

ISSN: 2088-6799



PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT V

September 2–3, 2015



Revised Edition

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



Proceedings International Seminar Language Maintenance and Shift V

“The Role of Indigenous Languages in Constructing Identity”

September 2—3, 2015

xviii+433 hlm. 21 x 29,7 cm

ISSN: 2088-6799

Revised Edition

Compiled by:

Herudjati Purwoko (Indonesia)

Agus Subiyanto (Indonesia)

Wuri Sayekti (Indonesia)

Tohom Marthin Donius Pasaribu (Indonesia)

Yudha Thianto (United States of America)

Priyankoo Sarmah (India)

Zane Goebel (Australia)

**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/lamas

NOTE

This international seminar on Language Maintenance and Shift V (LAMAS V for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Provinsi Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 92 papers presented at the seminar. Of these papers, 5 papers are presented by invited keynote speakers. They are Prof. Aron Reppmann, Ph.D. (Trinity Christian College, USA), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, USA), Dr. Priyankoo Sarmah, Ph.D. (Indian Institute of Technology Guwahati, India), Helena I.R. Agustien, Ph.D. (Semarang State University, Indonesia), and Dr. M. Suryadi, M.Hum. (Diponegoro University, Indonesia).

In terms of the topic areas, the papers are in sociolinguistics, psycholinguistics, theoretical linguistics, antropolinguistics, pragmatics, applied linguistics, and discourse analysis.

NOTE FOR REVISED EDITION

There is a little change in this revised edition, which as the shifting of some parts of the article by Tatan Tawami and Retno Purwani Sari entitled “Sundanese Identity Represented by the Talents of *Ini Talkshow* A Study of Pragmatics” on page 166 to 167. This has an impact on the change of table of contents.

**SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT V
"The Role of Indigenous Languages in Constructing Identity"**

WEDNESDAY, SEPTEMBER 2, 2015					
TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
07.00 - 08.00	REGISTRATION			LOBBY	Committee
08.00 - 08.15	SPEECH FROM THE COMMITTEE			KRYPTON	Head of Committee
08.15 - 08.30	OPENING			KRYPTON	Dean of FIB Undip
08.30 - 10.30	PLENARY SESSION 1			KRYPTON	Dr. Nurhayati, M.Hum.
	Prof. Aron Reppmann, Ph.D.	CODE SWITCHING IN CARTHAGE: AUGUSTINE'S USE OF THE PUNIC LANGUAGE AS AN INSTRUMENT OF CULTURAL UNITY	1 - 7		
	Prof. Yudha Thianto, Ph.D.	LOAN WORDS AS SHAPERS OF IDENTITY IN SEVENTEENTH-CENTURY MALAY: A HISTORICAL LINGUISTICS STUDY OF CHRISTIAN SONGS INTRODUCED BY THE VOC	19 - 27		
	Dr. Priyankoo Sarmah, Ph.D.	LANGUAGE MAINTENANCE AND SHIFT: THE ASSAM SORA PERSPECTIVE	8 - 18		
10.30 - 11.00	COFFEE BREAK			RESTO	
11.00 - 12.30	PARALLEL 1 A			KRYPTON I	Committee
	Nasariah Mansor, Nooriza Wahab	ANALISIS KESALAHAN BAHASA: PERBANDINGAN ANTARA PELAJAR KELAS CEMERLANG DAN PELAJAR KELAS KURANG CEMERLANG	328 - 331		
	Deli Nirmala	ATTITUDES TOWARDS JAVANESE LANGUAGE AND ITS MAINTENANCE BY THE ENGLISH DEPARTMENT STUDENTS OF DIPONEGORO UNIVERSITY	58 - 62		
	Pradnya Permanasari	WILL JAVANESE LANGUAGE BECOME EXTINCT?	114 - 118		
	Siti Suharsih	PENGGUNAAN BAHASA JAWA DIALEK BANTEN DI KALANGAN MAHASISWA (STUDI KASUS PADA DUA PTN DI PROPINSI BANTEN)	378 - 381		
	PARALLEL 1 B			KRYPTON II	Committee
	Ahmad Jazuly	IMPLEMENTASI PENGEMBANGAN BAHASA PADA ANAK USIA DINI	201 - 205		
	Eric Kunto Aribowo	SELAMATKAN PERKAWINANMU, SELAMATKAN BAHASAMU: CATATAN MENGENAI DAMPAK POSITIF PERKAWINAN ENDOGAMI TERHADAP BAHASA MASYARAKAT KETURUNAN ARAB DI PASAR KLIWON SURAKARTA	271 - 275		
	Sudirman Wilian	PELESTARIAN BAHASA DAERAH MELALUI PENULISAN DAN PENERBITAN BUKU	387 - 391		
Ika Inayati	PEMERTAHANAN BAHASA DAERAH DALAM PUISI TERJEMAHAN	296 - 299			

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
11.00 - 12.30	PARALLEL 1 C			KRYPTON III	Committee
	Jumharia Djamereng	INFLUENTIAL FACTORS IN THE MAINTENANCE OF TAMIL LANGUAGE AMONG INDIAN SOCIETIES IN MEDAN, NORTH SUMATERA	77 - 80		
	Masruddin	WOTU LANGUAGE IN ENDANGERED PHASE : SOLUTION FOR REVITALIZING WOTU LANGUAGE	91 - 94		
	Siti Fitriati	GAYA BAHASA DALAM SASTRA LISAN LAMPUNG PEPANCOGH	374 - 377		
	Sofi Aulia Rahmania	RAGAM DIALEK PADA MASYARAKAT TUTUR KABUPATEN DEMAK	382 - 386		
	PARALLEL 1 D			MATRIX	Committee
	Ribut Surjowati	NEWSPAPER IDEOLOGY: CRITICAL DISCOURSE ANALYSIS ON 2002 BALI BOMBING AND PAPUA CONFLICT REPORTED BY SYDNEY MORNING HERALD	129 - 133		
	Risha Devina Rahzanie	KEBERPIHAKAN BAHASA JURNALISTIK MEDIA MASSA DALAM KERAJAAN JOKOWI	365 - 368		
	Nurhayati	POLITICAL DISCOURSE ANALYSIS OF MEGAWATI'S SPEEC IN THE OPENING OF THE FOURTH CONGRESS OF THE PDIP	105 - 109		
P. Ari Subagyo	JEJAK KUASA DALAM SABDA RAJA DAN DHAWUH RAJA: TINJAUAN ANALISIS WACANA KRITIS	350 - 354			
12.30 - 13.30	LUNCH BREAK			RESTO	
13.30 - 15.00	PARALLEL 2 A			KRYPTON I	Committee
	Rosida Tiurma Manurung	ANALISIS DIMENSI SOSIAL, BUDAYA, DAN EKONOMI DALAM FENOMENA ALIH KODE DI RUSUNAWA	369 - 373		
	Antonius Suratno, Cecilia T Murniati, Emilia N Aydawati	A STUDY OF THE PERCPTUAL BELIEFS AND THE USE OF INFORMAION AND COMMUNICATION TECHNOLOGY FOR LANGUAGE LEARNING	39 - 43		
	Pradiptia Wulan Utami	ALIH KODE DAN CAMPUR KODE DALAM ACARA "BUKAN SEKEDAR WAYANG" DI NET TV: SUATU KAJIAN SOSIOLINGUISTIK	355 - 359		
	Rin Surtantini, Teguh Imam Subarkah	LANGUAGE INFERIORITY OF NON-MAINSTREAM VERNACULAR: A CASE OF NGAPAK AND BANDHEK DIALECTS	124 - 128		
	PARALLEL 2 B			KRYPTON II	Committee
	Agus Hari Wibowo	PERMASALAHAN PENGUCAPAN BUNYI VOKAL BAHASA INGGRIS	197 - 200		
	Apriliya Dwi Prihatiningtyas	PENGARUH SISTEM FONOLOGI BAHASA PERTAMA TERHADAP PEMBELAJARAN BAHASA KEDUA: STUDI KASUS PADA PENUTUR BAHASA CINA DAN JEPANG	229 - 232		
	Eko Widiyanto	INTERFERENSI BAHASA ARAB DAN BAHASA JAWA PADA TUTURAN MASYARAKAT PONDOK PESANTREN SEBAGAI GEJALA PERGESERAN BAHASA	262 - 266		
Taufik Suadiyatno	MOTHER-TONGUE (L1) PHONOLOGICAL INTERFERENCEIN THE SPOKEN ENGLISH OF SOUVENIR SELLERS IN LOMBOK	170 - 174			

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
13.30 - 15.00	PARALLEL 2 C			KRYPTON III	Committee
	Amy Sabila	SEBAMBANGAN CULTURAL SOCIETY IN THE DISTRICT OF LAMPUNG PEPADUN KIBANG BUDI JAYA UNIT 6 TULANG BAWANG LAMPUNG	210 - 214		
	Pininta Veronika Silalahi	LANGUAGE AND IDENTITY IN THE WEDDING CEREMONY OF BATAK TOBA	110 - 113		
	Raheni Suhita, Djoko Sulaksono, Kenfitria Diah Wijayanti	DAYA PRAGMATIK DAN FUNGSI MANTRA PENGLARISAN BAGI MASYARAKAT JAWA	360 - 364		
	Adam Damanhuri	MADURESE PROVERBS (A SOCIOLINGUISTICS COGNITIVE PERSPECTIVE OF MADURESE MEANING OF LIFE)	28 - 29		
	PARALLEL 2 D			MATRIX	Committee
	Angga Cahyaning Utami	REALISASI TUTURAN EKSPRESIF TENAGA KERJA WANITA DALAM FILM MINGGU PAGI DI VICTORIA PARK	215 - 219		
	Rosaria Mita Amalia, Rani Sitifitriani	APPLICATION OF PERFORMATIVE CONCEPT ON ENGLISH LEGAL DOCUMENTS: A STUDY OF PRAGMATICS	134 - 138		
	Athiyah Salwa	THE INFLUENCE OF MULTICULTURAL SOCIETY IN INDONESIAN SONG LYRICS	248 - 252		
	Cahyo Ramadani, Aris Munandar	PRESERVING VERNACULARS IN INDONESIA: A BILINGUAL VERNACULAR-ENGLISH DICTIONARY APPROACH	49 - 53		
15.00 - 16.30	PARALLEL 3 A			KRYPTON I	Committee
	Titi Puji Lestari	PERILAKU SOSIAL MASYARAKAT INDONESIA AKIBAT KOSA KATA SERAPAN BAHASA ASING DALAM BIDANG TEKNOLOGI DAN KULINER	399 - 403		
	Eny Setyowati, Sri Pamungkas	PERSINGGUNGAN ANTARBAHASA MASYARAKAT NELAYAN DI PESISIR PANTAI SELATAN PACITAN	267 - 270		
	Clara Herlina Karjo	IMPACTS OF SOCIAL MEDIA TOWARDS LANGUAGE SHIFT AMONG UNIVERSITY STUDENTS	54 - 57		
	Melor Fauzita Binti Md. Yusoff	AMALAN KESANTUNAN BERBAHASA BAHASA ARAHAN GOLONGAN MAHASISWA	308 - 312	KRYPTON II	Committee
	PARALLEL 3 B				
	Nursyifa Azzahro	MAKNA SIMBOLIK PERMAINAN CINGCIRIPIT SERTA MANFAATNYA BAGI PENDIDIKAN KARAKTER ANAK	345 - 349		
	I Nengah Suandi	PENYUSUNAN KAMUS SERAPAN SEBAGAI UPAYA PEMERTAHANAN BAHASA DAERAH DI INDONESIA	291 - 295		
	Favorita Kurwidaria	KEUNIKAN DAN KEESTETISAN PEMAKAIAN BAHASA RINENGA DALAM WACANA PANYANDRA UPACARA ADAT PERNIKAHAN MASYARAKAT JAWA	286 - 290		
	Lalu Ari Irawan, Susanto, Suharsono	THINK IN SASAK, SPEAK IN ENGLISH	86 - 90		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
15.00 - 16.30	PARALLEL 3 C			KRYPTON III	Committee
	Faizah Ahmad, Hishamudin Isam, Mashetoh Abd Mutalib	PERSEPSI GURU TERHADAP PENGGUNAAN DATA KORPUS DALAM PENGAJARAN TATA BAHASA BAHASA MELAYU	285 - 289		
	Suparto	ADJECTIVISH INDONESIAN VERBS: A COGNITIVE SEMANTICS PERSPECTIVE	161 - 165		
	Mulyadi	CATEGORIZATION OF EMOTION VERBS IN BAHASA INDONESIA	95 - 99		
	Siyaswati	POLITENESS STRATEGY IN AMERICAN FOLKTALES: "JACK AND THE BEANSTALK"	143 - 146	MATRIX	Committee
	PARALLEL 3 D				
	Prihantoro	PROPER WORDS TO COMMON WORDS CONVERSION: THE FAMOUS, THE INFAMOUS AND THE GROWTH OF INFORMAL LEXICON	119 - 123		
	Tri Wahyu Retno Ningsih	PERSEPSI HIGH FUNCTIONING AUTISM TERHADAP ASPEK FONEMIS	409 - 412		
	Netty Nurdiani	NAMA DIRI ANAK JAWA DI ERA GLOBAL	332 - 335		
Ani Rachmat	ISTILAH KEKERABATAN SEBAGAI FRAGMEN DARI NATIONAL WORLD-VIEW	220 - 223			
16.30 - 17.00	COFFEE BREAK			RESTO	
19.00 - 21.00	DINNER			KRYPTON	
THURSDAY, SEPTEMBER 3, 2015					
07.30 - 08.00	REGISTRATION			LOBBY	Committee
08.00 - 10.00	PLENARY SESSION 2			KRYPTON	Drs. Pardi, M.Hum. & Herudjati Purwoko, Ph.D.
	Prof. Dr. Mahsun, M.S.	-			
	Helena I.R. Agustien, Ph.D.	PENINGKATAN LITERASI SEKOLAH: APA IMPLIKASINYA BAGI PARA PENDIDIK?	187 - 191		
M. Suryadi	TRIPILAR PELURUSLERESAN BASA ALUS SEMARANGAN UPAYA TERHADAP PELESTARIAN BAHASA IBU	192 - 196			
10.00 - 10.30	COFFEE BREAK			RESTO	
10.30 - 12.30	PARALLEL 4 A			KRYPTON I	Committee
	Asrofah, Festi Himatu Karima, Larasati	FETISME BAHASA DALAM LAGU POPULER	243 - 247		
	Y.B. Agung Prasaja	REVISITING MODEL OF READING COMPREHENSION IN LANGUAGE ACQUISITION	180 - 182		
	Nungki Heriyati, M. Rayhan Bustam	PEMENANG VS "ORANG YANG KALAH": REFLEKSI IDENTITAS DAN BUDAYA BANGSA	336 - 340		
	Susi Machdalena	KEUNIKAN ANTROPONIM RUSIA KAJIAN ANTROPONIMIKA	396 - 398		
	Ali Badrudin	MENGUNGKAP PENGETAHUAN LOKAL MASYARAKAT JAWA DALAM BERINTERAKSI DENGAN LINGKUNGAN MELALUI SASMITA JAWA	206 - 209		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
10.30 - 12.30	PARALLEL 4 B			KRYPTON II	Committee
	Asih Prihandini, Novian Denny Nugraha	KONSUKSI BAHASA DALAM SLOGAN (TAGLINE) IDENTITAS TUJUAN WISATA (DESTINATION BRANDING) DI ENAM KOTA DI INDONESIA	238 - 242		
	Welsi Damayanti	FONOLOGI BAHASA MELAYU PROVINSI RIAU DAN BAHASA MINANG TANAH DATAR SUMATERA BARAT	426 - 429		
	Antonio Constantino Soares	PASSIVE-LIKE CONSTRUCTIONS IN MAKASAE LANGUAGE	35 - 38		
	Indrawati Pusparini	THE LANGUAGE STYLE ANALYSIS IN JOB ADVERTISEMENT FOUND IN KOMPAS NEWSPAPER	72 - 76		
	Mohd. Rasdi bin Saamah, Abu Hassan Abdul	PERSAMAAN LAMBANG DAN MAKNA DALAM PERIBAHASA SEMAI DAN PERIBAHASA MELAYU	313 - 317		
	PARALLEL 4 C			KRYPTON III	Committee
	Asep Burhan Nurdin, Dina Manda Putri, Dina Rosdiana, Prifita Alina Pergiwati	THE PRESERVATION OF SUNDANESE LANGUAGE IN MULTI-ETHNIC FAMILIES: THE RESEARCH OF SOCIOLINGUISTICS IN SAWARNA VILLAGE, BAYAH SUB-DISTRICT, LEBAK REGENCY	233 - 237		
	Veria Septianingtias	MORFOFONEMIK BAHASA INDONESIA DAN BAHASA LAMPUNG: KAJIAN MORFOLOGI KONTRASTIF	417 - 420		
	Trisnowati Tanto	LANGUAGE PLAY AND ITS FUNCTIONS IN CHILDREN'S FICTION	175 - 179		
	Herudjati Purwoko	LET'S "HAVE A LISTEN" TO A RADIO TALK	67 - 71		
	Juanda	"PUPUH" SEBUAH PROYEKSI PENGEMBANGAN KARAKTER SISWA	300 - 303		
	PARALLEL 4 D			MATRIX	Committee
	Kasno Pamungkas	WORD FORMATION AND PRODUCT NAMING STRATEGY: A STUDY OF MORPHOLOGY	81 - 85		
	Tubiyono	PENG-IKON-AN WANITA KARIR DALAM MEDIA CETAK	413 - 416		
Afritta Dwi Martyawati	SIKAP BAHASA ETNIS JAWA TERHADAP BAHASA JAWA DI LUAR HOMELANDNYA	193 - 196			
Nunung Supriadi	PERAN BAHASA JAWA DIALEK BANYUMAS TERHADAP PERKEMBANGAN BAHASA MANDARIN DI PURWOKERTO	341 - 344			
12.30 - 13.30	LUNCH BREAK			RESTO	
13.30 - 15.30	PARALLEL 5 A			KRYPTON I	Committee
	Andi Rizki Fauzi	PROMOTING OUTCOME BASED LEARNING (OBL) IN A LINGUISTICS COURSE	30 - 34		
	Baharuddin	NATURALNESS IN TRANSLATION OF ENGLISH NOVEL INTO INDONESIAN	44 - 48		
	Farikah	THE IMPLEMENTATION OF TALKING STICK TECHNIQUE IN TEACHING WRITING OF HORTATORY EXPOSITION TEXTS	63 - 66		
	Nani Sunarni	PEMAKNAAN LEKSIKON GERAKAN TARI TRADISI SEBAGAI IDENTITAS MASYARAKAT SUNDA (LC)	323 - 327		
	Euis Kurniasih	KATA SAPAAN DALAM SAWALA LUHUNG MASYARAKAT ADAT KARUHUN URANG	276 - 280		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
13.30 - 15.30	PARALLEL 5 B				
	Annisa Herdini	STRUKTUR SILABEL BAHASA INDONESIA: KAJIAN TEORI OPTIMALITAS	224 - 228	KRYPTON II	Committee
	Desie Natalia	SUNDANESE VOCABULARIES IN KAMUS URBAN INDONESIA: AN EFFORT TOWARD POSITIVE LANGUAGE ATTITUDE THROUGH LEXICOGRAPHIC TRANSLATION	253 - 256		
	Wati Kurniawati	AKOMODASI TUTURAN MASYARAKAT SAMBAU DI WILAYAH PERBATASAN	421 - 425		
	Suharno	TRANSLATION AND CROSS CULTURAL UNDERSTANDING (CCU)	156 - 160		
	Widyatmike Gede Mulawarman	PERAN INTEGRASI LEKSIKAL BAHASA MELAYU MALAYSIA KE DALAM BAHASA INDONESIA PADA MASYARAKAT DESA TANJUNG ARU KECAMATAN SEBATIK TIMUR	430 - 433		
	PARALLEL 5 C				
	Subur Laksmono Wardoyo, Ririn Ambarini, Sri Suneki	DEVELOPMENT OF MORAL VALUES AND CONSTRUCTIVISM THROUGH THE BILINGUAL LEARNING MODEL WITH A BCCT APPROACH (BEYOND CENTER AND CIRCLE TIME) IN EARLY CHILDHOOD EDUCATION IN SEMARANG1	151 - 155	KRYPTON III	Committee
	Sri Rejeki Urip	PRAGMATICS IN THE FRENCH CLASSROOM AS A FOREIGN LANGUAGE	147 - 150		
	Djarmika	KUALITAS KETERAMPILAN BERBAHASA JAWA PENUTUR BELIA DI SURAKARTA: SEBUAH FENOMENA PEMEROLEHAN BAHASA	257 - 261		
	Muhammad Iqbal Suhartomo, Riza Taufiq Rizki	BENTUK PERCAKAPAN WACANA HUMOR PADA ACARA PSBUKERS ANTV : SEBUAH KAJIAN PRAGMATIK	318 - 322		
	Tatan Tawami, Retno Purwani Sari	SUNDANESE IDENTITY REPRESENTED BY THE TALENTS OF INI TALKSHOW A STUDY OF PRAGMATICS	166 - 169		
	PARALLEL 5 D				
	Kahar Dwi Prihantono	PEMERTAHANAN DAN REVITALISASI BAHASA DAERAH DALAM PENERJEMAHAN TEATRICAL	304 - 307	MATRIX	Committee
	Titin Lestari	KONSEP PENGETAHUAN DALAM PUPUJIAN SUNDA KANGJENG NABI: KAJIAN ANTROPOLINGUISTIK DI DESA GIRI ASIH KAB. BANDUNG BARAT	404 - 408		
	Mytha Candria	THE ENGLISH DEPARTMENT STUDENTS' USE OF JAVANESE LANGUAGE	100 - 104		
	Rukni Setyawati	REALIZING THE GREAT NATION THROUGH CULTURAL LITERACY	139 - 142		
	Sumarlam, Djarmika, Sri Pamungkas	GANGGUAN EKSPRESI BERBAHASA PADA PENDERITA DEMENSIA DI KOTA SURAKARTA	392 - 395		
	15.30 - 16.00	CLOSING			KRYPTON

TABLE OF CONTENTS

Note	iii
Note for Revised Edition	v
Schedule of the International Seminar Language Maintenance and Shift V	vii
Table of Contents	xiii
CODE SWITCHING IN CARTHAGE: AUGUSTINE'S USE OF THE PUNIC LANGUAGE AS AN INSTRUMENT OF CULTURAL UNITY	
Aron Reppmann	1
LANGUAGE MAINTENANCE AND SHIFT: THE ASSAM SORA PERSPECTIVE	
Priyankoo Sarmah	8
LOAN WORDS AS SHAPERS OF IDENTITY IN SEVENTEENTH-CENTURY MALAY: A HISTORICAL LINGUISTICS STUDY OF CHRISTIAN SONGS INTRODUCED BY THE VOC	
Yudha Thianto	19
MADURESE PROVERBS (A SOCIOLINGUISTICS COGNITIVE PERSPECTIVE OF MADURESE MEANING OF LIFE)	
Adam Damanhuri	28
PROMOTING OUTCOME BASED LEARNING (OBL) IN A LINGUISTICS COURSE	
Andi Rizki Fauzi	30
PASSIVE-LIKE CONSTRUCTIONS IN MAKASAE LANGUAGE	
Antonio Constantino Soares	35
A STUDY OF THE PERCEPTUAL BELIEFS AND THE USE OF INFORMATION AND COMMUNICATION TECHNOLOGY FOR LANGUAGE LEARNING	
Antonius Suratno, Cecilia T Murniati, Emilia N Aydawati	39
NATURALNESS IN TRANSLATION OF ENGLISH NOVEL INTO INDONESIAN	
Baharuddin	44
PRESERVING VERNACULARS IN INDONESIA: A BILINGUAL VERNACULAR-ENGLISH DICTIONARY APPROACH	
Cahyo Ramadani, Aris Munandar	49
IMPACTS OF SOCIAL MEDIA TOWARDS LANGUAGE SHIFT AMONG UNIVERSITY STUDENTS	
Clara Herlina Karjo	54
ATTITUDES TOWARDS JAVANESE LANGUAGE AND ITS MAINTENANCE BY THE ENGLISH DEPARTMENT STUDENTS OF DIPONEGORO UNIVERSITY	
Deli Nirmala	58

THE IMPLEMENTATION OF TALKING STICK TECHNIQUE IN TEACHING WRITING OF HORTATORY EXPOSITION TEXTS	
Farikah	63
LET'S "HAVE A LISTEN" TO A RADIO TALK	
Herudjati Purwoko	67
THE LANGUAGE STYLE ANALYSIS IN JOB ADVERTISEMENT FOUND IN KOMPAS NEWSPAPER	
Indrawati Pusparini	72
INFLUENTIAL FACTORS IN THE MAINTENANCE OF TAMIL LANGUAGE AMONG INDIAN SOCIETIES IN MEDAN, NORTH SUMATERA	
Jumharia Djamereng	77
WORD FORMATION AND PRODUCT NAMING STRATEGY: A STUDY OF MORPHOLOGY	
Kasno Pamungkas	81
THINK IN SASAK, SPEAK IN ENGLISH	
Lalu Ari Irawan, Susanto, Suharsono	86
WOTU LANGUAGE IN ENDANGERED PHASE : SOLUTION FOR REVITALIZING WOTU LANGUAGE	
Masruddin	91
CATEGORIZATION OF EMOTION VERBS IN BAHASA INDONESIA	
Mulyadi	95
THE ENGLISH DEPARTMENT STUDENTS' USE OF JAVANESE LANGUAGE	
Mytha Candria	100
POLITICAL DISCOURSE ANALYSIS OF MEGAWATI'S SPEECH IN THE OPENING OF THE FOURTH CONGRESS OF THE PDIP	
Nurhayati	105
LANGUAGE AND IDENTITY IN THE WEDDING CEREMONY OF BATAK TOBA	
Pininta Veronika Silalahi	110
WILL JAVANESE LANGUAGE BECOME EXTINCT?	
Pradnya Permanasari	114
PROPER WORDS TO COMMON WORDS CONVERSION: THE FAMOUS, THE INFAMOUS AND THE GROWTH OF INFORMAL LEXICON	
Prihantoro	119
LANGUAGE INFERIORITY OF NON-MAINSTREAM VERNACULAR: A CASE OF NGAPAK AND BANDHEK DIALECTS	
Rin Surtantini, Teguh Imam Subarkah	124
NEWSPAPER IDEOLOGY: CRITICAL DISCOURSE ANALYSIS ON 2002 BALI BOMBING AND PAPUA CONFLICT REPORTED BY SYDNEY MORNING HERALD	
Ribut Surjowati	129

APPLICATION OF PERFORMATIVE CONCEPT ON ENGLISH LEGAL DOCUMENTS: A STUDY OF PRAGMATICS	
Rosaria Mita Amalia, Rani Sitifitriani	134
REALIZING THE GREAT NATION THROUGH CULTURAL LITERACY	
Rukni Setyawati	139
POLITENESS STRATEGY IN AMERICAN FOLKTALES: “JACK AND THE BEANSTALK”	
Siyaswati	143
PRAGMATICS IN THE FRENCH CLASSROOM AS A FOREIGN LANGUAGE	
Sri Rejeki Urip	147
DEVELOPMENT OF MORAL VALUES AND CONSTRUCTIVISM THROUGH THE BILINGUAL LEARNING MODEL WITH A BCCT APPROACH (BEYOND CENTER AND CIRCLE TIME) IN EARLY CHILDHOOD EDUCATION IN SEMARANG1	
Subur Laksmono Wardoyo, Ririn Ambarini, Sri Suneki	151
TRANSLATION AND CROSS CULTURAL UNDERSTANDING (CCU)	
Suharno	156
ADJECTIVISH INDONESIAN VERBS: A COGNITIVE SEMANTICS PERSPECTIVE	
Suparto	161
SUNDANESE IDENTITY REPRESENTED BY THE TALENTS OF INI TALKSHOW A STUDY OF PRAGMATICS	
Tatan Tawami, Retno Purwani Sari	166
MOTHER-TONGUE (L1) PHONOLOGICAL INTERFERENCE IN THE SPOKEN ENGLISH OF SOUVENIR SELLERS IN LOMBOK	
Taufik Suadiyatno	170
LANGUAGE PLAY AND ITS FUNCTIONS IN CHILDREN’S FICTION	
Trisnowati Tanto	175
REVISITING MODEL OF READING COMPREHENSION IN LANGUAGE ACQUISITION	
Y.B. Agung Prasaja	180
PENINGKATAN LITERASI SEKOLAH: APA IMPLIKASINYA BAGI PARA PENDIDIK?	
Helena I.R. Agustien	183
TRIPILAR PELURUSLERESAN BASA ALUS SEMARANGAN UPAYA TERHADAP PELESTARIAN BAHASA IBU	
M. Suryadi	188
SIKAP BAHASA ETNIS JAWA TERHADAP BAHASA JAWA DI LUAR HOMELANDNYA	
Afritta Dwi Martyawati	193
PERMASALAHAN PENGUCAPAN BUNYI VOKAL BAHASA INGGRIS	
Agus Hari Wibowo	197

IMPLEMENTASI PENGEMBANGAN BAHASA PADA ANAK USIA DINI Ahmad Jazuly	201
MENGUNGKAP PENGETAHUAN LOKAL MASYARAKAT JAWA DALAM BERINTERAKSI DENGAN LINGKUNGAN MELALUI SASMITA JAWA Ali Badrudin	206
SEBAMBANGAN CULTURAL SOCIETY IN THE DISTRICT OF LAMPUNG PEPADUN KIBANG BUDI JAYA UNIT 6 TULANG BAWANG LAMPUNG Amy Sabila	210
REALISASI TUTURAN EKSPRESIF TENAGA KERJA WANITA DALAM FILM MINGGU PAGI DI VICTORIA PARK Angga Cahyaning Utami	215
ISTILAH KEKERABATAN SEBAGAI FRAGMENT DARI NATIONAL WORLD-VIEW Ani Rachmat	220
STRUKTUR SILABEL BAHASA INDONESIA: KAJIAN TEORI OPTIMALITAS Annisa Herdini	224
PENGARUH SISTEM FONOLOGI BAHASA PERTAMA TERHADAP PEMBELAJARAN BAHASA KEDUA: STUDI KASUS PADA PENUTUR BAHASA CINA DAN JEPANG Apriliya Dwi Prihatiningtyas	229
THE PRESERVATION OF SUNDANESE LANGUAGE IN MULTI-ETHNIC FAMILIES: THE RESEARCH OF SOCIOLINGUISTICS IN SAWARNA VILLAGE, BAYAH SUB-DISTRICT, LEBAK REGENCY Asep Burhan Nurdin, Dina Manda Putri, Dina Rosdiana, Prifta Alina Pergiwati	233
KONSTRUKSI BAHASA DALAM SLOGAN (TAGLINE) IDENTITAS TUJUAN WISATA (DESTINATION BRANDING) DI ENAM KOTA DI INDONESIA Asih Prihandini, Novian Denny Nugraha	238
FETISME BAHASA DALAM LAGU POPULER Asrofah, Festi Himatu Karima, Larasati	243
THE INFLUENCE OF MULTICULTURAL SOCIETY IN INDONESIAN SONG LYRICS Athiyah Salwa	248
SUNDANESE VOCABULARIES IN KAMUS URBAN INDONESIA: AN EFFORT TOWARD POSITIVE LANGUAGE ATTITUDE THROUGH LEXICOGRAPHIC TRANSLATION Desie Natalia	253
KUALITAS KETERAMPILAN BERBAHASA JAWA PENUTUR BELIA DI SURAKARTA: SEBUAH FENOMENA PEMEROLEHAN BAHASA Djarmika	257
INTERFERENSI BAHASA ARAB DAN BAHASA JAWA PADA TUTURAN MASYARAKAT PONDOK PESANTREN SEBAGAI GEJALA PERGESERAN BAHASA Eko Widiyanto	262

PERSINGGUNGAN ANTARBAHASA MASYARAKAT NELAYAN DI PESISIR PANTAI SELATAN PACITAN	
Eny Setyowati, Sri Pamungkas	267
SELAMATKAN PERKAWINANMU, SELAMATKAN BAHASAMU: CATATAN MENGENAI DAMPAK POSITIF PERKAWINAN ENDOGAMI TERHADAP BAHASA MASYARAKAT KETURUNAN ARAB DI PASAR KLIWON SURAKARTA	
Eric Kunto Aribowo	271
KATA SAPAAN DALAM SAWALA LUHUNG MASYARAKAT ADAT KARUHUN URANG	
Euis Kurniasih	276
PERSEPSI GURU TERHADAP PENGGUNAAN DATA KORPUS DALAM PENGAJARAN TATA BAHASA BAHASA MELAYU	
Faizah Ahmad, Hishamudin Isam, Mashetoh Abd Mutalib	281
KEUNIKAN DAN KEESTETISAN PEMAKAIAN BAHASA RINENGGGA DALAM WACANA PANYANDRA UPACARA ADAT PERNIKAHAN MASYARAKAT JAWA	
Favorita Kurwidaria	286
PENYUSUNAN KAMUS SERAPAN SEBAGAI UPAYA PEMERTAHANAN BAHASA DAERAH DI INDONESIA	
I Nengah Suandi	291
PEMERTAHANAN BAHASA DAERAH DALAM PUISI TERJEMAHAN	
Ika Inayati	296
"PUPUH" SEBUAH PROYEKSI PENGEMBANGAN KARAKTER SISWA	
Juanda	300
PEMERTAHANAN DAN REVITALISASI BAHASA DAERAH DALAM PENERJEMAHAN TEATRIKAL	
Kahar Dwi Prihantono	304
AMALAN KESANTUNAN BERBAHASA BAHASA ARAHAN GOLONGAN MAHASISWA	
Melor Fauzita Binti Md. Yusoff	308
PERSAMAAN LAMBANG DAN MAKNA DALAM PERIBAHASA SEMAI DAN PERIBAHASA MELAYU	
Mohd. Rasdi Bin Saamah, Abu Hassan Abdul	313
BENTUK PERCAKAPAN WACANA HUMOR PADA ACARA PSBUKERS ANTV : SEBUAH KAJIAN PRAGMATIK	
Muhammad Iqbal Suhartomo, Riza Taufiq Rizki	318
PEMAKNAAN LEKSIKON GERAKAN TARI TRADISI SEBAGAI IDENTITAS MASYARAKAT SUNDA (LC)	
Nani Sunarni	323
ANALISIS KESALAHAN BAHASA: PERBANDINGAN ANTARA PELAJAR KELAS CEMERLANG DAN PELAJAR KELAS KURANG CEMERLANG	
Nasariah Mansor, Nooriza Wahab	328

NAMA DIRI ANAK JAWA DI ERA GLOBAL Netty Nurdiyani	332
PEMENANG VS “ORANG YANG KALAH”: REFLEKSI IDENTITAS DAN BUDAYA BANGSA Nungki Heriyati, M. Rayhan Bustam	336
PERAN BAHASA JAWA DIALEK BANYUMAS TERHADAP PERKEMBANGAN BAHASA MANDARIN DI PURWOKERTO Nunung Supriadi	341
MAKNA SIMBOLIK PERMAINAN CINGCIRIPIT SERTA MANFAATNYA BAGI PENDIDIKAN KARAKTER ANAK Nursyifa Azzahro	345
JEJAK KUASA DALAM SABDA RAJA DAN DHAWUH RAJA: TINJAUAN ANALISIS WACANA KRITIS P. Ari Subagyo	350
ALIH KODE DAN CAMPUR KODE DALAM ACARA “BUKAN SEKEDAR WAYANG” DI NET TV: SUATU KAJIAN SOSIOLINGUISTIK Pradiptia Wulan Utami	355
DAYA PRAGMATIK DAN FUNGSI MANTRA PENGLARISAN BAGI MASYARAKAT JAWA Raheni Suhita, Djoko Sulaksono, Kenfitria Diah Wijayanti	360
KEBERPIHAKAN BAHASA JURNALISTIK MEDIA MASSA DALAM KERAJAAN JOKOWI Risha Devina Rahzanie	365
ANALISIS DIMENSI SOSIAL, BUDAYA, DAN EKONOMI DALAM FENOMENA ALIH KODE DI RUSUNAWA Rosida Tiurma Manurung	369
GAYA BAHASA DALAM SASTRA LISAN LAMPUNG PEPANCOGH Siti Fitriati	374
PENGGUNAAN BAHASA JAWA DIALEK BANTEN DI KALANGAN MAHASISWA (STUDI KASUS PADA DUA PTN DI PROPINSI BANTEN) Siti Suharsih	378
RAGAM DIALEK PADA MASYARAKAT TUTUR KABUPATEN DEMAK Sofi Aulia Rahmania	382
PELESTARIAN BAHASA DAERAH MELALUI PENULISAN DAN PENERBITAN BUKU Sudirman Wilian	387
GANGGUAN EKSPRESI BERBAHASA PADA PENDERITA DEMENSIA DI KOTA SURAKARTA Sumarlam, Djatmika, Sri Pamungkas	392
KEUNIKAN ANTROPONIM RUSIA KAJIAN ANTROPONIMIKA Susi Machdalena	396

PERILAKU SOSIAL MASYARAKAT INDONESIA AKIBAT KOSA KATA SERAPAN BAHASA ASING DALAM BIDANG TEKNOLOGI DAN KULINER	
Titi Puji Lestari	399
KONSEP PENGETAHUAN DALAM PUPUJIAN SUNDA KANGJENG NABI: KAJIAN ANTROPOLINGUISTIK DI DESA GIRI ASIH KAB. BANDUNG BARAT	
Titin Lestari	404
PERSEPSI HIGH FUNCTIONING AUTISM TERHADAP ASPEK FONEMIS	
Tri Wahyu Retno Ningsih	409
PENG-IKON-AN WANITA KARIR DALAM MEDIA CETAK	
Tubiyono	413
MORFOFONEMIK BAHASA INDONESIA DAN BAHASA LAMPUNG: KAJIAN MORFOLOGI KONTRASTIF	
Veria Septianingtias	417
AKOMODASI TUTURAN MASYARAKAT SAMBAU DI WILAYAH PERBATASAN	
Wati Kurniawati	421
FONOLOGI BAHASA MELAYU PROVINSI RIAU DAN BAHASA MINANG TANAH DATAR SUMATERA BARAT	
Welsi Damayanti	426
PERAN INTEGRASI LEKSICAL BAHASA MELAYU MALAYSIA KE DALAM BAHASA INDONESIA PADA MASYARAKAT DESA TANJUNG ARU KECAMATAN SEBATIK TIMUR	
Widyatmike Gede Mulawarman	430

LANGUAGE INFERIORITY OF NON-MAINSTREAM VERNACULAR: A CASE OF NGAPAK AND BANDHEK DIALECTS

Rin Surtantini

*Pusat Pengembangan dan Pemberdayaan Pendidik dan Tenaga Kependidikan
(PPPPTK) Seni dan Budaya Yogyakarta
rin_surtantini_widwoyo@yahoo.com*

Teguh Imam Subarkah

*Universitas Pakuan Bogor
teguhsarkah@rocketmail.com*

Abstract

In light of inseparable relationship between language and its speakers, the survival of a particular language is to a great extent affected by how the speakers of the language manage their self-identity and their social status with respect to their pride to use their own language. The use of language is closely related to the speakers' sense of identity or self-concept: self as an individual (individual identity) and self as a group member (group or collective identity). As language is used in relationship with others, the language speakers are involved in a dual function of language: the transfer of information and the management of social relations. In both functions, recognized mainstream dialects or standard languages are inclined to have the influential domination to control communication strategies manipulated by the speakers of non-standard dialects. With regard to the attitudes of the speakers of a standard language toward the typical features of a non-standard dialect, the speakers of a non-standard dialect frequently encounter divergent preferences, either maintaining their individual and collective identity, or accommodating themselves to the linguistic features of the standard language. The paper is intended to put forward a discussion of the decline of the use of Ngapak dialect among its own speakers or among Javanese speakers in urban areas. The result of continuing participatory observations demonstrates that the attitudes of the speakers of Bandhek dialect (the term coined by Ngapak speakers to refer to Yogya-Solo dialect) toward the typical features of Ngapak dialect have brought about language inferiority occurred in Ngapak as a non-mainstream vernacular. In managing social relations with Bandhek speakers, Ngapak speakers are coincidentally put themselves in a subordinate position as their attempts to improve their self-image. Accordingly, bahasa Indonesia and Bandhek dialect are favored by these speakers. The values of kasar-alus available in Bandhek but not applicable in Ngapak have also encouraged Ngapak speakers to conceal their identity represented by their dialect. As a matter of fact, Ngapak holds some typical indigenous values need to uncover.

Keywords: language inferiority, Ngapak dialect, Bandhek dialect, sense of identity, self-concept.

INTRODUCTION

Two main language functions identified by Brown and Yule (1983) are the transactional (or information-transferring) function, and the interactional (or maintenance of social relationships) function (Spencer-Oatey, 2008:2). In both functions, language has an inseparable relationship with its speakers. Tarone (1992:64) affirms that language is not an object which is used, but a part of communication –a living organism created by both speaker and hearer. As a living organism, language may continuously grow and develop from generation to generation through the cultural process resulting in a variety of knowledge in life called bio-diversity (Surtantini, 2014:334-5). In bio-diversity human beings develop and learn from each other by means of various kinds of languages since each language holds its own knowledge depending on how knowledge generating process is managed by the speakers. Therefore, language is essential in the development of organism: as a part of knowledge, language is used not only to communicate, but also to enable human beings to develop themselves continually. Djawanai (2009:15) asserts that the death of a language affects the loss of consciousness, knowledge, values of wisdom, works of arts, and culture offered by the language. The death of language, subsequently, signifies the loss of social, cultural, and spiritual heritage. Hence, the survival of a language is to a great extent affected by the attitudes of the language speakers towards their own language, that is the feeling of pride that the language speakers have when they use their own language. In other words, the pride of using one's own language has an effect on shaping their sense of identity or their self-concept.

The paper is intended to put forward a discussion of the decline of the use of *Ngapak* dialect among its own speakers or among Javanese speakers particularly in urban areas. With the purpose of managing language survival, it highlights the significance of language speakers' identity and social status management in social relations. It draws attention to the case of internal relation occurred in Javanese, between *Bandhek* dialect (the term coined by *Ngapak* speakers to refer to *Yogya-Solo* dialect) and *Ngapak* dialect (the term coined by *Bandhek* speakers to refer to *Banyumas* dialect). Most of the time, *Bandhek* dialect has been recognized as more refined than other dialects in Javanese. *Bandhek* dialect also has the values of *kasar-alus* (referring to speech levels) in its cultural values system which may be somewhat different from the egalitarian principles held by the speakers of *Ngapak* dialect. Accordingly, among Javanese speakers, *Bandhek* dialect becomes the recognized mainstream Javanese dialect or Javanese standard language. With this conventionalized recognition, *Bandhek* dialect has the influential domination to control communication strategies manipulated by the speakers of *Ngapak* dialect. *Ngapak* speakers are coincidentally put themselves in a subordinate position as their attempts to improve their self-image and their identity among Javanese speakers. It is noticeably observed in the use of *Bahasa Indonesia* and *Bandhek* dialect as the language chosen by the speakers of *Ngapak* when they communicate with *Bandhek* speakers.

DISCUSSION

The result of continuing participatory observations in the communicative events involving *Ngapak* and *Bandhek* speakers demonstrates that the attitudes of the speakers of *Bandhek* dialect towards the typical features of *Ngapak* dialect have been part of the cause of language inferiority occurred in *Ngapak* as a non-mainstream vernacular. Language inferiority refers to the tendency of speakers of the socially dominant group in a society to interpret speech of a subordinate group as linguistically inferior to that of their own. This bias is likely to be found among the speakers of the 'standard' variety of a language due to the differences of various groups in their status and power relations (<http://languageavenue.com/linguistics/sociolinguistics>, 2 August 2015). Language inferiority in this case is primarily characterized by the tendency of *Ngapak* speakers to use *Bandhek* dialect when they communicate with *Bandhek* speakers. *Ngapak* speakers are inevitably inclined to hide their identity as the speakers of a non-standard language by making themselves as being able to speak in *Bandhek* dialect. The speakers of *Bandhek* dialect as a socially dominant group in Javanese culture interpret *Ngapak* dialect --marked particularly by the speakers' distinctive *Ngapak* Javanese pronunciation and vocabulary-- as humorous, comical, and unusual, provoking them to make fun of it, to laugh at it, and to make it the object of jokes. Dealing with this communicative situation, they subsequently have to 'save their own face'.

Spencer-Oatey (2008:14-15) mentions that 'face' is closely related to a person's sense of identity or self-concept: self as an individual (individual identity), self as a group member (group or collective identity) and self in relationship with others (relational identity). In all three aspects, people often regard themselves as having certain attributes or characteristics, one of which is language affiliations. With regard to this, people have a fundamental desire for others to evaluate them positively, and so they typically want others to acknowledge their positive qualities. 'Positive face', referring to Brown and Levinson (1987:61-62), is a person's desire to be respected and accepted by others, while Yule (1996:60) defines 'face' as the public-self image of a person which refers to that emotional and social sense of self that everyone has and expects everyone else to recognize. Face is managed by the speakers of language, which is described by Spencer-Oatey (2002:540) as having two interrelated aspects, (1) quality face, a fundamental desire for people to evaluate us positively in terms of our personal qualities which is concerned with the value that we effectively claim for ourselves in terms of such personal qualities, and so is closely associated with our sense of personal self-esteem, and (2) social identity face, a fundamental desire for people to acknowledge and uphold our social identities or roles which is concerned with the value that we effectively claim for ourselves in terms of social or group roles, and is closely associated with our sense of public worth.

Regarding the issues of face, *Ngapak* speakers unconsciously feel embarrassed and uncomfortable by being an object of comical humor and jokes. They subsequently have to 'save their own face' by making an attempt to be good *Bandhek* speakers as their communicative strategy. Brown and Levinson (1987:65-68) mentions that there are face threatening acts in communicative events, which are contradictory with the fundamental desire of language speakers to be respected and accepted by others.

On the other side, in situations in which *Ngapak* speakers are aware that they cannot use *Bandhek* dialect as good as *Bandhek* speakers, they have a language choice to use *Bahasa Indonesia*, the national language, so as to make all speakers are in an equal position. This is also a communicative strategy adopted by *Ngapak* speakers. Spencer-Oatey (2008:13) states that besides managing their face, language speakers also manage their sociality rights and obligations as fundamental social entitlements that a person effectively claims for him/herself in his/her interactions with others. On the word of Spencer-Oatey, (2002:541), association rights encourage people to have a fundamental belief that we are entitled to association with others that is in keeping with the type of relationship that we have with them. These association rights make us feel, for example, that we are entitled to an appropriate amount of conversational interaction and social chit-chat with others (e.g. not ignored on the one hand, but not overwhelmed on the other). These rights also relate to affective association/dissociation (the extent to which we share concerns, feelings and interests). Through participatory observations, *Ngapak* speakers usually successfully adjust themselves to speak in *Bandhek* dialect in the communicative events involving Javanese speakers. Quite the opposite, *Bandhek* speakers cannot easily speak in *Ngapak* dialect and do not want to use or adjust themselves to *Ngapak* dialect.

The values of *kasar-alus* (refined-unrefined) available in *Bandhek* but not applicable in *Ngapak* have also affected *Ngapak* speakers to conceal their identity represented by their dialect. Noble people in the culture of *Yogya-Solo* place the position of people from king to farmers. There is distance or hierarchical system between kings and common people. Quite the reverse, *Ngapak* or *Banyumas* culture does not consider the values of *kasar-alus* and hierarchical society as essential. What is significant in this culture is the values of honesty, modesty, frankness, egalitarian, sincerity, willingness to be cooperative to fight for exploitative or unequal behavior. *Ngapak* culture belongs to common people representing the life of farmers living in villages. It does not distinguish people from being in higher-rank and lower-rank position. Everyone is equal. Nevertheless, when they are involved in the communicative events in which people speak Javanese, it is *Ngapak* speakers who voluntarily adjust themselves to the value systems of *Bandhek* culture. In fact, this language attitude actually turns out to be a positive point of *Ngapak* culture. *Ngapak* dialect substantiates the reality that equality of human rights in all aspects is imperative; there should be no discriminative attitudes towards different ethnics, religions, sex, social status, languages, skin colors, etc. as represented by the local character of *Banyumas* puppet, Bawor.

Dialect of *keraton* (*Yogya-Solo* or *Bandhek* dialect) is completely aware of hierarchical system represented in its speech level, while *Ngapak* dialect emphasizes more on the content of speech or clarity rather than the procedures of honorific. *Bandhek* dialect as the dominant or standard language affects the judgment of Javanese speakers towards *Ngapak* speakers' language expressions as *ngerti basa* and *ora ngerti basa*, concerning the problems of being able or not being able to speak refined Javanese or *basa Kromo*. The statement *ngerti basa baen ora* has become the appropriate term to describe *Ngapak* or *Banyumas* people who are not able to use *basa Kromo*. It follows that the domination of *kasar-alus* cultural values affects the management of self-esteem of the *Ngapak* speakers. They have to evaluate their positions among other speakers of language, particularly among those who speak *Bandhek*.

The concept of *kasar-alus* is in fact more dominant than egalitarian concept of *Ngapak* dialect in social interactions which involves people outside the group. The image of *Bawor*, the character in *Banyumas* puppet, signifies the fact. Although *Bawor* has broad knowledge and is an example of a character who is able to treat other people fairly, he is still a *punakawan*, representing farmers, lower class people, who have to be devoted and regulate their life to the life of noble people represented in Javanese puppet. It shows that public spaces such as puppet shows, *kethoprak*, *ludrug*, wedding ceremonies, the speech of prominent people, contribute to the domination of *Bandhek* dialect rather than *Ngapak* dialect. Consequently, the feeling of self-esteem to use *Ngapak* dialect is considered as something unrefined, or inappropriate. *Ngapak* speakers who feel more educated or more *mriyayeni* (dignified) always make their attempts to use *Bandhek* dialect in the communicative environment using Javanese. By accommodating themselves to use *Bandhek* dialect, they believe they will feel more refined and more accepted in social interactions. They do not have to feel worried anymore that their speech will produce distortion which brings about the laughters of the hearers (*Bandhek* speakers) at their 'unusual' speech.

The concept of ingroup and outgroup is manifested along with this condition. In *Ngapak* dialect, *wonge-dhewek* is the term used to refer to the same users of *Ngapak*. Hence, it will minimize the

distortion among the speakers. However, the conversation among *wonge-dhewek* will bring about comical impression whenever *Bandhek* dialect is used among *Ngapak* speakers themselves. Since *Bandhek* dialect is often used in puppet show or *kethoprak*, the conversation becomes artificial, unnatural. If it is heard by the outgroup, *Bandhek* speakers, it is considered as impolite and inappropriate to use it as a means of communication demanding language politeness. *Ngapak* dialect is heard as loud, high and rising in intonation, unrefined and does not show politeness at all. Accordingly, since there is familiarity on one side and infamiliarity of words on the other side, *Ngapak* dialect is only heard by *Bandhek* speakers as a comical language rather than a serious one as it occurs in natural daily conversations.

The survival of *bahasa Indonesia* on the other side brings the beneficial aspects in relation to the use of *Ngapak* dialect. With its neutral features because it does not contain the hierarchical values of *kasar-alus* as in Javanese, *bahasa Indonesia* becomes the language chosen by *Ngapak* speakers to save their face. As in *Ngapak* dialect, *bahasa Indonesia* comprises egalitarian values so everyone will be treated the same or fairly. However, *bahasa Indonesia* cannot bring about a warm and familiar effect in comparison to their own *Ngapak* dialect. Through its neutral characteristics, *bahasa Indonesia* offers more self-respect towards both users, either the users of *Ngapak* dialect or the users of *Bandhek* dialect. Using *bahasa Indonesia*, these groups of both dialects may be able to communicate with each other without distortion caused by 'language feelings' or emotion. Nevertheless, what makes it regrettably sad is if *Ngapak* speakers use *bahasa Indonesia* only to compensate for their inferiority when dealing with the speakers of *Bandhek* dialect.

In future development, there is a tendency that more educated parents of *Ngapak* who live and work in urban areas train or educate their children using *bahasa Indonesia* as early as possible. The children acquire *bahasa Indonesia* since they were small and also learn it in formal schools. What happens in the villages is that the majority of children are bilinguals; they can use *bahasa Indonesia* and *Ngapak* dialect in daily communication.

CONCLUSION

The speakers of a non-standard *Ngapak* dialect frequently encounter divergent preferences, either maintaining their individual and collective identity by using their own dialect, or accommodating themselves to the linguistic features of *Bandhek* dialect as the recognized standard one. With the spirit of maintaining the survival of *Ngapak* dialect as the Javanese language variety, and encouraging *Ngapak* speakers to be proud of using their own language as their identity, there should be some attempts to accomplish. First, electronic media should promote the use of both dialects in one program discussing serious matters. What is promoted here is that when the two dialects are used in the same communicative events by both speakers, there may be no distortion, not only from the point of view of content, but also from the situation built. Hence, *Bandhek* will learn that *Ngapak* dialect can also be used in talking about serious matters. As a result, popular opinion saying that *Ngapak* dialect is only appropriate for comical or not serious issues will be reduced.

The next solution is that people involved in producing works of arts which use language as medium should encourage themselves to perform their works of arts in *Ngapak* dialect. For example, without changing the rules of the story, a serious puppet show uses *Ngapak* dialect spoken by the nobles, giants, females, and clowns in its whole performance. It may reduce the popular impression that *Ngapak* dialect is only used by or appropriate with the lower class people only. Finally, there should be language sensitivity growing in non-*Ngapak* dialect communicative environment. This is an attempt not to tease or to manipulate *Ngapak* dialect as a comical material to see. It will bring back the rights of *Ngapak* to its own identity and provide the room both for *Ngapak* dialect and its speakers to be in equal position with other language varieties and speakers.

Language, in view of building sense of identity or self-concept, will continue to be the touchstone for cultural identification -either as a symbol in its own right or as the medium through which we 'deploy' and negotiate our identities. An important part of this negotiation is specified in the concepts --acts of communicative accommodation to or away from others, but also to or away from the cultural identities they are taken to represent (Spencer-Oatey, 2008:181). Since language is part of knowledge, it enables human beings to develop themselves continually. Hence, the survival of language and the development of human beings operate simultaneously in the cultural process.

REFERENCES

- Djawanai, Stephanus. 2009. *Telaah Bahasa, Telaah Manusia*. Pidato Pengukuhan Jabatan Guru Besar dalam Ilmu Linguistik pada Fakultas Ilmu Budaya, Universitas Gadjah Mada.
- Brown, Penelope dan Stephen C. Levinson. 1987. *Questions and Politeness: Strategies in Social Interaction*. Cambridge: Cambridge University Press.
- Spencer-Oatey. 2002. "Managing Rapport in Talk: Using Rapport Sensitive Incidents to Explore the Motivational Concerns Underlying the Management of Relations". Dalam *Journal of Pragmatics*. 34 (2002), halaman 529-545.
- Spencer-Oatey, Helen. 2008. *Culturally Speaking: Culture, Communication and Politeness Theory*. London: Continuum International Publishing Group.
- Surtantini, Rin. 2014. *Pengelolaan Hubungan Sosial pada Penggunaan Bahasa Inggris oleh Penutur Bahasa Indonesia Berlatar Belakang Budaya Jawa*. Disertasi. Yogyakarta: Fakultas Ilmu Budaya, Universitas Gadjah Mada.
- Tarone, Elaine. 1992. "Some Thoughts on the Notion of Communication Strategy", dalam *Strategies in Interlanguage Communication*. Claus Faerch dan Gabriele Kasper (Ed.). London: Longman.
- Yule, George. 1996a. *Pragmatics*. Oxford: Oxford University Press.
- <http://languageavenue.com/linguistics/sociolinguistics>, 2 August 2015.



**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/lamas**

