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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 anthropolinguistics, 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	PENGUNAAN BAHASA DALAM RANAH JUAL BELI DI PASAR TERAPUNG LOK BAITAN KABUPATEN BANJAR KALIMANTAN SELATAN	

TIME	NAME	TITLE	ROOM
14.00 – 15.30 WIB	PARRALEL SESSION 1 C		CEMPAKA
	Neli Purwani	PENGUNAAN 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		PAKOEBUWONO

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 YEAR2011/2012	
	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	PENGUNAAN 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 TEREFEKSI 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

INCORPORATING LOCAL WISDOM INTO ENGLISH LANGUAGE TEACHING (ELT)

Suharno

The English Department, Faculty of Humanities, Diponegoro University, Semarang

shnfib12@yahoo.com

Abstract

Since language (e.g. local languages) is an important part of a culture, it should be maintained and revitalized. When the language undergoes attrition because of global culture, many aspects in culture will also be extinct. As it is not possible to "fight against" the global culture, it would be wise to maintain the local languages by juxtaposing the local languages, Indonesian, and English. This paper is intended to offer an alternative of maintaining local languages or cultures by incorporating local wisdom into English Language Teaching (ELT). In practice, it can be a kind of multilingual teaching by juxtaposing local language(s), Indonesian, and English in school or college. The implication is the students, by being multilingual, will be able to develop multiculturalism, thus, developing also high tolerance among the existing ethnics. Local wisdom can be found in many aspects of culture, e.g. dress, food, architecture, narrative, traditional songs etc. In order to be interesting, the use of Information Technology is crucial; English teachers may collect and select authentic materials from internet, if available, and they can be presented in LCD in the classroom.

Key words: Local wisdom, ELT, multilingual, local languages, English Language Teaching

1. Introduction

One of the most important components of a culture is its language. With language, people not only expeditiously communicate; they also express their values, beliefs, and worldviews. When a language becomes extinct, a part of the cultural patrimony of humanity is lost (Sanches, 2008).

In the quotation above, Sanches (2008) emphasizes the importance of language in human life since a language has two functions : as a means of communication and as a self- expression. When a language is extinct, cultural values contained in the language will also vanish. This is in line with Djawanai's (2011:14) statement: "When we lose a language, we lose a culture, an intellectual wealth, a work of art, a sophisticated tool needed to create sophistication." Since the arrival of global culture it is likely that the attrition of minor or indigenous languages are unavoidable; such languages are at the high risk of extinction as the number of their speakers gradually declines. The decline of the minor languages is along with the development of information technology which is fast and unavoidable. Various efforts of maintaining or revitalizing such languages seem futile, if compared with the rapidness of the globalization era.

As an illustration, I will compare my own childhood (1960s) and my son's childhood (1980s). I would say it is the shift from the fading "Gatutkaca" generation to the shining "Baja Hitam" generation. In my childhood I was daily exposed to the world of traditional cultures (shadow puppet, ketoprak, dadung awuk, etc.). The epos of Ramayana and Mahabarata were intensively manifested in various forms: comic books, picture cards (for games), weekly performances (either shadow puppet or people) in the neighborhood. On the contrary, my son was intensively exposed to Information Technology (IT) with "Baja Hitam" culture and since he was brought up in urban areas (Semarang city), the exposure to Javanese as a mother tongue was also dwindling. It could be my fault as his father. Living in urban areas is not conducive to practice our mother tongue (i.e. Javanese) as the residents are no longer homogeneous. In this regard, Sudaryanto (1991), quoted in Purwoko (2010: 19) introduced the terms "tapa-brata" and "uyon-uyon" groups. The former refers to a Javanese family who is still committed to maintain Javanese values, i.e. Javanese language whereas the latter is not. In this case, I do not belong to the family of "tapa-brata" group, but to that of "uyon-uyon" one, meaning as the head of family I do not have enough commitment to maintain Javanese values, especially language variety, by teaching my children "Krama Inggil".

If we glance at the existence of languages in the world, the prevalence of dwindling languages (especially indigenous languages) seems quite high. For instance, according to Romaine 2006: 441), more than half of 6800 languages currently spoken in the world are likely to disappear by the end of this century, and another bitter fact, May (2000: 2) identifies less than five per cent of the world's population who speak indigenous languages. In Indonesian case, the decline of local languages is partly due to the

dominance of the national language, Indonesian. With this regard, Djawanai (2011: 14) states as follows : "To take an Indonesian example, many minor ethnic languages are dying in the pressure of informal Indonesian that enjoys unrestricted freedom to penetrate all walks of life especially the life of youths." In addition, Sanga (2011) quoted in Djawanai (2011: 15) observes that 86,7 % of languages in Indonesia are undergoing attrition. In the last three decades many indigenous languages have been extinct and many more are undergoing extinction every year. It is identified that the more diverse languages a country has, the faster the languages will be extinct. For instance, Indonesia is the second largest in terms of language number after Papua New Guinea. Papua New Guinea has 867 languages and Indonesia 706 languages (Kaswanti Purwo, 2009: 2003)

Seeing such bitter facts about indigenous languages, as a language practitioner, I'm obliged to make an effort of maintaining the local languages (e.g. Javanese local wisdom) by incorporating them into English Language Teaching (ELT). Such an attempt has been made by an English teacher of senior high school at a remote area (Gunung Kidul). He designed his teaching materials based on folklores and it was a great success since then the students were much more motivated in learning English and when they joined English Competition both regional and national level, they often won the competition. Furthermore, the teacher also obtained a national award for his hardworking. (Kompas, 2005 : 16 – Kolom Sosok)

Similarly, Barfield and Uzarski (2011: 2) have tried to integrate indigenous cultures into English Language Teaching (ELT) for the students whose countries are multilingual. Having lived and worked overseas over 20 years, Barfield and Uzarski realized that most EFL programs use curricula from English-dominant countries such as the United Kingdom, the United States, and Australia. They designed English teaching materials for elementary and advanced levels based on the collection of indigenous cultures selected from various areas, among other things, Maori Tattoos (New Zealand), Bantu Storytelling (Mozambique), Beading and Mathematics (South Africa), Star Quilts (North American Indians).

As I recall that a similar topic (i.e. local cultures integrated in ELT) also became a hot issue in 1988/1989. It was a hot debate between Prof. Nababan (the late) representing Ministry of Education and Culture and Mr. Brian Tomlinson, the British Council Consultant for a national project, i.e. Peningkatan Kerja Guru (PKG) for English junior/high school teachers. The issue was whether local cultures should be incorporated in ELT course books (Bolitho, 1988).¹

The purpose of this short paper, therefore, is to propose practical teaching ideas in which an English language teacher can integrate indigenous artifacts and cultural component in their classes. In general, in English learning units, the teacher may incorporate indigenous cultural components such as dress, food, authentic artifacts, music, dance, narrative, etc. He can explore specific cultures (local wisdom) which can be incorporated in a certain learning unit. The rationale is the ELT paradigm should be shifted from colonial perspectives to global perspectives with multicultural nuances and thus the learners will learn in their own cultures. As Mas Diding argues "English is just a tool to promote Indonesia with Bhineka Tunggal Ika. We should strengthen 'trans-cultural flows' and 'co-existence approaches' (E-mail, 24 May 2013).

2. Status of Local languages, Indonesian, and English

Of the three languages (local languages, Indonesian, and English), the local languages are the most vulnerable in terms of status. First, local languages are put as a local content in the national curriculum. Second, urbanization and globalization eras affect the role of local languages which is fading away, meaning people living in urban areas are less homogenous, hence they will communicate in Indonesian, local languages (e.g. Javanese, Balinese) are spoken in a more limited area (in the family domain). Third, some people feel that speaking local languages is less prestigious, especially minor languages. Local languages can be classified into two types : major and minor. Major local languages are characterized by the number of speakers (more than one million) and have the written tradition, among other things, Javanese, Sundanese, Malay, Balinese, Bataknese, Bugisnese. On the contrary, minor local languages (e.g. local languages in Papua, Nusa Tenggara Timur, Nusa Tenggara Barat, Maluku Tenggara Provinces) supported by less than one million speakers do not have written tradition (Ferguson, 1971: 324-326 quoted in Mbete, 2011: 137).

¹Rod Bolitho is a lecturer of St. Mark and John College, England who specializes in Teacher Training. In one of his sessions he told my class about the hot issue whether local cultures should be integrated in ELT books.

On the other hand, Indonesian and English are more stable since both languages play a very important role in communication. Indonesian as a national and official language is spoken by most of the Indonesian citizens, especially those residing in urban areas, and, similarly, English attracts more people because of the globalization era. By mastering English, people, especially educated ones, can go around the world for free. For instance, students of secondary or high school and college levels may apply for various scholarship programs (e.g. student exchange, cultural visit, etc) offered by both local and overseas educational foundations. In addition, English proficiency is also required by many companies to recruit their employees and it is also used as a media of science and technology. Accordingly, mastery of foreign languages, especially English is the main need for both business and academic people since English is regarded as an international language or world English (s). In the academic domain, Kweldju's (2001) survey (quoted in Yadnya, 2011: 173) shows that of 1776 students of S1 programs in Indonesia, 86 per cent of the students state that English is very crucial in their education. Another study which proves that English is more superior than Indonesian is Gunarwan's (1993) survey (quoted in Yadnya, 2011: 176). Of 127 subjects from Jakarta, Bandung, and Palangkaraya, at the average, the subjects put more priority over English than Indonesian.

3. Local Wisdom as a Part of Local Cultures

In the past our ancestors (e.g. Javanese people) utilized local wisdom or traditional knowledge as their philosophy of life. Local wisdom was applied in many aspects of life, for instance, in farming, fishing, weather forecasting, building (environmental conservation), marriage ceremony, birth ceremony, etc. In other words, local wisdom functions as a guideline for their life experience. Local wisdom or traditional knowledge has been passed on from generation to generation, especially during the agricultural period. Only after the emergence of technology (20th century), people had started to ignore traditional knowledge since, to some extent, it hindered the national development. For instance, the farmers were not able to increase their products by traditional knowledge, but they could multiply their agricultural products by modern technology regardless of the consequences.

Traditional knowledge or local wisdom can be defined as follows: "a cumulative body of knowledge. Know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment" (en.Wikipedia. org. Retrieved 5/17/2013). The key word "know-how" shows that local wisdom is used as a practical guideline for leading the people's life while the phrase "a cumulative body of knowledge" indicates such knowledge had been collected from generation to generation. In this regard, local wisdom or traditional knowledge may be contained in various aspects of life and it can be delved into the indigenous or local languages.

Local wisdom may take in various forms; it can be manifested in dress, food, authentic artifacts, music, dance, and film, etc. (Barfield & Uzarski, 2009: 3). It may also be found in languages in the form of wise words, proverbs, songs, or narratives (e.g. folktales, myths, legends). Narratives which used to be an oral tradition contain local wisdoms such as philosophy, norms, attitudes (Sulistyarini, 2011: 1). For instance, folktales such as "Malin Kundang" and "Batu Menangis" in West Sumatra deal with rebellious children who deny their own parents. Rara Mendut and Panacitro in Central Java and Layon Sari and Jayaprana in Bali are concerned with true love and sacrifice. In general, moral values contained in the traditional narratives can be divided into three types: individual morals (faithfulness, bravery, sacrifice, honesty, justice and wisdom, working hard, etc), social morals (cooperative, helpfulness, love, harmony, care for others, etc.), religious morals (belief in God, submissive, etc) (Sulistyorini, 2011: 2).

4. Multilingual Teaching

In the Constitution Number 22, 1999, it is stated that "Bahasa, sastra, dan budaya daerah merupakan potensi dan keanekaragaman daerah yang harus diberdayakan kembali, terutama menghadapi era perubahan dan era budaya global yang keras menerjang masyarakat (Mbete, 2011: 140)." Learning local languages, literature and culture can be carried out by formal and informal education. From the statement above, it is clear that it is our duty as an educator to "re-empower" our local cultural diversity which can be juxtaposed with the strong current of global culture. I would say "juxtaposed" since it is not possible "to fight against" such a culture. Hence, in order to avoid the extinction of our local cultures, we "juxtapose" (place side by side), in this case, the local languages, Indonesian, and English. In other words, it can be a kind of multilingual education. At the same time, by having multilingual education, it will strengthen the late Gus Dur's spirit of multiculturalism. English, therefore, is not seen as a foreign language but as an International Language or World Englishes (See Honna, 2008)². Referring to my chosen topic (Incorporating local wisdom into ELT), the multilingual education can only be done through ELT. Why? My reason is English teachers may come from different cultural background, e.g. Java,

Batak, Bali, Bugis, Papua, etc. In general, they, at least, speak or know about their mother tongue (local languages), Indonesian, and English. Thus, when teaching English in the classroom, they could incorporate local wisdom in their English classroom. It is in line with Collie and Slater's idea : "Literature in the language classroom". They offer teachers a rationale and a variety of imaginative techniques for integrating literature work with (English) language teaching (Collie and Slater, 1987).

In terms of advantages, this idea of multilingual teaching is similar to the concept of multilingual teaching in the Unites States at the beginning of 1990s. In the new system the students speaking minor languages should learn English and at the same time the students with major language (English) should also learn the minority languages at school. Therefore, they should learn and master both major and minor languages. The implication is the majority group should also become bilingual or multilingual. Thus, there will be integration between the two groups (Kaswanti Purwo, 2009:215). Similarly, the multilingual teaching in the Indonesian context may have some advantages as follows : (1) the students will be multilingual; (2) by being multilingual the students will develop the spirit of multiculturalism; thus, (3) they may also be broad-minded and can develop more tolerance among multi ethnics in Indonesia.

By multilingual teaching, local wisdom can be incorporated into ELT. Basically, it can be applied to all levels of ELT (elementary, secondary, high school, and college). In the elementary level, usually introducing vocabulary is more dominant, the English teacher may insert local cultures (local wisdom) which are still descriptive such as types of weapon : Keris (Central Java), Kujang (West Java), Badik (Sulawesi, Rencong (Aceh), etc.; architecture : Joglo (Central Java), Gadang (West Sumatra), Banjar (Kalimantan); dresses : batik, kebaya (Java), ulos (Batak); folktales : Jaka Tarub, Lara Jonggrang (Central Java), Malin Kundang (West Sumatra), Jaya Prana dan Layon Sari (Bali), traditional ceremonies, children songs (lagu dolanan), wise words.

In reference to the 2013 curriculum, the English language does not have a significant portion in school : in the elementary school, English will treated as a local content, in high school, the time allocation is only 2 hours/ week, in college level for non-English department, the time allocation is quite varied. Some faculties may give one or two semesters depending on the faculty policy.²

5. Preparing Teaching Materials by Incorporating Local Wisdom

In this Information Technology era, it is quite easy to access teaching resources (authentic materials) from the Internet. The English teachers may get pictures, texts, and teaching resources which are IT-based. By using IT-based teaching materials (let's say video, movies), the teaching-learning process will be much more interesting. In the elementary level, the teacher may promote the local figures in the folklores (e.g. Sangkuriang, Gatotkaca, Bandung Bondowoso). In a certain context, the figure 'Gatotkaca' is juxtaposed with 'Satria Baja Hitam' or 'Super Man' since both possess extra-ordinary prowess. Along with the pictures, vocabulary can be introduced to the students by using simple sentence patterns.

In the level of secondary and high school, besides descriptive, narrative can be introduced: the folktales are narrated in English. In the college level, local wise words are juxtaposed with western ones. It will be a kind of Cross Cultural Understanding (CCU). For instance, local wisdom in philosophical level like 'Cakra Manggilingan' or 'Sabda Pandito Ratu' are compared to 'Survival of the Fittest' (Charles Darwin), 'Power Tend to Corrupt (Acton), 'Little Learning is a dangerous thing', ' Child is the Father of Man' (W. Wordsworth). It will be suitable for college level, especially in the English department in which the students are given CCU as an elective course, even though it is still possible to be given in the non-English department students. For instance, in an English Course Book entitled "English for University Teaching" : Freshmen Level One (1995), a local culture in the form of myth (Myth of Ratu Kidul) and a traditional dance (Bedaya and Srimpi) are incorporated in the course book under Cultural topics.

6. Conclusion

Since the decline of local languages is unavoidable owing to the emergence of Information Technology (IT) or globalization, the linguists and the language practitioners should find the ways of maintaining or revitalizing the indigenous languages. Of course, it is not wise if we'll try to fight against

²World Englishes were seriously taken into account by the publication of *World Englishes* by Blackwell Publishers Ltd. In 1982 and the organization of International Association of World Englishes (IAWE) in the same year.

the global culture. Instead, we could maintain the local languages (containing local wisdom) by having a multilingual education, that is by juxtaposing local languages, Indonesian, and English. By so doing, local values or local wisdom will not disappear but they will survive or can go along with the global culture. The advantage is by multilingual education, the students will have a broader insight about multiculturalism; thus, the principle "Bhineka Tunggal Ika" (Diversity in Unity) may come true since the students will be able to develop sense of high tolerance (multiculturalism) among various ethnics in Indonesia as Gus Dur always dreamt during his life time.

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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**

