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PROCEEDINGS

International Seminar LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 7

“The Vitality of Local Languages in Global Community”

July 19—20, 2017



Compiled by
Agus Subiyanto, Herudjati Purwoko, Kartini Rahayu,
Wa Ode Nisrawati, Nur Faidatun Naimah, and Ardis Septi Eka Rachmatika

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NOTE

In this international seminar on Language Maintenance and Shift 7 (LAMAS 7 for short), we try to do the new paradigm, that is publishing the proceeding after the seminar was held. The positive aspect of the paradigm is that the presenters of the seminar have opportunity to revise their paper based on the responses of the audience. However, it takes longer time to process the proceeding until it is ready to distribute. Therefore, we apologize for being late.

In this opportunity, we would like to extent our deepest gratitude to *Balai Bahasa Jawa Tengah* for continuously cooperation in conducting the seminar. Thanks also go to the Dean of the Faculty of Humanities, the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible. We would also express our special thanks to committee for putting together the seminar that gave rise to this compilation of papers.

We would like to thank Mrs. Shu-Chuan Chen, Ph.D. from Asia University Taiwan, Dr. Tupas Topsie Ruanni, from National Institute of Education Singapore, Drs, Pardi M.Hum. from *Balai Bahasa Jawa Tengah*; Prof. Ketut Artawa, Ph.D. from Udayana University, and Dr. Suharno, M.Ed. from Diponegoro University, as invited speakers in plenary sessions, and to all of the participants of the seminar.

Semarang, September, 25th 2017

The Board of Editor in LAMAS

SCHEDULE OF THE INTERNATIONAL SEMINAR

JULY 19, 2017 (FIRST DAY)				
TIME	NAME	TITLE	ROOM	CHAIR PERSON
07.00 – 08.00	REGISTRATION		LOBBY HALL	COMMITTEE
08.00 – 08.30	INDONESIA RAYA ANTHEM		KRYPTON	COMMITTEE
	SPEECH FROM THE COMMITTEE			HEAD OF COMMITTEE
	OPENING			DEAN OF FIB UNDIP
08.30 – 10.45	PLENARY SESSION 1		KRYPTON	Moderator: Herudjati Purwoko, Ph.D.
	Drs. Pardi, M.Hum. (Balai Bahasa Jawa Tengah, Indonesia)			
	Shu-Chuan Chen, Ph.D. (Asia University, Taiwan)	RECONSTRUCT THE IDENTITIES ON CULTURAL AND LANGUAGE TRANSITION IN TAIWAN		
	Prof. Ketut Artawa, Ph.D. (Udayana University, Indonesia)	GRAMMATICAL ALIGNMENTS IN INDONESIAN		
10.45 – 11.00	BREAK		HOTEL 2ND FLOOR	COMMITTEE
PARALLEL 1			HOTEL 2ND FLOOR	
11.00 – 12.30	Agni Kusti Kinasih & Muhammad Hawas	SPEECH LEVELS OF MADURESE LANGUAGE: A SOCIO-PRAGMATIC STUDY OF BANGKALAN DIALECT	KRYPTON 1	COMMITTEE
	Andiani Rezkita Nabu	TIPE SEMANTIK VERBA BAHASA BOLAANG MONGONDOW		
	Anisak Syaid Fauziah & Sumarlam	KOHESI LEKSIKAL PADA SPIRIT HARI INI DI RADIO MHFM SOLO DAN UNTAIAN KATA DI RADIO IMMANUEL SOLO		
	Ai Yeni & Sutiono Mahdi	PREFIX N- AND ITS COMBINATION IN SUNDANESE: A MORPHOLOGY STUDY		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.00 – 12.30	Aldila Arin Aini & Sumarlam	STRATEGI KESANTUNAN POSITIF & TINDAK TUTUR KOMISIF BERJANJI DALAM DEBAT PERDANA PILKADA DKI JAKARTA 2017	KRYPTON 2	COMMITTEE
	Ari J. Adipurwawidjana	SEMANTIC DEFLATION IN ENGLISH-INDONESIAN INTERLINGUISTIC EXCHANGES		
	Endah Dewi Muliandari	ANALISIS IDEOLOGI PENERJEMAHAN DAN KUALITAS TERJEMAHAN LEKSIKON BUDAYA DALAM TERJEMAHAN A SUNDANESE WAYANG GOLEK PURWA KARYA KATHY FOLEY		
	Asrofin Nur Kholifah & Ika Maratus Sholikhah & Dian Adiarti	PRESERVING LOCAL IDENTITY THROUGH LANGUAGE STYLE IN <i>WAYANG BANYUMAS</i>		
11.00 – 12.30	Amanah Hijriah	STRATEGI KESANTUNAN POSITIF DALAM BAHASA MELAYU PONTIANAK	KRYPTON 3	COMMITTEE
	Dian Pranesti	METAPHOR MAPPING IN INDONESIAN POLITICAL INTERNET MEMES		
	Dethan Erniani Ortalisje	AN ANALYSIS OF GRAMMATICAL ERRORS FOUND IN UKAW STUDENTS' ENGLISH ABSTRACT WRITING		
	Binar Kurniasari Febrianti	KARAKTERISTIK BUDAYA MELAYU DALAM SEPOK TIGE #SEpanyol #ANDALUSIA KARYA PAY JAROT SUJARWO		
11.00 – 12.30	Ketut Widya Purnawati	MANNER ADVERBIAL VERBS IN BALINESE	MATRIX	COMMITTEE
	Abdul Hamid & Eni Karlieni & Tisna Prabasmoro	THE ROLE OF SUNDANESE LANGUAGE IN THERAPEUTIC COMMUNICATION AT THE ONCOLOGY CLINIC RSHS		
	Dyah Ayu Nila Khrisna	ANALISIS PENOKOHAN SANTIAGO DALAM NOVEL <i>THE OLD MAN AND THE SEA</i> DENGAN PENDEKATAN APRAISAL		
	Dewi Juliastuty	PEMERTAHANAN BAHASA MELAYU MEMPAWAH LEWAT TUNDANG (KAJIAN TEKS DAN MAKNA)		
11.00 – 12.30	Dwi Indarti	POLITENESS STRATEGY OF DIRECTIVE SPEECH ACTS IN BETAWINESE SHORT-STORIES SEBELAS COLEN DI MALAM LEBARAN: SETANGKLE CERITA BETAWI	KRYPTON 4	COMMITTEE
	Deli Nirmala	EARLY LANGUAGE DEVELOPMENT OF INDONESIAN CHILDREN WITH PARENTS WHOSE FIRST LANGUAGES ARE DIFFERENT: INDONESIAN AND JAVANESE		
	Diana Anggraeni	THE ANALYSIS OF MODIFICATION POSITION IN NOUN PHRASE IN THE TRANSLATION OF MASTER OF THE GAME		
	Dwi Handayani	PEMERTAHANAN KEARIFAN LOKAL PEPATAH-PETITIH SEBAGAI PENGUATAN SUMBER DAYA SOSIAL BAGI MASYARAKAT TENGGER		
12.30 – 13.30	LUNCH BREAK (ISHOMA)		HOTEL 2ND FLOOR	COMMITTEE

TIME	NAME	TITLE	ROOM	CHAIR PERSON
PARALLEL 2			HOTEL 2ND FLOOR	
13.30 – 15.00	Dian Indira, Wahya, R.M. Mulyadi	KONSEP LITERASI BERKARAKTER DALAM BUKU PELAJARAN BAHASA SUNDA TINGKAT SEKOLAH DASAR	KRYPTON 1	COMMITTEE
	Edy Jauhari	STRATEGI KESANTUNAN RESPON TERHADAP KRITIK DALAM MASYARAKAT BUDAYA JAWA MATARAMAN		
	Oktadea Herda Pratiwi	ANALISIS KONTRASTIF ISTILAH KEKERABATAN DALAM BAHASA DAYAK NGAJU, BANJAR, DAN DAYAK MAANYAN		
	Ririn Ambarini, Arso Setyaji & Sri Suneki	DEVELOPING KINDERGARTEN STUDENTS' PARTICIPATION IN BILINGUAL MATHEMATIC LEARNING ACTIVITIES THROUGH CONSTRUCTIVISM APPROACH		
13.30 – 15.00	Ni Wayan Sartini	REVITALISASI RITUAL PERTANIAN SEBAGAI USAHA PELESTARIAN ISTILAH-ISTILAH DALAM BAHASA BALI: KAJIAN BAHASA DAN BUDAYA	KRYPTON 2	COMMITTEE
	I Gusti Agung Istri Aryani & Ni Putu Evi Wahyu Citrawati	SOSIOPRAGMATIC ANALYSIS OF MORAL VALUES IN BALINESE FOLKLORES		
	Ponia Mega Septiana & Sutiono Mahdi	MAKNA REFERENSIAL DAN NONREFERENSIAL PADA LIRIK LAGU SUNDA "MAWAR BODAS"		
	Sri Wiryanti Budi Utami	REVITALISASI CERITA RAKYAT BAWEAN: SEBAGAI PEMERTAHANAN IDENTITAS BAHASA DAN BUDAYA ORANG-ORANG PULAU BAWEAN		
13.30 – 15.00	Dewi Nastiti L.	ADA APA DENGAN UNDANG-UNDANG BAHASA? MENILIK PENGGUNAAN UU NOMOR 24/2009 DARI KACAMATA HUKUM SERTA PENDIDIKAN DAN BUDAYA	KRYPTON 3	COMMITTEE
	Noviana Dwi Yasinta & Rizki Utami	PERBEDAAN DAN PERSAMAAN DEIKSIS PERSONA BAHASA JAWA SEMARANG DAN BAHASA JAWA BANYUMASAN		
	Roby Aji	PENAMAAN WILAYAH KECAMATAN DI KOTA DEPOK: TINJAUAN SISTEM TANDA ADMINISTRATIF BERDASARKAN SEMIOTIKA TEKS DAN RUANG		
	Titania Sari & Sutiono Mahdi	LEXICON USING OF SUNDANESE LANGUAGE LEVEL IN "PUPUH DANGDANGGULA"		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
13.30 – 15.00	Anne Meir & Sutiono Mahdi	POLA DASAR KALIMAT BAHASA BATAK TOBA	MATRIX	COMMITTEE
	Octovianus Bin Rojak	POLITENESS IN TORAJA LANGUAGE: A STUDY ON POLITENESS IN PANGALAQ-RIU AND SURROUNDING AREAS DIALECT		
	Sansiviera Mediana Sari	MEMORI DAN RELASI MAKNA MENGENAI ANTONIM PADA ANAK AUTIS: STUDI KASUS TERHADAP 3 ANAK AUTIS USIA 11-16 DI SEKOLAH INKLUSI CAHAYA DIDAKTIKA		
	Eny Setyowati & Nimas Permata Putri	KORESPONDENSI FONEMIS BAHASA RUMPUN SUMATERA (Kajian Linguistik Historis Komparatif pada Bahasa Batak Toba, Minangkabau, Aceh dan Melayu Riau)		
13.30 – 15.00	Angelika Riyandari	VITALIZING JAVANESE LANGUAGE THROUGH PLACE NAMES	KRYPTON 4	COMMITTEE
	Setiyawati & Sutiono Mahdi	REDUPLICATED WORDS IN SUNDANESE: THE STUDY OF UNIQUENESS OF LOCAL LANGUAGE		
	Titin Lestari	THE LANGUAGE USED BY INDONESIAN LOCAL GUIDES IN GOOGLE MAPS REVIEWS		
	Ika Maratus Sholikhah, Dyah Raina Purwaningsih, Erna Wardani	MAINTAINING BANYUMAS LOCAL LANGUAGE THROUGH <i>BATIK</i> AND ITS CULTURAL VALUES		
POSTER SESSION			HOTEL 2ND FLOOR	
15.00 – 16.00	Agustina Alooja	TERJEMAHAN TUTURAN YANG MENGAKOMODASI TINDAK TUTUR MENYURUH PADA NOVEL <i>CHRIST THE LORD OUT OF EGYPT</i> KARYA ANNE RICE	KRYPTON 1	COMMITTEE
	Ali Badrudin	KAJIAN ETNOLINGUISTIK TENTANG PRANATA MANGSA JAWA (CERMIN PENGETAHUAN KOLEKTIF MASYARAKAT PETANI DI JAWA)		
	Anandha	THE STUDENTS PRESENT ATTITUDES IN USING JAVA AND NGAPAK DIALECT ON CAMPUS		
	Herudjati Purwoko	PROMOTING REGISTER AS POLITENESS FORMULA		
	Niswa Binti Rahim	EMPAT SIMBOL DASAR LAMBANG KEHIDUPAN MASYARAKAT TORAJA: SEBUAH KAJIAN SEMIOTIK MODEL PIERCE		
	Agus Subiyanto	VOICE SELECTION IN JAVANESE NARRATIVE AND CONVERSATIONAL DISCOURSE		
	Sri Ratnawati	JHEMO MADURA: KEARIFAN LOKAL DALAM TANTANGAN GLOBAL		
	Patrick Munyensanga	OUR IDENTIFICATION THROUGH COMMON CULTURE AS SINGLE LANGUAGE UNIFIES US		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.00 – 16.00	Santy Yulianti	PROSES MEMBACA NORMAL PADA ANAK KELAS III SD PERGURUAN RAKYAT MATRAMAN, JAKARTA TIMUR	KRYPTON 2	COMMITTEE
	Yessi Aprilia Waluyo	APPLYING CODE MIXING AND CODE SWITCHING IN TEACHING ENGLISH GRAMMAR IN THE CLASSROOM		
	Mutiara Karna Asih	PENELITIAN LAPANGAN MENGENAI PENGGUNAAN BAHASA PADA DOMAIN <i>TRANSACTION</i> , <i>FRIENDSHIP</i> , DAN <i>JOB</i> DI <i>FOODCOURT MORO</i> , MORO MALL, PURWOKERTO		
	Miftakhul Huda	MEMBANGUN IDENTITAS DALAM WACANA		
	Giovani Juli Adinatha	VARIASI BENTUK PENAMAAN BADAN USAHA BERBAHASA JAWA: STRATEGI PEMERTAHANAN BAHASA JAWA DI KOTA SEMARANG		
	Maklon Gane	THE COMPLEXITY OF LOLODA PRONOMINAL VERB PREFIXES		
	Samuel Anderson	AN OVERVIEW OF THE DIVERSITY OF THE GHANAIAN LANGUAGE AND CULTURE		
	Sulis Triyono	GERMAN VERBS IN STUDIO-D A1 BOOK: A MORPHOLOGY ANALYSIS		
15.00 – 16.00	Dwi Susilowati	QUESTIONING JAVANESE LANGUAGE VALUE AND VITALITY WITH ITS MILLIONS OF SPEAKERS	KRYPTON 3	COMMITTEE
	Dyah Prasetiani	MUATAN BUDAYA LOKAL DALAM PEMBELAJARAN BERBICARA		
	Exti Budihastuti	ANALISIS SWOT TENTANG PERGERAKAN BAHASA MELAYU DI TAKEO SEBAGAI UPAYA UNTUK MENGENALKAN BAHASA INDONESIA DI KAMBOJA		
	Luita Aribowo	BAHASA, BUNYI DAN PERSEPSI		
	Mualimin	TINDAK TUTUR DIREKTIF DALAM PUISI LANANG SETIAWAN, SASTRAWAN TEGAL		
	Nurhayati	MIXED GENRE IN <i>DOA POLITIK</i> : A STRATEGY OF SOCIAL CONTROL		
	Sri Puji Astuti & M. Suryadi	DESAIN PEMBENTUKAN LEKSIKON UNIK TUTURAN JAWA PADA MASYARAKAT PINGGIRAN DI KOTA SEMARANG		
	Ulva Fatiya Rosyida	KEBIJAKAN PENDIDIKAN BAHASA DAERAH DI ERA MEA (MASYARAKAT EKONOMI ASEAN)		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.00 – 16.00	Lestari Manggong	LANGUAGE AND CULTURE IN THE CASE OF MERRIAM-WEBSTER'S CORRECTION OVER PRESIDENT TRUMP'S TWEETS	MATRIX	COMMITTEE
	Priscilla Esther Siringoringo & Sutiono Mahdi	FIGURE OF SPEECH BASED ON SHORT DRAMA USING SUNDANESE LANGUAGE		
	Rizky Fitri Lestari	<i>UKARA PITAKON</i> (KALIMAT TANYA) DALAM BAHASA JAWA DIALEK JAWA TIMUR, SUB DIALEK MALANG		
	Reiva Irene Seraphina & Sutiono Mahdi	PROSES PEMBENTUKAN KATA PADA JAJANAN SUNDA: SUATU KAJIAN MORFOLOGI		
	Sigit Haryanto	PEMEROLEHAN DAN PEMBELAJARAN BERBAHASA PADA ANAK-ANAK TKIT AL-AUSATH PABELAN KARTASURA		
	Wening Sahayu	<i>PAJERO SPORT</i> FROM A GLOBAL PERSPECTIVE OF LANGUAGE AND CULTURE		
	Erni Rahayu	THE INTEREST AND POETRY WRITING SKILLS IMPROVEMENT BY DISCOVERY BASED LEARNING METHOD		
	M. Suryadi	KEKAYAAN LEKSIKON EMOTIF-KULTURAL MEWARNAI BENTUK KESANTUNAN BETUTUR DAN GRADASI KESOPANAN PADA MASYARAKAT JAWA PESISIR DI KOTA SEMARANG		
15.00 – 16.00	Debyo Saptono & Tri Wahyu Retno Ningsih	PERANCANGAN APLIKASI <i>FLESCH LEVEL</i> UNTUK MENENTUKAN INDIKATOR KETERBACAAN TEKS	KRYPTON 4	COMMITTEE
	Dwi Indarti & Cut Nina Sausina	ANALYSIS OF BETAWI LANGUAGE FROM LINGUISTIC FEATURES PERSPECTIVE: A CASE STUDY OF <i>PORTALBETAWI.COM</i>		
	Islah Maretekawati Amelius	TINDAK ILOKUSI PADA IKLAN TEMPAT MAKAN DI PINGGIR JALAN DI SEMARANG DAN IKLAN PRODUK KECANTIKAN UNILEVER		
	Jujan Fajriyah & Sutiono Mahdi	THE SOUND CHANGE IN SUNDANESE: PHONOLOGICAL STUDY ON JUJUN JUNAEDI'S SPEECH ENTITLED NIKAH		
	Novita Sumarlin Putri	ANALISIS TERJEMAHAN KALIMAT YANG MENGAKOMODASI TINDAK TUTUR KOMISIF PADA NOVEL <i>INSURGENT</i> KARYA VERONICA ROTH		
	Ahmed Fomba	UNTOLD BLACK HISTORY		
	Onin Najmudin	STRUKTUR DAN MAKNA VERBA MAJEMUK BAHASA JEPANG VI+KOMU		
	Taufik Nur Hidayat	TERJEMAHAN JENIS PROSES PADA SISTEM TRANSITIVITAS PIDATO PELANTIKAN PRESIDEN BARACK OBAMA DAN DONALD TRUMP BESERTA KUALITAS TERJEMAHANNYA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
PARALLEL 3			HOTEL 2ND FLOOR	
16.00 – 17.00	Ropa Wahyuni & Eva Endah Nurwahyuni	COMMISSIVE SPEECH ACTS REALIZATION ON REGULAR TALKS: A STUDY OF EASTERN-JAVANESE DIALECT IN BOJONEGORO AND SURABAYA REGIONS	KRYPTON 1	COMMITTEE
	Silvia Marni	KEHIPONIMAN VERBA BAHASA MINANGKABAU SEBAGAI BENTUK PEMERTAHAN KEKAYAAN KOSAKATA		
	Wahyu Ayuningsih	ETOS KERJA MASYARAKAT MADURA DI DALAM LIRIK LAGU DAERAH MADURA: KAJIAN ETNOLINGUISTIK		
	Mayuni & Sutiono Mahdi	MORPHOPHONOLOGICAL INTERFERENCE IN MINANGKABAU'S LANGUAGE		
16.00 – 17.00	Seprianus A. Nenotek	LANGUAGE FORM USED IN EFL COURSEBOOK "PASSPORT TO THE WORLD"	KRYPTON 2	COMMITTEE
	Sri Andika Putri	CITRA WANITA MINANGKABAU DALAM PETUAH ADAT		
	Yakob Metboki & Norci Beeh	GLOBALIZING LEARNERS' LOCAL LANGUAGES FROM LOCAL CONTEXTS: AN OVERVIEW OF LANGUAGE PLANNING AT THE ENGLISH EDUCATION PROGRAM OF ARTHA WACANA CHRISTIAN UNIVERSITY KUPANG		
	Sri Minda Murni	ORAL PROFICIENCY IN PAKPAK LANGUAGE: AN ISSUE IN MAINTAINING PAKPAK LANGUAGE		
16.00 – 17.00	Syamsurizal	BENTUK DEIKSIS DALAM CERITA RAKYAT REJANG "TELEU BESOAK"	KRYPTON 3	COMMITTEE
	Suparto	GEOGRAPHICAL METONYMY IN ENGLISH MASS MEDIA IN INDONESIA		
	Yoga Yolanda	INTRODUCING INDONESIAN CULTURE THROUGH UTILIZING PANTUN AS A TEACHING MATERIAL OF BIPA		
	Norci Beeh	SEMANTICS ANALYSIS ON SPEECH ACT USED IN <i>BEMO (KUPANG'S PUBLIC TRANSPORTATION)</i>		
16.00 – 17.00	Teguh Santoso	KALIMAT PERMOHONAN DIREKTIF BAHASA JEPANG DAN BAHASA JAWA: TINJAUAN SOSIOLINGUISTIK	MATRIX	COMMITTEE
	Ganjar Hwia	KAJIAN DAN PEMETAAN VITALITAS BAHASA UNTUK PENGOPTIMALAN PROGRAM PELINDUNGAN BAHASA-BAHASA DAERAH DI INDONESIA		
	Ypsi Soeria Soemantri, Nany Ismail & Susi Machdalena	INTERCULTURALITY OF MIXED-MARRIED COUPLE: A SUNDANESE MALE AND A FOREIGN FEMALE		
	Siwi Tri Purnani	BAHASA JAWA: PERSPEKTIF TOLOK UKUR BUDAYA SANTUN TATA KRAMA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
16.00 – 17.00	Ratna Susanti, Tri Wiratno & Sumarlam	KAJIAN PRAGMATIK KESANTUNAN BERBAHASA ANTARA NAJWA SHIHAB DAN PRESIDEN JOKO WIDODO	KRYPTON 4	COMMITTEE
	Husna Imro' Athush Sholihah	ANALISIS TERJEMAHAN SINGKUMSTAN PADA BUKU CERITA ANAK BERJUDUL <i>THE 7 HABBITS OF HAPPY KIDS</i> KARYA SEAN COVEY DAN TERJEMAHANNYA (KAJIAN TERJEMAHAN DENGAN PENDEKATAN <i>SYSTEMIC FUNCTIONAL LINGUISTICS</i>)		
	Putri Adinihaqi Chusnul Chotimah	IDEOLOGIES OF EMMANUEL MACRON'S TRANSLATED INAUGURAL SPEECH: A CRITICAL DISCOURSE ANALYSIS STUDY		
	Nisa Fikria Haqinatul Millah & Sutiono Mahdi	SEMANTIC FIELD ON THE EMOTION DOMAIN IN SUNDA NESE LANGUAGE		
17.00 – 17.45	BREAK		HOTEL 2ND FLOOR	COMMITTEE
JULY 20, 2017 (SECOND DAY)				
TIME	NAME	TITLE	ROOM	CHAIR PERSON
07.30 – 08.00	REGISTRATION		LOBBY HALL	COMMITTEE
08.00 – 09.30	PLENARY 2		KRYPTON	Moderator: Dr. Nurhayati, M.Hum.
	Dr. Ruanni Tupas (National Institute of Education, Singapore)	INEQUALITIES OF MULTILINGUALISM: GLOBALIZATION, NATIONALISM AND MOTHER TONGUES		
	Dr. Suharno, M.Ed. (Diponegoro University, Indonesia)	REVITALIZING LOCAL LANGUAGES THROUGH MOTHER TONGUE-BASED MULTILINGUAL EDUCATION (MTB-MLE)		
09.30 – 09.45	BREAK		HOTEL 2ND FLOOR	COMMITTEE
PARALLEL 4			HOTEL 2ND FLOOR	
09.45 – 11.15	Sheila Nanda Parayil & Tenty Maryanthi	STRATEGI KESANTUNAN TIDAK LANGSUNG PADA KRITIK PENUTUR REMAJA	KRYPTON 1	COMMITTEE
	I Wayan Ana	TINDAK TUTUR PERFORMATIF DALAM TERJEMAHAN DOKUMEN HUKUM BAHASA INDONESIA KE DALAM BAHASA INGGRIS		
	Putu Devi Maharani & Komang Dian Puspita Candra	VARIASI FONOLOGIS BAHASA BALI DIALEK KUTA SELATAN		
	Muhammad Ari Kunto Wibowo & Sumarlam	GAYA BAHASA DAN PENCITRAAN DALAM <i>SERAT WULANG REH</i> KARYA PAKUBUWANA IV		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
09.45 – 11.15	Vamelia Aurina Pramandhani	KAJIAN PRAGMATIK PENERAPAN <i>BOOSTER</i> DALAM BAHASA JEPANG	KRYPTON 2	COMMITTEE
	Ifoni Iudji	GRAMMATICAL INTERFERENCE IN TRANSLATING PROCEDURAL TEXT DONE BY THE STUDENTS OF ARTHA WACANA CHRISTIAN UNIVERSITY		
	Sutiono Mahdi	COMPOUNDING OF BASEMAH LANGUAGE: AN EFFORT TO UNDERSTAND THE UNIQUENESS OF LOCAL LANGUAGES		
	Baiq Desi Milandari	REVITALISASI BAHASA DAERAH MELALUI TAYANGAN TELEVISI SEBAGAI UPAYA MENUJU KEBHINEKAAN		
09.45 – 11.15	Yenny Hartanto	CROSS-CULTURAL STUDY ON BARGAINING	KRYPTON 3	COMMITTEE
	Kartika Tarwati	TEKNIK DAN KEAKURATAN TERJEMAHAN ISTILAH MEDIS (STUDI KASUS PADA PENERJEMAH AMATIR, SEMI PROFESIONAL, DAN PROFESIONAL)		
	Zainal Abidin	INOVASI FONOLOGIS RETROPLEKSISASI DAN GLOTALISASI DALAM ISOLEK BONAI ULAKPATIAN		
	Imam Muhtadi, Wiwi Widuri, Frando Yantoni, & Sutiono Mahdi	ASSOCIATIVE MEANINGS IN DOEL SUMBANG SONG LYRIC “BEURIT” SEMANTIC STUDY		
09.45 – 11.15	I Nyoman Suparwa & Ni Luh Gede Liswahyuningsih	INDONESIAN AMBIGUOUS NOUN PHRASES AND ITS TRANSLATION INTO ENGLISH	MATRIX	COMMITTEE
	Ria Aresta	ANALISIS TERJEMAHAN TUTURAN YANG MENGAKOMODASI <i>FLOUTING</i> MAKSIM KUALITAS PRINSIP KERJASAMA DALAM NOVEL <i>ME BEFORE YOU</i> KARYA JOJO MOYES		
	Zurmailis	AKUISISI BAHASA ANAK DI LINGKUNGAN MARJINAL KOTA PADANG		
	Sintya Mutiara W.E.	CODE-SWITCHING AND CODE-MIXING ON PERSUASION IN INDONESIAN TELEVISION ADVERTISEMENTS		
09.45 – 11.15	Jaya	MENGENAL KEMBALI STATUS PREPOSISI /I/ SEBAGAI BENTUK DASAR DALAM BAHASA SUMBAWA DIALEK JERWEH KAJIAN <i>ITEM AND PROCESS</i>	KRYPTON 4	COMMITTEE
	Musfeptial	IDENTITAS LOKAL PADA KARYA E. WIDIANTORO UPAYA PENGUATAN PERAN BAHASA IBU		
	Wiwiek Sundari	SEJARAH PERKEMBANGAN KOSAKATA BAHASA INGGRIS		
	Eni Karlieni	“CERMINAN IDENTITAS KESUNDAAN DALAM AKUN FACEBOOK WALIKOTA BANDUNG RIDWAN KAMIL” SUATU KAJIAN SOSIOLINGUISTIK		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
PARALLEL 5			HOTEL 2ND FLOOR	
11.15 – 12.45	Ayu Ida Savitri	PENGGUNAAN BAHASA TUTUR DALAM STRIP KOMIK SEBAGAI SALAH SATU UPAYA PEMERTAHANAN BAHASA DAERAH	KRYPTON 1	COMMITTEE
	Farda Naila Salsabila	PERGESERAN KATA “ENYONG” PADA MASYARAKAT JAWA DI KABUPATEN BATANG		
	Wa Ode Nisrawati , Ardis Septi E.R., Kartini Rahayu	PROSES ASIMILASI DALAM BAHASA MUNA (MENGUNAKAN PENDEKATAN TEORI OPTIMALITAS)		
	Muhammad Rohmadi	STRATEGI TINDAK TUTUR DAN IMPLEMENTASI PRINSIP KESANTUNAN HUMOR PADA MEDIA SOSIAL SEBAGAI MEDIA UNTUK MENJAGA KEBHINEKAAN MASYARAKAT MULTIKULTURAL DI NKRI		
11.15 – 12.45	Made Ratna Dian Aryani	VERBA BEROBJEK GANDA BAHASA JEPANG	KRYPTON 2	COMMITTEE
	Tri Wahyu Retno Ningsih	KAJIAN FONETIK AKUSTIK PADA TUTURAN ANAK-ANAK ASPERGER SYNDROME		
	Wahyu Damayanti	FENOMENA UNGKAPAN PANTANG LARANG MELAYU SELIMBAU: CAKRAWALA PEMAHAMAN BUDAYA MELALUI BAHASA		
	Felix Brian Hari Ekaristianto	PERGESERAN MAKNA KATA PADA KOMENTAR PENGGUNA MEDIA SOSIAL DALAM BERITA PILKADA DI JAKARTA		
11.15 – 12.45	Made Sri Satyawati	PENOMINAL DALAM BAHASA BIMA	KRYPTON 3	COMMITTEE
	I Ketut Darma Laksana	PERILAKU BERBAHASA DALAM KEJAHATAN SIBER		
	Ririn Sulistyowati	ALKISAH MANGKUS DAN SANGKIL: TERGERUSNYA BAHASA INDONESIA OLEH PENGARUH BAHASA ASING		
	Hidayat Widiyanto	URGENSI BAHASA DAERAH DALAM KERANGKA PEMBELAJARAN BAHASA INDONESIA BAGI PENUTUR ASING		
11.15 – 12.45	Mulia Anggraini	IMAGE SCHEMA PADA PRÄPOSITION NACH, ZU, ÜBER DAN AUF BAGI PENUTUR NON-JERMAN	MATRIX	COMMITTEE
	I Ketut Riana, Ni Putu Evi Wahyu Citrawati & I Gusti Agung Istri Aryani	NGUSABA DODOL DI DESA DUDA TIMUR, SELAT KARANGASEM: KAJIAN SEMIOTIK SOSIAL		
	Lindawati	BAHASA MINANGKABAU DI MASA DEPAN SEBUAH PROYEKSI		
	Erry Prastya Jati	PRESUPOSISI DAN IMPLIKATUR DALAM ACARA TALKSHOW INDONESIA LAWAK KLUB		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.15 – 12.45	Naniana N Benu	REDUPLICATION IN UAB METO	KRYPTON 4	COMMITTEE
	Ibrahim Guntur Nuary	THE ACQUISITION OF ENGLISH SLANG BY THE LEARNERS LANGUAGE TEACHING DEPARTMENT IAIN SYEKH NURJATI		
	I Nyoman Udayana	THE EFFECT OF INFORMATION STRUCTURE ON THE INDONESIAN <i>DI-PASSIVE</i>		
	Ahyati Kurniamala Niswariyana	MAKNA SIMBOL DALAM UPACARA ADAT NYATUS, NYIU, NYOYANG DI DESA KARANG RADEN KECAMATAN TANJUNG KABUPATEN LOMBOK UTARA		
12.45 – 13.30	LUNCH BREAK (ISHOMA)		HOTEL 2ND FLOOR	COMMITTEE
PARALLEL 6			HOTEL 2ND FLOOR	
13.30 – 15.00	Ngurah Indra Pradhana	KEDUDUKAN ONOMATOPE DALAM KATA KERJA BAHASA JEPANG DAN BAHASA BALI	KRYPTON 1	COMMITTEE
	Agus Sudono	PILIHAN BAHASA PENUTUR DI LINGKUNGAN PESANTREN (STUDI KASUS DI PESANTREN AL-ITQON, BUGEN, SEMARANG)		
	Lusia Neti Harwati	PENERAPAN METODE PEMBELAJARAN KREATIF BAHASA JAWA DI TINGKAT SEKOLAH DASAR		
	Indriani Nisja	PENGUNAAN MEDIA PEMBELAJARAN CD INTERAKTIF DALAM KETERAMPILAN MENULIS KARANGAN MURID SEKOLAH DASAR NEGERI 20 DAN SD N 09 PADANG		
13.30 – 15.00	Ni Ketut Ratna Erawati	SANDHI DALAM BAHASA JAWA KUNA: SUATU KAJIAN FITUR DISTINGTIF	KRYPTON 2	COMMITTEE
	Kenfitria Diah Wijayanti	FENOMENA KRAMA DESA DAN KEDUDUKANNYA DALAM PERKEMBANGAN BAHASA JAWA		
	Rosaria Mita Amalia	COHESION AND COHERENCE IN ARTICLES ABOUT PTNBH IN UNPAD'S WEBSITE: A DISCOURSE ANALYSIS STUDY		
	Marselina Nugraheni Fitrisari	ANALISIS WACANA KRITIS TERHADAP KASUS PEDOFILIA PADA MEDIA ONLINE TRIBUNNEWS		
13.30 – 15.00	Ni Made Wiriani	NEGASI DALAM BAHASA BALI DIALEK NUSA PENIDA: SEBUAH PENELITIAN AWAL	KRYPTON 3	COMMITTEE
	Majid Ariyoga	RELEVANSI MONOLOG PANDJI PRAGIWAKSONO DALAM KONSER <i>STAND UP COMEDY</i> "MESAKKE BANGSAKU"		
	Suci Khaofia	MOOD PADA TALK SHOW MATA NAJWA ON STAGE "SEMUA KARENA AHOK"		
	Ni Made Dhanawaty	GELIAT REVITALISAI BAHASA DAN BUDAYA DI DESA BALI AGA PEDAWA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
13.30 – 15.00	Widyatmike Gede Mulawarman	PERILAKU SINTAKSIS KALIMAT MAJEMUK BAHASA KUTAI	MATRIX	COMMITTEE
	Martina	THE VITALITY OF MALAY LANGUAGE IN GLOBAL SOCIETY IN PONTIANAK CITY (SOSIOLINGUISTIC STUDY)		
	Tatang Sopian	TEACHING THEME AND THEMATIC PROGRESSION TO TOURISM STUDENTS AND ITS IMPLICATIONS ON THEIR WRITINGS		
13.30 – 15.00	Muhammad Rayhan Bustam	VULGARISME BAHASA: KREATIFITAS PENARIK MINAT PASAR (STUDI KASUS KAJIAN SOSIOLINGUISTIK DI RESTORAN STEAK RANJANG BANDUNG)	KRYPTON 4	COMMITTEE
	Tatang Suparman	PENGAYAAN KOSAKATA BAHASA INDONESIA MELALUI KORESPONDENSI KATA KEMBAR		
	Nur Faidatun Naimah	A CRITICAL DISCOURSE ANALYSIS OF SUSILO BAMBANG YUDHOYONO'S SPEECH ON ANTASARI AZHAR'S ACCUSATION AS MASTERMINDING THE MURDER OF NASRUDIN ZULKARNAEN		
PARALLEL 7			HOTEL 2ND FLOOR	
15.00 – 16.30	Pramesty Anggororeni	ANALISIS TERJEMAHAN MAKNA INTERPERSONAL DALAM DUBBING FILM “ <i>THOMAS AND FRIENDS: BLUE MOUNTAIN MYSTERY</i> ”	KRYPTON 1	COMMITTEE
	Prayudisti Shinta P	MEDIA FRAMING PADA THE GUARDIAN DAN AL JAZEERA: SEBUAH KAJIAN KORPUS LINGUISTIK DAN IDEOLOGI		
	Prayudha	USING COH-METRIX TO ASSESS THE WRITING SKILL OF EFL STUDENTS		
	Qurratul A'ini	PRINSIP KERJASAMA DALAM KOMENTAR BERITA DI FANSPAGE FACEBOOK MERDEKA.COM		
15.00 – 16.30	Sukron Adzim	IMPLIKATUR DAN DAYA PRAGMATIK TINDAK TUTUR DIREKTIF MASYARAKAT INDONESIA DALAM AKUN <i>TWITTER</i> PRESIDEN JOKO WIDODO	KRYPTON 2	COMMITTEE
	Yumartati	POTRET PENGGUNAAN BAHASA DI LINGKUNGAN PELAJAR SMA DAN SMK DAERAH ISTIMEWA YOGYAKARTA		
	Inayatul Mukarromah	LINGUISTICS COMPETENCE FOR DEVELOPING STUDENTS' OUTCOMES AT A COLLEGE: SURVEY APPROACH		
	Yafed Syufi	KLASIFIKASI VERBA MAKAN BAHASA MIYAH		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.00 – 16.30	Teddi Muhtadin	POTRET PENGAJARAN BAHASA SUNDA DI SEKOLAH DASAR DAN DAMPAKNYA TERHADAP PEMERTAHAN BAHASA SUNDA DI JAWA BARAT	KRYPTON 3	COMMITTEE
	Ariya Jati	A DISCOURSE ANALYSIS OF AEROSMITH'S "I DON'T WANT TO MISS A THING"		
	Valentino Pamolango & Irvan Gading	VERBS AND VERBAL MORPHOLOGY OF BALANTAK LANGUAGE		
	Sugeng Riyanto	PENERUSAN ANTARGENERASI DAN PEMERTAHANAN BAHASA SUNDA DI DALAM KELUARGA		
15.00 – 16.30	Elvi Citraesmana, Fatimah Djajasudarma, Hera Meganova Lyra	THE ROLE OF LOCAL LANGUAGE IN NATION'S CHARACTER BUILDING	MATRIX	COMMITTEE
	Johanna Rimbing	TINDAK TUTUR ILOKUSI DALAM PERCAKAPAN JUAL-BELI DI PASAR TRADISIONAL MINAHASA (SEBUAH KAJIAN SOSIOPRAGMATIK)		
	Rosaria Mita Amalia	CULTURAL TRANSLATION OF TRADITIONAL FOOD FROM WEST-JAVA: A MEDIA TO PROMOTE THE TRADITIONAL CUISINE TO THE WORLD		
	Putri Yuni Utami	MAKING MEANING USING SYSTEMIC FUNCTIONAL LINGUISTICS AND VISUAL GRAMMAR ANALYSIS: COMPARISON OF SOURCE TEXT AND TARGET TEXT REFLECTED IN THE MAIN CHARACTER OF GRAPHIC NOVEL <i>V FOR VENDETTA</i>		
15.00 – 16.30	Elvi Citraesmana	CONCEPTUAL METONYMY IN PRESENT-DAY BANDUNG YOUTH TALKS: A COGNITIVE SEMANTIC ANALYSIS	KRYPTON 4	COMMITTEE
	Jujan Fajriah & Nisa Fikria Haqinatul Millah	VARIATIONS IN DIPHTHONG'S PRONUNCIATION PRODUCED BY NATIVE SPEAKERS OF MINANGKABAUNESE		
	Sutiono Mahdi	SUNDANESE'S CHILDREN NAMING TRADITION: A CASE STUDY OF LANGUAGE MAINTENANCE AND SHIFT IN BANDUNG.		
	Wahya	DISTRIBUSI FONOLOGIS BAHASA SUNDA DI KABUPATEN BREBES: SEBAGAI IDENTITAS BAHASA		
16.30 – 16.45	CLOSING SPEECH		KRYPTON	Head of Master Program in Linguistics Diponegoro University
16.45 – 17.00	BREAK (CERTIFICATE HANDLING)		LOBBY HALL	COMMITTEE

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SPEECH LEVELS OF MADURESE LANGUAGE: A SOCIO-PRAGMATIC STUDY OF BANGKALAN DIALECT

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Abstract

Each ethnic group in Indonesia has its own vernacular language to communicate each other politely and effectively. Among abundant vernacular languages spoken by various ethnic groups in Indonesia, Madurese language spoken by Madurese inhabitants is worth investigating due to its peculiarity. There are three speech levels of Madurese language namely *Ēnjék Iyéh* (*Bâsa Andhâp*/Low Level), *Ēnggê Ēntén* (*Bâsa Tenga'an*/Mid-Level), and *Enggi Buntén* (*Bâsa Tenggi*/High Level). These different speech levels determine the use of different lexicons based on the setting of the conversation and the participants' social role and age. This vernacular has four dialects divided based on their regencies namely Sumenep, Pamekasan, Sampang, and Bangkalan. Among the four dialects, Bangkalan is the most well-known for its frequent use of *Ēnjék Iyéh* variety. However, *Enggi Buntén* is still used when talking to more educated people such as *Kyai* and teachers, when talking to the respected elders, or when talking to strangers. This study aims at (1) elaborating the speech levels of Madurese language, particularly Bangkalan dialect, used in different settings by speakers of different social statuses and ages and (2) explaining the different lexicons used in each of those settings. The data were collected from the daily conversations of Bangkalan-dialect speakers living in Galis district.

Keywords: *politeness, Madurese language, Bangkalan dialect*

I. INTRODUCTION

Madura is an island located in the east of East Java Province with approximately 4 million Madurese-ethnic inhabitants and the area of 5,168 kilometers square in which Madurese language becomes the vernacular of its speakers. Theoretically, the language of one group of people may show regular variations from that used by other groups of speakers of that language; and when the language spoken in different geographical regions and social groups show systematic differences, the groups are said to speak dialects of the language (Fromkin et al, 1991, p. 398). Dialect is defined by Rowe and Levine (2006, p. 183) as the shared, unique characteristics of the speech of a language community, that is, a group of people who live, work, socialize, and communicate together. The regular variations of Madurese language is manifested in four major regional dialects spoken in four different regencies namely Bangkalan, Sampang, Pamekasan, and Sumenep (Wiyata in Rahmat et al, 2014, p. 3). Madurese speakers are stereotypically considered as bold speakers. Many have not recognized, though, that politeness also does apply in this vernacular. This is reflected through the existence of the three speech levels namely *Ēnjék Iyéh* (low level), *Ēnggê Ēntén* (mid-level), and *Enggi Buntén* (high level).

Politeness is a matter of minimizing negative effects of what one says on the feelings of others and maximizing the positive effects (Cruse, 2006, p. 131). It is socially prescribed and is reflected through the speakers' choice of pronominal form when Tu/Vous distinction exists and of address term, where one can show his feelings towards others, solidarity, power, distance, respect, intimacy, and awareness of social customs (Wardhaugh, 2006, p. 276). This concept of politeness cannot be separated from Goffman's work in Wardhaugh (2006, p. 276) on 'face' in which each individual is obliged to protect both his own faces and the faces of others in a social interaction and to carefully project a face for himself and to respect the face rights and claims of other participants.

The term 'face' is defined as the public self-image that every member wants to claim of himself (Brown and Levinson in Wardhaugh, 2006, p. 277) which is further distinguished into positive face and

negative face. Positive face is a person's need to be treated as equal or insider (Verschuieren, 1999, p. 45). It is the desire to get the approval of others or the positive consistent personality or self-image claimed by interlocutors which looks for solidarity (Wardhaugh, 2007, p. 277). Negative face is the desire to be unimpeded by others in one's action; the basic claim to territories, personal preserves; and rights to non-distraction; and freedom of action and imposition (Wardhaugh, 2007, p. 277).

The distinction of positive and negative faces leads to the two basic aspects of being polite as highlighted by Finegan (2004, p. 304) namely positive politeness and negative politeness. Positive politeness implies that one lets people know he enjoys their company, feels comfortable with them regarding to their personality, and shows involvement (Finegan, 2004, p. 304). It moves to achieve solidarity through offers of friendship, the use of compliments and informal language use by treating others as friends and allies, not imposing on them, and never threatening their face (Wardhaugh, 2006, p. 277). On the other hand, negative politeness means that human beings respect one another's privacy, independence, and physical space; avoid intruding on other people's lives, try not to be overly inquisitive about their activities, and take care not to impose our presence to them by respecting their independence and not intruding (Finegan, 2004, p. 304). It leads to deference, apologizing, indirectness, and formality in language use (Wardhaugh, 2006, p. 204).

Madurese language can basically be compared to Javanese where it is nearly impossible to say anything without indicating the social relationship between the speaker and the listener in terms of status (i.e. wealth, descent, education, occupation, age, and kinship) and familiarity, in which the choice of linguistic forms as well as speech style in every case are partly determined by the relative status or familiarity among the conversers (Geertz, 1964, p. 248). Madurese Language also has *Tu/Vous*-like distinction as in French both in asymmetrical and symmetrical usages. Theoretically, symmetrical usage of singular you *Tu* (T) is a familiar form showing intimacy or an informal situation and spreading to situations in which two people agree that they have strong common interests; thus creates a feeling of solidarity (Wardhaugh, 2006, p. 261). Symmetrical usage of plural you *Vous* (V) shows politeness spreading downward in society which is expected between husband and wife, parents and children, and lovers (Wardhaugh, 2006, p. 261), marking psychological distance or respectfulness or a formal situation (Cruse, 2006, p. 132). Asymmetrical T/V usage symbolizes a power relationship marking a difference of social status which is extended to situations as school settings between pupils and teachers (Cruse, 2006, p. 132).

However, as highlighted by Cruse (2006, p. 132), the exact conventions for using T/V form differs from language to language including Madurese. There are various levels of speech within each dialect which are ranked in terms of the *alus* to *kasar* spectrum, which can be compared to the Javanese *alus* to *kasar* spectrum (Geertz, 1964, p. 249). Focusing on Bangkalan dialect, Madurese language has three speech levels namely *Énjék Iyéh/ Bâsa Andhâp* (low style, no honorifics), *Énggê Éntén/Bâsa Ténga'an* (low style, low honorifics), and *Enggi Buntén/Bâsa Tenggi* (high style, high honorifics). *Énjék Iyéh* level is used among friends and relatives and by a speaker whose age is older and whose social status is higher than the hearer's. *Énggê Éntén* level is used in families by a son or daughter-in-law to parents in law, by a speaker to an older stranger, lovers, or among two acquaintances with psychological distance. It is not easy however to identify the precise use of this level, since the younger generations born in the 90's have started to use it less. *Enggi Buntén* is used to a more respected other either older or younger. These three speech levels differ variedly in their lexicons. The four tables underneath outlines a brief overview of different lexicons covering verbs, pronouns, possessions, articles, question words, and nouns among the three Madurese speech levels.

Table 1. Verbs in Madurese Language

No.	Verbs	Énjék Iyéh	Énggê Éntén	Enggi Buntén
1	to eat	ngakan	madhâng/ néddhâ	adhâ'ér
3.	to go home	mole	paleman	gubér
4.	to like/want	éndhâ'	poron	kasokan
5.	to sleep	tedung	asaren	asaren
6.	to write	nules	nules	nyérrat
7.	to read	maca	maos	maos

Table 2. Pronouns, possession, article in Madurese Language

No.	Pronoun, etc.	Énjék Iyéh	Énggê Éntén	Enggi Buntén
1.	I	sengkok	bulâh	kaulâh, abdhinah,
2.	you	hedéh, sedéh	ginikoh, sampean	panjénéngan, ajunan
3.	my (book)	tang (buku)	(buku) bulâh	(buku) kaulâh
4.	your (book)	(buku)na hedeh	(buku)na sampean	(buku)na panjénéngan

Table 3. Question words in Madurese Language

No.	Question words	Énjék Iyéh	Énggê Éntén	Enggi Buntén
1.	who	sapa	serah	paserah
2.	what	apa	nape/napa	panapa, ponapa
3.	why	arapa	anape/anapa	apanapa
4.	how	dé'rémamah	kadhi napa	kadhi ponapa
5.	where	edimma	ekaimma	eka'dimma

Table 4. Nouns in Madurese Language

No.	Noun	Énjék Iyéh	Énggê Éntén	Enggi Buntén
1.	food	kakanan	dhâ'âren	dhâ'âren
2.	head	cetak	sera	sera
3.	eye	mata	paningal	paningal
4.	hand	tanang	asta	asta

II. METHODOLOGY

This is a descriptive qualitative study in sociolinguistics. According to Holmes (1995, p. 1), sociolinguistics studies the relationship between language and society which explains why people speak differently in different social contexts and identifies the social functions of language and the way it is used to convey meaning. It is concerned with any discussion of the relationship between language and society or the various functions of language in society (Wardhaugh, 2006, p. 1).

This study focuses on the observation of politeness patterns among Madurese linguistic community, particularly those living in Galis District, Bangkalan Regency. It aims at elaborating the speech levels of Bangkalan dialect, used in different settings by speakers of different social statuses and ages and explaining the different lexicons used in each of those settings. The data were collected from the daily conversations of Bangkalan-dialect speakers living in Galis District.

III. FINDINGS AND DISCUSSION

There are seven data which are classified into four different social interactions namely friendship, education, family, and public service. Each interaction has its own dynamics of *Énjék Iyéh*, *Énggê Éntén*, and *Enggi Buntén* speech levels uttered by speakers of various ages and social statuses. The detailed elaboration is presented underneath.

3.1 Friendship

There are two social interactions belonging to the category of friendship. One occurs between two close friends of the same social status and the other one occurs between two friends of distant social statuses.

- Data 1: **Aji:** *Sum, ngakana apa dâggik?*
Sum, will eat what later?
Sum, what would you like for lunch?
- Maksum:** *ngakan rojék yuk. Abit tak ngakan rojék.*
eat rujak let's. a while not eat rujak.
Let's have rujak. I didn't have rujak for quite a while.

Both speakers are close friends of the same age and social status. They will most likely use *Énjék Iyéh* (low style, no honorifics) level when talking to each other. The communication is symmetrical, creating the sense of intimacy, informal situation, and a feeling of solidarity. This is similar to the symmetrical usage of singular you *Tu* (T) to a familiar interlocutor. In addition, positive face applies here, since both Aji and Maksun prefer to be treated as equal to get each other's approval. Positive politeness is also embedded here, since both would like to give impression that they enjoy their company, show involvement, and feel comfortable with each other's personality.

Data 2: **Ibrahim:** *Mal, PR matematikanah mare ekérjaen?*
 Mal, homework Mathematic already done?
 Mal, have you done your Mathematic homework?
 Jamal: *Gik buntén Gus. sampeyan lastareh?*
 Still have not Gus. You have?
 I haven't Gus. Have you?

Both speakers are *santri*, that is, students of an Islamic boarding school (*pesantren*) possessing a self-declared religious superiority compared to non-*santri* ones (Geertz, 1964, p. 127). According to Geertz (1964, p. 177), *pesantren* consists of a teacher-leader, commonly a pilgrim (*haji*), who is called a *Kyai* and a group of pupils, anywhere from three or four to a thousand, called *santris*. Ibrahim and Jamal are classmates of the same age but of different social statuses. Jamal is a common *santri*, while Ibrahim is a son of the *Kyai*, that is, an expert in Islam owning a *pesantren* who is often alternately addressed as *Ulama*, the knowing of the original core of Islam, both its doctrine and law (Geertz, 1964, p. 121).

This asymmetrical social interaction symbolizes a power relationship marking a difference of social status between Jamal and Ibrahim. Thus, Ibrahim used *Énjék Iyéh* (low style, no honorifics) while Jamal used *Enggi Buntén* (high style, high honorifics) when communicating with each other. Jamal used the high-level variety to show respect by still embedding a sense of solidarity among two friends of distant social statuses. As honorifics, he addressed Ibrahim as *Gus*, an address term for the son of a *Kyai*. Furthermore, negative face applies here; meaning that Ibrahim has the basic claim of deference for himself. In other words, he deserves a respectful submission and esteem from Jamal due to his superiority, which is represented in Jamal's usage of *Enggi Buntén* variety.

3.2 Family

There are two social interactions belonging to the category of family. One occurs between between a mother and a non-*santri* daughter and the other occurs between a father and a *santri* daughter.

Data 3: **Zakiah:** *Reza, maca apa béih hedéh?*
 Reza, read what else you?
 Reza, what do you read?
 Reza: *Sengkok maca buku résep agábái kue Ma.*
 I read book recipe make cake Mom.
 I'm reading a baking recipe book, mom.

This is a symmetrical social interaction occurring between a mother named Zakiah and her daughter, Reza. Both used *Énjék Iyéh* (low style, no honorifics) variety, which is the lowest speech level, when talking to each other. Both implied a positive face, that is, a person's need to be treated as an equal and her desire to look for intimacy, and approval of others. It shares something in common with the symmetrical usage of singular you *Tu*(T) as a familiar form showing intimacy or informal situation to create a feeling of solidarity. Furthermore, it leads to positive politeness, meaning that this interaction attempts to achieve solidarity through the use of informal language by treating each other as an insider.

However, Reza's use of the low-level variety might also be influenced by her socio-educational background. Reza is a 17-year-old female teenager who had never taken any education in *pesantren*. Compared to a *santri* using the high-level variety in Data 5 underneath, Reza had never been exposed to the spirit of *pesantren* teaching, where each of *santri*'s behavior is highly influenced by the Islamic teaching lessons (e.g. *kitab kuning*: Arabic-written literatures on Islamic guidance) and the assertiveness of the *Kyais*, *ustadz* (Islamic lessons teacher), or the more-superior *santris*. One of the Islamic-teaching literatures inspiring the way of life of the *santris* is *Ta'limul Muta'allim* ('Educating the Learners') highlighting an accentuated philosophy to honor the respected elders and the more-educated individuals that should be embodied in their attitude and way of speaking.

Data 4:	Wiwin:	<i>Kaulá nyu'un edih pak. berangkateh samangken.</i>
	I	Request permission father. will go now.
		(to leave)
		I'm asking your permission to leave, father. I'm leaving now.
	Anshori:	<i>La mangkat nak. Te-ngateh yeh.</i>
	If so	leave (my) child. Be careful particle.
		(imperative)
		If so, you may leave, my child. Take good care of yourself.

This is an asymmetrical social interaction between Wiwin, a 17-year-old female teenager, and Anshori, her father. Wiwin used *Enggi Buntén* (high style, high honorifics) variety and Anshori used *Énjék Iyéh* (low style, no honorifics) variety when talking to each other. Wiwin was a *santri* of a traditional Islamic boarding school (also called as *pesantren salaf*). As previously discussed, Wiwin had been exposed to the Islamic teaching values in the *pesantren*. Therefore, her attitude and way of speaking is highly motivated by the Islamic teaching exposures (e.g. *kitab kuning*: Arabic-written literatures on Islamic guidance) and the attitude of the *Kyais*, *ustadz* (Islamic lessons teacher), or her more-superior others. Her use of the high-level variety when communicating with her father is a realization of the inputs that she had obtained during her education in *pesantren*. One of the most influential works of Arabic-written Islamic teaching literatures inspiring the way of life of the *santris*, including Wiwin, is *Ta'limul Muta'allim* ('Educating the Learners') authored by Syekh Ibrahim bin Ismail Az-Zarnuji. 'Politeness is a virtue of the believers; it is elevated by their attitude' (Zarnuji, 591 H, p. 12) is one among the essential thoughts in this particular literature influencing *santri*'s manners. Other influential works on manners in behaving and talking to parents which may motivate their attitude are *Al akhlaq lil Banin* ('Manners of Sons') and *Al akhlaq lil Banat* ('Manners of Daughters') authored by Umar Ibnu Ahmad Baroja' (1969).

Focusing on Anshori's use of the low-level variety to his daughter, it implies a negative politeness, meaning that he had claimed deference that he was a parent possessing a higher branch in their family tree inquiring a respectful submission from the daughter. Their pattern of communication also shares things in common with the asymmetrical T/V usage symbolizing a power relationship between a superior and his inferior.

3.3 Education

There are two social interactions belonging to the category of education. One occurs between a *santri* and his *kyai* and the other one occurs between the *santri* and his *ustadz*.

Data 5:	Adnan:	<i>Pak kyai, eatore adhâ'ér dhimin. Dhâ'âren epon ampon siap.</i>
	Pak kyai,	let's eat first. meal the already ready.
		Pak kyai, let's have dinner. The meal is ready.
	Kyai	<i>Ayo pas ngakan abâréng.</i>
	Bahri:	Let's then eat together.
		Then, let's eat together.

This asymmetrical conversation occurs between Adnan, a male *santri*, and *Kyai Bahri*, an expert in Islam owning the *pesantren* where he studied. Adnan used *Enggi Buntén* variety (high style, high honorifics) and *Kyai Bahri* used *Énjék Iyéh* variety (low style, no honorifics) when talking to each

other. A *kyai* is the highest public figure in Madurese social hierarchy. Therefore, all members of the society, regardless of their social status or occupation, will talk to him the same way as Adnan did. The honorifics submitted by *santris* to their *Kyai* are exceedingly motivated by the Islamic teaching exposure in the *pesantren*. As underlined previously, that *Ta'limul Muta'allim* (Zarnuji, 591 H), as one of the most influential Arabic literatures on fundamental ethics in Islamic education, had been internalized in *santris*' attitude and way of life. 'The uppermost privilege of a teacher is to be glorified by his students; he deserves a present worth a thousand *Dirham* even for teaching a single letter' (Zarnuji, 591 H, p. 20). This education philosophy is obeyed on all occasions by all *pesantren* occupants. It is subsequently manifested in their manners and way of speaking to the *kyai*.

In addition, Adnan and *Kyai Bahri*'s pattern of communication shares a few things in common with the asymmetrical T/V usage symbolizing a power relationship between a superior and his inferior. It also suggests negative politeness where the *kyai* claimed a deference for himself (reflected in his use of *Énjék Iyéh* variety) requiring a respectful submission of his more-inferior interlocutor. This leads to the formality of the language with a low tone and slow speed presented by Adnan.

Data 6: **Ust. Jailani:** *Akbar, sampean ampon hafal sapanapa juz?*
Akbar, you already memorize how many part?
Akbar, how may parts have you memorized?
Akbar: *Alhamdulillah kaulâ ampon hafal 15 juz ustadz.*
Alhamdulillah I already memorize 15 parts ustadz.
Alhamdulillah, I've already memorized 15 parts, ustadz.

This might be the most unique social interaction compared to the others, where the asymmetrical communication occurs, but both interlocutors used a language variety of the same level. This conversation happens between Jailani, an *ustadz* (an Arabic word meaning 'educator' or 'teacher' of a *pesantren*) and his student, Akbar. Both used *Enggi Buntén* variety (high style, high honorifics) when talking to each other. This however does not mean that the two interlocutors come from the same social hierarchy. Akbar, as a *santri*; a student in a religious school called *pesantren* (Geertz, 1964, p. 178) used the highest speech level to his *ustadz*, since he intended to demonstrate reverence for a more-educated individual. As previously stressed, the respectful submission from a *santri* to an *ustadz* or *kyai* is exceedingly motivated by the Islamic teaching philosophy in *Ta'limul Muta'allim* (Zarnuji, 591 H) to honor a teacher. 'A student will not succeed in his education nor achieve meaningful knowledge, unless he glorifies the knowledge, its expert, and his teacher's greatness' (Zarnuji, 591 H, p. 19). On the other hand, Jailani used *Enggi Buntén* variety (high style, high honorifics) since he intended to provide a model on how to use this high-level variety properly to a more-superior other.

3.4 Public Service

There is one social interaction belonging to the category of public service. It occurs between a villager and his village chief.

Data 7: **Roni:** *Mak Bun, kaulâ nyu'una Sorat Pengantar abâdhi KTP.*
Village chief I will request cover letter make Identity Card
Village chief, I'd like to request a cover letter to make an identity card.
Romli: *Syarateh esambih kabbi?*
requirement brought all?
Do you have all the requirements with you?

This social interaction occurs between a 25-year-old man named Roni and his 50-year-old village chief named Romli. In this conversation, Roni used *Enggi Buntén* variety (high style, high honorifics) and Romli used *Énjék Iyéh* variety (low style, no honorifics). This is an asymmetrical communication influenced by age factor and social distance. Roni used the high-level variety, since Romli is years older and is higher in Madurese social hierarchy, compared to Roni who is a common villager. Negative politeness is embedded here, since Romli had claimed deference for himself requiring Roni to demonstrate a respectful submission to him. However, this kind of interaction can be

symmetrical and shifted to positive politeness, if the common villager is older and has a kinship relationship with the village chief, in which the former will use *Ēnjék Iyéh* variety (low style, no honorifics) and the later will use *Ēnggê Ēntén* variety (low style, low honorifics) or *Ēnjék Iyéh* variety (low style, no honorifics) when talking to each other depending on their psychological distance, kinship relationship, and solidarity. Thus, in the public service domain, intimacy overrides social status.

IV. CONCLUSION

The politeness pattern in friendship, family, and education settings of Bangkalan-dialect speakers is strongly influenced by the Islamic teaching exposure and spirit which are acquired by the interlocutors. In friendship, for example, the choice of the speech level (whether to use the low-level variety or the high-level variety) is motivated by the social status of *pesantren* hierarchy of one of the participants. When both interlocutors are common *santris*, symmetrical interaction is applied, while if either of them is a *gus*, asymmetrical interaction is applied. In children-parent conversation, if the children have been exposed to the Islamic education ethics, they will use the high-level variety when communicating with their parents. On the other hand, if the children are commoners, they will use the low-level variety instead. Education settings might possess the strictest politeness pattern, since the high-level variety must be used when talking to *kyais* and *ustadzs*. In addition, *ustadzs* use the high-level variety when talking to their *santris* as a means of giving a proper model. In public service domain, intimacy and solidarity override social status.

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