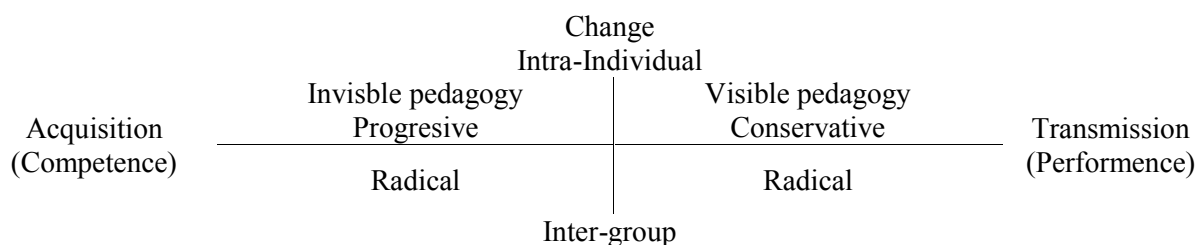
Pada tahap permulaan, respon anak terhadap stimulus yang ada pada mainan tadi biasanya tidak tepat atau setidak-tidaknya teratur. Namun, berkat latihan dan pengalaman berulang-ulang secara bertahap ia akan menguasai dan akhirnya dapat memainkan mobil-mobilan dengan baik dan sempurna. Sehubungan dengan contoh ini, belajar dapat kita pahami sebagai proses yang dengan proses itu sebuah tingkah laku ditimbulkan atau diperbaiki melalui serentetan reaksi atas situasi atau rangsangan yang ada.

Dari contoh tersebut dapat kita pahami bersama bahwa, belajar adalah *key term* (istilah kunci) yang paling vital dalam setiap usaha pendidikan, sehingga tanpa belajar sesungguhnya tak pernah ada pendidikan. Sebagai suatu proses, belajar hampir selalu mendapatkan tempat yang luas dalam berbagai disiplin ilmu yang berkaitan dengan upaya kependidikan, misalnya psikologi pendidikan. Oleh karena itu,

pentingnya arti sebuah belajar, maka bagian terbesar upaya riset dan eksperimen psikologi pendidikan pun diarahkan pada tercapainya pemahaman yang lebih luas dan mendalam mengenai proses perubahan manusia itu.

Disisi lain dapat dipahami pada saat anak belajar menggunakan komputer mereka mungkin melakukan kesalahan dalam proses belajarnya, namun pada titik tertentu mereka akan terbiasa melakukan tindakan yang dibutuhkan untuk menggunakan komputer secara efektif. Anak akan berubah dari seseorang yang tidak bisa mengoperasikan komputer menjadi orang yang bisa mengoperasikannya. Setelah mereka mempelajari cara menggunakan komputer, mereka tidak kehilangan keahlian itu. Hal ini mirip dengan menyetir mobil. Setelah Anda bisa menguasainya, anda tidak harus belajar lagi. Jadi *pembelajaran (learning)* dapat didefinisikan sebagai pengaruh permanen atas perilaku, pengetahuan, dan keterampilan berpikir yang diperoleh oleh pengalaman. (John, 2010:266)

Belajar juga memainkan peran penting dalam mempertahankan kehidupan sekelompok manusia (bangsa) di tengah-tengah persaingan semakin ketat di antara bangsa-bangsa lainnya yang lebih dahulu maju karena belajar. Karena bangsa tersebut menjunjung tinggi nilai pembelajaran sebagai instrumen pendewasaan dan peningkatan kualitas manusia dalam berbagai dimensi. Perubahan dan kemampuan untuk mengubah sesuatu merupakan batasa dan makna yang terkandung dalam belajar. Karena kemampuan berubahlah, manusia terbebas dari kemandegan fungsinya sebagai khalifah di bumi. Selain itu, dengan kemampuan berubah melalui belajar itu, manusia secara bebas dapat mengeksplorasi, memilih, dan menetapkan keputusan-keputusan penting untuk kehidupannya.



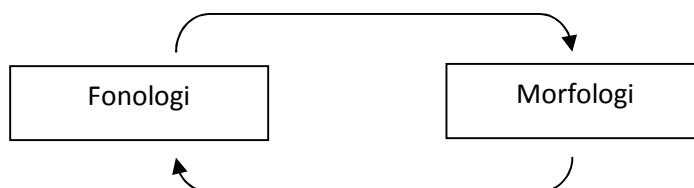
Gambar : Corak tipologi pendidikan (Sumber : Bersntein 2003)

Banyak sekali – kalau bukan seluruhnya – bentuk-bentuk perubahan yang terdapat dalam diri manusia yang bergantung pada belajar, sehingga kualitas peradaban manusia yang bergantung pada apa dan bagaimana ia belajar. E.L. Thorndike meramalkan, jika kemampuan belajar umat manusia dikurangi setengahnya maka peradaban yang ada sekarang tak akan berguna bagi generasi yang akan mendatang. Bahkan, mungkin peradaban itu sendiri lenyap ditelan zaman. (John, 2010: 95)

Perlu sebuah perhatian secara matang bahwa orientasi pembelajaran hendaknya mengedepankan konsep memanusiakan manusia sebagai tujuan pokok dari sebuah pendidikan pada umumnya. Disisi lain pembelajaran hendaknya mengandung unsur membangun tiga orientasi pokok yakni kompetensi kognitif, afektif, dan psikomotorik.

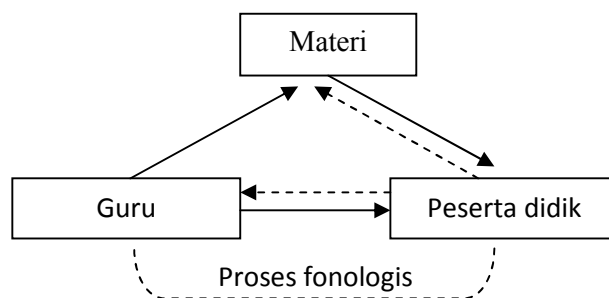
Secara garis besar, fonologi adalah sub disiplin dalam ilmu bahasa atau linguistik yang membicarakan tentang bunyi bahasa. Lebih sempit lagi fonologi murni membicarakan tentang fungsi, periloaku serta organisasi bunyi sebagai unsur-unsur linguistik. Fonologi adalah linguistik dalam pengertian bahwa sintaksis, morfologi dan sampai tingkat tertentu. (Lass, 1984:1).

Pusat sebuah leksikal fonologi adalah sebuah gambaran tentang sub kaidah aplikasi fonologi menuju ke leksikon didalam formasi operasi morfologi dan tempat lain yang menuju ke postleksikal. Output operasi fonologi melalui operasi morfologi. (Mohan, 1986 : 8). Fonologi dan morfologi memiliki model masukan seperti :



Gambar : Model input fonologi dan Morfologi (Sumber : Mohann, 1986)

Hubungan antara fonologi dan pembelajaran sebagai upaya untuk menjelaskan materi yang disampaikan, pendidik bisa melihat situasi kondisi dalam penyampaian sebuah materi, karena artikulasi tuturan yang didengar oleh peserta didik senantiasa di pahami secara jelas atau tidak jelas.



Gambar 2 : Proses penyampaian materi

Proses penyampaian materi pada gambar 2 menjelaskan bahwa bunyi bahasa yang dituturkan oleh seorang pendidik memberikan pengaruh tentang materi yang di ajarkan, sehingga peserta didik dapat memahami materi yang disampaikan oleh pendidik. Seorang pendidik harus memperhatikan tuturannya, sehingga artikulasi atau penyampaian ujaran oleh pendidik dapat di didengar oleh peserta didik dengan jelas.

Simpulan

Pedagogofonologis merupakan kajian tentang pedagogik dan fonologi yang mana bagian sub disiplin linguistik pendidikan. Kegiatan pembelajaran sebagai proses penyampaian materi dari pendidik ke peserta didik, dalam proses penyampaian materi adanya ujaran. Ujaran-ujaran yang dituturkan oleh pendidik itulah merupakan sebuah aplikasi proses fonologis supaya materi yang disampaikan atau penjelasan yang diujarkan dapat dipahami oleh peserta didik.

Kajian Pedagogofonologis upaya untuk menjelaskan kepada pendidik untuk benar-benar memperhatikan sebuah ujaran supaya dapat di pahami oleh peserta didik.

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

**Jalan Imam Bardjo, S.H. No.5 Semarang
Telp/Fax +62-24-8448717
Email: seminarlinguistics@gmail.com
Website: www.mli.undip.ac.id**

