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PROCEEDINGS

International Seminar LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

“Empowering Families, Schools, and Media
for Maintaining Indigenous Languages”

August 9—10, 2016



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

Master Program in Linguistics, Diponegoro University
in Collaboration with
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NOTE

This international seminar on Language Maintenance and Shift 6 (LAMAS 6 for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Jawa Tengah*.

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

The table of contents lists 107 papers and abstracts presented at the seminar. Some of the papers have been selected to be published in *Parole: Journal of Linguistics and Education*, and for these papers only the abstracts are published in the proceeding.

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

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

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

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

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

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

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

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

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

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

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

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METAPHORS AND DIRECTIVE SPEECH ACTS IN THE JAVANESE PROVERBS**Kharisma Puspita Sari**Jurusan Pendidikan Bahasa Inggris, UIN Walisongo Semarang
elasha.puspita3@gmail.com**Abstract**

The current study investigated directive speech acts and metaphors in the Javanese Proverbs. In order to fulfill this goal, the researcher identifies the structural forms, the communicative function, the felicity conditions and the metaphor mapping. The felicity condition will explore four components: a) propositional content, b) preparatory condition, c) sincerity condition, and d) essential rule. Besides, the metaphor mapping will identify three components: a) objects/idea, b) meaning, and c) mapping process. The current research would be designed as qualitative research. The researcher had chosen the purposive proverbs from the collection of *Pitutur Luhur Budaya Jawa* (has been composed by certain writers). Due to the investigation, the researcher found some findings: a) there would be two structural forms of the Javanese proverbs (declarative and imperative), b) there were four communicative functions or directive speech acts in the proverbs (prohibition, requirement, command, and suggestion), c) the researcher found that the Javanese proverbs contain the direct and indirect speech act. Beside those findings, the researcher also investigates certain animals and plants (as metaphorical expressions or idea) in the Javanese proverbs such as 1) *kebo gupak* (buffalo) and tiger (*macan*) as the people whose bad behaviour, 2) *gagak* (crow), *timun* (cucumber), and ant (*semut*) as the poorer/the weaker people, 3) *merak* (peacock), *duren* (king fruit), and elephant (*gajah*) as the richer people/ the stronger people, 4) mushroom (*jamur*) as the best result, 5) *watang* (stalk) as the difficult step or effort, 6) snake (*ula*) as the figures/ common people, 7) candlenut (*kemiri*), 8) *bebek* (duck), 9) *kidang* (deer).

Keyword: *Metaphor, Javanese Proverb, Directive Speech Act*

1 INTRODUCTION

In this study, especially, the researcher would like to investigate Javanese Proverbs or Javanese people can call it as *Pitutur Luhur Budaya Jawa*. In common term, *pitutur* means that advice, suggestion, encouragement. Weeks stated that proverb is really significant for maintaining local wisdom (2007: 14). In proverbs, there is tendency to direct, to command, to instruct people to do something. People need proverbs to support their survival and prosperity.

Metaphors & Figurative Language

Colston explained that figurative language is imaginative language (or in another concept, people could call it as metaphor) that has source and target domains (2015: 102). Based on Colston, figurative language has three characteristics: a) proposing abstract target domain, b) detecting concrete source domain, and c) having structural concept of mind. People usually use indirect speech act or indirect language as figurative language.

Lakoff & Johnson illustrated that metaphor has source and target domain (2003:13). They described that ideas or meaning (of metaphor) are objects while objects are covered in container. All of those components are occurred in a sending process namely communication.

Directive Speech Acts

In this chapter, the researcher will explain some components: a) direct and indirect speech, b) directive speech act theory by Searle, c) directive speech act by Vandervaken, and d) the speech act theory by Yule. The first component is that direct and indirect speech act. The researcher will explain three examples; a) You bring a flower (declarative), b) Bring a flower! (imperative), c) Do you bring a flower (interogative). According to those examples, people could conclude three types of uses: a) declarative form used to express statement, b) interogative used to express question, c) imperative used to make request. Yule stated direct and indirect speech acts (1996:55). When people use

declarative and interrogative as command or request, it is called as indirect speech. When people use imperative as command/request, it is called as direct speech.

According to Searle, directive speech act means that the speaker orders someone to do something (1979:13). The speaker reveals what she/he wants. In other concept, Vanderveken & Searle described that directive speech act has several branches of expressions such as insist, suggest, warn, advice, demand, order, prohibit, urge, permit, request, ask, and recommend (1985:198).

The last theory of speech act is the felicity conditions by Yule. He described the four components: a) propositional content, b) preparatory condition, c) sincerity condition, and d) essential rule. The first component is that propositional content. In term of directive, propositional content means that the following action by listeners that are directed by the speaker. The preparatory condition is that the conditions that are considered as some foundations for proposing the directed proposition. The sincerity condition means that the speaker wants hearer to do asserted acts. The essential rule is that the direction for hearer to do the following action.

2 RESEARCH METHODOLOGY

The current researcher designed the research as qualitative research. Krippendorff stated that qualitative research has multiple interpretation and multiple perspective (2004: 86). The current study used multiple approaches as data analysis. Every single data or proverb will be identified by some theories. Besides, according to the Krippendorff theory, the typical characteristic of qualitative is that for metaphorical analysis.

Besides, the researcher takes the selective data. Muhammad said that the qualitative researcher needs to choose certain and selective data (2011: 200). All the findings in this research are the selected Javanese proverbs. The proverbs have been taken from the collection by certain writer, which has been known as *Pitutur Luhur Budaya Jawa*.

3 DISCUSSION

a. *Aja cedhak kebo gupak*

Based on the structural form, the proverb belongs to imperative, and the proverb has considered the prohibition as communicative function. So, the proverb is included in direct speech act. The next step is the analysis of directive speech act and the metaphor.

Based on the propositional content, the speaker forbids the listeners to get friends whose bad behaviour. The preparatory condition is that there were uncontrolled social relationships. The relationship will be scary and horrible. The sincerity condition is that the speaker wants hearer to build relationship with people whose good behaviour. The essential rule means that the speaker prohibits the listeners from having relationship with people whose bad behaviour.

The last analysis is that metaphorical analysis. There will be metaphorical expression in this proverb >> *kebo gupak*. The people whose bad behaviour as the idea and meaning. *Kebo gupak* or dirty buffalo is regarded as linguistic and metaphorical expression. It means that *kebo gupak* were people whose bad behaviour. So, there was mapping process that there will be prohibition (keep far away from the dirty buffalo or in the connotative meaning is that the people whose bad behaviour).

b. *Gagak nganggo elare merak*

According to the structural form, the proverb is included in declarative and the proverb has suggestion (as communicative function). So, the proverb belongs to indirect speech act. The following analysis will be the analysis of directive speech act and metaphor.

Based on the propositional content, the speaker suggested that we have to be ourself. We are not allowed to be pretentious people. The preparatory condition is that there were people who tend to be some other figures. They would be more clever than they are; they tend to be richer than they are; they tend to be more popular and honourable than they are. The third analysis would be sincerity condition. The speaker suggest that the listeners must be proud of her/his own figures. The essential rule is that the speaker suggested that the listeners have to reveal his/ her own figures.

The last analysis will be the metaphorical analysis. The metaphorical expression is that *gagak* and *merak*. *Gagak* (crow) >> linguistic/ metaphorical expression was regarded as lower people while *merak* (peacock) >> metaphorical expression was used as higher people. So, there is mapping process that the crow (*gagak*) tends to be peacock (*merak*). The metaphorical idea described the pretentiousness. The crow which tends to be peacock.

c. *Gelem jamure emoh watange*

Based on the structural form, the proverb belongs to declarative but the proverb has command (as communicative function). So, the proverb is included in indirect speech act.

According to the propositional content, the speaker commanded that the listeners have to had even difficult effort what if they want to get the best result. The preparatory condition means that there were lazy and ignorable people. They only hope that they will get the best result without doing any difficult/ hard effort. The sincerity condition is that the speaker commanded that people should do effort even it was difficult or hard so that they want the best result. The essential rule is that the speaker wants hearers to be diligent or hard working people.

The last analysis will be the metaphorical analysis. There were two metaphorical expressions; a) *jamur* (mushroom), and b) *watang* (stalk). *Jamur* (as metaphorical expression) has been considered as the best result while *watang* (as metaphorical expression) was regarded as the difficult step or effort. The metaphorical idea means that what if the people want to eat the mushroom (the best result), they have to eat the stalk too (the hard or difficult step).

d. *Kakehan gludhug kurang udan*

According to the structural form, the proverb belongs to declarative but the proverb used the requirement as communicative function. So, the proverb belongs to indirect speech act. The second analysis will be the analysis of directive speech act.

The propositional content is that the speaker required the listeners to be consequent people. They used the actions as the following evidence (of their words). The preparatory condition is that there were people whose nonsense words. They are known as liar. The sincerity condition is that the speaker required that the listeners must be balanced (between the talk and the action). The essential rule is that the speaker required that the listeners have to be consequent people.

The last analysis is that the metaphorical analysis. There were two metaphorical expressions: a) *udan* (rain), and b) *gludhug* (thunder). *Udan* (as metaphorical expression) has been regarded as the actions or the evidences while *gludhug* (as metaphorical expression) is used as the talk or the words. The metaphorical idea means that what if the people have revealed the talk more, they have to show the evidences as the same their talk.

e. *Timun mungsuh duren*

According to the structural form, the proverb belongs to declarative but the proverb has used prohibition as the communicative function. So, the proverb belongs to indirect speech act. The following analysis will be the analysis of directive speech act.

The propositional content is that the speaker forbids the weak or the lower people (poorer) to oppose the higher people (the richer or the stronger people). The preparatory condition is that there were people who do not recognize her or his condition or characteristic. The sincerity condition is that the speaker required the listeners to recognize his or her own figure. There was prohibition from opposing the higher people (the poorer/ the stronger people)

The last analysis will be the metaphorical analysis. There were two metaphorical expressions; a) *timun* (cucumber), and b) *duren* (king fruit). The cucumber (as metaphorical expression) has been regarded as weaker people (lower people/ poorer people) while the kingfruit (*duren*) was regarded as the higher people (more honourable/ richer people). The metaphorical idea is that there would be unbalanced opposing what if the weaker people oppose the stronger people.

f. *Ula marani gepuk*

According to the structural form, the proverb is included in declarative but the proverb has used prohibition as the communicative function. So, the the proverb has been known as indirect speech act. The propositional content is that the speaker forbids the people to invite problem and trouble. The preparatory condition is that there are people who would be the source of problem intentionally. The sincerity condition means that the speaker required that the listeners must keep far away from the problem. The essential rule is that the speaker prohibits from inviting problem and trouble.

The last analysis will be the analysis of metaphorical analysis. The proverb contains two metaphorical expressions: a) *ula* (snake), and b) *gepuk* (weapon). The *ula* has been used as the people / figure (as metaphorical expression) while the *gepuk* (weapon) has been regarded as problem/ trouble/ danger (as metaphorical expression). The metaphorical idea means that there will be prohibition that the snakes/ *ula* (people) should be far away from the *gepuk* (problem/ danger/ trouble).

g. *Kebo nyusu gudel*

Based on the structural form, the proverb was declarative but the proverb has been considered suggestion as the communicative function. So, the proverb belongs to indirect speech act.

The following analysis will be the analysis of directive speech act. The propositional content means that the speaker suggested that the listener must look for the best teacher although they would be younger. The preparatory condition is that there was developed era. Consequently, the younger people would be smarter, more intelligent, more capable than older ones. The sincerity condition is that the speaker requires the listener to regard everybody (as long as they would be more capable) as the best teacher. The essential rule is that the speaker suggested that the listeners should learn to anybody.

The last analysis will be the metaphorical analysis. The proverb contains two metaphorical expressions: a) *kebo* (buffalo), b) *nyusu* (breast-feeding), and c) *gudel* (buffalo's children). The buffalo (*kebo*) has been used as the older people (senior). Second, the breast-feeding (*nyusu*) has been regarded as learning activity. Last, the buffalo's children has been considered as the younger people (junior). So, the metaphorical idea is that there will not be any problem what if there are younger people are teaching the older people.

h. *Nggondheli buntute macan*

According to the structural form, the proverb has been used as the declarative but the proverb has prohibition as the communicative function. So, the speech act has been categorized as indirect speech act.

The second analysis will be the analysis of directive speech act. The propositional content is that the speaker forbids the listeners to obey the instruction/ suggestion (from the people whose bad behaviour). The preparatory condition means that there were people whose considered the wrong people as their good figures. The sincerity condition is that the speaker commanded the listeners to obey the instruction (from the people whose good figures and behaviour). The essential rule is that the speakers prohibits from obeying and following the bad instruction (from the bad people).

The last analysis will be the metaphorical analysis. The proverb contains two linguistic expressions: a) *macan*, and b) *buntut*. The tiger (*macan*) has been used as the people whose bad behaviour while the tile (*buntut*) has been regarded as the instruction and the command.

i. *Nggepuk kemiri kopong*

Based on the structural form, the proverb was declarative but the proverb has been used as suggestion. So, the proverb is included in indirect speech act.

The second analysis will be the analysis of directive speech act. The propositional content is that the speaker suggested that the listeners will do useless thing for breaking down the empty candlenut. The preparatory condition means there were people who do useless thing and action. The sincerity condition means the speaker suggested that the listeners should avoid the useless and meaningless

thing. The essential rule means that the speaker required the listeners to do meaningful and useful action.

The last analysis will be the metaphorical analysis. The proverb had two metaphorical linguistic expressions: a) *kemiri* (candlenut), and b) *kopong* (empty). The candlenut (*kemiri*) has been used as the brain (as metaphorical expression). Besides, the term of *kopong* (empty) has been known as the blank/ stupid (as metaphorical expression). So, the speaker suggested that the listeners have to avoid doing useless and meaningless action. For example, the people will do the useless thing when they ask the stupid people the exhausted question.

j. Ngajari bebek nglangi

According to the structural form, the proverb had been known as declarative but the proverb had regarded the prohibition as communicative function. So, the proverb belongs to indirect speech act. The second analysis will be the analysis of directive speech act. The propositional content means that the speaker suggested that the listeners must avoid doing useless and meaningless step/ action/ effort. The preparatory condition is that there were people who doing meaningless effort and action. The sincerity condition means that the people should do meaningful action/ step/ effort. The essential rule is that the speaker forbids the listeners to do useless action/ effort/ step.

The last analysis will be the analysis of metaphorical expression. The proverb revealed two metaphorical expressions : a) *bebek* (duck), and b) *ngajari nglangi* (teaching swimming). The duck (*bebek*) had been categorized as animal which was expertise in swimming. Besides, the teaching swimming (*ngajari nglangi*) had been considered as the meaningless teaching. So, the speaker suggested the listeners should avoid meaningless teaching because the object of teaching was expertise in certain field.

k. Mburu kidang lumayu

Based on the structural form, the proverb was declarative but the proverb has been categorized as suggestion. So, the proverb has been categorized as indirect speech act. The second analysis will be the analysis of directive speech act. The propositional content is that the speaker suggested that the listeners should avoid impossible and nonsense action or effort. The preparatory condition means that there were people who had been over-confident. The sincerity condition means that the speaker must do logic effort. The essential rule is that the speaker suggested that the listener must do possible and logic effort.

The last analysis will be the analysis of metaphorical expression. The proverb contains three metaphorical linguistic expressions: a) *mburu* (hunting/ getting), b) *rusa* (deer), and c) *lumayu* (running). The running deer (*kidang lumayu*) was metaphorical expression of impossible thing. The hunting (*mburu*) was metaphorical expression of impossible effort or unlogic thing. So, the people who try to get the running deer will be impossible people or unlogic people.

l. Cebol nggayuh lintang

In the term of structural form, the proverb has been categorized as declarative but the proverb has suggestion (as communicative function). So, the speech act has been classified into indirect speech act.

The second analysis will be the analysis of directive speech act. The propositional content means that the speaker suggested that the speaker should do logic thinking and ordinary effort. The preparatory condition means that there were people who doing or thinking unlogically and impossibly. The sincerity condition is that the speaker forbids the listeners to do unlogic thinking. The essential rule means that the speaker suggested that the listeners should do possible/ logic/ ordinary thinking and effort. They have to be realistic people.

The last analysis will be the metaphorical analysis. The proverb revealed three metaphorical expressions: a) *cebol* (very short boy/ girl), b) *nggayuh* (reaching/ getting/ touching), and c) *lintang* (star). The *cebol* (very short boy/ girl) has been known as common people or the people who had

ordinary capability, skill, and wealth. Besides, the star (*lintang*) has been regarded as the extraordinary or outstanding people or the people who had perfect skill as like perfect beauty/physical appearance, perfect intelligence, and perfect wealth. Last, the term of *nggayuh* has been considered as intention or willingness (tend to own). So, the metaphorical idea is that the speaker suggested that the listeners must be realistic people. Additionally, the speaker forbids the listeners to do or to think impossible effort and thinking.

m. *Esuk dhele sore tempe*

In the term of structural form, the proverb has been classified into declarative but the proverb had used command as the communicative function. So, the proverb was indirect speech act.

The second analysis will be the analysis of directive speech act. The propositional content is that the speaker commanded that the listeners must be constant, principal, and stable person. The preparatory condition means that there were doubtful, unpredictable, and unstable people. The people often make unpredictable decision because they often reveal invalid words. The sincerity condition means that the speaker commanded that the listeners must reveal valid decision. The essential rule is that the speaker forbids the listeners to make invalid decision.

The last analysis will be the analysis of metaphorical expression: a) *dele* (soybean) and b) *tempe* (soy cake). The soybean (*dele*) has been used as the earlier decision or saying. In other hand, the soy cake (*tempe*) has been regarded as the later or different decision. So, the metaphorical idea is that the soybean would be different from the soy cake. The mapping process described unprincipal people because his/her earlier decision will be changed in no longer time.

4 CONCLUSION

In this subchapter, the researcher concludes some conclusion as follows.

- a. There were two structural forms of the Javanese proverbs: a) declarative, and b) imperative while there were several communicative functions that have been found by the researcher: a) prohibition, b) command, c) suggestion, and d) requirement.
- b. The researcher found two kinds of speech act in the Javanese proverbs; 1) direct speech act, and 2) indirect speech act.
- c. The researcher also found that there were several animals and plants that have been used as metaphorical expression in the Javanese proverbs such as: 1) *kebo gupak* (buffalo) and tiger (*macan*) as the people whose bad behaviour, 2) *gagak* (crow), *timun* (cucumber), and ant (*semut*) as the poorer/the weaker people, 3) *merak* (peacock), *duren* (king fruit), and elephant (*gajah*) as the richer people/ the stronger people, 4) mushroom (*jamur*) as the best result, 5) *watang* (stalk) as the difficult step or effort, 5) snake (*ula*) as the figures/ common people.

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