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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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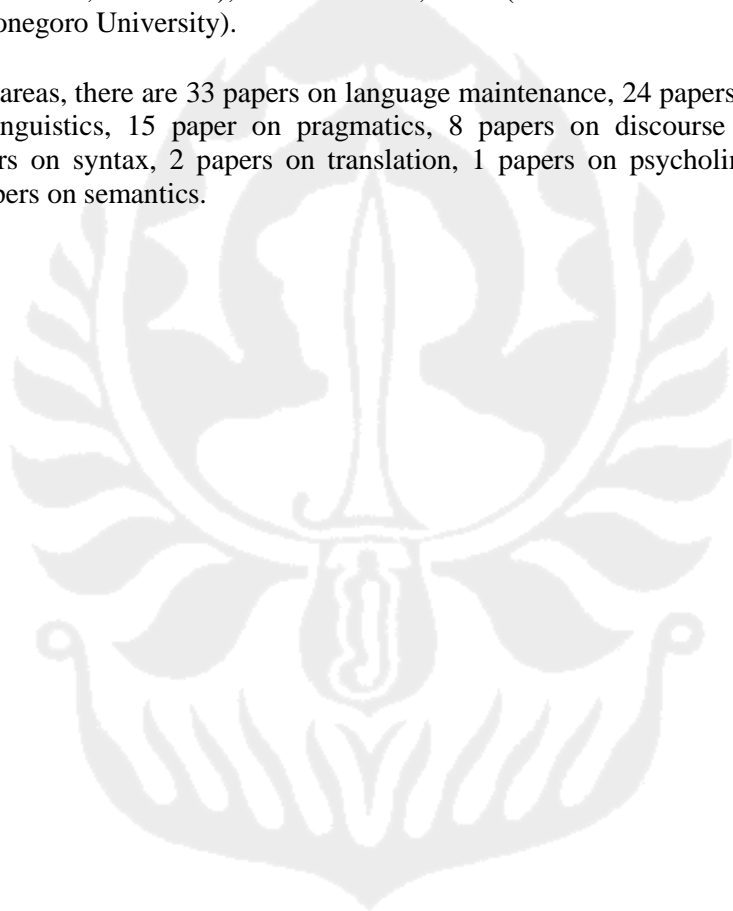
Editors' Note

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	
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	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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	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	
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	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	
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	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	
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	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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19.00 - 21.00 WIB	DINNER		PAKOEBUWONO
FRIDAY, JULY 6, 2012			
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	
08.00 - 09.30 WIB	PARALLEL 4D		ROOM D
	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

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)

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Abstract

Javanese languages are a part of Indigenous languages. They are one of culture's heritages which Javanese people should preserve and protect them in this globalization era. Javanese languages are considered as the cornerstone of culture and the ultimate expression which Javanese people should know that by using them, culture can be shared and transmitted to further generations to express their identities. However, in the real fact, many indigenous languages in this world are almost extinct, and even, Javanese languages almost disappear at this time in some areas and places. It is crystal clear that there is no special caution from other Javanese people, especially government, in trying to preserve them. Not only government, but also the parents and the elders should take part in this case. Javanese languages should be passed on from generation to the other. Even, it is not strange when the parental generation speaks the Javanese language, they do not often pass it on to their children. Therefore, in an increasing number of cases, Javanese languages are used only by elders.

Actually, the loss of some Javanese languages can be caused by some factors, such as irresistible social, political, and economic pressures. In this matter, the relationship and the cooperation between a language planning, language policy, language rights and language education are needed to prevent this phenomena. They are used as vehicles for promoting and perpetuating the vitality, versatility, and stability of Javanese languages.

Creating and arranging a better language planning and a better language policy are important to do in Indonesia right now to protect Indonesian language and Indigenous languages, especially Javanese languages. It is, of course, also supported by developing and paying attention to the language rights. Moreover, focusing on language in education for children and young people is a best way to start preserving Javanese languages. Including Javanese children and youth in this discussion on language and education is befitting and appropriate. It needs to know that education in classroom and school areas have also the potential of saving and reviving Javanese languages which are at the brink of extinction. The non-recognition and the prohibition of the use of Javanese languages in the education and work place has impacted the lives of many Javanese people, it has affected them from childhood to adulthood, in the creation of their identity and development of their communities. Education world, in classroom and school areas, which was used as an instrument of assimilation of some languages in Indonesia, especially in Central Java, has impacted in the Javanese languages. Therefore, applying code switching and code mixing in teaching English in classroom should be offered to Javanese people, but also to all students who stay in Java island, as a means of combating prejudices and discrimination and promoting inclusive and respectful societies, is better step to do.

However, in order to make it real, the cooperation and the seriousness of government, Javanese people, parents, elders, teachers, and even lecturers must be created in Indonesia, especially in Central Java. It is better for government to make a decision explicitly in keeping and preserving Javanese languages from the extinction through teaching activities in classroom and school areas as the basic formal activity.

Keywords : Code mixing, code switching, indigenous languages, Javanese languages, language education, language planning, language policy, language rights, and teaching.

BACKGROUND

Javanese language has not been extinct yet today, but there are only few people using it to speak each other. If it happens continuously, Javanese language, by no means, will be extinct. It needs to know that the phenomena could be caused by some reasons. Javanese people consider that Indonesian language has the prestige value and the higher level than Javanese language as the indigenous language. Most Javanese people feel ashamed if they speak in Javanese because they think that Javanese language is inferior. Another reason can be from their parents. It means that parents of Javanese children do not transmit to their children. Between father and mother speak everything by using Javanese language, but when they speak to their children, they use Indonesian language. It is crystal clear that they do not try preserving and protecting Javanese language to the next generations. Transmigration and migration are also one of the reasons. We know that transmigration and migration are the removal from one place to another place, from one area to another area, from one province to another province or even from one country to another country. Therefore, we can conclude that if someone moves from, for example, one city to another city or one province to another province, so he or she will meet the different culture and different mother tongue with other people. In order to overcome that problem, he or she, of course, is going to use Indonesian language to speak everything with other people. That fact can happen because it is easy to communicate with other people who have different culture and first language by utilizing Indonesian language. In this situation, Indonesian language is neutral language which is better to use to respect the differences of culture and mother tongue. Not only to respecting, but also in delivering the message of what they are talking about is not difficult to understand when they speak in Indonesian language. If the condition of that habit keeps walking, it will by no means make indigenous languages, especially Javanese language, to be lost. The last reason comes from work places and schools. They are important places in supporting the development of one language. Between them, school is the most strategic place to introduce and develop one language to the students. As we have known that school is the place to study which there is an interaction between teacher and students in teaching lessons. Actually, the system of teaching in classroom always uses Indonesian language to explain and to deliver lessons, and even there is a school using English to speak in an interaction between teacher and students. That system can threat Javanese language because it is often that the students are not given a chance to learn Javanese language in the school, and even at home.

Related to the last one, it is necessary to repair the system of teaching in classroom. Finding out a best method to teach in order to prevent the extinction Javanese language is an appropriate step. The method is applying code switching and code mixing in teaching in classroom. In this case, teacher has an important role to succeed this mission.

Code switching and code mixing are familiar between English and Indonesian language or vice versa, and Indonesian language and Javanese language or vice versa. It can be strange if there are code switching and code mixing between English and Javanese language or vice versa. In order to make interesting teaching and to protecting Javanese language, teacher can apply that switching in teaching English in classroom for children, young learners and adult learners. The chance of teaching just like that will give language right to speak Javanese language automatically.

In achieving this mission, government should also support by arranging, maintaining and building a language planning and language policy. Therefore, the extinction of Javanese language can be avoided.

MAIN POINT

Preserving and protecting Javanese language can be begun through teaching activities by applying code switching and code mixing to children or even young learners in classroom. It will be easy to introduce and develop indigenous language when they are children or even young learners. Therefore, in this matter, a teacher not only focuses on the goal of teaching, but also focuses on the preservation and protection indigenous language, in this case is Javanese language.

Halliday (1973), in discussing how a language teacher should perceive language for purposes of teaching, suggested that the view be taken from that of child. Language, for the child, is a rich and adaptable instrument for the realization of his intentions, and Halliday identified seven models of language use or functions. In the instrumental function language is used for the satisfaction of the material needs. The second function, the regulatory, is the "do as I tell you" function, language in control of behavior. The interactional function is that of getting along with others, while the personal is the expression of identity, of the self which develops largely through linguistic interaction. The heuristic function refers to the use of language to learn, to explore reality, while the imaginative is that of "let's pretend", whereby reality is created, and what is being explored is the child's own mind, including

language itself. The last function is representational, that of the communication of content (Halliday, 1973:17).

According to Halliday, the above functions are the images of language. Language is "defined" for the child by its uses which it is something that serves this set of needs.

Applying these functions to the classroom and wider learning environment of the child, it can be seen that at some time or other, all or some of these functions will apply. The child needs to use his language in the context of everyday activities, for personal as well as interactional purposes among peers, members of the family and the neighborhood, and the world at large. He also needs language to explore his thoughts and feelings and above all to seek knowledge.

In achieving and creating all or some of these functions above, code switching and code mixing can be applied to the children or even young learners through teaching English in classroom by switching and mixing from English to Javanese language or vice versa. The main goals of this action are preserving and protecting Javanese language as indigenous language. By introducing and developing Javanese language to the children or even young learners in the area of school can be the beginning step to keep one of culture's heritages to the generations.

Applying code switching and code mixing between English and Javanese language or vice versa are not familiar in teaching English. Although they are almost same, but actually they are different each other. According to Holmes in her book that code switching is the switch reflecting a change in the social situation and takes positive account for the presence of a new participant. It means that code-switching is influenced by the change of social situation, social reasons and the arrival of third subject or a new participant. The example of change of social situation can be found in informal situation to be formal situation. Because of that, it needs to switch code from informal language to formal language. In this case, social reasons are the desire to get benefit by using and applying code switching, the desire to get closed with surroundings and even the desire to show the identity of the group or the identity of ethnic group.

There are another definitions which define more about the definition of code-switching. The definitions are from Chaer. First, Code switching is the change of language which is used by a speaker from one language to another language or the change from informal style to formal style or vice versa (Chaer, 2004:107). Next, according to Apple, Code switching is the change of used language because of the situation change. Third, according to Hymes, Code switching not only happens between one language to another language, but also happens between one style into another style which are in one language (Chaer, 2004:107).

Now, after understanding about code-switching, we have to know about code-mixing. It suggests that the speaker is mixing up codes indiscriminately or perhaps because of incompetence (Holmes, 1992:42). Then, Fasold adds that is a speaker uses one word or one phrase from one language into another language or from one style into another style, so he has used code mixing. However, when a speaker uses one clause which has grammatical structure from one language and the next clause is arranged by using grammatical structure from another language, so it can be included into code switching.

From the explanation above, we can get the point that code-mixing is a process to mix words by using one language (B2) into the sentences which use another language (B1) or vice versa. The mixture of words can happen by inserting pieces of words in the sentences.

It is necessary to understand that code switching consists of two forms, the form of speech level (undhak usuk) switching and the form of language switching. The first is form of speech level switching. It is related to undhak usuk in Javanese language. As we know that in Javanese language there are three speech levels, such as ngoko, krama madya, and krama inggil. It crystal clear that ngoko is the impolite and informal colloquial "everyday" speech, and krama is known as the polite and formal style. Actually, krama is divided into two other categories. First is krama madya which is semi-polite and semi-formal. Second is krama inggil which is fully polite and formal. The form of speech level switching itself can be divided into speech level switching from ngoko to madya or vice versa, and speech level switching from ngoko to karma or vice versa. The second form of code switching is the form of language switching. Language switching can be divided into language switching from Javanese language to Indonesian language or vice versa, language switching from Javanese language to foreign language (e.g. English) or vice versa, and language switching from Indonesian language to foreign language (e.g. English). In this matter, it is going to focus on language switching from Javanese language to English and language switching from English to Javanese language. Not only about language switching, but also focusing on speech level switching from ngoko to krama inggil or speech level switching from karma inggil to ngoko. After applying code switching between Javanese language and English, teacher should sometimes use

code mixing by inserting pieces of words in the sentences of teacher's conversation when he or she is teaching English.

In switching code and mixing code between English and Javanese language or vice versa, a teacher should utilize communicative approach or Communicative Language Teaching (CLT) approach in teaching English in classroom. We need to know that Communicative Language Teaching focuses on the communication or communicative purposes or categories of functional and communicative meaning. The most obvious advantage in communicative language teaching is that of the increase of fluency in the target language. This enables the learners to be more confident when interacting with other people and they also enjoy talking more. The approach also leads to gain in the areas of grammatical/sociolinguistic/discourse/strategic competence through communication. By using CLT, the goal of teaching English and the mission of protecting and preserving Javanese can be achieved because there is the interaction and active communication between teacher and students. In this case, code switching can also use translation of the source language which students need or benefit from it. If the students do not know what the teacher talk about when he or she speaks in English, the teacher will apply code switching into Javanese language by using translation way.

Most people sometimes apply code switching and code mixing because of certain reasons. Actually, there are five reasons why people switch code. They are depending on setting, the expression of solidarity / identity / social distance / social reasons, status, affective function, and topic. First of all is about setting. People switch code because it needs to do when there is change in the setting. For example, a speaker speaks Javanese at home with her family if she and her family speaks about gossips, cookings and personal problems, but if she is in the school, she will use Indonesian to speak with her teacher. The next is about the expression of solidarity / identity / social distance / social reasons. The speaker switches code because she or he wants to signal the speaker's ethnic identity and solidarity by greeting another people using her or his language. The third is status. The status relation between the speaker and people with whom she or he talks needs to choose the style of language to be used whether it is formal or informal. The different kinds of relationships or status are often expressed through different codes. For example, the status of doctor-patient, and administrator-client will use formal language and will be expressed in the H variety or code, but the status as neighbor and friends are generally expressed in the L variety or code and informal. Fourth is affective function. In affective function, there are adding emphasis, authority and expressing the feelings. Adding emphasis is used to express anger and disapproval. Adding authority is used to give a command or to ask people to do what the speaker wants. By using switching, the speaker can express her / his feelings whether she or he is angry or not, or even whether she or he is disappointed or not. The last is about topic. People may switch code within a speech event because they want to discuss a particular topic. The technical topics are firmly associated with a particular code and the topic itself can trigger a switch to the appropriate code. Choosing the topic what the speaker wants to discuss influences the language or code or the style to be used. For example, Japanese people are easier to speak in Japanese when they talk about fish, and New Year's Day, but when they want to discuss about their studies so they switch to speak in English.

In preserving and protecting Javanese language in the area of school, because of identity reason, social status reason, affective function and topic reason, therefore an English teacher switches code when he or she teaches students in classroom. Based on the identity reason, teacher does code switching from English to Javanese language or vice versa in order to show, introduce and develop the identity of Javanese people by putting Javanese language in the English conversation. Translation is one of the other alternative ways in code switching. Teacher can switch code by translating English as the source language to Javanese language as the target language. In showing, introducing and developing Javanese language, teacher must have attempts to communicate with the students which may be encouraged from the very beginning. Attempts to take interaction with students by building question and answer time, giving motivation, giving suggestion, giving instruction and giving understanding question are better to do. Giving understanding question can be included into code mixing. It is identical with emblematic switching which can be called by tag switching. It is the kind of switching which the switch is simply an interjection, a tag or a sentence filler in the other language which serves as an ethnic identity marker. This switch is located in the beginning of the utterance and in the final utterance or the final tag. Actually, this switch is used to show the speaker's ethnic identity and to express solidarity. The examples of code mixing just like this in English are you know, right, ok, well, probably, and etc. Moreover, in Javanese version are *bener rak*, *piye*, *mudeng*, *yo wis*, *wis durung*, *tenane* and etc.

In the interaction between teacher and students in this situation is needed to pay attention on social status reason. The status relation between the teacher and students needs to choose the appropriate

code and variety. As the diglossic society, teacher and student must know who should use High variety and who should use Low variety in an interaction in classroom. It is crystal clear that teacher should use Low variety when he or she teaches the students and students should use High variety to the teacher when they want to ask and answer something. It means that when the teacher wants to switch code from English to Javanese language, in order to translate English as the source language to Javanese language as the target language, should join between speech level switching and language switching from English to ngoko. However, it is different for students because they must switch code from English to krama inggil.

The next reason is affective function. In affective function, there are adding emphasis, authority and expressing the feelings. Adding emphasis is used to express anger and disapproval. Adding authority is used to give a command or to ask students to do what the teacher wants. By using switching, the teacher can express his / her feelings whether he or she is angry or not, or even whether he or she is disappointed or not. It means that when teacher starts being angry, and even disappointed, he or she can apply code switching to show his or her feelings in front of the students. In expressing the feelings of anger, disapproval and disappointment, an English teacher can join between speech level switching and language switching in teaching English in classroom. It means that when a teacher is explaining material in English, he or she can admonish his or her students who do not follow your rules, such as being noisy and having impolite attitude, by switching code into krama inggil or madya. However, it will be better to switch again from English to ngoko if the students keep ignoring the teacher's statement. The code switching just like that is necessary to do in order to show the teacher's anger, the teacher's emphasis and the teacher's authority toward the students in classroom.

The last reason is about topic. The technical topics are firmly associated with a particular code and the topic itself can trigger a switch to the appropriate code. Choosing the topic what the teacher wants to discuss influences the language or code or the style to be used. In this situation, it is a good chance for the teacher to introduce and to develop Javanese language related to the topic by switching code from English to Javanese language. In switching code from English to Javanese language, teacher can apply the system of translation. He or she can translate what he or she talks about related to the certain topic from English to Javanese language.

Not only using code switching, but also using code mixing can be done to preserve and protect Javanese language. Although it is not full sentences just like code switching, but code mixing can help to protect Javanese language by inserting an interjection, a tag or a sentence filler of Javanese language in the other language, such as English. This code mixing is located in the beginning of the utterance and in the final utterance or the final tag, or even in the middle of the utterance.

According to the explanation above, there are many ways to preserve and protecting Javanese language by using code switching and code mixing in teaching English in classroom. Although it seems difficult to do because an English teacher must work hard to switch code from English to Javanese language, but in order to keep the culture's heritage of Javanese people to the new generations will make it easy to do. It will just waste time and energy if government does not support these actions.

CONCLUSION

After discussing the explanation above, I would like to conclude by giving some conclusions. There are four conclusions in this part. They are:

1. In preserving and protecting Javanese language can be started from in the area of school as the beginning place to introduce and develop Javanese language.
2. Children and young learners are basic targets which must be known with Javanese language.
3. One of better ways to preserve and protect Javanese language is applying code switching and code mixing in teaching English in classroom from English to Javanese language or vice versa.
4. The best method which is used to support code switching and code mixing by the teacher in order to introduce and to develop Javanese language to the students is Communicative approach or Communicative Language Teaching approach (CLT).
5. In succeeding the mission to preserve and protect Javanese Language, government should support to apply code switching and code mixing in teaching activities by arranging and building a better language policy and a better language planning.

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