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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

"Empowering Families, Schools, and Media for Maintaining Indigenous Languages"

August 9—10, 2016

Compiled by
Agus Subiyanto, Suharno, M. Suryadi,
Wuri Sayekti, and Tohom Marthin Donius Pasaribu

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NOTE

This international seminar on Language Maintenance and Shift 6 (LAMAS 6 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 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 107 papers and abstracts presented at the seminar. Some of the papers have been selected to be published in *Parole: Journal of Linguistics and Education*, and for these papers only the abstracts are published in the proceeding.

Of the papers, 4 papers were presented by invited keynote speakers. They are Peter Suwarno, Ph.D. (Arizona University, USA), Mukhlis Abu Bakar, M.A., Ph.D., (National Institute of Education, Singapore), Dr. Agus Subiyanto, M.A. (Diponegoro University, Indonesia), Hywel Coleman, M.A., OBE (University of Leeds, UK).

The topic areas of the papers cover Sociolinguistics (16 papers), Discourse Analysis (14 papers), Language Acquisition (1 paper), Language & Culture (5 papers), Linguistics in Education (10 papers), Language in Politics (1 paper), Pragmatics (21 papers), Psycholinguistics (3 papers), Semantics (12 papers), Phonology (2 papers), Morphology (1 paper), and Syntax (11 papers).

SCHEDULE OF THE INTERNATIONAL SEMINAR ON LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

August 9—10, 2016 in Pascasarjana, Diponegoro University (Imam Bardjo, S.H. No.3-5 Street, Semarang, Indonesia)

TUESDAY, AUGUST 9, 2016 (FIRST DAY)				
TIME	**NAME**	**TITLE**	**ROOM**	**CHAIR PERSON**
07.00 – 08.00	**REGISTRATION**		LOBI HALL, TTB A, 6th FLOOR	COMMITTEE
08.00 – 08.05	**INDONESIA RAYA ANTHEM**		CONVENTION HALL, TTB A, 6th FLOOR	NAILA (COMMITTEE)
	SPEECH FROM THE COMMITTEE			KETUA COMMITTEE
08.05 – 08.15	**OPENING**			DEKAN FIB UNDIP
08.15 – 11.15	**PLENARY SESSION 1**			Dr. Deli Nirmala, M.Hum
	Hywel Coleman, M.A., OBE	*FLUCTUATIONS IN LANGUAGE-IN-EDUCATION POLICY AND PRACTICE IN INDONESIA, 1901-2015*		
	Mukhlis Abu Bakar, Ph.D.	*BILINGUALISM AND THE MAINTENANCE OF THE MOTHER TONGUE IN MULTILINGUAL SINGAPORE*		
PARALLEL SESSION 1			CLASS ROOM, TTB B, 3rd FLOOR	COMMITTEE
11.15 – 12.45	Nurhayati	*DISCOURSE AGAINST LGBT*	CLASS B301	COMMITTEE
	Yasir Mubarok	ANALISIS WACANA KRITIS REPRESENTASI PEREMPUAN KORBAN PEMERKOSAAN DI SITUS BERITA ONLINE		
	Ajeng Dianing Kartika	CITRA PENGUNGSI DAN PENCARI SUAKA DI JERMAN; KAJIAN WACANA KRITIS PADA KOMENTAR PEMBACA SURAT KABAR ONLINE ZEIT		
	Norfaizah Abdul Jobar & Anida Sarudin	REPRESENTASI 'PROSES' DALAM WACANA UNIT PENDAHULUAN PENULISAN KARANGAN		
11.15 – 12.45	Sa'adiah Ma'alip & Rahilah Omar	PEMILIHANBAHASA MASYARAKAT CHETTI DI MELAKA NAME/NAMA	CLASS B302	COMMITTEE
	Pardi Suratno	BAHASA SEBAGAI REPRESENTASI KEKUASAN KOLONIAL TERHADAP MASYARAKAT PRIBUMI (STUDI PADA NOVEL JAWA PRAKEMERDEKAAN TERBITAN BALAI PUSTAKA)		
	Riza Sukma	SITUASI PSIKOLOGIS DALAM PEMILIHAN BAHASA OLEH PENUTUR BAHASA BETAWI DI JAKARTA: KAJIAN SOSIOLINGUISTIK		
	Yulia Mutmainnah	'WARTEG' *FOOD SELLERS' LANGUAGE ATTITUDES TOWARD TEGAL DIALECT OF JAVANESE LANGUAGE IN SEMARANG*		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.15 – 12.45	Sri Rejeki Urip & Ayudhia Ratna Wijaya	EVALUASI BUKU PANDUAN DEBAT "DEBATING" DAN "PANDUAN DEBAT KOMPETITIF" DALAM RANGKA PENGEMBANGAN BUKU PANDUAN DEBAT DALAM BAHASA PRANCIS	CLASS B303	COMMITTEE
	Tubagus Chaeru Nugraha	PERISTILAHAN POLITIK ARAB DALAM BAHASA SUNDA: KAJIAN SEMIOTIK BAHASA BIDANG POLITIK		
	Wening Sahayu	SEKARANG ANDY GOES TO SCHOOL BESOK ANDY GEHT IN DIE SCHULE: FENOMENA PERKEMBANGAN BAHASA DAN BUDAYA NAMA DIRI DI INDONESIA		
	Trisnowati Tanto	THE POWER OF LANGUAGE OF AN INTERNET WEBSITE IN INFLUENCING PEOPLE'S PERCEPTION: A		
11.15 – 12.45	Suwandi & Sri Wahyuni & Th. Cicik Sophia B	*THE NON-ENGLISH LECTURERS' READING COMPETENCE IN READING ENGLISH TEXT AT HIGHER EDUCATION IN CENTRAL JAVA*	CLASS B304	COMMITTEE
	Uswatunnisa	*THE INFLUENCE OF BAHASA MANDAR TOWARDS STUDENTS' ENGLISH PRONUNCIATION (CASE STUDY ON STUDENTS OF JUNIOR HIGH SCHOOL 1 TINAMBUNG, POLEWALI MANDAR)*		
	Yohana Ika Harnita Sari	*LETTER NAME (ALPHABET) AND LETTER SOUND (A FIELD STUDY AT KINDERSTATION PRESCHOOL (TK CAHAYA BANGSA UTAMA) YOGYAKARTA)*		
	Nia Kurniawati	*THE PRE-SCHOOL TEACHERS' UNDERSTANDING ON EARLY LITERACY: IMPLEMENTATION AND OBSTACLES IN TEACHING-LEARNING ACTIVITIES*		
11.15 – 12.45	Hubbi Saufan Hilmi & Fabio Testy Ariance Loren	BENTUK DAN PENGGUNAAN PRONOMINA PERSONA PADA BAHASA SASAK DIALEK NGENO-NGENE DI DUSUN MONTONG MEONG DESA LABUHAN HAJI KABUPATEN LOMBOK TIMUR	CLASS B308	COMMITTEE
	Husni Syukri Khotami & Ageng Sutrisno	*BANJARHARJO IS TRULY SUNDANESE*		
	Prihantoro	*THE DYNAMICS OF LOANWORD PROSODY: A CASE STUDY OF 'JAMAAH' IN INDONESIAN*		
	Agni Kusti Kinasih	*LINGUISTIC FEATURES OF SINGAPORE COLLOQUIAL ENGLISH FOUND IN A LOCAL ENGLISH-LANGUAGE MOVIE ENTITLED SINGAPORE DREAMING*		
12.45 – 13.45	**LUNCH BREAK (ISHOMA)**		TTB B, 3rd FLOOR	COMMITTEE
PARALLEL SESSION 2			CLASS ROOM, TTB B, 3rd FLOOR	COMMITTEE
13.45 – 15.15	Sulis Triyono	*MEANINGS OF OBJEKTIVE UND SUBJEKTIVE MODALVERBEN CONSTRUCTIONS IN GERMAN SENTENCES AND THEIR EQUIVALENCES IN INDONESIAN*	CLASS B301	COMMITTEE
	Trisnowati Tanto	THE POWER OF LANGUAGE OF AN INTERNET WEBSITE IN INFLUENCING PEOPLE'S PERCEPTION: A		
	Anisa Larassati & Nina Setyaningsih	THE KEYBOARD WARRIORS: EXPRESSING HATRED AND JUDGEMENT ON "ANOTHER" WOMAN THROUGH HATERS' INSTAGRAM ACCOUNT		
	Anisa Zuhria Sugeha & Ika Nurfarida	PERBANDINGAN KOLOKASI KATA IBU DAN BUNDA DALAM KORPUS BAHASA INDONESIA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
13.45 – 15.15	Agnesia Arum S. & Intan Mustika & Sarah Sumponogati & Uswatunnisa	*COMMISSIVE ILLOCUTIONARY ACT ACROSS LANGUAGES: JAVANESE AND MANDARESE*	CLASS B302	COMMITTEE
	Almira Fidela Artha & Fina Syahadatina & Okta Enggiana Pradevi	"SENYUM CEMERLANG, SENYUM PEPSODENT" ANALISIS DIAKRONIK BENTUK BAHASA IKLAN PEPSODENT DALAM 4 DEKADE: KAJIAN SOSIOPRAGMATIK		
	Azzahra Egeng & Ferina Kumala Dewi & Riza Sukma	MAKNA KATEGORI PARTIKEL DALAM IMPLIKATUR KONVENSIONAL DI TIGA BAHASA DAERAH: SEBUAH KAJIAN TEORI RELEVANSI		
	Bayu Aryanto	STRATEGI PENOLAKAN AJAKAN BAHASA JEPANG (STUDI KASUS MAHASISWA SASTRA JEPANG UNIVERSITAS DIAN NUSWANTORO DAN PENUTUR ASLI JEPANG)		
13.45 – 15.15	Agus Ridwan	GRAMATIKALISASI SATUAN BAHASA BIS 'SAMPAI' DALAM BAHASA JERMAN	CLASS B303	COMMITTEE
	Farikah	*ANALYSIS OF NOMINAL GROUP CONSTRUCTION OF THE STUDENTS' WRITTEN TEXTS*		
	Indah Melisa & Ratna Juwitasari Emha	PERUBAHAN FONOLOGIS PADA DIALEK BAHASA INDRAMAYU SEBAGAI PRINSIP LEAST EFFORT DALAM BERTUTUR		
	Heny Sulistyowati & M. Syaifuddin S.	*SYNTAX STRUCTURE OF ADJECTIVE PHRASE COMPARISON IN JAVANESE LANGUAGE*		
13.45 – 15.15	Mahdi Ahmad	PEMBENTUKAN VERBA MELALUI AFIKSASI DALAM BAHASA TERNATE	CLASS B304	COMMITTEE
	Rohendi Ali Muhamad	*THE GENERAL STATEMENTS OF ANTECEDENT IN ENGLISH SENTENCE STRUCTURE*		
	M. Suryadi	BENTUK KESANTUNAN DENGAN MEMANFAATKAN KEKUATAN LEKSIKON EMOTIF-KULTURAL YANG DIMILIKI MASYARAKAT JAWA PESISIR: PEKALONGAN, SEMARANG, DEMAK		
13.45 – 15.15	Jeanyfer Tanusy	THE ANALYSIS OF LEXIS IN SUNDANESE PUPUH 'KINANTI'	CLASS B308	COMMITTEE
	Ariya Jati	POETIC LANGUAGE IN NAZARETH'S "LOVE HURTS"		
	Fauzia	ANALYZING LANGUAGE STYLE OF VOCATIONAL HIGH SCHOOL ACCREDITATION 'SUGGESTION AND RECOMMENDATION' TEXT		
	Dewi Puspitasari	"MOMMY, LET'S SING THE SONG WITH ME, PLEASE…" A NARRATIVE STUDY OF A YOUNG LEARNER IN THE JAVANESSE LANGUAGE INQUIRY		
PARALLEL SESSION 3			CLASS ROOM, TTB B, 3rd FLOOR	COMMITTEE
15.15 – 16.45	Leonita Maharani	TRANSITIVITAS DALAM CERITA RAKYAT PAPUA (SEBUAH KAJIAN LINGUISTIK SISTEMIK FUNGSIONAL PADA TEKS CERITA RAKYAT SUKU MEE PAPUA)	CLASS B301	COMMITTEE
	Novian Denny Nugraha & Asih Prihandini	ANALISIS ALIH WAHANA MEDIUM PADA GAMES CLASH ROYALE SEBAGAI UPAYA PELESTARIAN BERBAHASA PADA KELUARGA PERKOTAAN UNTUK KEBUTUHAN BERCERITA (STORY TELLING)		
	Anggy Denok Sukmawati	PROBLEMATIKA PENERAPAN MULOK BAHASA JAWA DI KABUPATEN PEMALANG		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.15 – 16.45	Anida Binti Sarudin	PENGUASAAN BIDANG BAHASA DI KALANGAN KANAK-KANAK PRASEKOLAH	CLASS B302	COMMITTEE
	Ika Inayati	KEBERPIHAKAN MEDIA PADA KASUS RAZIA WARTEG DI SERANG (STUDI KASUS PADA ARTIKEL LIPUTAN6.COM: MENTERI AGAMA TEGUR CARA SATPOL PP RAZIA WARTEG DI SERANG)		
	Halimah	PERKEMBANGAN BAHASA ANAK PERIODE PRELINGUAL (STUDY KASUS PADA BAYI USIA 8 BULAN)		
	Hazairin Eko Prasetyo	DEVELOPING AN INDONESIAN HIGH SCHOOL CURRICULUM OF ELT THROUGH LITERATURE		
15.15 – 16.45	Chendy AP. Sulistyo & Dede & Wiwid Nofa Suciaty	STRATEGI KESANTUNAN LINTAS BAHASA DI INDONESIA (SUNDA, BREBES, MELAYU) SEBUAH KAJIAN PRAGMATIK	CLASS B303	COMMITTEE
	Della Nathania & Muhammad Amin Ritonga & Romiyati	VARIASI TINDAK TUTUR EKSPRESIF LINTAS BAHASA (JAWA DAN MADAILING)		
	Freda Dyah Ayu Kusumaning Yandi & Yuni Triastuti	ANALISIS DEIKSIS DALAM BAHASA JAWA DIALEK SEMARANG DAN DIALEK PEKALONGAN KAJIAN PRAGMATIK		
	Hendita Damayanti & Imam Santoso	GAYA TINDAK TUTUR TIDAK LANGSUNG DALAM BAHASA JAWA		
15.15 – 16.45	Bernadette Santosa	THE LANGUAGE OF YOUNG PEOPLE IN SOME INDONESIAN ADVERTISEMENTS	CLASS B304	COMMITTEE
	Chusni Hadiati	THE FUNCTIONS OF PHATIC EXPRESSIONS IN TRADITIONAL SELLING AND BUYING		
	Eli Asikin-Garmager	DIALECT VARIATION AS A WINDOW INTO LANGUAGE CHANGE – A SYNTACTIC EXAMPLE FROM SASAK (LOMBOK)		
15.15 – 16.45	Dhion Meitreya Vidhiasi	THE ANALYSIS OF SUMBER WARAS CASE IN SINDONEWS' EDITORIAL :"Sumber Waras bukan Pertarungan Opini" DATED APRIL 15TH, 2016	CLASS B308	COMMITTEE
	Mohammad Andi Hakim	Mendobrak Konstruksi Islam Modern dalam Buku PAI dan Budi Pekerti SMA; Sebuah Praksis Kekerasan Verbal		
16.45 – 17.00	**BREAK**		TTB B, 3rd FLOOR	

WEDNESDAY, AUGUST 10, 2016 (SECOND DAY)				
TIME	**NAME**	**TITLE**	**ROOM**	**CHAIR PERSON**
07.00 – 07.30	**REGISTRATION**		LOBI HALL, TTB A, 6th FLOOR	COMMITTEE
PLENARY 2				
07.30 – 10.30	Prof. Dr. Dadang Sunendar, M.Hum	Kebijakan Bahasa di Indonesia	CONVENTION HALL, TTB A, 6th FLOOR	Dr. Suharno, M.Ed./Drs. Pardi Suratno, M.Hum
	Peter Suwarno, Ph.D	Teaching Indonesian as a Diglossic Language: The Importance of Colloquial Indonesian for Pragmatic Competence and Local Languages Preservation		
	Dr. Agus Subiyanto, MA	Determining Language Typology based on Directed-Motion Lexicalization Patterns as a Language Documentation: a Case Study on Javanese		
10.30 – 11.00	**BREAK**		TTB B, 3rd FLOOR	COMMITTEE
PARALLEL 4			CLASS ROOM, TTB B, 3rd FLOOR	
11.00 – 12.30	Mualimin	DIRECTIVES IN JAVANESE OF TEGAL: A CASE STUDY OF DRAMA ON PERTIWI RADIO	CLASS B301	COMMITTEE
	Liya Umaroh	STRATEGI TINDAK TUTUR DALAM TRANSKSI JUAL BELI DI PASAR TRADISIONAL JOHAR SEMARANG		
	Lukman Isgianto	A SPEECH ACTS ANALYSIS OF DIRECT AND INDIRECT ON 'BIG CITY SMALL WORLD' CONVERSATION SCRIPT OF BRITISH COUNCIL LEARNING ENGLISH: A STUDY OF DISCOURSE ANALYSIS		
	Mutiara Karna Asih & Ika Inayati & Nor Cholifah	KEUNIKAN LEKSIKON PENANDA PRAANGGAPAN DALAM TIGA SUBDIALEK BAHASA JAWA (PURWOKERTO, BANTEN UTARA, DAN REMBANG)		
	Raheni Suhita & Djoko Sulaksono & Kenfitria Diah Wijayanti	CAMPUR KODE DALAM MANTRA KANURAGAN IMPLEMENTASI SEBUAH PANGAJAB		
	Sri Puji Astuti & M. Suryadi	REKONSTRUKSI POLA URUTAN FONEM PADA STRUKTUR LEKSIKON DIALEKTAL BAHASA JAWA PESISIRAN DI KOTA SEMARANG		
	Siyaswati	POLITENESS AND ITS USE THROUGH FOLKTALES: A SOCIO-PRAGMATICS STUDY		
11.00 – 12.30	Kahar Dwi P.	DARI EMPULOH MENUJU PYCNONOTIDAE: PERMUFAKATAN ANTAR PENUTUR BAHASA DAERAH DALAM PENYERAGAMAN KOSA KATA AVIARY	CLASS B303	COMMITTEE
	Noor Malihah	THE APPLICATIVE VOICE IN JAVANESE DIALECT OF KUDUS		
	Yesika M. Ocktarani & Heri Dwi Santoso	PERSONAL DEIXIS IN RADIO BROADCASTING: EXTINCTION SIGNAL OF 'KAMI' IN INDONESIAN		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.00 – 12.30	Kharisma Puspita Sari	METAPHORS AND DIRECTIVE SPEECH ACTS IN THE JAVANESE PROVERBS	CLASS B304	COMMITTEE
	Ema Rahardian	POLA PIKIR PENUTUR BAHASA JAWA DIALEK SEMARANG DALAM RUBRIK "RAME KONDHE" DI HARIAN SUARA MERDEKA		
	Romilda Arivina da Costa	PENGAMALAN AGAMA DAN PENGARUHNYA TERHADAP PERGESERAN BAHASA HATUHAHA DI MALUKU TENGAH		
11.00 – 12.30	Noermanzah	CHILD LANGUAGE ACQUISITION 1.4 YEARS OF AGE (RESEARCH CASE STUDY ON FAMILY BILINGUAL)	CLASS B308	COMMITTEE
	Retno Purwani Sari	IDENTITY-FORMING POWER OF CHILDREN STORIES' TRANSLATION: TRANSLATION STUDIES		
	Suharno	JUXTAPOSING FIRST AND SECOND CULTURES IN ELT MATERIALS		
12.30 – 13.30	**LUNCH BREAK (ISHOMA)**		TTB B, 3rd FLOOR	COMMITTEE
PARALLEL 5			CLASS ROOM, TTB B, 3rd FLOOR	
13.30 – 15.00	Pininta Veronika Silalahi	THE SEMIOTICS OF BATAK TOBA SOCIETY MARRIAGE TRADITION	CLASS B301	COMMITTEE
	Agus Sudono	PENAMAAN HALAMAN DAN RUBRIK DALAM SURAT KABAR SOLOPOS		
	Ratna Muthia	HUBUNGAN MAKNA VERBA PERBUATAN BERMAKNA 'MENINGGALKAN SUATU TEMPAT' DALAM BAHASA JAWA NGOKO (STUDI KASUS LUNGA, MANGKAT, BUDHAL, DAN MINGGAT): SEBUAH KAJIAN SEMANTIK		
13.30 – 15.00	Esther Hesline Palandi	KAJIAN METAFORA DALAM PUISI (HAIKU) BAHASA JEPANG	CLASS B302	COMMITTEE
	Festri Yudanika	AWARENESS AND PHONOLOGICAL WORKING MEMORY IN THE ADULT ACQUISITION OF SECOND LANGUAGE PRONUNCIATION: A CASE STUDY		
	Hindun	PEMERKAYAAN BAHASA MELALUI FILM "ADA APA DENGAN CINTA 2" DAN "AISYAH: BIARKAN KAMI BERSAUDARA" SEBAGAI PRODUK BUDAYA BANGSA INDONESIA		
	Hanny Fauziah	SYNTACTIC MISTAKES IN WRITING NEWS ON WEBSITE RESEARCH AND DEVELOPMENT CENTRE FOR MINERAL AND COAL TECHNOLOGY (A CASE STUDY ON WEBSITE: http://www.tekmira.esdm.go.id/newtek2/)		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
	Deli Nirmala	MIXED JAVANESE IN ENGLISH DEPARTMENT STUDENTS' UTTERANCES AS A SYMPTOM OF LANGUAGE SHIFT (POLITENESS AND EMBODIMENT PERSPECTIVES)		
	Nathaniel Davin P. & Calvin Candra & Aswita A. Ersa M. & Prihantoro	STUDENT'S ATTITUDE TOWARDS DICTIONARY AND ITS USAGE: A CASE OF STUDY FOR ENGLISH DEPARTMENT STUDENTS DIPONEGORO UNIVERSITY		
13.30 – 15.00	I Gede Arga Anggara	A STUDY OF DEIXIS USED IN TOP FIVE WALDJINAH'S POPULAR KERONCONG SONGS LYRICS	CLASS B304	COMMITTEE
	Irma Winingsih	PENGGUNAAN HEDGES ~ TO OMOIMASU SEBAGAI SALAH SATU USAHA PEMERTAHANAN KESANTUNAN BERTUTUR DALAM BAHASA JEPANG		
	Nunung Nurjati	POLITENESS ASPECTS OF ENGLISH COMMUNITY PRACTICE IN PARE: A THEORETICAL OVERVIEW		
13.30 – 15.00	Riza Sukma & Wiwid Nofa Suciaty & Yuni Triastuti	BAHASA DALAM SYAIR TARI SAMAN GAYO SEBAGAI PEMBENTUK POLA PIKIR DAN POLA TINDAK MASYARAKAT LOKAL: SEBUAH KAJIAN ANTROPOLINGUISTIK	CLASS B308	COMMITTEE
	Rosaria Mita Amalia & Yusuf Hamzah	THE ART OF RHETORIC USING STYLISTIC DEVICES IN WORLD UNIVERSITIES DEBATING CHAMPIONSHIP: A Study of Pragmatics		
	Wati Kurniawati	INDEKS VITALITAS BAHASA LOM BERDASARKAN JENIS KELAMIN DAN USIA (LOM LANGUAGE VITALITY INDEX BY GENDER AND AGE)		
15.00 – 15.30	**CLOSING SPEECH**		CONVENTION HALL, TTB A, 6th FLOOR	Drs. Pardi Suratno, M.Hum
15.30 – 16.00	**BREAK (Certificate Handling)**		LOBBY HALL, TTB A, 6th FLOOR	COMMITTEE

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PERSONAL DEIXIS IN RADIO BROADCAST: EXTINCTION SIGNAL OF '*KAMI*' IN INDONESIAN

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Abstract

In Indonesian, "*kami*" means 'we', which exclusively refers to the speaker and somebody else or other people but the addressee(s) or hearers. In English, to understand 'we' is not as simple as in '*kami* (exclusive 'we')*'* and '*kita* (inclusive 'we')*'* in Indonesian. The use of person deixes '*kami*' and '*kita*' refers to subjects taking actions or belongings. However, recently '*kami'* is barely used by people and the trend of using inaccurate '*kita'* is increasing. It is the same case as in utterances used by either radio broadcasters or other parties who are interacting with them. Thus, a research on personal deixis is needed particularly about the use of personal deixes. The aim of this research is to give a description about the use of person deixes *'kami'* and *'kita'* by radio broadcasters and the listeners. The description of the use of such deixes can be used as a benchmark to estimate the spoken language diversity that has been commonly used on each radio station. Besides, the description of it on radio stations can show that there are mistakes in the use of deixes in spoken language. By using an indirect observation method, the data are collected by recording in morning broadcasts on five different radio stations. The result shows that only few speakers - broadcasters, callers, and interviewees - use deixes *'kami'* or *'kita'* correctly. Deixis *'kita'* is often used but mostly used inaccurately. On the other side, person deixis '*kami'* is less used, and when speakers use this deixis, they use it accurately. However, ambiguities occur when 'kami' or 'kita' is used in certain contexts. The speakers of news-based radio broadcasts use the deixes properly. Meanwhile, young-listener-targeted radios frequently use deixis '*kita'* incorrectly, except one radio, which is a state-owned radio.
Key words: person deixis, *kami-kita*, radio broadcasting

1. INTRODUCTION

The term '*berbahasa Indonesia dengan baik*' (speaking Indonesian properly) has been gradually neglected. The word 'properly' alone is debatable. In addition to the politeness aspect, at least, the use of Indonesian that fits with every context it deals with surely is a necessity however. A study on language associated with the contexts falls within the realm of Pragmatics.

Levinson (1985:5) states that "…Pragmatics is the study of language usage". Thus, language forms have functional perspective. A linguistic form with a certain linguistic structure is always associated with its context so that one can comprehend the real meaning of an utterance or writing.

To understand the meaning of either utterances or writings, there are some factors that need to pay attention, not only the meaning of each expression spoken but also the situation, speaker, and addressee (hearer) (Leech, 1993:8). Yule adds that, in Pragmatics, a meaning learned includes a meaning interpreted by someone within a particular context and how the context influences the meaning of his or her utterance. To interpret some utterance, one needs to pay attention to the pragmatic condition, which is what the speaker intend, what kind of motivation that triggers the meaning, as well as with who, when, and where he or she is speaking (Gunarwan, 2007:2).

In order to understand an utterance, there are many things to consider. Thus, in Pragmatics, several terms related to how the speaker addresses a speech act and how the addressee understand the meaning of what the speaker says need to be studied. Studies in Pragmatics include studies on deixes, *reference-infere*nce, speech acts, presupposition, and implicature. As for this study, the investigation deals with deixis.

Deixis

Yule (1996) uses the term 'pointing via language' to explain deixis. The language used for pointing is in form of a word, also called as deixtic expression. Thus, deixis is a kind of reference meant by the speaker.

Generally, deixis is divided into three kinds, i.e. person, spatial, and temporal deixes. Person deixis indicates a person or persons using a certain word or term, e.g. 'I', 'you', and they. Spatial deixis indicates a place, e.g. 'here' and 'there'. Temporal deixis indicates a certain time, e.g. 'then' and 'now (Yule, 1996: 10-15). Meanwhile, this study analyses first-person-plural deixes in Indonesian, such as '*kami*' and '*kita*'.

As for first-person deixis in Indonesian, it is divided into two types, such as first-person-singular deixis (e.g. *saya*, *aku*, and *daku*) and first-person-plural deixis (e.g. *kami* (exclusive 'we') and *kita* (inclusive 'we'). Particularly for first-person-plural deixis, in English, there is only 'we' that is equal to '*kami*' and '*kita*'.

The use of "we" in English is still ambiguous because it can refer to either exlusive 'we' or inclusive 'we' (Levinson, 1985; Yule, 1996). Exclusive 'we' refers to the speaker and other(s), but excluding the addressee. Meanwhile, inclusive 'we' refers to the speaker and addressee.

In English, the word 'we' cannot be understood directly if either the speaker or addressee does not entirely know the context being talked about. In Indonesian, it is certainly different because '*kita*' and '*kami*' have different functions from one another.

Recently, there was a trend of using the term *"Kita? Elo aja kali.*" Such a term basically is an informal oral expression popularly spoken among youngsters. But, actually, the meaning behind it is that the word '*kami*' is more appropriately used when the speaker tells something that represents him or her and somebody else or some people, excluding the addressee. Through this research, it is going to be identified if such a trend is still found on radio broadcasts.

Radio Broadcast

Radio is a kind of media of information and entertainment with irreplaceable functions, while to watch television always takes time. One can enjoy listening to the radio while doing some other acitivity, whether at home, in the car or even at the office. Given the high interest in listening to the radio, the tendency of radio audience to imitate what the broadcasters say is high as well. As a kind of media of information for the audience or listeners, radio has been considered as one of the main sources of important information that influence and is related to the community and life (Stavitsky, 1995:vii).

Radio broadcasts are certainly diverse, depending on the segmentation of the audience. The diversity can be based on the music genres, audience segments, models of broadcasts and broadcasters, or program types. Even on the same radio station, the program types are also varied among broadcasts in the mornings, afternoon, and evening.

Language possession is influenced more or less by how often we practice it, either by listening or speaking. Thus, we realize it or not, radio broadcasts can influence the quality of the language we use. If we are accustomed to listening to it and then we use it to communicate to others, there will automatically be some changes in speaking the language, in this case, Indonesian. Through this research, how the native speakers of Indonesian, who are either radio broadcasters or radio audience and interviewees, use deixes '*kami'* and '*kita'* on morning broadcasts is investigated.

2. METHODOLOGY

This research is a qualitative research. It is because of its characteristics which are humanistic, focusing on the contexts, interpretative, and choosing the objects from the real life (Marshall and Rossman, 2006:3). In this paper, the data is described in detail based on the related theory. The use of

deixes by Indonesian speakers is then presented as a representation of a real usage of Bahasa Indonesia.

The data include utterances spoken by radio broadcasters, audience (listeners), and interviewees, collected by recording radio broadcasts naturally. The data are then categorized as the primary data. They are broadcast recordings of five morning radio stations that can be heard within the area of Semarang and the surroundings. The stations are Delta FM, Prambors, Elshinta, Trijaya, and RRI. Each of them have characteristics typically different from each other, in accordance with the broadcast concepts as well as audience segmentation. The radio broadcasts selected are those broadcasted in the mornings between 8 a.m. and 10 a.m. (Western Indonesian Time) from January 19, 2016 to January 26, 2016. The duration of each of the broadcasts is 60 minutes, so that there are 20 recordings taken from five radio stations (two recordings from each station, started from 8 a.m. and 9 a.m.).

Meanwhile, the secondary data used include notes containing contexts when broadcasters speak. References used are books of theories and the Internet articles related to the radio stations, as complementary sources for this study.

To analyze the data, several steps are taken, such as (1) transcribing utterances (2) sorting necessary data (3) grouping the data in accordance with the purpose of the research (3) and then (4) describing them analytically based on the theories used. All of the steps are taken consecutively.

3. DISCUSSION

Based on the observation on each utterance on five radio broadcasts, generally, there are some shifts of function in the use of deixes '*kami*' and '*kita*', though the to some certain extents, the use of each of the deixes is correct. '*Kita'* is the most frequently used, though, overall, some shifts of meaning are found. Meanwhile, '*kami*' is always correctly used.

Various Purposes of the Use of Deixes '*Kita*' and '*Kami*'

The rate of correct uses of deixes '*kami*' and '*kita*' on morning radio broadcasts observed is overall lower than that of the incorrect ones. The context explaining the meaning behind each utterance justifies it.

The overall use of deixis '*kami'* is just 13,5 % out of the entire *kita-kami* person deixes used on the morning radio broadcasts. Despite these deixis are rarely occur, '*kami*' mostly used correctly (only one is ambiguous).

The following is an example of the use of '*kami*'.

(1) "Dan jangan ke mana-mana, kami akan segera kembali setelah ini."
("Don't go anywhere. We will be right back after this one.")

The broadcaster gives an utterance explaining that the radio broadcast is about to break for some commercials. Hence, deixis '*kami*' has been correctly used, for the broadcaster as the speaker states that this person and the interviewee will have a conversation again with the audience after the break.

Most of all, deixis '*kami*' is used when a broadcaster wants to tell to the audience that there will be a break or when a broadcaster re-starts the program after a break. Here is one of the examples, when a broadcaster greeted his listeners.

(2) "Terima kasih Anda masih mendengarkan siaran 'kami'."
("Thank you that you are still listening to our broadcast.")

In utterance (2), the broadcaster represents the radio station, expecting that the adressees, the audience, keep listening to their program. Therefore, the use of '*kami*' is surely correct because the

side expecting to be listened to is the broadcaster (and the crew involved), not the audience. Based on that, the use of '*kami*' is correct.

In addition to deixis '*kami*', the use of deixis '*kita*' reaches 86,5 % out of the overall use of '*kita-kami'* deixes, which refers to this first person plural. Deixis '*kita*' should function as a word used to refer to the speaker as well as the addressee, as shown in the following example.

(3) "Dari Jakarta kita beralih ke Jogjakarta..."
("From Jakarta, we move to Jogjakarta…")

The use of '*kita*' in the utterance of a newscaster on a nationwide radio station above means that the audience are involved in order to turn the attention to another city. This use is correct because the information is directed to all sides that listen or are invited to talk as well as the one uttering.

Another example is in the following, spoken by a phone caller.
(4) "Walau pun 'kita' kalah, ya Kak Desta."
("Though 'we lose, don't we, Kak Desta.")

The caller, who is a radio listener, tells about the experience of playing some game with Desta (the speaker). The use of the word '*we*' is certainly correct, for in that context, the caller does not involve any other person but the broadcaster, as the subject of the activity.

In addition to the meaning above, the use of deixis '*kita*' also means that it represents any subject that can be bound to the topic being talked but actually not directly involved in the conversation, as in the following example::

(5) "Iya, melalui pasar modal, kita bisa menjadi pengusaha di pasar modal."
("Yes, through the stock market, we can become entrepreneurs in it.")

The utterance is given by a broadcaster when having a discussion with the interviewee. In the utterance, the use of deixis '*kita*' is aimed not only to refer to the broadcaster as the speaker, with the involvement of the audience and interviewee, but also any subject that may do the same in the future.. 'We' in that utterance refers to anyone who will get the same result as what the speaker states if he or she does the thing said by the speaker.

Mistakes: The Negligence of the Use of '*Kami*'
In radio Broadcast, '*kita'* commonly used by involved parties, broadcasters, listeners/callers, even radio guests. Speakers seems incapable in distinguishing between '*kami'* and '*kita'* as they use '*kita'* to refer to him/her only without the hearer. The followings are some examples of mistakes dealing with the use of the deixes.

In the opening session of a morning broadcast, exactly after a commercial break, a broadcaster greets the audience by using a wrong deixis, as follow.

(6) "Dan…hari ini 'kita' ada semacam info, kawula muda…"
("And…today 'we' have some info, guys…")

This example in in a situation where there are two broadcasters one some morning radio program. In this, one of the broadcasters greets the audience and then inform that they will share information with them. The word '*kita'* is used surely wrongly, considering that the announcer actually refers to him as the speaker and the partner/crew on duty. He will not involve the audience, the addressees, as the information givers. Therefore, the word '*kami*' should be used.

In line with utterance (16), the improperness appears when the broadcaster fails to use the word '*kami*' when inviting the audience to join into the interactive discussion.
(7) "Dan 'kita' ngajak anda ngobrol-ngobrol di Sindo Topik…"
("And 'we' invite you to have some conversations on Sindo Topik…")

In the utterance above, the broadcaster looks barely intend to involve the audience as the subjects that invite to join into the discussion. The involvement of the audience is manifested by their role as the side being invited get involved in the discussion. It means that the audience play a role as the addressees so that they don't belong to the category of the first person plural. Even, there is the word '*Anda*' (you) addressed to the audience to emphasize the position of the audience, as the addressees.

(8) "Jadi habis …, Kawula Muda langsung harus telpon 'kita', ya…"
("So after…, You Guys, just call 'us'…)

In example (8), the broadcaster asks to be called by the audience. But, the use of '*kita*' has a meaning that the broadcaster and the audience are the sides that want to be called by phone. It is impossible because the audience should be the side asked to talk. Thus, the correct deixis for the utterance is '*kami*'. Intentionally or not, this is another example of the negligence of the use of '*kami*'.

Similar to the mistake above, the following example shows how a broadcaster also chooses to use an incorrect deixis as a reference.

(9) "Sahabat, 'kita' ada informasi dari tim berkuda Jawa Tengah."
("Guys, 'we' have some information from the equestrian of Central Java.")

It is impossible for the broadcaster as well as the audience to convey any information about the equestrian team. For if the word '*kita*' is what the adresser uses, it means that either the speaker or the addressee is the side who does the action (one who has the information). Whereas, the addressee is actually the side that receives the information. The deixis required to use should be '*kami*', referring to the broadcaster and the team on duty.

Other than by broadcasters, mistakes are also committed by radio interviewees. One of the interviewees explains that the number of animals in some local zoo is not yet as many as expected. The interviewee states that,

(10) "Ya, jadi jumlah satwa 'kita' memang koleksinya belum…"
(Well, the number or 'our' animals is not yet…")

At the time the interviewee says 'our animals', what is meant to say is 'animals that belong together'. However, in the context of giving information to the radio broadcasters (in this case, there are two broadcasters) and audience, the word 'we' seems implying that the addressees (the broadcasters and the audience) also play a role as the managers of the site.

Some evidences of the negligence of deixis '*kami*' are also found commited by some interviewees of nationwide radio stations, though not as many as on local radio stations. Below is an example of the mistakes,

(11) "Ya, kali ini 'kita' memberi satu kejutan juga buat pendengar semua…"
(Well, this time, 'we' would like to give you all some surprise…")

The use of '*kita*' in the utterance above is incorrect, for the surprise is intended to be given to thea udience (the addressees). On the other hand, if the word '*kita'* is used, the audience as the addressees will also become ones who give the surprise.

Incorrectly used '*kita'* is also found in some utterances given by some audiences-phone callers on nationwide broadcasts, as in the following example.

(12) "...waktu kuliah saya..., jadi 'kita' jalan ke mana main bareng."
("…when I went to college…, well, 'we' hung out at somewhere, together.")

The phone caller-the speaker-is telling about her love story in the past. The word '*kita*' in that utterance literally means that both of the speaker and addressee did 'playing together'. However, the intention of the speaker by saying this is not like that, for the addressee is excluded in the story. It

should be that the phone caller uses the word '*kami*' because she exclusively did the action without involving the addressee.

The Ambiguity of the Use of Deixes '*Kita*' and '*Kami*'

In the study of deixes '*kita*' and '*kami*', the meaning referred in each utterance is actually not always easy to understand. The uses of both are sometimes ambiguous, in regard with the utterances where the deixes found. The use of the word '*kami*' can mean either functioning or not functioning the audience as the addressees. The same case as in the use of '*kita*', which does not always mean that both of the speaker and addressee do some particular activity together.

It is found that there is an ambiguous utterance, as follow. The ambiguity of '*kami'* can be seen in the following example,

(13) "'Kami' di sini sudah bergabung dengan pengamat Pemerintahan Undip…"
("'We', in here, have joined with an observer from Governance Undip…")

Such an utterance means that only the broadcaster and the crew have been connected to the interviewee. At glance, such a way of uttering information in correct. However, it is characteristically exclusive, limited just to the involvement of the broadcaster and some other people within the studio. Whereas, all of the sides including the audience also experience that the phone call has been connected. The use of '*kami*', thus, becomes not less proper if the context is that the speaker intends to ask the audience to interact to the interviewee. '*Kita*' will more properly used for it will makes an impression of closeness and togetherness between the broadcaster-speaker and the audience-listeners or order to be connected as well as to discuss with the interviewee. Hence, the speakers involved are all sides, including the audience.

Other than the ambiguity of '*kami'*, it is found that there is also an utterance containing '*kita*', which will cause multiple perceptions to interpret it. In the utterance, it is not clear who owns the social media and who is inviting.

(14) "Dan 'kita' pun masih mengundang kamu…gabung di Twitter 'kita' di…"
(And 'we' still invite you… join 'our' Twitter on…")

In this example, the broadcaster intends to invite the audience to interact though the radio station's Twitter account. Who the owner of the account becomes unclear. The word '*kita*' at the beginning can also mean that the audience invite themselves to join on to the Twitter account. It surely does not make sense. Meanwhile, as for the word '*kita'* in the following part, it may mean that the Twitter account belongs to both the broadcasters and the radio manager and the audience.

The Pattern of Mistakes in the Use of Deixes 'Kita' and 'Kami'

According to the previous explanation, it is found that utterances containing deixes '*kita'* and '*kami'* have mistakes. The mistakes in using such deixes are committed by all parties participating in the conversations or giving information in radio broadcasts, almost all of broadcasters, short news readers, callers, and interviewees have ever made mistakes in using such first-person deixes. However, deixis '*kita'* experiences the most significant shift of function, meanwhile deixis 'kami' is always correctly used except that in example (13), which have double meanings.

In terms of the speakers on morning radio broadcasts, the broadcasters of information-based radios make fewer mistakes than those on radio stations with other segments. The broadcasters of radio stations with segment of young listeners have barely mentioned '*kami'* in the speeches.

In addition to the broadcasters, phone callers on radio stations targeting young audiences also often make mistakes in using deixis '*kita'*. Even, deixis '*kami'* is barely used although the subjects that become the references exclude the addressee. Nothwithstanding with that, on the state-owned radio station, inspite of targeting young audience, the speakers have correctly used the deixes.

At last, out of five radio stations, there are only two radio stations that have correctly used personal deixes '*kita'* and '*kami'*, in accordance with the linguistic rules that apply in Indonesian.

Furthermore, the two radio stations have different target audiences, i.e. young and adult (professional) audiences. One of them is state-owned, meanwhile the other is a private radio station.

4. CONCLUSION

The research result shows that there are several speakers, including radio broadcasters, callers (audience), and interviewees, who have correctly use deixes '*kita*' and '*kami*'. Nevertheless, there are many more speakers who make mistakes in using them. Most Indonesian speakers wrongly prefer to use dexis '*kita*' in various utterances, ones which would be grammatically correct if '*kami*' was used in those instead of '*kita*'. In fact, deixis '*kita'* is the most frequently used though often incorrectly applied. On the other side, the use of deixis '*kami'* is very rare compared to that of '*kita'*, and always correctly applied.

Generally, news-based radio stations are those which correctly use deixes. Meanwhile, radio stations that target young audience are those with speakers that use deixis '*kita*' the most frequently. Even so, there is a radio station that shows a contrast fact. It is a state-owned radio station targetting young audience that has correctly used both '*kita'* and '*kami'* in accordance with the functions. It can be concluded that the use of both deixes on the utterances recorded indicates a signal of the extinction of deixis '*kami*' in Indonesian.

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