

ISSN: 2088-6799



PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



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

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Editors:
Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

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

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

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

Editors' Note for Revised Edition

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

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

DAY 1 (July 2, 2013)

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

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

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

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

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

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-4		PAKOEBUWONO D
	Wuwuh Andayani	DISCOURSE CONNECTORS IN ARGUMENTATIVE WRITINGS PRODUCED BY INDONESIAN EFL UNIVERSITY STUDENTS	
	Muhammad Nanang Qosim	PEDAGOGONOLOGIS SEBUAH KAJIAN FONOLOGI DAN ILMU PENDIDIKAN	
	Juanda dan M. Rayhan Bustam	THE CREATION OF LANGUAGE THROUGH MOTTO (THE STUDY OF LANGUAGE AND ENTREPRENEURSHIP IN A MOTTO OF ACADEMIC INSTITUTION)	
	Fitriansyah	PENDEKATAN EMIK-ETIK TERHADAP UPACARA PASAK INDONG SUKU TIDUNG DI DESA SALIMBATU, KECAMATAN TANJUNG PALAS TENGAH, KALIMANTAN UTARA KAJIAN LINGUISTIK ANTROPOLOGI	
	Sogimin	METAFORA YANG DIGUNAKAN OLEH DALANG DALAM MELAKONKAN WAYANG KULIT	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-5		PAKOEBUWONO E
	Henny Krishnawati dan Defina	KESALAHAN DALAM PENENTUAN JENIS KALIMAT DALAM BAHASA INDONESIA: STUDI KASUS MAHASISWA TPB IPB	
	Emilia Ninik Aydawati	STUDENTS' DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS	
	Masitha Achmad Syukri	STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA	
	Titi Rokhayati	A STUDY ON STUDENTS' ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT	
	Sari Kusumaningrum	THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS' ARGUMENTATIVE WRITING	
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 Bakti 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

(RE)-READING A KARTINI'S LETTER USING CRITICAL DISCOURSE ANALYSIS

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Abstract

Discussing the ideas of Kartini through her collected letters has been done by many scholars. However, they usually come from non-linguistic domain. As a result, the power of language used by Kartini in expressing her ideas almost has not been analysed. This study aims to identify meanings produced in one of her letter. Using the critical discourse analysis approach, the analysis results that by means of her letter, Kartini criticised the custom of Bumiputera society, struggled against the domination of the custom, and received 'new' ideology from Western society. The ways she represented the Bumiputera's and Western's custom result the way she constructed identities of herself and the others.

Keywords: critical study, representation, action, identification

1. Introduction

Many people know who is Kartini, but not all of them understand her collected letters "Habis Gelap Terbitlah Terang". Some people are satisfied enough in knowing her name and some others have been interested in more understanding her ideas. The latter fulfilled their interest by analysing and discussing the letters from various perspectives and approaches. The studies usually come from literary critics, historians, sociologists, and religious practitioners. However, as far as I know, only few are the studies of the letter using linguistic approach. The purpose of the study is to fulfill the gap by analysing one of her collected letters using critical discourse analysis approach. The letter chosen as a text is the one entitled "Perkenalan". That is the letter sent to Miss Zeehandelaar, on May 25, 1899 and translated into Indonesian by Armijn Pane. Using the approach, I want to answer the questions of how Kartini portrayed the social events at that time, what she did through out the text, and what identities she constructed.

2. Critical Discourse Analysis (CDA)

Dijk (2001: 352) proposed that CDA is a kind of analytical research that focuses on the way a text(s) is used to enact, reproduce, and resist a social power abuse, dominance, and inequality (also see Wodak and Meyer 2001; Phillips and Jorgensen 2002; and Fairclough 2003). The definition implies two levels of analysis, those are an analysis inside a text and an analysis outside the text (Dijk 2003: 354). The former belongs to a microlevel analysis that focuses on identifying the relationship between the use of language and other elements of a text. The analysis results various of text meanings that, borrowing Halliday's concept, come into ideational, interpersonal, and textual meaning. The analysis is conducted using Systemic Functional Linguistic, semantics, and pragmatics. The latter, on the other hand, belongs to a macrolevel analysis that focuses on the practice of power, dominance, and inequality among social groups. CDA tries to relate the micro-analysis to the macro-analysis.

In CDA, we have to differ the concept of *language*, *text*, and *discourse*. Language is a linguistic system owned by a certain group of society to express messages. It is an abstract entity and realized verbally in the form of words, sentences, etc. Language is a set of possibilities. People can perceive language when it is used in daily communication in the form of a text. Put it simply, a text is "an actual instance of language in use" (Fairclough 2003:3). As a linguistic system, a language, together with other systems such as social class system, economic system, and kinship system, construct social structures. Therefore, texts in the social structures can be thought as social events. The relationship between what is possible (social structures) and what actually happens (social events) is not direct, but it is mediated by what Fairclough called social practices (2003:23). Using this analogous relationship, Fairclough (2003:24) proposes that the relationship between a language and texts is mediated by orders of discourse, that is 'a network of social practices in its language aspect'.

As a mediator, an order of discourse will choose certain particular forms of language to represent certain parts of the world in particular ways and ignore the others. In selecting those forms of language, the orders of discourse are influenced by other social aspects outside language. Therefore, an order of discourse is considered as a control of linguistic variation in a social structure and it figures social actions

and interactions through *genres*; social representations through *discourses*; and social identification through *styles*.

The three dimensions of social communication, those are social structures (languages), social practices (orders of discourse), and social events (texts) are the starting point in conducting CDA. Analysing a text is looking the ways the three aspects of meaning (action, representation, and identification) are realised, identifying the connection among the three meanings, and relating the meanings to other social meanings such as ideology, the practice of power, dominance, and inequality. Conducting CDA, then, is (i) analysing texts as a product of social action, representation, and identification; (ii) analysing the relationship between texts and interaction (the process of production and interpretation); and (iii) relating them and their social condition (context). Fairclough (2001:21) distinguishes the three dimensions (text, interaction, and context) into description, interpretation, and explanation.

3. Representations of Social Events in the Kartini's Letter

Viewing a text from ideational or representational meaning concerns with the way the text producer represents aspects of physical world, mental world, and social world. Kartini, through her first letter, represented two generalized 'worlds' and a social event of her ambition. The two worlds are the world of European society and the world of *Bumiputera* society. In representing the two worlds, she selected to describe some social events covering the civilization, the freedom of girls in the society, and the influence of the civilization.

Some of linguistic expressions are used to represent the elements of social events that implicitly constructed the civilization in Europe. Most of the linguistic expressions are in the form of presupposition, such as in a clause "*Bernjala – njala hati saja, gembira akan zaman baru,*". The clause presupposes a meaning 'there is a new age'. There are two implications resulted from the clause. First, choosing presupposition as a means of representing the meaning implies that the writer assumes the writer and her reader have the shared MR about the existence of a new age. Second, the phrase '*zaman baru*' implies that there was '*zaman lama*'. Kartini indirectly claimed that the European society was in *zaman baru* and *Bumiputera* was in *zaman lama*. Kartini also used the similar expressions such as *zaman saudara saya saja perempuan bangsa kulit putih, zaman muda, zamanmu, zaman pembantu, zaman pembela* as the synonyms of *zaman baru*. Other presuppositions are found from the following expressions, "*...., suara jang datang dari Eropah jang beradab*" and "*...; orang baik-baik itu meniru perbuatan orang jang lebih tinggi lagi, dan mereka itu meniru jang tertinggi pula – ialah orang Eropah*". The presupposition that the European society is civilized and has the highest status, together with the previous presupposition and its synonyms, represent the abstract social event of civilization in Europe.

In describing the European girls, Kartini focused on their possible activities and qualities, instead of their physical appearance. These are illustrated in the following part of the text:

"Ingin benar hati saja berkenalan dengan seorang (i) *gadis 'modern'*, (ii) *gadis jang berani*, (iii) *jang sanggup tegak sendiri*, (iv) *gadis jang saja sukai dengan jantung dan hati saja*, (v) *anak gadis jang melalui jalan hidupnya dengan langkah jang tangkas, dengan riang suka hati, tetap gembira dan asjik*, (vi) *jang berdjaja upaja bukan hanja untuk keselamatan bahagia dirinja sendiri sadja, melainkan pun djuga membawakan bahagia kepada banjak sesamanja manusia.*" (pp. 38)

The European girls, represented by Miss Zeehandelaar, are described presuppositionally through the relational processes (being modern, brave, agile, happy); the mental process (as a phenomenon of the likes), and the activity processes (being able to stand by themselves, moving along their own ways, making the effort to please themselves as well as the others). The quality embedded to Miss Zeehandelaar is 'modern'. It is elaborated by other attributes, such as 'brave' and 'can stand by herself'. The linguistic elements are used to construct the concept of modern as 'giving freedom to individu to decide his/her own way of life'. Other qualities, 'agile' and 'care about many people' are hyponyms of 'being modern'. The qualities were attached to Miss Zeehandelaar as a member of the modern society. Kartini might think that being modern is a prerequisite of being agile and being able to care about many people. That is a kind of girls Kartini liked. The series of events result an abstraction of the life of European girls from Kartini's view point. The generalized social event has a relationship with the social event of European civilization previously explained. It is a part-whole relationship, that the freedom belonging to the European girls is a part of the modern civilization.

If we relate the meaning made through the text and the context in which Kartini produced the text, it can be interpreted that in describing the European girl, Kartini is dominated by a Western ideology. The clause (iv) implies that Kartini received the concept of 'modern' that was constructed by the Western society. The way she represented the European girl answers the question what kinds of girl she wanted to make acquaintance with as well as the question why she wanted to do that.

The third element constructing the European world is the influence of the civilization. Kartini represented the civilized era as an inanimate as well as an animate entity. As an inanimate entity, the civilized era is an era which Kartini loved (... *betapa sedihnja, djatuh kasih akan zaman muda, zaman baru, zamanmu, ...*) and wanted to live in (... *menilik pikiran dan rasa, saja tiada serasa dengan zaman di Hindia ini, melainkan telah hidup dizaman saudara saja perempuan bangsa kulit putih...*). It can be interpreted implicitly that although the era is an inanimate entity and roles as phenomenon of the mental process (*djatuh kasih*) and as temporal circumstance of the behavioural process (*hidup*), it influenced Kartini's spirit. As an animate entity, the civilized era was represented as an inducer in a mental process and an actor in activities.

In the text, the spirit of the era represented through the word *suara* has a role as an inducer that came into Kartini's mind because it has external cause that the situation should change. It means that the era has potential for changing situation. The spirit is also as an actor conducting activities such as sounding its influence, shaking the strong building, and opening the strongly closed door. The metaphorical processes represented that the spirit of era is a powerful creature. It can influence the situation in Bumiputera that was represented through the strong building with the strong door. Again, using the expression, Kartini tried to represent the effort of new era in dominating the old and powerful era. There was a social struggle between the dominating institution, in this case is the Dutch custom, and the dominated institution, that is the Javanese custom. The expressions *pintu jang dipalang dan didjaga kuat-kuat itu* 'the doors that are tightly barred and guarded' *tamu yang tidak disukai* 'the disliked guest' imply that there was a resistance from the dominated institution.

Actually, there was another social event that Kartini described in her letter, instead of the four aspects. It was a bad habit of consuming alcoholic drink among Dutch people. She was worried if it was absorbed together with the western civilization by the people of Bumiputera. However, the discourse of being worried is the least prominence among the other discourses. It was neutralized by her other expression that a worse habit than drinking alcohol happened in Bumiputera. It was a habit of consuming *Tjandu*. It means that Kartini still assumed that the European custom was better than that of Bumiputera.

The second 'world' that Kartini represented in her letter is the 'Javanese world' that she called *negeri saja* 'my country', *Hindia*, and *Bumiputera*. In representing the Javanese world to her interlocutor, Kartini also selected two similar aspects, those are the custom and the life of Javanese girls. In the text, Kartini described the Javanese custom as the actor that has an authority to allow or to forbid to do something, to 'handcuff' people, and to 'trammel' them. The activities imply that the custom was very powerful. This kind of discourse (representing the way the Javanese custom dominates the Javanese girls) is presented prominently in the Kartini's letter. This is the main event that she wanted to inform to Miss Zeehandelaar.

In describing the custom, the women's life was the goal of the domination. The discourse of the generalized event is supported by another discourse, that is the discourse of 'prisoning' the Javanese girls.

Kartini and the other girls in the discourse are as goals of the activity process. However, the actors of the process are not stated explicitly. It means that it may be not important who conducted the activities, Kartini may hide the actors, or Kartini may assume that the interlocutor had the shared MR about who were the actors. The girls have roles as actors when they did the negative activity, that is against the custom.

The other social event that represented the Javanese custom is marriage. In the event of marriage, the actor was parents, especially a father, conducting the material process of choosing and determining a husband for their daughter. So, girls, in the event, have a role as a purposive circumstance. It means marriage is parents' need and authority, not the daughters' need. Another event that constructed the generalized event of marriage is represented in the form of attributive processes that being unmarried was embarrassing for a girl and her family. The discourses make meaning that the girls were in a passive position. They didn't have a right to choose their husbands, to refuse the chosen husbands, and to refuse the marriage.

The third series of social events represented in the text are the ambition that Kartini wanted to achieve. Most of the events are explicitly realized in mental processes. In the text, the senser of the mental processes is Kartini, and the phenomena are varied. The phenomena of the mental process *ingin*

'want' consist of two categories (involving or as a part of the modern era and releasing herself and other Javanese girls from the Javanese custom). The phenomenon of the mental process *djatuh hati* 'falling in love' is the new era of the European world, and the phenomena of the mental process *serasa/merasa* 'feel' are living in the new era and being able to struggle against the old custom. The material processes are used to tell the activity after she was released from 'the prison' and metaphorically to represent her struggle against the Javanese custom.

The way Kartini represented the social events makes meaning that the three generalized social events are coherently related. The main purpose of writing the letter is to represent her ambition of releasing the hegemonic power of men. The discourse of dominating women in some domains is selected to represent the social structure of patriarchy in *Bumiputera*. In representing the European world, Kartini selected to foreground the freedom owned by the European girls and backgrounded the other such as the drinking behaviour. The selected discourse and the way of representing the social events are used as a reason of her ambition.

4. Actions and social relation of participants in the text

In this part I am going to explain what is the genre of the text and what implied social relation is resulted through the actions in the genre. Most of the clauses constructing the letter are in the form of declarative clauses and only few are in interrogative clauses and imperative clauses. The declarative clauses are used to describe and to criticize the social condition of the Javanese culture, to express the perception of the European culture, to compare the two culture, and to express her feeling and ambitions. The interrogative clauses are used as rhetorical questions and the imperative clauses are for expressing feeling. The criticism is also realized in the forms of modalities, attitudinal epithets, qualitative attributes, and affective mental processes. Even, the indirect criticism is sent in the form of metaphorical expressions. Using the characteristic of lexicogrammatical features to identify a certain genre, I argue that the text can be categorized into a review. The text has a social function to criticize the social condition in *Bumiputera* at that time. The audience is the receiver of the letter, that is Miss Zeehandelaar. The social practice of criticizing the social condition manifested in the letter articulates some social elements.

The first element is action and interaction. As mentioned previously, the main action conducted in the text is to criticize the social condition of her own society. Kartini could not do anything except writing the letter to persons outside the *Bumiputera* society at that time. So, he chose Miss Zeehandelaar and some European people as her audiences. The second element is social relations. Kartini might think that conducting correspondence with the European people makes her feel free to express the condition. She could build an egalitarian relationship with them. On the other hand, the social relation between Kartini and her society, especially men, is described as unequal. That is the condition that she criticized. She selected certain negative expression such as *membelenggu*, *mengikat*, *merantai*, *mengongkong*, *melarang*, *menahan*, etc. to criticize the way the society dominated girls. She also chose certain attitudinal epithets such as *keras*, *lama*, *kuat*, and *kukuh* to evaluate the power of the custom. The way Kartini expressed her criticism implies her attitude and believe. That is the third element of the social practice. The explicit attitude and believe were expressed through her ambitions to be a member of the European culture and to eradicate the domination of men on women. However, through the letter, Kartini also implicitly showed that a certain aspect of the Javanese ideology had been naturalized in her mind. It is a reciprocation ideology. She realized that she could not struggle against the custom physically because it would hurt her parent's feeling. She had to return the favor her parents did to her. It became one aspect that influenced the social practice.

5. Constructing identities through the text

The way of acting and the way of representing elements of the social practice associate the ways Kartini constructed herself, her society, her interlocutor, and the culture of her interlocutor. Who was Kartini can be identified through the lexicogrammar she used. Using second pronoun to refer the European era (*zamanmu*), certain verb as an activity proces (*menghambakkan diri*) and distanced temporal and spatial adjuncts "... (*saja serasa*) telah hidup dizaman saudara saja perempuan bangsa kulit putih jang giat hendak kemadjuan di Barat jang jauh sana." lead us to interpret that Kartini constructed herself as 'the other' who was inferior to the western people. The dicotomy in describing the Eurpean girls versus the girls of *Bumiputera* and the spirit of Western society versus the spirit of people in *Bumiputera* resulted the identity of Western world as the demanded world and the world of *Bumiputera* as a tyranny of its own female society. The dominant use of mental process to represent her ambitions

implies that actually Kartini could not do anything except expressing her struggle using verbal mode, especially in her letter.

6. Conclusion

Having analysed representational, actional, and identificational meanings of the text, I can conclude that Kartini used the letter as a means of reviewing the certain social condition in *Bumiputera*. Kartini selected a certain social event of 'imprisoning' girls in *Bumiputera* as a realization of a social practice, that is domination of women by men. The way she acted and represented the social event was influenced by her knowledge of 'the other world' outside *Bumiputera* and the naturalized ideology of reciprocation between parents and childrens.

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