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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

Master Program in Linguistics, Diponegoro University
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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.

CONTENTS

| | |
|---|-----|
| EDITORS' NOTE | i |
| EDITORS' NOTE FOR REVISED EDITION | ii |
| CONTENTS | iii |
| SCHEDULE OF THE INTERNATIONAL SEMINAR “LAMAS III” | xiv |
| | |
| ISU KEBERTAHANAN DALAM USAHA PENCAGARAN BAHASA <i>Johnny Tjia</i> | 1 |
| | |
| KEARIFAN LOKAL: PERTARUNGAN ANTARA TEKS IDEAL DAN TEKS SOSIAL <i>Ketut Artawa</i> | 15 |
| | |
| KEBANGGAAN BERBAHASA SEBAGAIMANA YANG TEREKSEKSI DALAM WACANA TEKA-TEKI <i>I Dewa Putu Wijana</i> | 26 |
| | |
| SYNTACTICO-SEMANTIC CLASSIFICATION OF SENTIMENT WORDS IN THE ELECTRONIC DICTIONARY DECO <i>Won-Fill Jung, Eunhae Son, Jee-Sun Nam, Jaemog Song</i> | 31 |
| | |
| INCORPORATING LOCAL WISDOM INTO ENGLISH LANGUAGE TEACHING (ELT) <i>Suharno</i> | 37 |
| | |
| THE WEALTH CONCEPT OF JAVANESE SOCIETY: ANTHROPOLOGICAL LINGUISTICS APPROACH IN CUBLAK-CUBLAK SUWENG FOLKSONG <i>Aan Setyawan</i> | 42 |
| | |
| BAHASA PERMOHONAN DI DALAM TRADISI KLIWONAN DI “SUMUR BERKAH” DESA WONOYOSO KABUPATEN PEKALONGAN <i>Abadi Supriatin</i> | 47 |
| | |
| PENGGUNAAN BAHASA DAERAH DALAM IKLAN LAYANAN MASYARAKAT SEBAGAI ALAT PEMERTAHANAN BUDAYA BANGSA (STUDI KASUS DI KOTA SERANG PROVINSI BANTEN) <i>Ade Husnul Mawadah</i> | 51 |
| | |
| MULTICULTURAL ENGLISH CURRICULUM ACCOMODATATING LOCAL WISDOM <i>Agnes Widyaningrum</i> | 56 |
| | |
| TINDAK ILOKUSI PROPAGANDA CAGUB-CAWAGUB JAWA TENGAH PERIODE 2013-2018 <i>Agus Edy Laksono</i> | 61 |

| | |
|---|-----|
| MOTION-DIRECTION SERIAL VERB CONSTRUCTIONS IN JAVANESE: A LEXICAL-FUNCTIONAL APPROACH <i>Agus Subiyanto</i> | 65 |
| DO BANJARESE WOMEN AND MEN SPEAK DIFFERENTLY? <i>Agustina Lestary</i> | 70 |
| STUDENTS’ MOTIVES IN SWITCHING FROM ENGLISH TO INDONESIAN OR JAVANESE IN A FOREIGN LANGUAGE SETTING <i>Almira Irwaniyanti Utami</i> | 74 |
| THE IMPORTANCE OF NOTICING IN IMPROVING EFL STUDENTS’ WRITING SKILLS <i>Amrih Bekti Utami</i> | 79 |
| FENOMENA SOSIOLINGUISTIK BAHASA JAWA PESISIR SEBAGAI CERMIN KEARIFAN LOKAL <i>Anandha</i> | 82 |
| ALIH KODE DAN CAMPUR KODE PADA CERAMAH BUDAYA EMHA AINUN NAJIB <i>Anang Febri Priambada</i> | 87 |
| A LYRIC’S WORTH IN GESANG’S “CAPING GUNUNG” <i>Ariya Jati</i> | 92 |
| KEARIFAN LOKAL MITIGASI BENCANA DALAM TRADISI SASTRA LISAN NUSANTARA <i>Asih Prihandini and N. Denny Nugraha</i> | 97 |
| JAVANESE VIEW ON EDUCATION: AN ETNOLINGUISTIC STUDY <i>Atin Kurniawati</i> | 102 |
| TRANSLATION UNIT IN THE TRANSLATION OF AL-QURAN INTO INDONESIA <i>Baharuddin</i> | 106 |
| THE IDENTITY OF JAVANESE PEOPLE (A STUDY ON SELAMATAN IN EAST JAVA, ETHNOLINGUISTICS PERSPECTIVE) <i>Bambang Hariyanto</i> | 111 |
| METAPHORICAL SWITCHING: A LINGUISTIC REPERTOIRE OF MUSLIM JAVANESE PRIESTS <i>Bernadetta Yuniati Akbariah</i> | 115 |

| | |
|--|-----|
| THE INFLUENCE OF TRADITIONAL MAIDS’ JAVANESE TO CHILDREN’S LANGUAGE (A CASE STUDY AT KAMPUNG KENTENG, KEJIWAN, WONOSOBO) <i>Christina</i> | 120 |
| LOCAL WISDOM IN JAVANESE PROVERBS (A COGNITIVE LINGUISTIC APPROACH) <i>Deli Nirmala</i> | 124 |
| JAVANESE EXPRESSIONS AS LOCAL WISDOM MANIFESTATION <i>Dian Swastika</i> | 129 |
| PEKALONGAN DIALECT IN RAPROX BAND LYRICS <i>Didik Santoso</i> | 133 |
| THEMATIC STRUCTURE SHIFT FOUND IN ENGLISH - INDONESIAN TRANSLATION OF OBAMA’S SPEECH IN INDONESIA UNIVERSITY <i>Diyah Fitri Wulandari</i> | 137 |
| SANTRI’S LANGUAGE ATTITUDE TOWARD JAVANESE LANGUAGE ON PESANTREN TEACHING WITHIN THE CONTEXT OF JAVANESE LANGUAGE MAINTENANCE <i>Dwi Wulandari and Wiwik Sundari</i> | 141 |
| THE TRANSLATION OF SHALL IN THE INDONESIAN VERSION OF ASEAN CHARTER: A PRELIMINARY RESEARCH ON PATTERNS AND CONSEQUENCES OF MODAL TRANSLATION <i>Dyka Santi Des Anditya</i> | 146 |
| PERGESERAN PENGGUNAAN KEIGO KHUSUSNYA PADA PENGGUNAAN HONORIFIC TITLE (呼称) DAN PERUBAHAN HUBUNGAN ATASAN DAN BAWAHAN YANG TERJADI PADA PERUSAHAAN JEPANG <i>Elisa Carolina Marion</i> | 151 |
| STUDENTS’ DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS <i>Emilia Ninik Aydawati</i> | 156 |
| CONTRASTIVE ANALYSIS OF PROVERBS IN INDONESIAN AND ENGLISH: AN ANTHROPOLOGICAL LINGUISTIC STUDY <i>Endang Setyowati</i> | 159 |
| VARIASI BAHASA DALAM SINETRON TUKANG BUBUR NAIK HAJI (TBNH) KAJIAN ETNOGRAFI KOMUNIKASI <i>Endang Sri Wahyuni and Khrishandini</i> | 164 |

| | |
|--|-----|
| PERUBAHAN KATA GANTI ORANG KEDUA DALAM BAHASA JAWA <i>Endro Nugroho Wasono Aji</i> | 168 |
| Pengenalan Ungkapan-ungkapan Bahasa Jawa: Suatu Upaya Pemertahanan Bangsa <i>Enita Istriwati</i> | 172 |
| Bentuk dan Fungsi Kalimat Tanya dalam Talk Show “Indonesia Lawyers Club” <i>Erlita Rusnaningtias</i> | 177 |
| Kata Serapan dalam Bahasa Jepang: Upaya Bangsa Jepang dalam Pemeliharaan Bahasa dan Terjadinya Pergeseran Bahasa sesuai Budaya Lokal <i>Esther Hersline Palandi</i> | 182 |
| Pergeseran Bahasa Hokkian dalam Upacara Te Pai di Indonesia <i>Fandy Prasetya Kusuma</i> | 187 |
| 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 <i>Farikah</i> | 192 |
| Penggunaan Bahasa dalam Ranah Jual Beli di Pasar Terapung Lok Baintan Kabupaten Banjar Kalimantan Selatan <i>Fatchul Mu’in</i> | 197 |
| Pendekatan Emik-etik terhadap Upacara Pasak Indong Suku Tidung di Desa Salimbatu, Kecamatan Tanjung Palas Tengah, Kalimantan Utara Kajian Linguistik Antropologi <i>Fitriansyah</i> | 201 |
| Presupposition Analysis of the Question in Mata Najwa “Politik Selebriti” Episode <i>Habiba Al Umami</i> | 205 |
| Tuturan Pamali dalam Tradisi Lisan Masyarakat Banjar <i>Hatmiati</i> | 210 |
| Kesalahan dalam Penentuan Jenis Kalimat dalam Bahasa Indonesia: Studi Kasus Mahasiswa TPB IPB <i>Henny Krishnawati and Defina</i> | 215 |

| | |
|---|-----|
| MUATAN SOSIO-KULTURAL DAN POLITIS DALAM BAHASA DARI SEGI ETNOGRAFI <i>Herudjati Purwoko</i> | 220 |
| PERGESERAN PEMAKAIAN PRONOMINA PERSONA DALAM BAHASA INDONESIA INFORMAL REMAJA: STUDI KASUS FILM TANGKAPLAH DAKU KAU KUIJITAK (1987) DAN BANGUN LAGI DONG, LUPUS (2013) <i>Icuk Prayogi</i> | 225 |
| THE ETHNOGRAPHY OF COMMUNICATION APPROACH TOWARDS THE MOTIVATORS’ SPEECH IN ORIFLAME <i>Ida Hendriyani</i> | 230 |
| PRANOTOCORO AS ONE OF THE SYMBOL OF JAVANESE CULTURE THAT BECOMES DIMINISH FROM DAY TO DAY <i>Ikha Adhi Wijaya</i> | 235 |
| SEMANTIC SHIFT ON MALAY WORDS IN CLASSICAL MALAY TEXT HIKAYAT HANG TUAH COMPARE TO MODERN MALAY (INDONESIAN LANGUAGE) AND THE RELATION TO CULTURAL CONTEXT <i>Ikmi Nur Oktavianti</i> | 240 |
| THE CREATION OF LANGUAGE THROUGH MOTTO (THE STUDY OF LANGUAGE AND ENTREPRENEURSHIP IN A MOTTO OF ACADEMIC INSTITUTION) <i>Juanda and M. Rayhan Bustam</i> | 245 |
| PENATAAN ULANG KAMUS DIALEK BANYUMASAN; SEBUAH SUMBANGAN LEKSIKOGRAFIS BAGI UPAYA PEMERTAHANAN DIALEK (RE-ORGANISATION OF BANYUMAS DIALECT DICTIONARY; LEXICOGRAPHIC CONTRIBUTION TO DIALECT PRESERVATION) <i>Kahar Dwi Prihantono</i> | 250 |
| STYLE AND REGISTER USED AT PONDOK PESANTREN (A DIMENSION OF SOSIOLINGUISTICS) <i>Kharisma Puspita Sari</i> | 255 |
| MODEL PEMBELAJARAN KOOPERATIF TEKNIK STUDENT TEAMS ACHIEVEMENT DIVISIONS (STAD) UNTUK MENINGKATKAN KETERAMPILAN MENULIS NARASI MAHASISWA ASING DI UNIVERSITAS SEBELAS MARET <i>Kundharu Saddhono</i> | 259 |
| LINGUISTIC ADAPTATION OF BAJO IN SUMBAWA ISLAND: A PRELIMINARY STUDY FOR SOCIAL MOTIVATION OF LANGUAGE CHANGE <i>Lalu Erwan Husnan</i> | 263 |

| | |
|--|-----|
| SOSIALISASI DAN KEBIJAKAN ATAS KEBERAGAMAN BAHASA PADA MASYARAKAT TENGGER JAWA TIMUR: SEBUAH FENOMENA KEARIFAN LOKAL <i>Layli Hamida</i> | 267 |
| TARLING MUSIC AS A MEANS OF MAINTAINING INDIGENOUS JAVANESE LANGUAGE AT NORTHERN COAST (PANTURA) IN THE PROVINCES OF WEST JAVA AND CENTRAL JAVA <i>Leksito Rini</i> | 271 |
| A REFLECTION OF LANGUAGE ATTITUDE TOWARD KID CARTOONS: A CASE STUDY OF FIRST GRADERS IN MARSUDIRINI ELEMENTARY SCHOOL <i>Maria Christiani sugiaro</i> | 274 |
| THE FEATURES OF JAVANESE WOMEN SPEECH: A SOCIOLINGUISTICS STUDY BASED ON LAKOFF'S THEORY <i>Maria Yosephin Widarti Lestari</i> | 279 |
| STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA <i>Masitha Achmad Syukri</i> | 283 |
| GENERASI MUDA JAWA PERKOTAAN KAGOK DENGAN BAHASA JAWANYA SENDIRI <i>M. Suryadi</i> | 288 |
| THE ANALYSIS OF FACE WANTS AS SELF IMAGE USED BY AGNES MONICA IN KICK ANDY SHOW <i>Mastuti Ajeng Subianti</i> | 292 |
| PENGGUNAAN BAHASA JAWA PADA UPACARA TUMURUNING KEMBARMAYANG SEBAGAI CERMINAN KEARIFAN BUDAYA JAWA <i>Meka Nitrit Kawasari</i> | 295 |
| PEMERTAHANAN DAN REVITALISASI BAHASA JAWA DIALEK BANTEN <i>Meti Istimurti</i> | 300 |
| KESENIAN JARANAN SEBAGAI BENTUK PEMERTAHANAN BAHASA JAWA <i>Miza Rahmatika Aini</i> | 305 |
| KO AND RIKA IN JAVANESE OF TEGAL <i>Mualimin</i> | 309 |
| A SOCIAL CONTEXT OF SASAK PERSONAL PRONOUNS <i>Muhammad</i> | 313 |

| | |
|--|-----|
| PEDAGOGONOLOGIS SEBUAH KAJIAN FONOLOGI DAN ILMU PENDIDIKAN <i>Muhammad Nanang Qosim</i> | 318 |
| TINDAK TUTUR PERSUASIF DAN PROVOKATIF DALAM WACANA SPANDUK KAMPANYE PILKADA JAWA TENGAH TAHUN 2013 <i>Muhammad Rohmadi</i> | 322 |
| THE USE OF PERSONAL NAMES IN NAMING PRODUCTS <i>Muhammad Zulkarnain Ashya Hifa</i> | 327 |
| VERBA “MIRIP TAKUT” DALAM BAHASA MELAYU ASAHAN <i>Mulyadi</i> | 331 |
| GEJALA INKORPORASI PADA BAHASA MEDIA CETAK <i>Mulyono</i> | 336 |
| A FEMINIST STYLISTIC READING OF TRIYANTO TRIWIKROMO’S “TUJUH BELAS AGUSTUS TANPA TAHUN” <i>Mytha Candria</i> | 341 |
| PENGUNAAN BAHASA INGGRIS DALAM IKLAN MAKANAN DAN MINUMAN: PELUANG ATAUKAH ANCAMAN? <i>Neli Purwani</i> | 346 |
| BANJARESE IDEOLOGIES PORTRAYED IN SI PALUI <i>Ninuk Krismanti</i> | 351 |
| WOMEN, LANGUAGE AND CULTURAL CHANGE <i>Nungki Heriyati</i> | 356 |
| PENGARUH DIALEK LOKAL TERHADAP BAHASA MANDARIN YANG DIGUNAKAN MASYARAKAT TIONGHUA DI PURWOKERTO <i>Nunung Supriadi</i> | 361 |
| (RE)-READING A KARTINI’S LETTER USING CRITICAL DISCOURSE ANALYSIS <i>Nurhayati</i> | 365 |
| NAFAS BAHASA JAWA DI JAGAT MAYA <i>P. Ari Subagyo</i> | 370 |
| METAFORA SEBAGAI NASIHAT DALAM HOROSKOP JAWA: STUDI LINGUISTIK ANTROPOLOGIS <i>Prayudha</i> | 375 |

| | |
|---|-----|
| ANNOTATION MODEL FOR LOANWORDS IN INDONESIAN CORPUS: A LOCAL GRAMMAR FRAMEWORK <i>Prihantoro</i> | 380 |
| PELESTARIAN BAHASA BALI DALAM PENDIDIKAN FORMAL: PERSPEKTIF POLITIK DAN REGULASI <i>Putu Sutama</i> | 385 |
| TINJAUAN RELATIVITAS BAHASA DALAM LAGU KERONCONG <i>Ratih Kusumaningsari</i> | 390 |
| KAJIAN PENERJEMAHAN IDEOLOGI DENGAN PENDEKATAN APPRAISAL <i>Retno Hendrastuti</i> | 395 |
| THE STRATEGY OF THE TEXT AND THE STRUCTURAL RELATIONS TO EXERCISE SUNDANESE CRITICS’ IDEOLOGICAL HEGEMONY <i>Retno Purwani Sari and Tatan Tawami</i> | 400 |
| PENGASINGAN RAMBU PETUNJUK DI PUSAT-PUSAT PERBELANJAAN DI SURABAYA <i>Retno Wulandari Setyaningsih</i> | 403 |
| SIKAP BERBAHASA PARA SISWA SEKOLAH DASAR ISLAM TERPADU KABUPATEN BANDUNG DALAM KONTEK MULTIBAHASA <i>Riadi Darwis</i> | 408 |
| IMPLEMENTATION OF ENGLISH LEARNING MODEL BASED ON NEGATIVE ANXIETY REDUCTION THROUGH CONSTRUCTIVISM THEORY IN BANJARBARU SENIOR HIGH SCHOOLS <i>Ridha Fadillah</i> | 412 |
| BAHASA JAWA DALAM SLOGAN-SLOGAN CALON GUBERNUR DAN WAKIL GUBERNUR JAWA TENGAH TAHUN 2013 <i>Rini Esti Utami</i> | 417 |
| PEMERTAHANAN BAHASA DAERAH SEBAGAI UPAYA MENINGKATKAN KETAHANAN BUDAYA <i>Rukni Setyawati</i> | 422 |
| ICT (WEB. DESIGN) AND JAVANESE LANGUAGE LEARNING IN INDONESIA: REVITALIZATION INDIGENOUS LANGUAGES <i>Ruth Hastutiningsih</i> | 426 |
| ANALYSIS OF IDIOMATIC EMOTION EXPRESSIONS DETECTED FROM ONLINE MOVIE REVIEWS <i>Sai-Rom Kim, Hae-Yun Lee, and Jeusun Nam</i> | 431 |

| | |
|--|-----|
| LANGUAGE MAINTENANCE OF BALINESE MOTHER TONGUE THROUGH THE TRADITIONAL STORY TELLING (MESATUA) IN BATU BULAN VILLAGE, GIANYAR <i>Sang Ayu Isnur Maharani and I Komang Sumaryana Putra</i> | 436 |
| THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS’ ARGUMENTATIVE WRITING <i>Sari Kusumaningrum</i> | 441 |
| DEVELOPING ISLAMIC-CONTENT BASED READING COMPREHENSION MATERIALS FOR ISLAMIC HIGHER EDUCATION <i>Sirajul Munir</i> | 446 |
| TIPOLOGI SINTAKSIS: URUTAN KATA DAN FRASA BAHASA BANJAR DAN IMPLIKASINYA <i>Siti Jamzaroh</i> | 450 |
| LANGUAGE MAINTENANCE AND SHIFT: HOW JAVANESE PRESERVED AND SHIFTED IN INDUSTRIAL AREA CASE STUDY IN NIKOMAS COMPANY <i>Siti Suharsih</i> | 456 |
| METAFORA YANG DIGUNAKAN OLEH DALANG DALAM MELAKONKAN WAYANG KULIT <i>Sogimin</i> | 461 |
| REFLEKSI KEDUDUKAN PEREMPUAN MINANGDALAM PITARUAH AYAH <i>Sri Andika Putri</i> | 465 |
| PANTUN BUKA PALANG PINTU: KEARIFAN LOKAL DALAM PERNIKAHAN ADAT BETAWI <i>Sri Sulihingtyas D.</i> | 470 |
| PERUNDUNGAN BAHASA DAERAH MELALUI PENGGUNAAN LOGAT DIALEK DALAM TAYANGAN SINETRON DI TELEVISI <i>Sri Wahyuni</i> | 474 |
| INDONESIAN NOUN PHRASE=NOUN+NOUN: A SEMANTIC PERSPECTIVE <i>Suparto</i> | 479 |
| SOLIDARITAS (TU) DAN KESOPANAN (VOUS) DALAM BAHASA JAWA SEBAGAI WUJUD KEARIFAN LOKAL <i>Surono</i> | 484 |
| LANGUAGE AND SAFETY <i>Sutarsih</i> | 489 |

| | |
|--|-----|
| CONFORMITY TOWARDS LOCAL WISDOM AMONG THE SAME INDIGENOUS LANGUAGE SPEAKERS <i>Swany Chiakrawati</i> | 492 |
| LOSS OF WORDS IN MANDAILINGNESE <i>Syahron Lubis</i> | 496 |
| A SURVEY ON MOTIVATIONAL ORIENTATION IN LEARNING EFL OF PUBLIC ADMINISTRATION POST GRADUATE STUDENTS OF JENDERAL SOEDIRMAN UNIVERSITY <i>Syaifur Rochman</i> | 501 |
| ANALISIS KESANTUNAN BERBAHASA PADA KASET PASAMBAHAN ADAT ALEK MARAPULAI BALERONG GRUP JAKARTA: SEBUAH KARAKTERISTIK KEARIFAN LOKAL ETNIS MINANGKABAU <i>Syamsurizal</i> | 505 |
| THE LOSS OF IDENTITY OF SOME SUNDANESE CHILDREN IN BOGOR CITY DUE TO LACK OF EXPOSURE TO SUNDANESE LANGUAGE <i>Tatie Soedewo</i> | 510 |
| A STUDY ON STUDENTS’ ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT <i>Titi Rokhayati</i> | 515 |
| COMPANY’S PARTICIPATION IN THE LOCAL LANGUAGE RETENTION <i>Tubiyono</i> | 520 |
| ANALISIS WACANA PERCAKAPAN SIARAN “ON AIR” RADIO DANGDUT INDONESIA: PENDEKATAN PRAGMATIK <i>Wiwik Wijayanti</i> | 525 |
| DISCOURSE CONNECTORS IN ARGUMENTATIVE WRITINGS PRODUCED BY INDONESIAN EFL UNIVERSITY STUDENTS <i>Wuwuh Andayani</i> | 530 |
| PEMILIHAN BAHASA KELUARGA MUDA DI DESA KLOPODUWUR CERMIN PEMERTAHANAN IDENTITAS DAN EKSISTENSI BAHASA <i>Yenny Budhi Listianingrum</i> | 535 |
| RHETORICAL STRATEGIES IN FLOUTING GRICE’S MAXIMS AS FOUND IN “PYGMALION”. <i>Yenny Hartanto</i> | 540 |
| MOTHER'S TONGUE INFLUENCE TOWARDS NAMING IN KEBONADEM VILLAGE <i>Yozar Firdaus Amrullah</i> | 545 |

| | |
|---|-----|
| 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 <i>Yudha Thianto</i> | 550 |
| RETRIEVING LOCAL WISDOM IN KOREAN WITH THE SUPPORT OF CORPUS PROCESSING SOFTWARE <i>Jee-Sun Nam</i> | 555 |

**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 SOCIOLINGUISTICS) | |
| | 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 Bkti 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 |

A FEMINIST STYLISTIC READING OF TRIYANTO TRIWIKROMO'S "TUJUH BELAS AGUSTUS TANPA TAHUN"

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Abstract

This paper is a feminist stylistic analysis of Triyanto Triwikromo's short story "Tujuh Belas Agustus Tanpa Tahun", which was chosen because of its social critiques to the people of Indonesia. I used feminist stylistics as the main theoretical framework, for feminist stylistics enables me to discover not only the interpretation of the texts, but also the gender bias hidden within it. While gender bias can actually be found in all elements of a narrative, in this paper I focus mainly on the characters of the story. The female character of the story Ibu is illustrated as weak, vulnerable, and powerless. Never in the story is she described in relation to her individual achievement, while the male characters are portrayed in a more positive way.

Keywords: *feministstylistics, short story, narrative discourse, and characters*

1. Introduction

Triyanto Triwikromo's "Tujuh Belas Agustus Tanpa Tahun" 'Seventeenth of August without a year' was written in 1991. The narrator of the story is *saya* 'I', meaning that the narrative is recounted in the first person, and the events of the story is narrated from the perspective of the character *saya*. *Saya* began his narrative with his mother's (*Ibu*) telegram: "*Lekas pulang rumah titik. Rumah kita dikepung Tibum titik.*" (Triwikromo, 2003, p. 117)². The second telegram came in the following morning with an even stressful message: "Return home quick full stop. Mother is dying full stop. Our house has been demolished full stop" (Triwikromo, 2003, p. 169). *Ibu* 'Mother' sent the telegrams because she was in despair; *Ibu*, as well as other people in her neighbourhood, would lose their places to live, since the City Council (*Dewan Tata Kota*) was planning to build a supermarket in the area. She had tried to protest the City Council, but they continued to realise the plan.

Responding to her telegrams and was concerned about her mental state, *saya* returned home by a night train. The journey home turned out to be a weird one, however. First of all, he was welcomed and given extraordinary service by a train officer whose name was Sisifus or Sukarno³, and in the middle of the night Sisifus (Sukarno) led *saya* to see the uniqueness of the train. To *saya*'s surprise, the train was full of Indonesian important figures! The first carriage of the train, for example, was boarded by Indonesian generals, some of whom had since long passed away. The second carriage brought national figures who are known for their consistency against injustice and repression, such as the former poet Rendra, the former Governor of Jakarta Ali Sadikin, and the critical politician Hariman Siregar (Triwikromo, 2003, p. 174).

The oddity of the night train continued in that the train had never stopped. Consequently, *saya* could not get off the train and meet *Ibu*. When the train passed her neighbourhood, and *saya* tried to locate his mother by looking out the train window, he could not find her. *Ibu* had gone, and *saya* was clueless about her:

Where was she?

Was she already consumed by all this luxury she once protested? Was she now in the middle of shopping for everything in every supermarket in the city?

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² "Return home quick full stop. Our house has been surrounded by *Tibum* full stop" (Triwikromo, 2003, p. 169). *Tibum* stands for "*Petugas Ketertiban Umum*" or "public order and security guard" (Triwikromo, 2003, p. 176).

³ Sisyphus is "a legendary king of Corinth condemned eternally to repeat the cycle of rolling a heavy rock up a hill in Hades only to have it roll down again as it nears the top" (Mish, et al., 1996, p. 1097), and Sukarno was the first president of Indonesia.

Ah, I did not care what would happen to her. After all now was the seventeenth. I had better watch the carnival along the streets that the train passed by (Triwikromo, 2003, p. 176).

Since it is rich in social criticisms, the short story was once given to my students in the speaking class. Most of the students related the story to the celebration of Indonesian independence (August, 17th, as is suggested by the title of the story) and the nation heroes. A few students⁴, however, held that the story was not to be understood in a literal manner because the story was a symbolic one. The character *Ibu*, for example, referred to not only the biological mother of the narrator *saya*, but also our motherland, Indonesia. The night train was a time line, a symbol of Indonesian history. Thus, the entire story aimed to remind the people of Indonesia that they should not have forgotten their history; most importantly, they should have kept in mind the struggle of the nation heroes to gain independence. Unfortunately, in the last recent years Indonesians tended to forget the hard effort and work of their heroes to gain independence.

The students' interpretations of "*Tujuh Belas Agustus Tanpa Tahun*" (TBATT) fascinated me, but their reading of the character *Ibu* was of my particular interest. While not all the students are familiar with literary reading conventions, they were able to read beyond the explicit meaning of the story. *Ibu*, for instance, was understood beyond its literal meaning; they had included the meaning of the compound *ibu pertiwi* 'motherland, Mother Earth'.

In turn, their arguments had made me wonder whether a thorough reading of the story would lead me to even richer interpretations of the character *Ibu*. I was wondering whether *Ibu* was also a representation of the powerless. These were people whose voices had never been heard by the government, and their rights were frequently violated for the sake of the elite. In *Ibu*'s case, she lost her house—a symbol of human basic need—simply for the sake of a supermarket.

This all had encouraged me to write this paper; I wanted to analyse *Ibu* in "*Tujuh Belas Agustus Tanpa Tahun*" (TBATT). I believe that *Ibu* is a rich symbol: she stands for *ibu pertiwi* Indonesia and the powerless or the marginalized. The succeeding presentation is divided into three sections, i.e. stylistics and feminist stylistics (2), *Tujuh Belas Agustus Tanpa Tahun* (3), and conclusion (4).

2. Stylistics and Feminist Stylistics

Stylistics is as a method to interpret both spoken and written texts. In the interpretive process, language plays a central role because "the various forms, patterns and levels that constitute linguistic structure are an important index of the function of the text. The text's functional significance as discourse acts in turn as gateway to its interpretation" (Simpson, 2004, p. 2).

A stylistic analysis of a narrative includes the study of its *narrative plot* and *narrative discourse* (Simpson, 2004). *Plot* is a term used to refer to "the abstract storyline of a narrative" or "the sequence of elemental, chronologically ordered events which create the 'inner core' of a narrative" (Simpson, 2004, p. 20). *Narrative discourse* is "the manner or means by which that plot is narrated"; it "represents the realised text, the palpable piece of language which is produced by a story-teller in a given interactive context" (Simpson, 2004, p. 20). Included within the notion of narrative discourse is 'characters' or 'roles' (see: Mills, 1995, pp. 160-171).

Characters, according to Sara Mills (1995, p. 160), "are made of words" and are not real human beings. They are created out of an author's imagination that is eventually expressed in words. As an author is not immune from the influence of the world he lives — the socio-cultural values and norms of his time and place — the characters he creates will most likely mirror his context. Similarly, while reading and understanding characters of a text, the reader is influenced by the context she lives. The interpretation thus indicates her knowledge, worldview, and the socio-cultural factors.

Examining social and cultural factors comprehensively while analysing the characters of a text is one proposition of feminist stylistics, a development in stylistics based on the basic tenets of feminist theories and critical linguistics (Mills, 1995). Feminist stylistics studies the language of a text in order to discover its interpretation(s), but the analysis is relied on not only the textual language, but also the socio-cultural factors causing the appearance of the language and the text. Also, feminist stylistics aims to explain why particular interpretations of the text are possible and whether the text implies gender bias.

3. *Tujuh Belas Agustus Tanpa Tahun* (TBATT)

A semantic analysis of the word *ibu* reveals that the word has become an element of many compound words, one of which is *ibu pertiwi* 'Mother Earth, motherland' (Stevens & Schmidgall-

⁴ I thank all my students in Advanced Speaking for sharing me their opinions; I especially thank Fajar, Vera, and Atha for the inspiring discussion of the story.

Tellings, 2004; Sugono, Sugiyono, & Qodratillah, 2008). Within this context, it may be appropriate to say that *Ibu* in TBATT is a representation of *ibu pertiwi* Indonesia. This interpretation is supported in the last part of the narrative where *saya* relates the seventeenth (of August), Indonesia's independence day, to an obligation to meet his mother: "Today was the seventeenth. That meant I had to meet my mother" (Triwikromo, 2003, p. 175).

In addition to the semantic analysis, we need to evoke the situational context of the narrative. As has been mentioned earlier, "*Tujuh Belas Agustus Tanpa Tahun*" 'Seventeenth of August without a year' was written in 1991, meaning that it was written during Suharto's era, generally referred to as the New Order Era. Under Suharto's governance, Indonesia enjoyed rapid economic growth and turned into a modernized country (Cribb, 1999; Ong, 2005; Owen, 2005). Unfortunately, modernity and modernization were narrowly defined with reference to rapid economic growth and expansion, which in turn were simplified into "growth in gross domestic product, growth in foreign investment, and growth in urban physical infrastructure" (Thompson, 2001, p. 2).

The government's strong reliance on economic development created new problems. As soon as life is defined in terms of material wealth, people are becoming spiritually impoverished. The greed for material wealth has eventually ruined the country and the people of Indonesia:

But when the train went through my neighborhood, I never saw my mother again. I only saw many possessed people running to the plazas and supermarkets. I only saw people leaving the supermarkets feeling awkward carrying the merchandise they bought (Triwikromo, 2003, p. 176).

On the other side of the coin, wealth and prosperity could not be enjoyed not by all Indonesians; only a small group of people who got the benefits of the government's modernization project: the rich or the have, the capitalists, and the investors. The president's family and his close associates were surely part of those who enjoyed the fortune of his development program. Many Indonesians, however, remained living in hardships.

In political arena, President Suharto was criticised for his intolerance to dissents and protests. He repressed all differences and disagreements under what so called the subversive law. The oppression that *Ibu* had to experience was one case where the voice of *rakyat kecil* 'lay people, small people' was simply dismissed, and their basic needs were often neglected.

These injustices were certainly against the spirit of the nation founding fathers and mothers. They struggled to gain the country's independence so that the people of Indonesia could and can enjoy a better life. They wanted to liberate Indonesians from fear, repression, injustices, and inequality.

As a matter of fact, under Suharto's government, Indonesia was far from an independent country. Freedom was not for everyone. A large number of people remained voiceless and powerless. Freedom of speech, freedom of association, and political freedom were all slogans that could not be found in real life.

Yet, it seems to me that there are some questions left unanswered from all the previous analysis. For example, the fact that the author chose *Ibu*, the widow of a soldier/ hero, to represent the powerless. Why didn't he choose, say, a veteran or a former athlete to represent the powerless and marginalized? It has been common knowledge that many former Indonesian athletes live in poverty after they leave the world of sports because the Indonesian government rarely pay attention to their well-being after their retirements.

Why should the female character (*Ibu*) be described with reference to her husband, the late *Bapak* 'Father'? Why do *saya* have to mention that his mother was proud to be the widow of a hero? Is she not worthy of her own being or, say, her own action or achievement? In opposition, *Bapak* and *saya*, two male characters of TBATT are mentioned in terms of their occupations. Women, as Mills (1995) puts it, are frequently depicted in terms of their relations to others, while men are described with reference to their occupations. Therefore, while *Ibu* is referred to 'only' as the wife of a hero, *Bapak* and *saya* are a soldier and a journalist:

"The widow of a hero? Ughh, what so special about that if they never listen to my words not to remove the houses in this area?" She babbled one day when the City Council planned to change the neighborhood where I lived to a supermarket.

.....
She would usually keep on repeating such complaints until I returned home and persuaded her to change the conversation to topics about times old and gone. Then, we would talk about

the time when mother was proud of having a husband who was a soldier like my father (Triwikromo, 2003, pp. 169-170).

"You are a journalist, aren't you?"

I nodded (Triwikromo, 2003, p. 175)

The problem with this characterisation is that women are regarded as not having individual quality. In contrast, men are to be valued based on their own beings as individuals. Had she not been the wife of a soldier, would Mother have had the courage to oppose the plan of the City Council? If she had not been *janda pahlawan* 'the widow of a hero', would Mother not have had every right to say her points? The stereotypical perspective was (and is?) accepted as normal, since the state ideology of the New Order government valued women not within their capacity or achievement as individuals, but in what the government termed as *kodrat wanita* 'the inherent nature of women' (Oey-Gardiner, 2002, p. 102). Women were housewives and mothers, meaning that women were *pendamping suami*⁵ and were responsible for domestic works and bearing children (Hatley, 2002; Marcoes, 2002; Oey-Gardiner, 2002).

More questions can be addressed to uncover the gender bias of the story, one of which is that why the reference to the people who have done valuable work to the country is of male figures. The train officer, the generals, Rendra, Ali Sadikin, and Hariman Siregar were all men. There is no reference to the female figures. Tjut Nyak Dien, Christina Martha Tiahahu, and Kartini, to mention a few, were women who made great contribution to the nation, to *ibu pertiwi* Indonesia.

4. Conclusion/ Summary

In this paper, I made an attempt to read Triyanto Triwikromo's short story "*Tujuh Belas Agustus Tanpa Tahun*" (TBATT) 'Seventeenth of August without a year' using feminist stylistic framework. Feminist stylistics was used so as to uncover the meaning(s) of the narrative and the gender bias it implies. The analysis I did was centered upon the examination of the character *Ibu* and was performed in two stages, i.e. textual study and situational-context analysis. The former refers to the semantic analysis of *Ibu*, while the latter concerns the socio-cultural context of the short story. Based on the analysis, I conclude that the short story does contain gender bias where the female character is described differently from the male ones. *Ibu* is pictured as powerless, while *Bapak* and *saya* are portrayed in more positive tones.

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⁵ Women were to go along with and provide support for their husbands.

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