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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



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

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Editors:
Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

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

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

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

Editors' Note for Revised Edition

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

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

DAY 1 (July 2, 2013)

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

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

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

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

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

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

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

LANGUAGE MAINTENANCE OF BALINESE MOTHER TONGUE THROUGH THE TRADITIONAL STORY TELLING (*MESATUA*) IN BATU BULAN VILLAGE, GIANYAR

Sang Ayu Isnu Maharani & I Komang Sumaryana Putra

University of Udayana

isnu.maharani@yahoo.com; komangsumaryana@gmail.com

Abstract

Maintaining language in particular mother tongue in a community is compulsory because it shows identity and attitude of appreciation toward the ancestors' inheritance. This research is a descriptive qualitative research which aims at investigating the language maintenance of Balinese mother tongue. The research aims to find out whether the habit of telling story (mesatua) is still done in Batu Bulan Village of Gianyar Regency. This research also tries to investigate the language maintenance through Story telling (Mesatua) in Batu Bulan village of Gianyar Regency. This research applies Hoffman's framework; interview and questionnaires were used as the technique in collecting the data.

It can be found that the habit of storytelling (mesatua) is rarely done due to the development of modern world and technology. There is a tendency of language shift by parents in conducting storytelling to their children; shifting from mother tongue to national language. The activities were usually done orally by the parents or grandparents. There are many story told to the children and major stories told were I Lutung jak I Kakua, Siap Selem serta I Bawang jak I Kasuna

Key words: *language maintenance, story telling, children*

I. Introduction

Children are heir generation in the persistence of language maintenance. A language can be persisted properly if the previous generation aware about their mother tongue, in this case Balinese language, and use it continually among Balinese communities in order to keep it away from extinction.

The story telling habit (*mesatua* in Balinese), uses Balinese language as mother tongue; it is a habit that prove the existence of language maintenance. The stories represent Balinese culture itself, ethics and morality, heroism, etc.

With the rapid spread of technology information nowadays, then appear the skeptical attitudes about the existence of Balinese language maintenance. The usage of Balinese language can be observed from various aspects and fields. This research observes closely to how the process of language maintenance is conducted in families; especially the story telling (*mesatua*) in Batu Bulan Village, Gianyar.

Batu Bulan Village is one of the villages in Gianyar Regency that developed economically. It is also wellknown for tourism because of its interesting art activities. This research is aimed to identify how the language maintenance (Balinese language as mother tongue) takes place in this village.

II. Problems and Aims

Based on above explanation, there are two problems of the research:

1. Does the story telling (*mesatua*) habit still exist properly in Batu Bulan Village Gianyar?
2. How the language maintenance (Balinese Language) is conducted? What kinds of stories are told?

Therefore, this research is aimed to know exactly whether the story telling habit is existing and to observe how the language maintenance is conducted through it.

III. Concept and Theoretical Framework

There are some concepts used in this research, they are: language maintenance, the concept of story, and a glimpse explanation about Batu Bulan Village.

Language Maintenance

Language maintenance is a defense from language displacement. A nation's awareness to maintain the identity is a value system for that nation. Maintenance is needed when a tendency of language shift occur. (almanaar wordpress, 2008)

Language maintenance refers to a situation where the member of community or the society tries to keep to use the language that they have commonly used (Hoffman, 1991: 186).

Concept of Story

Story is defined as narrative with various topics and settings, e.g. funny story, hero story, children story, etc. Each of the stories has special morality message which can be learnt and followed in daily life. The story before bed time is a story that usually told to the children and conducted through generation to generation.

Batu Bulan Village

Batu Bulan Village lies in Sukawati District, the most western side of Gianyar Regency, Bali. As an artistic village in the west-side of Gianyar Regency, its identity and image is well-known nationally and internationally through the art show of *Barong*. Batubulan Village is mediation among Denpasar as the capital city of Bali Province with other regencies, such as: Gianyar, Klungkung, Bangli, Karangasem and Buleleng. If you want to come to this village, it is easy to find because it lies in the main road of the border of Denpasar and Gianyar. The village lies in the fluent traffic condition and it facilitates the society's activities economically, e.g. art performance, handicraft, trade, daily necessities fulfillment and educational business. The total landmass of Batubulan Village is 644.52 hectares, with 18 km distance from its capital regency city Gianyar and 5 km from the capital city of Bali. It is divided into three *pekraman* village, 16 *banjar dinas* and 5 *banjar tempekan*. The borders of Batubulan village are as follows, in the northern side: Singapadu Village, in the eastern side: Batubulan Kangin Village and Celuk Village, in the southern side: Indonesia Ocean (Biaung beach), in the western side: Penatih Village (Denpasar City) and Jagapati Village (Badung Regency).

Theoretical Framework

Language dwells originally in the mind of its users, and will be functionable when the users make interaction each others naturally in their social environment. Interaction with other languages in the mind of two or many speakers cause the multifunction of language. Language is a "tool" or "communication instrument", but it cannot be taken apart mistakenly, or used randomly to enhance efficiency (Haugen, 1972:326)

Language maintenance is a defense from the existence of language shift tendency. A nation's awareness to defend its identity is a system assess for the nation. Maintenance is needed when there is a tendency in a language shift.

Language maintenance refers to a situation where the community members or society try to maintain their language which has been used as a habit (Hoffman, 1991:186). One of the ways how to test the language use at community is domain theory; popularized by American sociolinguist, Joshua Fishman. Fishman (1972:442) defines "domain" as socio cultural abstraction from the topic of communication, relationship among communicators and place where communication occurred as accordance to social structure level of a speaking community. Certain social factors, such as: who's speaking, social context of discussion, topic and function of discussion, are turned out to be very important in choosing the language in every different speaking communities. A domain entangles typical interaction between participants type and discussion topic. (Holmes, 2000:22).

IV. Methods

Research Method represents procedure appliance and technique in conducting research itself (Djajasudarma, 1993: 3). This is qualitative research, i.e. its activities or data collecting process or proper information about the problems in the object of certain life aspect. The data in form of numbers are not explained in this research, therefore it is not in a statistical form.

The respondents in this research are the children from age 6 to 12 including their parents. Batu Bulan village has sixteen *banjar* (community area). The respondents that involved in this research are taken from two families from each *banjar*. The data were collected by using observation method, such as: interview, note-taking, documentation and literature study. Number of questions about language maintenance, selection of language that are used in daily conversations, and other questions were drawn up for the interview section with respondents. During the interview, conversations were recorded or noted. The documentation technique was conducted by picture-taking (camera). Literature study was conducted by collecting the data and noting the information of language maintenance from books and other existing materials.

The descriptive method was used in data analyzing. This is explanation of the result from the data in the form of clarification and presentation

The results of data analysis in this research will be presented by using informal technique (Sudaryanto, 1993: 145). It presents research report by using verbal expression in narrative way which is arranged by inductive - deductive or on the contrary, deductive - inductive.

V. Discussion

From the research results, we can see that the language maintenance of Balinese through the practice of story telling (*mesatua*) is still conducted properly. In modern life where most children entertainment activity is controlled by television, the story telling practice is still exist although it is not conducted frequently. The story telling activity tends to be done by the mother. Respondent of Br. Pagutan Kaja, Br Manguntur and Br Batur for instance extend that their children receive the story from their grandmother. From 16 *banjar* most of the respondents mentioned that they have done the story telling to their children.

The language maintenance through story telling in Batu Bulan village mostly used Balinese language because according to the respondents, Balinese language is their daily language. And the result of each *banjar* is elucidated in the following:

1. Banjar Tegal Jaya

The respondents from this *banjar* extended that they have told a story (*mesatua*) to their children, especially when the parents had leisure times. The story was narrated in Balinese, because it would be easier for the parents to convey the story. These were examples of the stories (*satua*): *I Lutung jak I Kakua*, *Crucuk Kuning dan Bulan Kuning*.

2. Banjar Batur

The respondents from *Banjar Batur* conveyed that the story-telling activity is still conducted. Balinese language is used during the story-telling activity, because the respondents think that *mesatua* is an important thing to enhance the skill and concept of Balinese language itself. In addition, such activity can keep away the language from extinction. Balinese language as colloquial language is used daily by the respondents in this *banjar*. These were examples of the stories (*satua*) given to the children: *I Lutung jak I Kakua* and *Siap Selem*.

3. Br. Tegal Tamu

The research result from this *banjar* shows that the parents still have time to conduct *mesatua* activity. It tends to be conducted by the mothers because the fathers are very busy and they almost don't have leisure time with their children. Balinese language is used in conveying the stories and the parents assume their children need to know the moral and social culture values in the society. These were examples of the stories (*satua*) given to the children: *Siap Selem*, *Bawang lan Kesuna* and *Men Cubling*.

4. Br. Pengembungan

The respondents from this *banjar* conveyed that the story-telling activity is still conducted but not frequently. Balinese language as their mother tongue and colloquial is used in this activity. They assume that the activity is very important to be conducted using Balinese language. These were examples of the stories (*satua*) given to the children: *Siap Selem* and *Pan Balang Tamak*.

Meanwhile other respondents from this *banjar* have different opinion, i.e. they never conducted *mesatua* activity because they basically don't know about the story and too busy with their work. Physically they are tired enough with their work and spend time with children only during homework time. However the children got this activity (*mesatua*) from their Balinese teacher at school.

5. Br. Buwitan

The result of this research found that the story telling activities are still done by the respondent even though the frequency was rarely. The timing of the activities were not before the bed time but usually during the day time. The language used was the Balinese language because the respondent did not want their children forgot their native language. They think that the activity is crucial to preserve their mother tongue. The story given was *I Lutung jak I Kakua*

6. Br. Pagutan Kaja & Br Kalah

The result found that the respondents from these *banjar* never conducted the story telling activities (*mesatua*) to their children. They don't know about the stories, so that they don't have any idea to share. However, they still use Balinese language in daily conversations.

7. Br. Sasih

The respondents from this *banjar* explained that they still conducted *mesatua* activity but not in daily activities. Balinese language is used in these activities. They assume such activities are important for children, so that the children know about Balinese folklores. The stories given were *Siap Selem* and *I Bawang jak I Kesuna*.

8. Br. Manguntur

The result of research from this *banjar* show that the story-telling activities (*mesatua*) were only conducted by the mothers, while the fathers never conducted such activities. The frequency of activities were not too often because their children also busy with homework. Balinese language is used in *mesatua* activity. Sometimes they also use Indonesian language. The story given was *Siap Selem*.

9. Br. Pagutan Kelod

The respondents from this *banjar* explained that they conducted *mesatua* activity occasionally. They are also too busy with their work and have a little interaction time with their children. Balinese language is used in their daily conversations. This language has important role in *mesatua* activity, therefore the children still remember and keep using it. The story given was *I Lutung jak I Kakua*.

10. Br. Kapal

It can be seen that the parents have told stories to their children even though the activity was rarely done. They told the story in accordance to physical condition of their children whether they exhausted or not. This is similar with other respondents which consider this activity is important to be done because the modern generation should know about their local value through the stories being told. The story given was *Siap Selem*.

11. Br. Pegambangan, Br. Den Jalan, Br Tegehe

The results from these three *banjar* are the same, the story-telling activity (*mesatua*) is still conducted. The story-telling activity is important to perpetuate the traditional story or folklore. Balinese language as the colloquial language is used in this activity. These were examples of the stories (*satua*): *I Lutung jak I Kakua* and *Siap Selem*.

12. Br. Telabah

The respondents in this *banjar* explained that they do not conduct the story-telling activity due to their busy schedule. Their children got the folklore in Balinese language from the teachers during school time.

VI. Conclusion

From above explanation, it can be concluded that the story-telling activity (*mesatua*) in Batu Bulan Village, Gianyar is still conducted properly. The research shows from sixteen *banjar*, in 3 *banjar* (Kalah, Pagutan Kaja and Telabah) the story-telling activity was never conducted. In other *banjar*, such activity is still conducted but infrequently.

The story-telling activity (*mesatua*) in Batu Bulan Village is mostly using Balinese language as mother tongue. It shows that the language maintenance through *mesatua* activity is still conducted in the progression of modern technology and tourism industry in this village. These are the frequent narrated stories: *I Lutung jak I Kakua* (The Monkey and The Turtle), *Siap Selem* (The Black Chicken) and *I Bawang jak I Kasuna* (The Onion and The Garlic). The results of research indicate that most respondents assume the story telling activity is important in order to consolidate morality and as a character reinforcement for children to maintain their mother tongue, Balinese language.

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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**

