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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 V1+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 BESOK"	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 SUNDALESE 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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QUESTIONING JAVANESE LANGUAGE VALUE AND VITALITY WITH ITS MILLIONS OF SPEAKERS

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Abstract

Javanese holds the top rank of local language used in Indonesia for its biggest speakers noted. When many may worry about language endangerment, Javanese may not be one of them. Its high percentage usage makes people believe that this language is 'safe'. Whereas, when we see deeper, Javanese language everyday spoken is Ngoko register (low Javanese). That is not enough since Javanese also has a high style one, Krama register. And in fact, the values of Javanese language mostly rely on this neglected register (high Javanese). Coming from that reality, this paper will discuss the value loss of Javanese language, especially in the case of conversation use. Different registers (language styles) accurately play different roles for communication, either parents with children or vice versa. Yet what happening nowadays on Javanese language use seems to be far different from what it should be. Krama register is not commonly used anymore in its proper use although it has higher position than Ngoko register. That phenomenon is even acknowledged as the acceptable one. People are driven to softly leave the proper use of Javanese language containing priceless values. Then its vitality is respectively being questioned, too.

Keywords: Javanese value; Krama register; Ngoko register; language value; language vitality

INTRODUCTION

That Indonesia is a diverse country is no more only an acclamation. The world knows well how Indonesia keeps in good unity with its diversity. The total of 260,581,100 people in population based on the 2016 data is divided into about 300 ethnic groups including natives, Melanesian, Chinese, Arabians, and Indians. The major ethnics are of course coming from the natives which are Javanese, Sundanese, Madurese, and Coastal Malays (www.expatriat.or.id). Those four majority ethnics of course have their own different culture in which each has its values in depth, including the language.

Yet, in fact, the phenomenon happens nowadays does not seem to make local cultures as well as the languages become prior to other things in the same category. New cultures came fast and those continuously grow well until now. They are even acknowledged as symbols of modernism in which most people now tend to be. Which student now cannot understand Bahasa Indonesia (Indonesian language)?

By the time of Indonesian independence, this country declared to have one unity language which is Bahasa Indonesia. The existence of Bahasa Indonesian directly makes local languages become the second priority to use, even sometimes the third after some other languages (i.e. English, Japanese, French, Arabic, etc.) which are also learned by most Javanese students. Local languages slowly lose its dignity. Then, here we will try to be in the scope of Javanese language to see its language vitality by measuring its values which simply to say may have slowly lost by being replaced with what are admitted as the new ones.

JAVANESE LANGUAGE

Javanese language as the top rank of local language in Indonesia will be our focus in this paper. The highest number of speakers compares to other local languages makes this language is believed to be far from endangerment possibility. Trying to figure out the facts, we have to take a point that although Javanese language is still widely spoken now by more than 80 million people over the country, Javanese is not an official or national language in Indonesia (Ravindranath and Cohn, 2014: 8).

Javanese language has nine speech levels. They are Ngoko-lugu, Antya-basa, Basa-antya, Madya-ngoko, Madyantara, Madya-krama, Wredha-krama, Kramantara, Mudha-krama (Poedjosoedarmo, 1968). Those nine levels can be simplified into two registers only based on its function as the informal (low) and formal (high) speech: Ngoko and Krama. Those two classifications are easier to be known by Javanese people nowadays as dichotomy than the complete of its nine speech levels.

As mentioned above, each ethnicity of Indonesia is rich of culture. Deeper from culture, we can see the values rooted on it than only the product of it that we can see and hear. Language, as one of the cultural products, also has the values as it has difference in the use. Language spoken by the ethnic community shows the ethnic's characteristic. Tabouret-Keller (1998) argues that language represents identity. The relation between language and identity is so strong that even a single feature of the language can represent someone's identity as a membership in a group.

JAVANESE (LANGUAGE) VALUES

Culture deals well with values. Culture and value are like bounding each other in the name of philosophy. In which there is a culture created, there must be certain values inside. Thus, it is common to question about culture's philosophy to know the values rooted. What distinguish one culture to another is mostly the ethnicity, race, religion, and language. Besides, time and place differences also negotiate as well with the set of the ideas, beliefs, and practices created to pursue its existence (Bottomley, 1997).

Language is one of the culture substances. When we talk about the value of certain language, we cannot be far from the value of the culture itself. Thus, the Javanese language values come also from the Javanese values as below according to Kartomihadjo (1981):

1. Tepa Slira

This value should make Javanese people selective in saying the utterances to others. They should not offend somebody else as they do not want to be hurt. They put themselves as the person(s) the talk to. Here, Javanese people are hoped to be sensitive about others' need as if they are in their position.

2. Tata Tentrem

This value is the continuous of tepa slira in which Javanese people have to be smooth in flowing the communication. The utterances they choose should not show their anger or disappointment by any means although they feel so. The goal is to keep peace.

3. Andhap Asor

This last value shows the importance of speech level. Humility takes an important point in having conversation with others. Respect is really shown by this value because everybody tries to keep the humility no matter high the position s/he has.

In more detail explanation, those three Javanese (language) values can be extended into several more values accordance with Kartomihadjo, Koentjaraningrat, and Clifford Geertz. The values are:

1. Politeness

Javanese language is identic to speech levels. Krama register believes as the key to keep this value. Dwiraharjo (1997) argues that speech levels are language grammatical rules based on politeness. Thus, when a child talks to her parents using Ngoko register, as it should use Krama, the child has lose the politeness toward the parents.

2. Refinement

Mulder (1980) shows how Javanese people believe that the world consists of the phenomenal (harshness) and the essential (refinement). From those two notions, the concept is further acknowledged to be harsh and refined (Errington, 1998). To be a good Javanese, people should do anything gently without involving a strong feeling. As the example, Javanese person should never banging the door or not making noises when eating (Murtisari, 2013: 118).

3. Respect

This value truly deals with youngsters-elders communication. In the family, Geertz (1961) argues that Javanese people have principles of social harmony and respect guide. They begin to teach their children about the three concepts (shyness, fear, politeness) in order to make them achieve the principles in their outside relationships.

4. Obedience

Javanese culture values ideally contribute to harmonious social integration with obedience, generosity, empathy, understanding others, and avoiding conflict (Geertz, 1961; Koentjaraningrat, 1985; Magis-Suseno, 1998). Thus, once a Javanese person does not obey anything that should be followed, certain conflict may appear and the social harmony among the people involved will not be well-kept as it has to be.

5. Pretence

Based on Cambridge Dictionary, 'pretend' is to behave as if something is true when you know that it is not, especially in order to deceive people or as a game. This value makes Javanese people not allow acting truly as they want to show. They have to make others as their priority. Pretence is very common among Javanese people to maintain unity. If someone feels, thinks, knows, does, or has something, but feels this may disrupt harmony, he or she would normally try to hide it by pretending (Murtisari, 2013: 121).

6. Tolerance

This value appears when differences are there in one certain place. We have to give tolerant for others who are different from us, for instance, in the case of religion. Yet, the concept is more than that in communication. Each person is different. Thus, Javanese people prioritize tolerance to minimize differences by understanding others first.

7. Humility

Anyone is blessed with certain plus and minus. Dealing with the plus points they have, people tend to have arrogance which makes them feel to be higher than others. Javanese people will not let this thing run as it is. They have to keep harmony in which plus and minus points be blurred by humility. Javanese people cannot show their capability in pride. They have to hide it and sometimes pretend not to have it.

8. Awareness

Javanese people have to feel "*bisa rumangsa*" (be aware of themselves) instead of "*rumangsa bisa*" (proud of their abilities) which reflects pride (Suratmin, 1991). Awareness belongs to the first term "*bisa rumangsa*". Those at the lower level of the hierarchy are expected to respect those in a higher position. The latter, on the other hand, must also realize that their power and position actually belong to God, and therefore they must be humble and strive not to misuse them (Murtisari, 2013: 116-117).

9. Patience

The concept of patience refers to the absence of eagerness, impatience, and passion (Geertz, 1976: 241). In case of having conversation with others, the words we utter when we hold patience will never contain any badness. Javanese people hold this value a lot as it is a control for them to not follow their anger. That is because anger can cause any bad impacts which also affect people's relation.

10. Sincere

Javanese people believe God as their centre. Then they also have belief "*nrima ing pandum*" which means accepting whatever they get from God without grumbling (Murtisari, 2013: 113). To grumble on something we do not like is just as easy as we have right for that. We can freely explore what is there in our mind including when we are not satisfied with reality we face. Yet Javanese people have to minimize that grumpiness to keep one and others feel comfortable together.

Not all values will be seen in each Javanese Krama sentence. All needs stages. The first stage is from the language itself. People using Krama register at least will show three first values which are politeness, refinement, and respect. Then, the values come from how we treat others well to keep the harmony. The values are pretence, tolerance, awareness, and patience. As we hold strongly those values, we will further have three more values (obedience, humility, and sincere) as the goals of using high Javanese since the very first beginning.

Those ten values may consider too perfect to be there in each person. Yet that is what Javanese people consider to maintain harmony. Human have two sides of good and bad. One can be majority and control how each person behaves. If there is none to control the possibility of the bad side to grow, harmony among all the Javanese society will be too difficult to reach. Thus, those values are kept.

We can see those values from the language used by the people. Dialogue is the exact product of Javanese cultures we can measure. It has two different forms of language dichotomy which will ease anyone to see whether or not Javanese people nowadays still have the values in their conversation.

VALUES LOSSES

The researcher of this paper is purely Javanese since she was born. Her parents are Javanese, and so are her surroundings. She has been living in Pati Central Java for more than eighteen years and recent five years in Yogyakarta temporarily. Javanese is her life as she can feel how it changes as time goes by.

To show the fact of values loss, the researcher will provide a conversation containing those. The conversation was taken in June 22, 2016 in Ngemplak village, Margoyoso subdistrict, Pati regency. This 40-second long conversation was taken before break-fasting time. There would be a moment of break-fasting together in Nur's house. Several of her friends were asked as guests. The researcher was one of the guests invited.

The case came when the break-fasting time was almost rung. Most of the invited guests had not come yet while the food made was just too much. Nur's mother started to worry and so did her daughters. Then this conversation happened.

- Adik* : *Nek muni ngono? He'e? (menggerutu) Ya Allah mbak Nur ditakok'i.*
Ibu : *Nur! (memanggil)*
Kakak : *Heh?*
Ibu : *Di-bel-i a Nur kon mrene a.*
Kakak : *Ah go Mak ah! Di-bel-i gak mbok bel-i lah nak wonge ra gelem rene yo wis ngono ae. Mbok pikir susah-susah leh.*
Adik : *Njarnae Mak. Mbak Nur dak ngono iku a.*
Ibu : *Nggo eman...*
Kakak : *Lha wonge sibuk kok. Lha wonge do sibuk mbok kon kepiye meneh?*

(my own translation)

- 2nd Daughter : How to say? Hah? (grumbling) Oh My God, I ask you my sister.
 Mother : Nur! (calling)
 1st Daughter : Hm?
 Mother : Call your friends to come, Nur.
 1st Daughter : Ah Mom please! Whether I call them or not if they do not want to come that will be useless. You don't need to bother yourself to think about that.
 2nd Daughter : Let her be, Mom. She is indeed that way (in talking).
 Mother : I'm afraid the food will waste.
 2nd Daughter : They are busy. I can do nothing if they have said they're busy!

The conversation was done by three persons in a family relationship. The mother is about 48 years old. The first daughter of her is 23 years old and the second daughter is 17 years old. Simply, that conversation was between a mother with her two daughters. Normally, as how Javanese value runs, both daughters should use Krama in speaking. Yet surprisingly, all of the words mentioned were in Ngoko register. The values of politeness and respect automatically lost in that conversation.

The second daughter should respect her older sister by speaking to her using Krama. In fact, she even got angry when her sister did not answer her question as shown in the first line of the conversation. The values of patience, simply, could not be seen. Besides, she did not give any tolerance as at that time her older sister was quiet busy with her phone. She did not know what her older sister was focus on but she wanted her to quickly respond her question by grumbling. Then she did not have sincere as well.

After that, in the second line of the conversation, the mother called the first daughter but her answer was not appropriate. Javanese language has certain phrases to respond a call politely, but she chose not to use one of them. She was just simply gave a respond to her mother that she was ready to hear the further words after that call. Automatically, she lost the value of refinement by giving that kind of response.

Her mother got to the point to ask her call several of her friends to come because she cooked a lot of food. Instead of saying yes and obey what her mother wanted, she said long answer to state that she will not do that and to make sure that her mother will not ask her to do that anymore. The words

she chose were just too harsh until her younger sister try to calm her mother if perhaps she got shocked or sad. The values losses of her words are obedience and pretence as she actually could just pretend to do what her mother wanted.

Her mother's worry about the waste food possibility can be seen in the second last line of the conversation. The effort of her second daughter could not pass her well until she said the reason that she worried about. The first daughter who actually had understood it could not also hide what she knew and wanted her mother to have the same understanding as hers. She even said the same answer twice to plant it better to her mother's mind. Here we lost the values again, awareness and humility, for she could not hide her better understanding toward the case.

JAVANESE LANGUAGE VITALITY

Indonesia is a country with enormous diversity of linguistic situation based on its number of languages, ethno-linguistic groups, and the vitality of the languages. The biggest ethnic group of Indonesia is Javanese. This language is one of the Ethnologue's top one hundred languages in the world by its population. Then, it is said as well not to be considered endangered as it has the greatest number of the speakers (Indrayani, 2011).

If the thing to consider is only the number of speakers, Javanese language may not be there in the table of language endangerment. Yet, for the researcher, it seems that the consideration is not only seen from the speakers' number. The value takes more importance, especially for Javanese language which has several speech levels. Aikhenvald (2013: 54) argues that language is the ubiquitous means of expression idea-and-values.

Being focus on the conversation between children and parents, the phenomenon of Javanese language nowadays tends to be lack of normal. What is called as normal here is quite confusing since the fact of Ngoko register used by children to parents is well-accepted. That is even considered as 'usual' phenomenon when the researcher personally asked her mother. That indicates that from the parents' side, the proper use of Javanese (Krama) is not really important to see seriously.

That phenomenon of course raises the problem since the value of Javanese language relies on Krama register. The ten extended values above can only be achieved if the words chosen are from Krama diction. When a child speaks Krama to his or her parents, he or she will have several Javanese values there in the conversation automatically. That is just the same as the example of the conversation above when the Javanese (language) values lose automatically as well because the overall words chosen by the daughter were from Ngoko diction.

What considered as something essential from the language is how it can represent the people's identity. Each ethnic group must have its own language in which each creates special characterization for the people belong to the group. Javanese values try to make and control Javanese people to have the values from politeness till sincere in any product of the culture they have, including the language. Thus, when there are no more values in the language they speak, what is the thing to keep? That is like a body without soul. There is no life inside.

CONCLUSION

Javanese language has until nine speech levels from the root of Ngoko and Krama registers. That may seem too complicated if compare to other languages such as Bahasa Indonesia in which the dictions used to speak with younger or older people are generally the same. Yet, that language dichotomy difference has the goal to keep the harmony in society. Keeping harmony is for sure not easy as the Javanese people make that through the use of language. There appears Krama register as the high Javanese because when people use it, every single value containing from the language will appear as well from the speaker.

The three main values of Javanese are *tepa slira*, *tata tentrem*, and *andhap asor*. The explanation can be seen from these ten extended values: politeness, refinement, respect, obedience, pretence, tolerance, humility, awareness, patience, and sincere. Those values are needed to keep the harmony between all layers of the society.

Yet sometimes the reality does not run as the theory. That is depicted in the nowadays conversation among Javanese. Children who supposed to use Krama register when speak to their parents are now rare to find. As the opposite, Ngoko register is the common one whereas the values of Javanese (language) cannot be found from this low Javanese. Thus, it is not too excessive to say that the Javanese

people are smoothly going to lose their values as the ‘appropriate’ language is no longer used. As the result, the vitality of the language is endangered as well although the data still mentioning it belongs to millions of speakers.

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