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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



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

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Editors:
Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

In the international seminar on Language Maintenance and Shift III, there are some new issues. First, the committee changes the previous theme into "Investigating Local Wisdom through Indigenous Language". Through the new theme, the committee invites language practitioners to discuss the problems concerning the importance of maintaining indigenous languages because the languages function as a means of expressing local wisdom. Second, the seminar uses the new label, LAMAS, the acronym which was proposed by Prof. Dr. Bambang Kaswanti Purwo in the previous seminar, to make the participants easily remember it. Third, most of the keynote speakers come from various institutions. Those are Dr. Johnny Tjia (Summer Institute of Linguistics, Indonesia-International), Prof. Jee Sun Nam, Ph.D (Hankuk University of Foreign Studies, Korea), Prof. Dr. Mahsun, M.S. (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Jakarta-Indonesia), Prof. Dr. I Dewa Putu Wijana (Gadjah Mada University, Yogyakarta, Indonesia), Prof. Drs. Ketut Artawa, M.A., Ph.D (Udayana University, Denpasar, Indonesia), and Dr. Suharno, M.Ed. (Diponegoro University, Semarang, Indonesia).

There are 113 participants who present the papers covering various topic areas. Those are 38 papers on sociolinguistics, 14 papers on morphology, 13 papers on applied linguistics, 8 papers on anthropological linguistics, 8 papers on discourse analysis, 8 papers on cognitive linguistics, 7 papers on ethnography of communication, and 7 papers on computational linguistics.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

Editors' Note for Revised Edition

There are some changes in this revised edition. First, we enclose the article by Prof. Jee Sun Nam, Ph.D entitled "Retrieving Local Wisdom in Korean with the Support of Corpus Processing Software" on page 555. Second, we delete the article by Yusup Irawan 'Tiga Syarat Menuju Fonetik Modern' as he cancelled his status as a participant. These changes have an impact on the change of table of contents.

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**SCHEDULE OF THE INTERNATIONAL SEMINAR
"LANGUAGE MAINTENANCE AND SHIFT III (LAMAS III)"**

DAY 1 (July 2, 2013)

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
09.30 – 10.45 WIB	REGISTRATION		PAKOEBUWONO
10.45 – 11.00 WIB	OPENING		PAKOEBUWONO
11.00 – 11.30 WIB	KEYNOTE SPEECH		PAKOEBUWONO
	Prof. Dr. Mahsun, M.S.		
11.30 – 12.30 WIB	LUNCH AND PRAY		PAKOEBUWONO
12.30 – 14.00 WIB	PLENNARY SESSION 1		PAKOEBUWONO
	Prof. Jee Sun Nam, Ph.D.	RETRIEVING LOCAL WISDOM IN KOREAN WITH THE SUPPORT OF CORPUS PROCESSING SOFTWARE	
	Dr. Johnny Tjia	ISU KEBERTAHANAN DALAM USAHA PENCAGARAN BAHASA	
	Dr. Suharno, M.Ed.	INCORPORATING LOCAL WISDOM INTO ENGLISH LANGUAGE TEACHING (ELT)	
	Moderator : J. Herudjati Purwoko, Ph.D		
14.00 – 15.30 WIB	PARRALEL SESSION 1 A		PAKOEBUWONO
	Kahar Dwi Prihantono	PENATAAN ULANG KAMUS DIALEK BANYUMASAN; SEBUAH SUMBANGAN LEKSIKOGRAFIS BAGI UPAYA PEMERTAHANAN DIALEK (RE-ORGANISATION OF BANYUMAS DIALECT DICTIONARY; LEXICOGRAPHIC CONTRIBUTION TO DIALECT PRESERVATION)	
	Mualimin	KO AND RIKA IN JAVANESE OF TEGAL	
	Rukni Setyawati	PEMERTAHANAN BAHASA DAERAH SEBAGAI UPAYA MENINGKATKAN KETAHANAN BUDAYA	
	Retno Wulandari Setyaningsih	PENGASINGAN RAMBU PETUNJUK DI PUSAT-PUSAT PERBELANJAAN DI SURABAYA	
14.00 – 15.30 WIB	PARRALEL SESSION 1 B		PAKOEBUWONO
	Herudjati Purwoko	MUATAN SOSIO-KULTURAL DAN POLITIS DALAM BAHASA DARI SEGI ETNOGRAFI	
	Syahron Lubis	LOSS OF WORDS IN MANDAILINGNESE	
	M. Suryadi	GENERASI MUDA JAWA PERKOTAAN KAGOK DENGAN BAHASA JAWANYA SENDIRI	
	Fatchul Mu'in	PENGGUNAAN BAHASA DALAM RANAH JUAL BELI DI PASAR TERAPUNG LOK BAIN TAN KABUPATEN BANJAR KALIMANTAN SELATAN	

TIME	NAME	TITLE	ROOM
14.00 – 15.30 WIB	PARRALEL SESSION 1 C		CEMPAKA
	Neli Purwani	PENGGUNAAN BAHASA INGGRIS DALAM IKLAN MAKANAN DAN MINUMAN: PELUANG ATAUKAH ANCAMAN?	
	Ikmi nur Oktavianti	SEMANTIC SHIFT ON MALAY WORDS IN CLASSICAL MALAY TEXT HIKAYAT HANG TUAH COMPARE TO MODERN MALAY (INDONESIAN LANGUAGE) AND THE RELATION TO CULTURAL CONTEXT	
	Nunung Supriadi	PENGARUH DIALEK LOKAL TERHADAP BAHASA MANDARIN YANG DIGUNAKAN MASYARAKAT TIONGHUA DI PURWOKERTO	
	Agustina Lestary	DO BANJARESE WOMEN AND MEN SPEAK DIFFERENTLY?	
14.00 – 15.30 WIB	PARRALEL SESSION 1 D		MELATI
	Esther Hesline Palandi	KATA SERAPAN DALAM BAHASA JEPANG: UPAYA BANGSA JEPANG DALAM PEMELIHARAAN BAHASA DAN TERJADINYA PERGESERAN BAHASA SESUAI BUDAYA LOKAL	
	Maria Yosephin Widarti Lestari	THE FEATURES OF JAVANESE WOMEN SPEECH: A SOCIOLINGUISTICS STUDY BASED ON LAKOFF'S THEORY	
	Meti Istimurti	PEMERTAHANAN DAN REVITALISASI BAHASA JAWA DIALEK BANTEN	
	Retno Purwani Sari Dan Tatan Tawami	THE STRATEGY OF THE TEXT AND THE STRUCTURAL RELATIONS TO EXERCISE SUNDANESE CRITICS' IDEOLOGICAL HEGEMONY	
14.00 – 15.30 WIB	PARRALEL SESSION 1 E		BOUGENVILLE
	Layli Hamida	SOSIALISASI DAN KEBIJAKAN ATAS KEBERAGAMAN BAHASA PADA MASYARAKAT TENGGER JAWA TIMUR: SEBUAH FENOMENA KEARIFAN LOKAL	
	Dwi Wulandari dan Wiwik Sundari	SANTRI'S LANGUAGE ATTITUDE TOWARD JAVANESE LANGUAGE ON PESANTREN TEACHING WITHIN THE CONTEXT OF JAVANESE LANGUAGE MAINTENANCE	
	Kharisma Puspita Sari	STYLE AND REGISTER USED AT PONDOK PESANTREN (A DIMENSION OF SOSIOLINGUISTICS)	
	Anandha	FENOMENA SOSIOLINGUISTIK BAHASA JAWA PESISIR SEBAGAI CERMIN KEARIFAN LOKAL	
15.30 – 16.00 WIB	BREAK AND PRAY		PAKOEJUWONO

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	PARRALEL SESSION 2 A		PAKOEBUWONO
	Surono	SOLIDARITAS (TU) DAN KESOPANAN (VOUS) DALAM BAHASA JAWA SEBAGAI WUJUD KEARIFAN LOKAL	
	Riadi Darwis	SIKAP BERBAHASA PARA SISWA SEKOLAH DASAR ISLAM TERPADU KABUPATEN BANDUNG DALAM KONTEKS MULTIBAHASA	
	Fandy Prasetya Kusuma	PERGESERAN BAHASA HOKKIAN DALAM UPACARA TE PAI DI INDONESIA	
	Elisa Carolina Marion	PERGESERAN PENGGUNAAN KEIGO KHUSUSNYA PADA PENGGUNAAN HONORIFIC TITLE (呼称) DAN PERUBAHAN HUBUNGAN ATASAN DAN BAWAHAN YANG TERJADI PADA PERUSAHAAN JEPANG	
16.00 – 17.30 WIB	PARRALEL SESSION 2 B		PAKOEBUWONO
	Dian Swastika	JAVANESE EXPRESSIONS AS LOCAL WISDOM MANIFESTATION	
	Meka Nitrit Kawasari	PENGGUNAAN BAHASA JAWA PADA UPACARA TUMURUNING KEMBARMAYANG SEBAGAI CERMINAN KEARIFAN BUDAYA JAWA	
	Endang Setyowati	CONTRASTIVE ANALYSIS OF PROVERBS IN INDONESIAN AND ENGLISH: AN ANTHROPOLOGICAL LINGUISTIC STUDY	
Prayudha	METAFORA SEBAGAI NASIHAT DALAM HOROSKOP JAWA: STUDI LINGUISTIK ANTROPOLOGIS		
16.00 – 17.30 WIB	PARRALEL SESSION 2 C		CEMPAKA
	Sri Sulihingtyas D.	PANTUN BUKA PALANG PINTU: KEARIFAN LOKAL DALAM PERNIKAHAN ADAT BETAWI	
	Hatmiati	TUTURAN PAMALI DALAM TRADISI LISAN MASYARAKAT BANJAR	
	Atin Kurniawati	JAVANESE VIEW ON EDUCATION: AN ETNOLINGUISTIC STUDY	
Muhammad	A SOCIAL CONTEXT OF SASAK PERSONAL PRONOUNS		
16.00 – 17.30 WIB	PARRALEL SESSION 2 D		MELATI
	Habiba Al Umami	PRESUPPOSITION ANALYSIS OF THE QUESTION IN MATA NAJWA "POLITIK SELEBRITI" EPISODE	
	Muhammad Rohmadi	TINDAK TUTUR PERSUASIF DAN PROVOKATIF DALAM WACANA SPANDUK KAMPANYE PILKADA JAWA TENGAH TAHUN 2013	
	Endro nugroho wasono aji	PERUBAHAN KATA GANTI ORANG KEDUA DALAM BAHASA JAWA	
Yenny budhi listianingrum	PEMILIHAN BAHASA KELUARGA MUDA DI DESA KLOPODUWUR CERMIN PEMERTAHANAN IDENTITAS DAN EKSISTENSI BAHASA		

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	PARRALEL SESSION 2 E		BOUGENVILLE
	Sri wahyuni	PERUNDUNGAN BAHASA DAERAH MELALUI PENGGUNAAN LOGAT DIALEK DALAM TAYANGAN SINETRON DI TELEVISI	
	Lalu erwan husnan	LINGUISTIC ADAPTATION OF BAJO IN SUMBAWA ISLAND: A PRELIMINARY STUDY FOR SOCIAL MOTIVATION OF LANGUAGE CHANGE	
	Tubiyono	COMPANY'S PARTICIPATION IN THE LOCAL LANGUAGE RETENTION	
	Endang sri wahyuni dan khrishandini	VARIASI BAHASA DALAM SINETRON TUKANG BUBUR NAIK HAJI (TBNH) KAJIAN ETNOGRAFI KOMUNIKASI	
17.30 – 18.30 WIB	BREAK AND PRAY		PAKOEBUWONO
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-1		PAKOEBUWONO A
	Rini Esti Utami	BAHASA JAWA DALAM SLOGAN-SLOGAN CALON GUBERNUR DAN WAKIL GUBERNUR JAWA TENGAH TAHUN 2013	
	Miza Rahmatika Aini	KESENIAN JARANAN SEBAGAI BENTUK PEMERTAHANAN BAHASA JAWA	
	Putu Utama	PELESTARIAN BAHASA BALI DALAM PENDIDIKAN FORMAL: PERSPEKTIF POLITIK DAN REGULASI	
	Leksito Rini	TARLING MUSIC AS A MEANS OF MAINTAINING INDIGENOUS JAVANESE LANGUAGE AT NORTHERN COAST (PANTURA) IN THE PROVINCES OF WEST JAVA AND CENTRAL JAVA	
	Enita Istriwati	PENGENALAN UNGKAPAN-UNGKAPAN BAHASA JAWA: SUATU UPAYA PEMERTAHANAN BANGSA	
	Icuk Prayogi	PERGESERAN PEMAKAIAN PRONOMINA PERSONA DALAM BAHASA INDONESIA INFORMAL REMAJA: STUDI KASUS FILM TANGKAPLAH DAKU KAU KUJITAK (1987) DAN BANGUN LAGI DONG, LUPUS (2013)	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-2		PAKOEBUWONO B
	Ikha Adhi Wijaya	PRANOTOCORO AS ONE OF THE SYMBOL OF JAVANESE CULTURE THAT BECOMES DIMINISH FROM DAY TO DAY	
	Siti Suharsih	LANGUAGE MAINTENANCE AND SHIFT: HOW JAVANESE PRESERVED AND SHIFTED IN INDUSTRIAL AREA CASE STUDY IN NIKOMAS COMPANY	
	Sang Ayu Isnu Maharani dan I Komang Sumaryana Putra	LANGUAGE MAINTENANCE OF BALINESE MOTHER TONGUE THROUGH THE TRADITIONAL STORY TELLING (MESATUA) IN BATU BULAN VILLAGE, GIANYAR	
	Sutarsih	LANGUAGE AND SAFETY	
	Anang Febri Priambada	ALIH KODE DAN CAMPUR KODE PADA CERAMAH BUDAYA EMHA AINUN NAJIB	
	Didik Santoso	PEKALONGAN DIALECT IN RAPROX BAND LYRICS	
	Maria Christiani sugiarto	A REFLECTION OF LANGUAGE ATTITUDE TOWARD KID CARTOONS: A CASE STUDY OF FIRST GRADERS IN MARSUDIRINI ELEMENTARY SCHOOL	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-3		PAKOEBUWONO C
	Asih Prihandini dan N. Denny Nugraha	KEARIFAN LOKAL MITIGASI BENCANA DALAM TRADISI SASTRA LISAN NUSANTARA	
	Yozar Firdaus Amrullah	MOTHER'S TONGUE INFLUENCE TOWARDS NAMING IN KEBONADEM VILLAGE	
	Muhammad Zulkarnain Ashya hifa	THE USE OF PERSONAL NAMES IN NAMING PRODUCTS	
	Ida Hendriyani	THE ETHNOGRAPHY OF COMMUNICATION APPROACH TOWARDS THE MOTIVATORS' SPEECH IN ORIFLAME	
	Bambang Hariyanto	THE IDENTITY OF JAVANESE PEOPLE (A STUDY ON SELAMATAN IN EAST JAVA, ETHNOLINGUISTICS PERSPECTIVE)	
	Abadi Supriatin	BAHASA PERMOHONAN DI DALAM TRADISI KLIWONAN DI "SUMUR BERKAH" DESA WONOYOSO KABUPATEN PEKALONGAN	
	Mastuti Ajeng Subianti	THE ANALYSIS OF FACE WANTS AS SELF IMAGE USED BY AGNES MONICA IN KICK ANDY SHOW	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-4		PAKOEBUWONO D
	Wuwuh Andayani	DISCOURSE CONNECTORS IN ARGUMENTATIVE WRITINGS PRODUCED BY INDONESIAN EFL UNIVERSITY STUDENTS	
	Muhammad Nanang Qosim	PEDAGOGONOLOGIS SEBUAH KAJIAN FONOLOGI DAN ILMU PENDIDIKAN	
	Juanda dan M. Rayhan Bustam	THE CREATION OF LANGUAGE THROUGH MOTTO (THE STUDY OF LANGUAGE AND ENTREPRENEURSHIP IN A MOTTO OF ACADEMIC INSTITUTION)	
	Fitriansyah	PENDEKATAN EMIK-ETIK TERHADAP UPACARA PASAK INDONG SUKU TIDUNG DI DESA SALIMBATU, KECAMATAN TANJUNG PALAS TENGAH, KALIMANTAN UTARA KAJIAN LINGUISTIK ANTROPOLOGI	
	Sogimin	METAFORA YANG DIGUNAKAN OLEH DALANG DALAM MELAKONKAN WAYANG KULIT	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-5		PAKOEBUWONO E
	Henny Krishnawati dan Defina	KESALAHAN DALAM PENENTUAN JENIS KALIMAT DALAM BAHASA INDONESIA: STUDI KASUS MAHASISWA TPB IPB	
	Emilia Ninik Aydawati	STUDENTS' DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS	
	Masitha Achmad Syukri	STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA	
	Titi Rokhayati	A STUDY ON STUDENTS' ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT	
	Sari Kusumaningrum	THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS' ARGUMENTATIVE WRITING	
19.30 – 21.00 WIB	PARRALEL SESSION 3 A		PAKOEBUWONO
	P. Ari Subagyo	NAFAS BAHASA JAWA DI JAGAT MAYA	
	Sri Andika Putri	REFLEKSI KEDUDUKAN PEREMPUAN MINANG DALAM PITARUAH AYAH	
	Erlita Rusnaningtias	BENTUK DAN FUNGSI KALIMAT TANYA DALAM TALK SHOW "INDONESIA LAWYERS CLUB"	
	Ninuk Krismanti	BANJARESE IDEOLOGIES PORTRAYED IN SI PALUI	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	PARRALEL SESSION 3 B		PAKOEBUWONO
	Nungki Heriyati	WOMEN, LANGUAGE AND CULTURAL CHANGE	
	Nurhayati	(RE)-READING A KARTINI'S LETTER USING CRITICAL DISCOURSE ANALYSIS	
	Wiwik Wijayanti	ANALISIS WACANA PERCAKAPAN SIARAN "ON AIR" RADIO DANGDUT INDONESIA: PENDEKATAN PRAGMATIK	
	Yenny Hartanto	RHETORICAL STRATEGIES IN FLOUTING GRICE'S MAXIMS AS FOUND IN "PYGMALION".	
19.30 – 21.00 WIB	PARRALEL SESSION 3 C		CEMPAKA
	Deli Nirmala	LOCAL WISDOM IN JAVANESE PROVERBS (A COGNITIVE LINGUISTIC APPROACH)	
	Ratih Kusumaningsari	TINJAUAN RELATIVITAS BAHASA DALAM LAGU KERONCONG	
	Aan Setyawan	THE WEALTH CONCEPT OF JAVANESE SOCIETY: ANTHROPOLOGICAL LINGUISTICS APPROACH IN CUBLAK-CUBLAK SUWENG FOLKSONG	
	Tatie Soedewo	THE LOSS OF IDENTITY OF SOME SUNDANESE CHILDREN IN BOGOR CITY DUE TO LACK OF EXPOSURE TO SUNDANESE LANGUAGE	
19.30 – 21.00 WIB	PARRALEL SESSION 3 D		MELATI
	Ridha Fadillah	IMPLEMENTATION OF ENGLISH LEARNING MODEL BASED ON NEGATIVE ANXIETY REDUCTION THROUGH CONSTRUCTIVISM THEORY IN BANJARBARU SENIOR HIGH SCHOOLS	
	Kundharu Saddhono	MODEL PEMBELAJARAN KOOPERATIF TEKNIK STUDENT TEAMS ACHIEVEMENT DIVISIONS (STAD) UNTUK MENINGKATKAN KETERAMPILAN MENULIS NARASI MAHASISWA ASING DI UNIVERSITAS SEBELAS MARET	
	Farikah	USING THEMATIC PROGRESSION PATTERNS WITH COOPERATIVE LEARNING METHOD (TP-CL) TO IMPROVE THE WRITING SKILL OF THE ENGLISH DEPARTMENT STUDENTS OF UTM IN THE ACADEMIC YEAR 2011/2012	
	Amrih Bekti Utami	THE IMPORTANCE OF NOTICING IN IMPROVING EFL STUDENTS' WRITING SKILLS	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	PARRALEL SESSION 3 E		BOUGENVILLE
	Yudha Thianto	THE EVOLUTION OF A CHRISTIAN TEXT FROM SEVENTEENTH-CENTURY MALAY TO MODERN-DAY INDONESIAN: A HISTORICAL LINGUISTICS STUDY FROM THE PERSPECTIVE OF TRANSFORMATIONAL-GENERATIVE MODEL	
	Suparto	INDONESIAN NOUN PHRASE=NOUN+NOUN: A SEMANTIC PERSPECTIVE	
	Won-Fill Jung, Eunchae Son, Jaemog Song Dan Jeesun Nam	SYNTACTICO-SEMANTIC CLASSIFICATION OF SENTIMENT WORDS IN THE ELECTRONIC DICTIONARY DECO	
	Sai-Rom Kim, Jeesun Nam Dan Hae-Yun Lee	ANALYSIS OF IDIOMATIC EMOTION EXPRESSIONS DETECTED FROM ONLINE MOVIE REVIEWS	

DAY 2 (July 3, 2013)

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
08.00 – 09.30 WIB	PARRALEL SESSION 4 A		ANGGREK 1
	Diyah Fitri Wulandari	THEMATIC STRUCTURE SHIFT FOUND IN ENGLISH - INDONESIAN TRANSLATION OF OBAMA'S SPEECH IN INDONESIA UNIVERSITY	
	Retno Hendrastuti	KAJIAN PENERJEMAHAN IDEOLOGI DENGAN PENDEKATAN APPRAISAL	
	Dyka Santi Des Anditya	THE TRANSLATION OF SHALL IN THE INDONESIAN VERSION OF ASEAN CHARTER: A PRELIMINARY RESEARCH ON PATTERNS AND CONSEQUENCES OF MODAL TRANSLATION	
	Baharuddin	TRANSLATION UNIT IN THE TRANSLATION OF AL-QURAN INTO INDONESIA	
08.00 – 09.30 WIB	PARRALEL SESSION 4 B		ANGGREK 2
	Mulyadi	VERBA "MIRIP TAKUT" DALAM BAHASA MELAYU ASAHAN	
	Agus Subiyanto	MOTION-DIRECTION SERIAL VERB CONSTRUCTIONS IN JAVANESE: A LEXICAL FUNCTIONAL APPROACH	
	Siti Jamzaroh	TIPOLOGI SINTAKSIS: URUTAN KATA DAN FRASA BAHASA BANJAR DAN IMPLIKASINYA	
Mulyono	GEJALA INKORPORASI PADA BAHASA MEDIA CETAK		

TIME	NAME	TITLE	ROOM
08.00 – 09.30 WIB	PARRALEL SESSION 4 C		ANGGREK 3
	Mytha Candria	A FEMINIST STYLISTIC READING OF TRIYANTO TRIWIKROMO'S "TUJUH BELAS AGUSTUS TANPA TAHUN"	
	Ariya Jati	A LYRIC'S WORTH IN GESANG'S "CAPING GUNUNG"	
	Agus Edy Laksono	TINDAK ILOKUSI PROPAGANDA CAGUB-CAWAGUB JAWA TENGAH PERIODE 2013-2018	
	Ade Husnul Mawadah	PENGGUNAAN BAHASA DAERAH DALAM IKLAN LAYANAN MASYARAKAT SEBAGAI ALAT PEMERTAHANAN BUDAYA BANGSA (STUDI KASUS DI KOTA SERANG PROVINSI BANTEN)	
TIME	NAME	TITLE	ROOM
08.00 – 09.30 WIB	PARRALEL SESSION 4 D		MELATI
	Christina	THE INFLUENCE OF TRADITIONAL MAIDS' JAVANESE TO CHILDREN'S LANGUAGE (A CASE STUDY AT KAMPUNG KENTENG, KEJIWAN, WONOSOBO)	
	Bernadetta Yuniati Akbariah	METAPHORICAL SWITCHING: A LINGUISTIC REPERTOIRE OF MUSLIM JAVANESE PRIESTS	
	Swany Chiakrawati	CONFORMITY TOWARDS LOCAL WISDOM AMONG THE SAME INDIGENOUS LANGUAGE SPEAKERS	
	Syaifur Rochman	A SURVEY ON MOTIVATIONAL ORIENTATION IN LEARNING EFL OF PUBLIC ADMINISTRATION POST GRADUATE STUDENTS OF JENDERAL SORDIRMAN UNIVERSITY	
	Syamsurizal	ANALISIS KESANTUNAN BERBAHASA PADA KASET PASAMBAHAN ADAT ALEK MARAPULAI BALERONG GRUP JAKARTA: SEBUAH KARAKTERISTIK KEARIFAN LOKAL ETNIS MINANGKABAU	
08.00 – 09.30 WIB	PARRALEL SESSION 4 E		BOUGENVILLE
	Agnes Widyaningrum	MULTICULTURAL ENGLISH CURRICULUM ACCOMODATATING LOCAL WISDOM	
	Ruth Hastutiningsih	ICT (WEB. DESIGN) AND JAVANESE LANGUAGE LEARNING IN INDONESIA: REVITALIZATION INDIGENOUS LANGUAGES	
	Prihantoro	ANNOTATION MODEL FOR LOANWORDS IN INDONESIAN CORPUS: A LOCAL GRAMMAR FRAMEWORK	
	Sirajul Munir	DEVELOPING ISLAMIC-CONTENT BASED READING COMPREHENSION MATERIALS FOR ISLAMIC HIGHER EDUCATION	
09.30 – 10.00 WIB	BREAK		ANGGREK

TIME	NAME	TITLE	ROOM
10.00 – 11.30 WIB	PLENNARY 2		ANGGREK
	Prof. Dr. Bambang Kaswanti Purwo	ON UNDERSTANDING LOCAL WISDOM THROUGH RIDDLES IN JAVANESE, SUNDANESE, AND WOISIKA LANGUAGE	
	Prof. Dr. I Dewa Putu Wijana, S.U., M.A.	KEBANGGAN BERBAHASA SEBAGAIMANA YANG TEREKSEKSI DALAM WACANA TEKA-TEKI	
	Prof. Drs. Ketut Artawa, MA., Ph.D.	KEARIFAN LOKAL: PERTARUNGAN ANTARA TEKS IDEAL DAN TEKS SOSIAL	
	Moderator : Dr. Agus Subyanto, M.A.		
11.30 – 12.00 WIB	CLOSING		ANGGREK

ANALYSIS OF IDIOMATIC EMOTION EXPRESSIONS DETECTED FROM ONLINE MOVIE REVIEWS

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Abstract

A large number of idiomatic emotion expressions in Korean are composed of certain nouns of human body parts accompanied by selected predicates, which represent a 'physiological metonymy' of sentiment (Lakoff 1987, Ungerer & Schmid 1996). For instance, *kasum-i ttwita* literally means a physiological reaction (i.e. one's heart beat), but also can represent the emotion like *being thrilled to bits*. We compared idiomatic emotion expressions used in English online movie reviews and those observed in Korean, and noticed that the nouns of body parts such as *kasum* 'heart', *maum* 'mind' or *nwun* 'eyes' emerge frequently in both languages, whereas *ekkay* 'shoulder', *kancang* 'intestines' or *ppye* 'bones' seem to be rather reserved for Korean emotion expressions.

In this study, we extract idiomatic emotion expressions based on the 13 nouns of body parts listed by Lim(2001) from Korean online movie reviews. For instance, nouns such as *meli* 'head', *ip* 'mouth' or *simcang* 'cardia' are frequently used for constituting the emotion expressions of POSITIVE values as shown in *ip-ul tamwul-swu epsta* 'be with open mouth (with delight)': these nouns hardly occur in NEGATIVE emotion expressions, which is not predictable from their semantic features, but reveals their lexical idiosyncrasy. The frequent emotion expressions observed in online movie reviews will be analyzed and classified according to their semantic properties. We will show what salient traits of Korean emotion expressions can be remarked in current online subjective documents such as users' reviews, blogs or opinion texts.

1. Introduction

Simple words cannot easily express precise feelings of humans, since they have to be able to represent an abstract mental state related to emotion, evaluation or certain sentiment. However, we can depict the abstract psyche through physiological response in a particular physiological state. When we are pleased or sad, various physical symptoms appear in our body. In other words, there is a causal relationship between the feeling of 'pleasure' or 'sadness' and the physiological reactions. It means that "the physiological response, i.e. the physical symptom, of some emotion represents that emotion", and this relationship is called 'physiological metonymy' of sentiment (Lakoff 1987, Ungerer&Schmid 1996). A great part of Korean idiomatic emotion expressions is a metonymy by a physiological response. For instance *kasum-ittwita* literally means a physiological reaction itself (i.e. *one's heart beat*), but also can represent the emotion like *being thrilled to bits*. This paper aims to build a reliable list of idiomatic emotion expressions in Korean and to sub-classify them according to their semantic properties.

Many studies have been constantly done on Korean idioms and several idiom dictionaries are compiled, but there still exist unregistered idioms. The data collected for a theatrical research could be different from expressions used in real life. In this study, to secure much more idiomatic emotional expressions, we first use a list of idiomatic emotional expressions mentioned in existing dictionaries and some papers; second, we extract idiomatic emotional expressions from corpora using major body part nouns and complete the first list by adding these empirical data.

For a semantic classification of these idioms, we set up eight basic emotions: JOY, SADNESS, HATE, LOVE, ANGER, FEAR, SHAME and SURPRISE. On the basis of this classification, we figure out what body part nouns are most frequently used in positive or negative sentiment expressions in Korean.

2. Related Works

In Korean, there have been a variety of studies on idiomatic expressions. Most of previous researches about Korean idiomatic expressions focused on 'expressions by physical words' (in terms of constituent) and 'emotional expression' (in semantic aspects).

Kim (2001) and Lim(1999) studied idiomatic emotional expressions related to physiological effects in human body. Lim (1999) first selected body part words and listed emotional idioms around each body part noun. Kim (2001), on the contrary to this, first set up six basic emotions, such as JOY,

SADNESS, HATE, FEAR, LOVE and ANGER, and then found idiomatic emotional expressions belonging to each emotion.

One of the interesting results of previous studies is that sentimental classification based on the emotional expressions could differ in each country. For instance, when an expression like *mok-imeyta* ‘have a lump in one’s throat’ is given, Korean people may think that it represents a SADNESS, while Vietnamese could think that it expresses an ANGER. That is the reason why we need to describe idiosyncratic properties of emotional expressions in each human language.

3. Idiomatic emotional expressions based on *Body-N* in corpora

3.1 Building a list of body words

Lim (1999) classified idiomatic emotional expressions occurred through physiological effects, which are JOY, ANGER, FEAR, SADNESS, SHAME, TENSION, HATE and WORRY, etc. On the basis of the list of these idioms, we select 39 body part nouns. A full list of these is below:

<i>elkwul&nach</i> ‘face’, <i>bol&ppyam</i> ‘cheek’, <i>nwun</i> ‘eye’, <i>ima</i> ‘forehead’, <i>i</i> ‘tooth’, <i>ip</i> ‘mouth’, <i>ipssul</i> ‘lips’, <i>hye</i> ‘tongue’, <i>ppittay</i> ‘vein’, <i>mom</i> ‘body’, <i>sal</i> ‘flesh’, <i>kasum</i> ‘heart’, <i>sok&piwi</i> ‘stomach’, <i>pwua</i> ‘lung’, <i>kan&ay&aykancang&kancang</i> ‘liver’, <i>meri&kokay</i> ‘head’, <i>mok</i> ‘neck’, <i>ekkay</i> ‘shoulder’, <i>tari</i> ‘leg’, <i>tung</i> ‘back’, <i>tungkkol</i> ‘spine’, <i>pal</i> ‘foot’, <i>kandam</i> ‘liver&gall bladder’, <i>okeum</i> ‘politeus’, <i>son</i> ‘hand’, <i>bay</i> ‘belly’, <i>bayal</i> ‘gut’, <i>kwi</i> ‘ear’, <i>kho</i> ‘nose’, <i>kwancanori</i> ‘temple’, <i>sinkyeng</i> ‘nerve’, <i>maum</i> ‘mind’
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Table 1. Body part nouns listed by Lim(1999)

Kim(2001) suggested a classification of 6 emotions, i.e. JOY, SADNESS, FEAR, LOVE, HATE and ANGER and listed the idioms that belong to these categories. We extracted body part nouns from those idioms as well. A full list is as follows:

<i>kan&ay&aykancang&kancang</i> ‘liver’, <i>kantam</i> ‘liver&gall bladder’, <i>changca</i> ‘intestine’, <i>bayal</i> ‘gut’, <i>bayssok&sok</i> ‘stomach’, <i>pwua&phyey</i> ‘lung’, <i>ppyey</i> ‘bones’, <i>sal</i> ‘flesh’, <i>simcang</i> ‘cardia’, <i>ssulgay</i> ‘gall bladder’, <i>ocang</i> ‘five viscera’, <i>phittay</i> ‘vein’, <i>kasum</i> ‘heart’, <i>kwi</i> ‘ear’, <i>kokay&meli</i> ‘head’, <i>nach&elkwul</i> ‘face’, <i>nwun</i> ‘eye’, <i>tali</i> ‘leg’, <i>tung</i> ‘back’, <i>tungkkol</i> ‘spine’, <i>mok</i> ‘neck’, <i>mom</i> ‘body’, <i>mwuleup</i> ‘knee’, <i>pal</i> ‘foot’, <i>bay</i> ‘belly’, <i>son</i> ‘hand’, <i>baykkop</i> ‘belly button’, <i>okeum</i> ‘popliteus’, <i>I</i> ‘tooth’, <i>ip</i> ‘mouth’, <i>ipssul</i> ‘lips’, <i>ekkay</i> ‘shoulder’, <i>ima</i> ‘forehead’, <i>cwumek</i> ‘fist’, <i>kho</i> ‘nose’, <i>phipwu</i> ‘skin’, <i>hye</i> ‘tongue’, <i>heli</i> ‘waist’, <i>ki</i> ‘energy’, <i>maum</i> ‘mind’

Table 2. Body part nouns listed by Kim(2001)

In this paper, finally 49 body part nouns are selected from these two lists above:

Internal parts of body: 19 words	<i>kan&ay&aykancang&kancang</i> ‘liver’, <i>kantam</i> ‘liver&gall bladder’, <i>changca</i> ‘intestine’, <i>bayal</i> ‘gut’, <i>bayssok&sok&piwi</i> ‘stomach’, <i>pwua&phyey</i> ‘lung’, <i>ppyey</i> ‘bones’, <i>sal</i> ‘flesh’, <i>simcang</i> ‘cardia’, <i>ssulgay</i> ‘gall bladder’, <i>ocang</i> ‘five viscera’, <i>phittay</i> ‘vein’, <i>phi</i> ‘blood’
External parts of body: 30 words	<i>kasum</i> ‘heart’, <i>kwi</i> ‘ear’, <i>kokay&meli</i> ‘head’, <i>nach&elkwul</i> ‘face’, <i>nwun</i> ‘eye’, <i>tali</i> ‘leg’, <i>tung</i> ‘back’, <i>tungkkol</i> ‘spine’, <i>mok</i> ‘neck’, <i>mom</i> ‘body’, <i>mwuleup</i> ‘knee’, <i>pal</i> ‘foot’, <i>bay</i> ‘belly’, <i>son</i> ‘hand’, <i>baykkop</i> ‘belly button’, <i>okeum</i> ‘popliteus’, <i>I</i> ‘tooth’, <i>ip</i> ‘mouth’, <i>ipssul</i> ‘lips’, <i>ekkay</i> ‘shoulder’, <i>ima</i> ‘forehead’, <i>kho</i> ‘nose’, <i>phipwu</i> ‘skin’, <i>hye</i> ‘tongue’, <i>heli</i> ‘waist’, <i>ppyam&bol</i> ‘cheek’, <i>engtengi</i> ‘hip’

Table 3. Final list of Body part nouns selected in this study

Just a few words that indicate human mind or mental state are mentioned in Lim (1999) and Kim (2001). Originally, we considered those words do not belong to body part words, but because some words, such as *maum* ‘mind’ or *ki* ‘energy’, are frequently used in real life, we additionally chose 4 words: *maum* ‘mind’, *ki* ‘energy’, *sinkyeng* ‘nerve’ and *neks* ‘soul’.

3.2 Extraction of the collocationsof body part nouns from corpora

Before extracting idiomatic emotional expressions from corpora, we first came up with a list of idioms listed by Lim (1999) and Kim (2001), and obtained 491 expressions (369 from Kim and 122 from Lim). Then, we construct a corpus of online movie review texts, which has a size of 150,000 tokens. By means of the Korean morphological analyzer *Geuljabi*, we searched idiomatic emotion expressions from this online movie review corpus, using these body part nouns as searching keywords and gathered 57 expressions which do not overlap with the idioms mentioned by Kim (2001) and Lim (1999). The results

fell short of our expectations. Therefore, we use another corpus, i.e. KAIST corpus (<http://semanticweb.kaist.ac.kr/research/kcp/>) which has a size of 8 million tokens, and we could additionally extract 115 expressions. The total number of all expressions we have is 664.

3.3 Sub-classification of sentiment expressions

In this section, we set up 8 basic emotions: JOY, SADNESS, LOVE, HATE, ANGER, FEAR based on Kim(2001) and SURPRISE, SHAME. Add to this, we divide those emotions into two types: JOY, LOVE and SURPRISE belong to a positive emotion and FEAR, SADNESS, HATE, SURPRISE and ANGER belong to a negative emotion. Since SURPRISE expressions could have both polarities, we have to consider their contexts for classifying them as positive or negative: for now we put this emotion in both polarities.

3.3.1 JOY

We set up the subcategory of JOY as follows: PLEASURE, GAIETY, SATISFACTION, IMPRESSION, COMFORT, CONFIDENCE, EXPECTATION and HAPPINESS. The total number of idioms we secured is 126:

<Heart> <i>Kasum-itwukeunkeri-ta.</i> '(one's heart) palpitate'	<Mouth> <i>Ip-Ikwi-e kelli-ta.</i> 'smile from ear to ear'	<Belly button>. <i>Baykkop-ibbaci-ta</i> 'laugh oneself into convulsions [to death]'
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3.3.2 LOVE

The subclass of LOVE is AFFECTION, LONGING, SHYNESS and DESIRE. The total number of idioms we secured is 41:

<Eye> <i>Nwun-e neng-etoaph-ci antta.</i> 'be the apple of one's eye'	<Eye> <i>Nwun-ulsalocap-ta.</i> 'catch the eye of'	<Heart> <i>Kasum-itwi-ta.</i> 'one's heart beats faster'
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3.3.3 SADNESS

SADNESS includes a following feeling: HATRED, JEALOUSY and DISGUST. The total number of idioms representing SADNESS is 151:

<Eye>. <i>Nwunsiul-Ittukewecita.</i> 'be moved to tears'	<Face> <i>Elkwul-ulkamssacwi-ta.</i> 'cover one's face with hands'	<Throat> <i>Mok-i meta.</i> 'have a lump in one's throat'
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3.3.4 HATE

HATE has a following feeling: PAIN as subclasses, HATRED, JEALOUSY and DISGUST. The total number of idioms representing HATE is 58:

<Ear> <i>Kwi-e kesulli-ta.</i> 'be harsh to the ear'	<Eye> <i>Nwunbakk-e nata.</i> 'be out of favor'	<Mouth> <i>Ip-ulppicwuki-ta</i> 'curl one's lips'
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3.3.5 ANGER

We set up the subcategory of ANGER as follows: IRRITATION and RAGE. The total number of idioms we secured is 110:

<Face> <i>Elkwul-ulccingulita.</i> 'knit ones' brows'	<Thorax> <i>Bokcang-itecita.</i> 'be extremely frustrated'	<Veins> <i>Phittay-lulsewu-ta.</i> 'get red-hot with anger'
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3.3.6 FEAR

Kim(2001) divided FEAR into two ways: active fear such as 'FEAR/SURPRISE' and passive fear such as 'SHAME/GUILTY'. But in this paper, we set up these two emotions individually. Lim(1999) proposed 'tension' as one of basic emotion. But it is a feeling that comes from an anxiety, so in this paper we put 'tension' into 'Fear'. Feelings of FRIGHT, TENSION, WORRY and ANXIETY are including in FEAR. The total number of idioms expressing FEAR is 100:

<Heart> <i>Kasum-ichellenghata</i> 'one's heart sink'	<Liver and gall> <i>Kandam-isenwulhata</i> 'be frightened out of one's senses'	<Heart> <i>Simcang-ieleputta.</i> 'feel one's heart freeze'
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3.3.7 SURPRISE

Some people say that ‘surprise’ belongs to ‘fear’ because these two feelings are similar, but actually we could feel ‘surprise’ by ‘delight/joy’. It is not desirable to combine ‘surprise’ and ‘fear’, so we do not consider ‘surprise’ and ‘fear’ as the same. 23 emotional expressions are listed in total.

<Heart> <i>Kasum-inaylyeantta</i> ‘be greatly surprised’	<Eye> <i>Nwun-ikhetalaycita</i> ‘one’s eyes dilate’	<Mouth> <i>Ip-ulkalita</i> ‘put a hand over one’s mouth’
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3.3.8 SHAME

SHAME includes a following feeling: HUMILIATION, EMBARRASSMENT and GUILTY CONSCIENCE. The total number of idioms representing SHAME is 54:

<Head> <i>Meli-lulkultta</i> ‘scratch one’s head’	<Body> <i>Mom dwul pa-lulmoluta</i> ‘be deeply ashamed of oneself’	<Face> <i>Elkwul-ihongtangmwu-katoyta</i> ‘blush scarlet’
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4. Body-N in Positive expressions vs. Negative expressions

4.1 Body Nouns in positive emotional expressions

	1st	2nd	3 rd	Etc.	total
JOY	<i>Kasum</i> (42)	<i>Nwun</i> (12)	<i>Ekkay</i> (8)	64	126
LOVE	<i>Nwun</i> (20)	<i>Kasum</i> (13)	<i>Simcang</i> (3)	5	41
SURPRISE	<i>Nwun</i> (9)	<i>Ip</i> (6)	<i>kasum</i> (6)	2	23

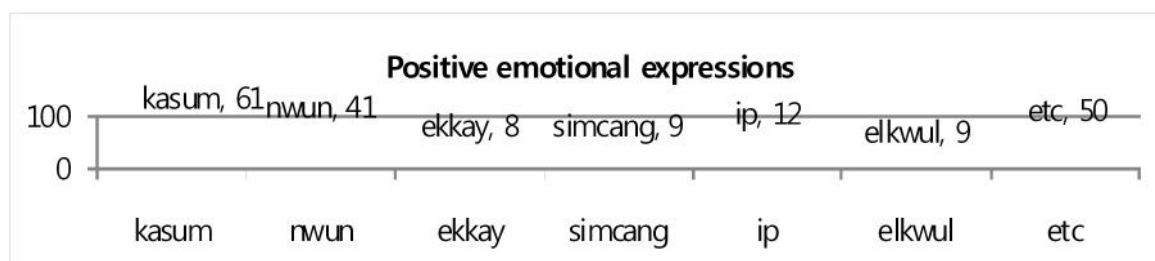
Kasum ‘heart’ and *Nwun* ‘eye’ occur in all emotions: JOY, LOVE and SURPRISE. *Elkwul* ‘face’ and *simcang* ‘cardia’ also appear in all three emotions. Especially *kasum* ‘heart’ is used 61 times and accounts for about one third of all positive expressions.

4.2 Body Nouns innegative emotional expressions

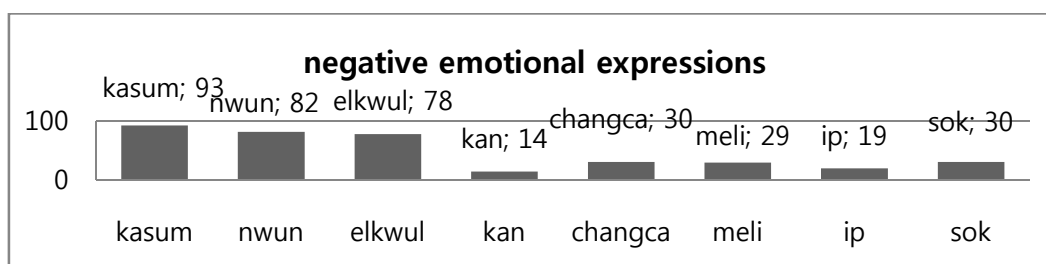
	1st	2nd	3 rd	Etc.	total
SADNESS	<i>Kasum</i> (62)	<i>Changca</i> (18)	<i>Nwun</i> (17)	54	151
ANGER	<i>Nwun</i> (34)	<i>Sok</i> (17)	<i>Elkwul</i> (14)	45	110
FEAR	<i>Kasum</i> (19)	<i>Elkwul</i> (14)	<i>Kan</i> (13)	54	100
HATE	<i>Nwun</i> (21)	<i>Ip</i> (6)	<i>Sok</i> (6)	25	58
SHAME	<i>Elkwul</i> (35)	<i>Meli</i> (9)	<i>kwi</i> (3)	7	54
SURPRISE	<i>Nwun</i> (9)	<i>Ip</i> (6)	<i>kasum</i> (6)	2	23

Just like the classification result of positive emotional expressions, *kasum* ‘heart’, *nwun* ‘eye’ and *elkwul* ‘face’ is most used. In SADNESS, *changca* ‘intestines’ quite much occurs, and *kan* ‘liver’ is frequently used when we express a feeling of FEAR. Especially, *elkwul* ‘face’ accounts for more than half of all expressions representing SHAME.

4.3 Comparison of the distributions of body part nouns



The total number of positive idiomatic emotional expressions is 190. *Kasum* ‘heart’ is used the most (32%), followed by *nwun* ‘eye’ (22%) and *ip* ‘mouth’ (6%). Generally, in the idioms for a positive emotion, words indicating the external parts of body tend to be much more used than words of the internal parts.



Like a positive emotional expression, *kasum* 'heart' and *nwun* 'eye' are in the top 2. One difference is that in a negative emotional expression, nouns indicating the inner parts of body are used more than in a positive emotional expression. Some body part nouns like *phi* 'blood', *ppye* 'bone' or *kandam* 'liver and gall bladder' only occur in negative emotional expressions.

5. Conclusion

After a close examination of idiomatic emotional expressions, we could show *kasum* 'heart' and *nwun* 'eye' are the most commonly used words in emotional expressions in Korean. According to each emotion types, the most frequently used words may differ, but those two words nearly appear high in the list of most emotions. Exceptionally, there is no expressions with *kasum* 'heart' in HATE. *Kan* 'liver' and *kandam* 'liver and gall bladder' are more common in FEAR, and *changca* 'intestines', including *ay*, *aykancang* and *kancang*, is mainly used for expressing SADNESS or FEAR (especially Worry and Tension).

And also those idioms show that people generally have a quite regular pattern to use idioms. Body part nouns that are in synonymous relations often collocate with same verbs (or adjectives). For instance, verbs co-occurring with *simcang* 'cardia' also appear with *kasum* 'heart'. Verbs co-occurring with *sok* 'stomach' show a same phenomenon, even though it is not in synonymous relations with *kasum* 'heart' or *simcang* 'cardia'.

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