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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT II

July 5-6, 2012



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

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Editors:

Agus Subyanto

Mualimin

Prihantoro



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Editors' Note

This international seminar on Language Maintenance and Shift II is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University in July 2011. We do hope that the seminar with this theme can become a yearly program of the Master Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

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.

The table of contents lists all the papers presented at the seminar. The first five papers are those presented by invited keynote speakers. They are Prof. Dr. Hanna (Balai Bahasa Provinsi Sulawesi Tenggara, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Indonesia), Dr. Sugiyono (Language Center, Indonesia), Peter Suwarno, Ph.D (Arizona State University), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 33 papers on language maintenance, 24 papers on language learning, 19 paper on sociolinguistics, 15 paper on pragmatics, 8 papers on discourse analysis, 8 paper on morphology, 2 papers on syntax, 2 papers on translation, 1 papers on psycholinguistics, 1 papers on phonology, and 1 papers on semantics.



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International Seminar "Language Maintenance and Shift II", July 5-6, 2012

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT II			
TIME	NAME	TITLE	ROOM
07.30 - 08.20 WIB	REGISTRATION		LOBBY
08.20 - 08.45 WIB	OPENING		PAKOEBUWONO
08.45 - 10.45 WIB	PLENARY 1		PAKOEBUWONO
	Hanna	BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA	
	Sugiyono	PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN	
10.45 - 11.00 WIB	COFFEE BREAK		PAKOEBUWONO
11.00 - 12.30 WIB	PARALLEL 1 A		ROOM A
	Asih Prihandini, Deny Nugraha	REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN	
	Deni Karsana	MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI	
	Dwi Wulandari	THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE	
	Zubaedah Wiji Lestari & Muhamad Qushoy	PERSON DEIXIS IN SUNDANESSE JOKES (THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)	
11.00 - 12.30 WIB	PARALLEL 1 B		ROOM B
	I Dewa Putu Wijana	PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA	
	Indah Arvianti	KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE	
	Hendarto Supatra	LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)	
	M.Oktavia Vidiyanti	PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA	
11.00 - 12.30 WIB	PARALLEL 1 C		ROOM C
	Muhammad	SASAK LANGUAGE AND TINDIH MAINTAINING	
	Ngadiso	MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA	
	M. Suryadi	KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN	
	Yune Andryani Pinem	PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA	
11.00 - 12.30 WIB	PARALLEL 1 D		ROOM D
	Rukni Setyawati	ASPEK SOSIAL BUDAYA, DAN KEPERIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU	
	Swany Chiakrawati	MAINTAINING INDIGENOUS LANGUAGE THROUGH UNDERSTANDING THE PHILOSOPHY AND CULTURE (THE PROBLEM IN MAINTAINING 'FUKIEN (HOKKIEN)' AND 'HAKKA' DIALECTS AS INDIGENOUS LANGUAGE AMONG OVERSEAS CHINESE SOCIETY IN MEDAN, NORTH SUMATERA)	
	Teguh Sarosa	THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY	
	Prihantoro	ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING	
12.30 - 13.30 WIB	BREAK		PAKOEBUWONO

International Seminar "Language Maintenance and Shift II", July 5-6, 2012

TIME	NAME	TITLE	ROOM
13.30 - 14.30 WIB	Aan Setyawan	PATTERNS OF LANGUAGE CHOICE IN SEMARANG SOCIETY; STUDY ABOUT LANGUAGE SHIFT AND MAINTENANCE	ROOM A
	Abadi Supriatin	PENGGUNAAN KOSA KATA DALAM BAHASA TEGAL	
	Agnes Widyaningrum	PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE	
	Andi Rizki Fauzi	THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA	
13.30 - 14.30 WIB	Anggi Riris Pawesty	THE IMPLICATION OF BEHAVIOURISM THEORY IN TEACHING GRAMMAR FOR ELEMENTARY STUDENTS	ROOM A
	Anik Widyastuti	LANGUAGE CHOICE IN MULTILINGUAL COMMUNITIES	
	Barans Irawan Palangan	INTRODUCING TRANSLATION ACTIVITY: AN IMPLEMENTATION OF LANGUAGE MANTAINENCE IN CLASSROOM	
	Bening Angga Dita	USING CONSTRUCTIVIST METHOD TO TEACH HORTATORY EXPOSITION FOR GRADE 8 OF JUNIOR HIGH SCHOOL STUDENTS	
13.30 - 14.30 WIB	Casiyah	THE ROLE OF KYAI IN JAVANESE LANGUAGE MAINTENANCE	ROOM B
	Dewi Puspitasari	LAGU DOLANAN ANAK ALTERNATIVE SONGS IN TEACHING JAVANESE LANGUAGE FOR CHILDREN	
	Didit Kurniadi	TEACHING ENGLISH AS A FOREIGN LANGUAGE IN VOCATIONAL HIGH SCHOOL USING CONSTRUCTIVISM APPROACH	
	Euis Kurniasih	RAGAM BAHASA DALAM UPACARA PRA-NIKAH ADAT SUNDA "NGEUYEUK SEUREUH"	
13.30 - 14.30 WIB	Fider Saputra T	LANGUAGE POLITENESS	ROOM C
	Hamza Aabeed .K.	LANGUAGE MAINTENANCE AND SHIFT	
	Hazairin Eko Prasetyo	PRESERVING INDIGENOUS LANGUAGES THORUGH A MORE INTEGRATED NATIONAL CULTURAL STRATEGY	
	I. Maria Hendrarti	NARRATIVE DISCOURSE: HYBRID CONSTRUCTION AND DOUBLED VOICE IN EUDORA WELTY'S <i>THE OPTIMIST'S DAUGHTER</i>	
13.30 - 14.30 WIB	Hetty Catur Ellyawati, Muhammad Arief Budiman	WOMAN REPRESENTATION AT BUMPER STICKERS ON THE BACKS OF DUMP TRUCKS	ROOM D
	Ignatius Maryoto	THE LETTER OF SECURITY COUNCIL ON "NO FLYING ZONE" IN THE POINT OF VIEW OF METHAPORIC ANALYSIS	
	Ikha Adhi Wijaya	TRANSITION THROUGH ACCULTURATION AMONG ENGLISH AND INDONESIAN LANGUAGE, AND HOW IS ABOUT OUR IDENTITY ?	
	Indriani Triandjojo	LOCAL LANGUAGE MAINTAINCE: CASE STUDY IN A. HADIWIDJAJA FAMILY	
13.30 - 14.30 WIB	Izzati Gemi Seinsiani	THE LEARNERS' ATTITUDE TOWARD JAVANESE LANGUAGE SUBJECT AS ONE OF JAVANESE'S LANGUAGE MAINTENANCE EFFORT	ROOM A
	Johanes Sutomo	INTRODUCING JAVANESE WEBLOGS ENHANCES PARTICIPATION TOWARDS JAVANESE DISCOURSE	
	Khairi Zaglom	USE OF COHESIVE FEATURES IN ESL STUDENTS' E-MAIL AND WORD-PROCESSED TEXTS: A COMPARATIVE STUDY	
	Kharisma Puspita Sari	SPEECH LEVEL PATTERN AND REFERENCE/ DEIXIS BASED ON SOCIAL STATUS CLASSIFICATION OF JAVANESE LANGUAGE USING (A STUDY ABOUT TRADITION AS INFLUENCE IN ISLAMIC ANCIENT BOARDING SCHOOL/PONDOK PESANTREN SALAFI LANGUAGE STYLE)	

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	Maria Yosephin Widarti Lestari	INFLECTIONAL MORPHEMES IN ENGLISH COMPARED WITH BAHASA INDONESIA AND BASA SUNDA	
13.30 - 14.30 WIB	Mas Sulis Setiyono	HOW TO PREVENT JAVANESE FROM LANGUAGE LOSS	ROOM C
	Meka Nitrit Kawasari	'NGURI – NGURI BUDAYA JAWA' MELALUI PEMERTAHANAN PENGGUNAAN BAHASA JAWA DI MEDIA MASSA	
	Milad Ali Milad Addusamee	LANGUAGE CHOICE IN CODE-MIXING AND CODE-SWITCHING APPROACH, A CASE OF STUDY IN SOCIOLINGUISTICS REFERS TO THE EFFECTIVENESS OF USING MULTIPLE-LANGUAGE IN TEACHING METHOD	
	Nurul Adhalina	JAVANESE VS. ENGLISH: POSITIVE AND NEGATIVE CONSEQUENCES ON LEARNERS	
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	Ratih Kusumaningsari	KAJIAN SOSIOLINGUISTIK TERHADAP RAGAM BAHASA PERCAKAPAN PADA HARIAN SOLOPOS (KAJIAN ATAS RUBRIK "AH...TENANE")	
	Rayda Ary Ana	THE IMPLICATION OF FUNCTIONAL THEORY IN TEACHING READING A DESCRIPTIVE TEXT FOR MIDDLE AGE STUDENTS (FUNCTIONAL COMMUNICATION ACTIVITIES IN LANGUAGE TEACHING)	
	Rezqan Noor Farid	BAHASA BANJAR: ITS VARIETIES AND CHARACTERISTICS (A CONCEPTUAL DESCRIPTION OF BAHASA BANJAR IN SOCIOLINGUISTICS POIN OF VIEW)	
13.30 - 14.30 WIB	Rika Rahma Anissa	THE REAL ACTIONS OF YOUNG GENERATION IN MAINTAINING JAVANESE LANGUAGE IN THE GLOBALIZATION ERA	ROOM A
	Saidatun Nafisah	THE PATTERNS OF CODE SWITCHING IN TEACHING AND LEARNING <i>KITAB KUNING</i> AND ITS IMPLICATIONS TO THE JAVANESE LANGUAGE MAINTENANCE	
	Sari Kusumaningrum	ENCOURAGING CHILDREN IN LEARNING ENGLISH COMMUNICATIVELY BY USING SOME FUN ACTIVITIES IN THE CLASSROOM	
	Setiawan Bayu Nugroho	DESIGNING SPEAKING TEST BETWEEN PERFORMANCE TEST AND IMITATIVE TEST FOR DEVELOPING VOCABULARY COMPETENCE	
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	Sri Sulihingtyas Drihartati	PEMERTAHANAN BAHASA BELANDA MELALUI UJIAN INTEGRASI	
	Suharyo	POLA PEMILIHAN BAHASA DI KALANGAN PENUTUR JAWA KOTA SEMARANG	
	Tri Pramesti	TWILIGHT AND INDONESIAN YOUNG ADULT FICTION <i>TUILET'</i> : A PARODY	
13.30 - 14.30 WIB	Umi Jaroh	MENULIS MENINGKATKAN KECERDASAN LINGUISTIK	ROOM C
	Uniwati	LAGU WULELE SANGGULA MENUJU KEBERTAHANAN BAHASA IBU	
	Widyashanti Kunthara Anindita	THE IMPLICATION ON TEACHING EFL (ENGLISH FOREIGN LANGUAGE) READING FUN TO VARIOUS LEVELS OF INDONESIAN STUDENTS	
	Wiwik Wijayanti	ANALISIS KONTRASTIF MONOLINGUAL BAHASA INDONESIA	

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	Yessi Aprilia Waluyo	PRESERVING AND PROTECTING JAVANESE LANGUAGES BY APPLYING CODE SWITCHING AND CODE MIXING IN TEACHING ENGLISH IN CLASSROOM (SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE ASSIGNMENT OF PRAGMATICS)	
	Yohana Ika Harnita Sari	THE APPLICATION OF FUNCTIONAL APPROACH IN STANDAR KOMPETENSI LULUSAN (SKL) UJIAN NASIONAL SMP/MTsOF ENGLISH IN ACADEMIC YEAR 2011 – 2012	
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	Arapa Efendi	AM I A TROUBLE MAKER? FILLER WORDS IN SPONTANEOUS SPEECH; STRATEGIES OR INTERFERENCE (PRELIMINARY STUDY)	
	Isry Laila Syathroh	TEACHING RHETORICS THROUGH LANGUAGES IN ADVERTISEMENTS	
	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
	Katharina Rustipa, Abbas Achmad Badib, Djoko Sutopo	THE FLOWS OF IDEAS OF ENGLISH ARGUMENTS BY INDONESIAN WRITERS FOUND IN THE OPINION FORUM OF THE JAKARTA POST: AN INDICATION OF LANGUAGE SHIFT	
14.30 - 16.00 WIB	PARALLEL 2 B		ROOM B
	Lalu Ari Irawan	ENGLISH LANGUAGE LEARNING THROUGH THE CULTURE OF LEARNER'S INDIGENOUS LANGUAGE	
	Naniek Kuswardhani, Retno Budi Wahyuni	ENGLISH LEARNING STRATEGIES FOR TOURISM MANAGEMENT STUDENTS WITH MULTI CULTURAL BACKGROUND AT BANDUNG INSTITUTE OF TOURISM	
	Sonezza Ladyanna	SALAM DALAM BEBERAPA BAHASA DI DUNIA	
	Sri Murtiningsih	BUILDING CROSS – CULTURAL COMPETENCE TO IMPROVE ENGLISH EFFECTIVE COMMUNICATION	
14.30 - 16.00 WIB	PARALLEL 2 C		ROOM C
	Suharno, Abbas A. Badib, Joko Sutopo	CITATION AND TENSE FOR REVIEWING PREVIOUS RESEARCH IN THE INRODUCTION SECTION OF ENGLISH SCIENCE JOURNALS BY NON-NATIVE SPEAKERS.	
	Syaifur Rochman	CORPORAL PUNISHMENT IN SCHOOLS BASED ON THE STUDENT'S CULTURAL VALUES (A SURVEY OF CORPORAL PUNISHMENT IN SCHOOLS EXPERIENCED BY STUDENTS OF ENGLISH LANGUAGE AND LITERATURE DEPARTMENT, JENDERAL SOEDIRMAN UNIVERSITY)	
	Luita Aribowo	AFASIOLOGI: PERSPEKTIF LINGUISTIK	
	Dahlya Indra Nurwanti	ANALYZING THE WORD CHOICE IN RELATION TO THE SEMANTIC ADJUSTMENT IN THE ENGLISH-INDONESIAN TRANSLATION OF DISNEY'S DONALD DUCK SERIAL COMIC BOOK	
14.30 - 16.00 WIB	PARALLEL 2D		ROOM D
	Ajeng Dianing Kartika	ANALISIS PRAGMATIK TEKS HUMOR POLITIK PADA SITUS WWW.KETAWA.COM	
	Daniel Ginting	THE RHETORICAL STRUCTURE AND COMMUNICATIVE STRATEGIES OF THE STUDENTS' REQUESTS IN THE WEB DISCUSSION FORUM	
	Muhamad Ahsanu	THE IMPLICATURE AND VIOLATIONS OF CONVERSATIONAL MAXIMS IN INDONESIAN ADVERTISEMENTS	
	Agus Hari Wibowo	PHONOLOGICAL PROCESS IN INDONESIAN SPEECH (CASE OF ASSIMILATION AND ELISION IN INDONESIAN)	
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	Prima Hariyanto	KATA BERINFIKS DALAM BAHASA INDONESIA	
	Surono	UNIVERSAL NASAL ASSIMILATIONS IN MONOMORPHEMIC AND POLYMORPHEMIC WORDS ACROSS LANGUAGES	
	Yusup Irawan	AMBANG KONTRAS AKUSTIK INTONASI KALIMAT DEKLARATIF-INTEROGATIF DALAM BAHASA SUNDA	
	Maryanti E. Mokoagouw	WACANA MOB PAPUA: KAJIAN EKOLINGUISTIK DIALEKTIKAL	
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	Deli Nirmala	EMBODIED EXPERIENCES IN METAPHORS IN BAHASA INDONESIA	
	Hyunisa Rahmanadia	KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES	
	Rizki Hidayatullah, Septi Mustika Sari	KONSEP WANGI DALAM <i>JANGJAWOKAN MINYAK SEUNGIT</i> : KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR	
	Chusni Hadiati	THE CHARACTERISTICS OF BANYUMASAN CONVERSATIONAL IMPLICATURES	
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	Oktiva herry Chandra	JAVANESE AFFECTIVE WORDS IN TERM OF DRESS	
	Mytha Candria	A RELEVANCE-THEORETIC ANALYSIS OF PARALLELISM IN MUSTOFA BISRI'S "SIAPA MENYURUH"	
	Yovita M. Hartarini	PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL	
	Nurhayati	FROM <i>MARTO</i> TO <i>MARFELINO</i> , A SHIFT IN NAMING IN GOTPUTUK VILLAGE	
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	Syihabul Irfan	MENDADAK "BAHASA INDONESIA": DAYA ILOKUSIONER DALAM TUTURAN M. TABRANI IHWAL USULAN NAMA BAHASA PERSATUAN	
	Mualimin	REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE	
	M. Abdul Khak	PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF	
	Hidayatul Astar	PEMERTAHANAN BAHASA IBU DI DAERAH TERTINGGAL	
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07.30 - 08.00 WIB	REGISTRATION		LOBBY
08.00 - 09.30 WIB	PARALLEL 4 A		ROOM A
	Agus Sudono	POLA PILIHAN BAHASA DALAM JUAL BELI DI PASAR TRADISIONAL (STUDI KASUS DI PASAR WINONG, KABUPATEN PATI)	
	Devina Christania, Pradipta Wulan Utami	CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS	
	Evynurul Laily Zen	SISTEM PANGGILAN KEKERABATAN SEBAGAI CERMIN BUDAYA DAN POLA PIKIR MASYARAKAT JAWA: DULU DAN KINI	
	Sudirman Wilian	THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK	

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	Khristianto, Widya Nirmalawati	MAKING USE THE RECORDED LANGUAGE RELICS IN HUMOR PIECES	
	Mohammed Azlan Mis, Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Hayati Lateh	KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA	
	Sri Mulatsih	SPEECH PLANNINGS ON THE STUDENTS' CONVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT, DIAN NUSWANTORO UNIVERSITY)	
08.00 - 09.30 WIB	PARALLEL 4C		ROOM C
	Taufik Mulyadin	INDUSTRI KREATIF, ANAK MUDA, DAN <i>BASA SUNDA</i>	
	Veria Septianingtias	ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI	
	Yuni Ferawaty	INTERFERENSI BAHASA CINA DIALEK HAKKA PADA ISTILAH PENAMBANGAN TIMAH BANGKA	
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	Yuliarni	KONTRASTIF BAHASA MINANGKABAU DENGAN BAHASA INDONESIA DI TINJAU DARI SEGI PREPOSISI	
	Frans I Made Brata	LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION	
	Retno Purwani Sari	DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA	
09.30 - 09.45 WIB	CEFFEE BREAK		PAKOEBUWONO
09.45 - 11.00 WIB	PLENARY 2		PAKOEBUWONO
	Herudjati Purwoko	LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE	
11.00 - 11.15 WIB	CLOSING		PAKOEBUWONO

DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA

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Abstracts

*The media, a controlling discourse, is presupposed to perform social power of groups that have ability to control the minds of other groups. The practice of this mind control involves more than acquiring beliefs. It encapsulates such specific and/or social dominance and hegemony of scarce social resource like "language" and "culture" (See Van Dijk in Schiffrin, 2001). Since mind control employs the acts, it is argued that Sundanese's attitude to their language and culture may be deconstructed by exercising persuasive power of narrator and media based on knowledge, information, and authority. In Rosidi's article, *Urang Sunda di Lingkungan Indonesia*, the practice of ideological-hegemony deconstruction itself is conducted concerning to the fact that many Sundanese become ignorant society. At this point, the paper intends to the research focusing on how such discourse controls mind and action of less powerful groups. Theoretically, recipients tend to accept beliefs, knowledge, and opinion through discourse from what they see as authoritative, trustworthy, and credible sources such as scholars, or reliable media (Nesler et al, 1993). The issue arises out of such particular strategies and function of the structure used in controlling mind. To learn the issue, critical discourse analysis is used. In this study, it is argued that deconstruction of ideological hegemony is executed by providing linguistic structure and communicative events formed by context-social structure and personal and social cognition.*

Key words: *deconstruction, ideology, hegemony, media, Sundanese's culture maintenance*

1 Introduction and Approaches

Language determines mind. The underlying question in the statement is not about the meaning of linguistic features (what does the word mean) as about the meaning as social reproduction (what does people mean by the word). Language is defined as a mediation of cultural practice that serves presupposition, identities, and judgements about one another's moral characters and intentions (read also Heller, 2010, Cotter, 2001). Recent research on thought control in American society argued that media is perpetuating hierarchy of power elite hierarchy. As the result, discourse, its representation in Media, creates and reinforces ideological hegemony of the elite. Thus, the way discourse structures enact, confirm, and legitimate dominance of power elite becomes greater focus on today research to perceive such ideological hegemony.

In relation to suggested idea, certain discourses in Sundanese local media, *mangle*, are identified to underpin certain ideological hegemony that is produced to reconstruct, even deconstruct less powerful group to maintain and shift Sundanese's culture and language to younger generation. The interesting case here, Ajip Rosidi's *Urang Sunda di Lingkungan Indonesia*, provides such an ideological hegemony to control minds of this less powerful group. The issue arises out of such particular strategies and function of the structure used in controlling minds. In response to the issue, the study focuses on how the discourse acts to create and reinforce ideological hegemony structurally.

In respect of approaches, the two main approaches may be characterized as critical discourse analysis and sociolinguistic. While the discourse approach is defined as primary focus, sociolinguistic is blended perfectly in a single work. To further elaborate, the methods of analysis are critical, narrative/pragmatic/stylistic, and cognitive. Critical method analysis reveals societal power operations, both narrative/pragmatic/stylistic and cognitive have a great deal of discourse-level elements and explanation involving cognitive process and social meaning.

2 Power Elite, Discourse and Media

Power elite, discourse and media are related in the sense of function. The ideological hegemony of power elite is written into the various structures of the language that construct discourse, but then media acts to legitimate it. Here the crucial issues arises out of context-social structure, social and personal cognition, and linguistic authority.

As suggested, discourse asserts creation and reinforcement of ideological hegemony as a product of power elites and media as perpetuating hierarchy of the system. In this sense, media is viewed as agency that not only acts as a means of power elite but also reproduces dominant ideology. Media supports the power elites to contribute, to distribute and to maintain their ideological hegemony, to control the minds of members of other groups and to shape societal perceptions (read also Eryanto, 2001 and Bennett, 1982). It is in the respect that power elites and media determine and give back the society to itself-image. The elites and media control the acts and minds of other groups—whether other elites and/or less powerful groups.

In controlling minds, the power elite should be able to access the scarce social resources and to control over public discourse and communication. This practice involves cognitive psychology and mass communication that is defined as a very complex process involving different interpretation, presupposition, and ideological acceptance of the less powerful groups. The groups seldom passively accept the intended opinions of specific discourse. (read also van Dijk, 2001) Consequently, the two main factors are suggested to be the key of the success in controlling the minds: (1) the belonging in social group, and (2) discourse structure. While the belonging of social group is described as important rank in society, as authoritative, trustworthy or credible sources, such as scholars, experts, professionals, or reliable media (Nesler et al. 1993), discourse structure focuses on the usage of linguistic features that allow the less powerful groups to reevaluate the ideas regarding to their experiences and empirically adopt the ideas.

As van Dijk's suggestion (2001: 354), "language users as social actors have both personal and social cognition: personal memories, knowledge and opinions, as well as those shared with members of the group or culture as a whole." It is illustrated that people perceive the world through discourse. The choice of the topic and the way the topic is delivered. Van Dijk (2001: 358) argues that argumentation should be presented in persuasive. Persuasive allows sensitive information remain implicit and thus taken for granted, and serves model featuring beliefs that remain implicit in discourse. Manipulation is also conducted to inform premises implicitly without any asserting with full of challenge. (read also van Dijk, 2001, and Holmes, 2001)

In sum, ideological hegemony of power elite may be accepted in certain values. Firstly, it is adopted by scarce social resource, that is, reliable media. Secondly, it is supported by so influential discourse that it has more chances to control the minds and actions of the less powerful groups. The influential discourse may be constructed by delivering "hot" topic which corresponds to the top level of their mental model, the most important information. Finally, it is performed by persuasion and manipulation.

3 Deconstruction of Ideological Hegemony in Ajip Rosidi's *Urang Sunda di Lingkungan Indonesia*

As suggested, Ajip Rosidi's *Urang Sunda di Lingkungan Indonesia* is presupposed the practice of social power in controlling the minds of less powerful groups (read Sundanese) by contributing certain ideological hegemony. The analysis focuses on: (1) how the power elite controls public discourse, and (2) how the ideological hegemony is organized in discourse in attempting to control minds and actions.

In this discourse, Ajip Rosidi is identified as the intellectual-power elite seen as authoritative, trustworthy and credible resource. He is a well-known cultural anthropologist and owns a high respect. In this notion, Sundanese tends to accept beliefs, knowledge and opinion because of Ajip Rosidi's reputation and knowledge as well. The ideological hegemony of Ajip Rosidi is supported by *Mangle*, local Sundanese media, with consistent facts. *Mangle* is known as a reliable local media that supports the effort of maintenance and shift Sundanese's culture and language. Instead of being "fair and objective" model, *Mangle* acts as perpetuating hierarchy of social system that reports on the event without accurate picture of reality. *Mangle* reproduces ideological hegemony as Ajip Rosidi's beliefs.

Ajip Rosidi's argues that Sundanese's attitudes and perceptions should be deconstructed since the attitudes and perceptions have no benefit to maintenance and shift Sundanese culture and language to younger generation. To meet his intention, Ajip Rosidi introduces his ideological hegemony that

Sundanese should change their attitude in the way they look at themselves by using persuasive and authoritative language,

Kuring yakin moal aya urang Sunda anu ngarasa sugema ku kaayaan urang Sunda di lingkungan Indonesia cara anu digambarkeun tadi. Tapi mudah-mudahan kagambarkeun deuih, yen memang ti beh ditu keneh peranan urang Sunda dina ngawangun jeung ngeusian kamerdikaan Indonesia henteu sabanding jeung jumlahna anu nomer dua di lingkungan Indonesia.

The quotation illustrates that Ajip Rosidi uses authoritative language when he tries to make Sundanese realize that they should change their attitude, *kuring yakin moal aya urang sunda anu ngarasa sugema ku kaayaan [...]*. Meanwhile, persuasive is conducted when Ajip Rosidi mentioned that there is a chance to reconstruct, [...] *Tapi mudah-mudahan kagambarkeun deuih, yen memang ti beh ditu keneh peranan urang Sunda [...]*. Then, Ajip Rosidi emphasizes that,

Nya jadi kawajiban urang ayeuna ngusahakeun sangkan barudak Sunda anu baris cumarita di panggung nasional minangka urang Indonesia, dibekelan ku kawanoh kana sajarah jeung budaya Sunda sing cukup, miboga kareueus jadi urang Sunda tur reueus deuih ku basa Sunda jeung budaya Sunda.

It is stated that Sundanese is persuaded to give sufficient efforts to maintain and shift Sundanese culture and language to younger generation.

In reinforcing his ideological hegemony, in the beginning of the discourse, it is suggested that there are certain stereotypes given to Sundanese. Sundanese is defined as ignorant society that is viewed as a dominated group who does not have willingness to control itself. As long as having foods to consume, they consider their life would be fine.

Ku sabab lila teuing dijajah deungeun, urang sunda jadi tuman ulun kumawula, miboga mentalitas hayang kaanggo ku dunungan, alus goreng kumaha ceuk dunungan atawa nu lian, akibatna hirupna gumantung ka nu lian.

Ajip Rosidi controls over Sundanese's minds and actions by providing stereotypes that are believed widely,

[...] Henteu yakin kana nu katenjo jeung karasa ku sorangan, akibatna henteu wani nyaritakeun atawa ngalakukeun hal-hal anu ceuk pikiranana dumasar kana pamanggihna sorangan da sieun disalahkeun ku batur. Henteu wani "bersaing" [...] era jadi orang Sunda teh. [...] Urang Sunda resep ngobobodo maneuh ku nyekel mitos-mitos anu henteu rasional jeung henteu aya bukti. Upama percaya kana kaunggulan nagara Pajajaran jeung rajana Prabu Siliwangi, anu secara historis henteu aya bukti yen kungsi aya di kieuna, da kapanggihna ngan dina carita pantun, dongeng, mitologi jeng sabangsana. Hal eta nyababkeun urang Sunda henteu ngarasa perlu usaha jeung ngalakukeun nanaon, da ngandelkeun teuing pitulungna Prabu Siliwangi anu dipikayakin baris datang (padahal teu datang bae)

Sundanese's perception is influenced by the knowledge that there is no available evidences that can prove that Pajajaran and Prabu Siliwangi exist. Then deconstruction of ideological hegemony is reinforced by giving the statement that Prabu Siliwangi is not there to help them to cope all the problems, *padahal teu datang bae*.

In political field, it is mentioned that because of not knowing their history, Sundanese has no confidence to have position in parliamentary. People who take the position are from other provinces and are not aware of Sundanese's interests,

Geus puguh dina widang politik mah, urang Sunda jiga masrahkeun kumaha ceuk batur. Nu matak kungsi para anggota DPRD Jawa Barat didominasi ku lain urang Sunda. Padahal para wakil rahayat urang Sunda ge rereana henteu ngabela kapentingan rahayat jeung Tatar Sunda.

Furthermore, the stimulating model is provided to encourage Sundanese to accept Ajip Rosidi's ideologies,

[...] Beda jeung TVRI Yogyakarta anu saban peuting mintonkeun rupa-rupa kasenian Jawa. Tapi hal eta nu nuduhkeun yen kahayang urang Sunda mah henteu diwaro ku urang Jakarta, tapi henteu nyababkeun aya orang Sunda anu nganggep perelu ngadegkeun stasion televisi sorangan, di Bandung oge kapiheulaan ku urang Bali jeung Jawa anu muka Bandung TV jeung PJ-TV.

Sundanese is encouraged to take the model. Manipulative Sundanese's perception is conducted through the statement that there are some tv stations, unfortunately they are published by others. It seems that Sundanese has opportunity to publish tv station that performs Sundanese's culture and language.

The overall strategy of deconstruction of ideological hegemony of language-culture maintenance is the combined implementation, at all level of the text, of persuasive, authoritative, and manipulative language. The Sundanese is made to be fully aware of themselves, their culture, their language, and of course their history. The topic itself is chosen based on the fact that Sundanese is getting more ignorant to their own culture, language, history, even their own identity. Through his ideological hegemony, Ajip Rosidi, supported by *Mangle*, attempts to manipulate Sundanese's perceptions and thoughts in order to maintain and shift Sundanese's culture and language.

4 Conclusion

In sum, study on deconstruction of ideological hegemony has provided data of great interest for further research in discourse analysis. Three main issues involve in determining the acceptance of ideological hegemony, they are context-social structure, social and personal cognition, and linguistic authority. It is suggested that the power elite may access to or control over public discourse in the sense of his context-social structure. Authoritative, trustworthy, and credible sources are argued to have high power to control over less powerful group. Social-personal cognitions take apart in accepting the ideology. It depends on the language performance in the practice. It is suggested that persuasion, manipulation and authorization have more influence on people's mind. People may need models featuring beliefs that remain implicit in discourse to not feeling discourage.

Yet several gaps remain. Firstly, there are no available data as the responses of the less powerful group, as a result of deconstruction of ideological hegemony, showing that there is acceptance or rejection; it means that it is argued whether the discourse is an effective discourse. Finally, there is still a gap in describing mind control. The integration of various approaches is important values for this study.

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