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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



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

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Editors:

Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

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

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

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

Editors' Note for Revised Edition

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

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

DAY 1 (July 2, 2013)

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

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

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

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

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

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

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

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

DAY 2 (July 3, 2013)

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

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

TIME	NAME	TITLE	ROOM
10.00 – 11.30 WIB	PLENNARY 2		ANGGREK
	Prof. Dr. Bambang Kaswanti Purwo	ON UNDERSTANDING LOCAL WISDOM THROUGH RIDDLES IN JAVANESE, SUNDANESE, AND WOISIKA LANGUAGE	
	Prof. Dr. I Dewa Putu Wijana, S.U., M.A.	KEBANGGAN BERBAHASA SEBAGAIMANA YANG TEREFLAKSI 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

BANJARESE IDEOLOGIES PORTRAYED IN *SI PALUI*

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Abstract

Si Palui is a short, funny story written in Bahasa Banjar and has been published daily in Banjarmasin Post since 1971. Before being published in the newspapers, *Si Palui* had actually been a well-known anonymous folklore, usually told by parents to children as a bed time story or by elders to youngsters to teach values. Despite its popularity, studies about *Si Palui* are not that many (see Natasha, 2004 and Suryadi, 2011); none of them are conducted in the area of functional linguistics. One area of linguistics that has always been a hot topic of research is about how a language and ideologies of a society are intertwined. Fairclough (1995:73) stated that language is a material form of ideology, and language is invested by ideology. Thus, this research is aimed to find Banjarese ideologies through three texts of *Si Palui*. To find ideologies in *Si Palui*, the writer uses Halliday's ideational metafunction. The analysis results in descriptions of ideologies of Banjarese in two domains: shared ideas in social interactions among Banjarese people and women's positions in Banjarese culture.

Keywords: *Si Palui*, Bahasa Banjar, ideology, SFL.

1. Introduction

Si Palui had become a part of Banjarese societies since Banjar was still ruled by a king. It was a folklore containing stories that were rich in meaningful values. However, as many other folklores, nobody knows who the original creator of *Si Palui* is. Since 1971, *Si Palui* has been published daily in Banjarmasin Post and has become the icon of the newspapers. In fact, *Si Palui*'s column is one of readers' favorites from time to time.

The stories of *Si Palui* do not merely give entertainment but also introduce cultural contents to the readers, making *Si Palui* always has a special place in Banjarese societies.

Even though *Si Palui* is really popular in South Kalimantan, research on *Si Palui* is not much in numbers. Examples of studies on *Si Palui* can be found in Natasha (2004) and in Suryadi (2011). The two studies do not investigate *Si Palui* in the area of functional linguistics: one done using structural linguistic approach and another one using social science approach. Thus, this research is conducted to investigate texts of *Si Palui* using functional linguistics approach. The investigation focuses on Banjarese ideologies portrayed in the stories.

Banjarese ideologies being described in this research is the ideologies of Banjar Hulu. Geographically, Banjar is divided into two large areas: Banjar Hulu and Banjar Kuala. Settings of the series of *Si Palui* are usually taken place in a village in *Pahuluan*, the area of Banjar Hulu. The language uses in *Si Palui* is Banjarese language of Banjar Hulu, not Banjarese language of Banjar Kuala. Thus, it is only wise to restrict Banjarese ideologies in this research into ideologies of Banjar Hulu.

2. Concepts and Underlying Theories

Ideologies deal with rules, ideas, common beliefs, and values that are accepted within certain communities and have power to control and determine the way members of those communities behave and think. Fairclough (1989:2) states, "Ideologies are closely linked to language because using language is the commonest form of social behavior and the form of behavior where we rely most on 'common-sense' assumptions". Moreover, he also stated that language was a material form of ideology, and language was invested by ideology (Fairclough, 1995:73). These two statements implicitly deliver the idea that it is possible to see ideologies through language because the language used by member(s) of a community is influenced by ideologies occur in that community. People unconsciously manifest ideologies they have through the language they produce.

Ideational metafunction uses language to represent experience, and it conveys a picture of reality (Butt *et.al*, 2000:62-63). For its ability to encode the reality from texts, ideational meaning is an effective tool to reveal ideologies contained in the texts.

Halliday (in Butt *et.al.*, 2000:51, 62-63) divides ideational meaning into 6 processes:

- a. Material process that functions to construe the material world of doing.
e.g.: *arrived, collapsed, works, bolted, bit*
- b. Behavioral process that functions construe conscious behavior.
e.g.: *sneezed, watched, sang*
- c. Mental process that functions to construe and may project the inner world of consciousness.
e.g.: *enjoyed, remember, feel*
- d. Verbal process that functions to construe saying.
e.g.: *told, said*
- e. Existential process that functions to construe existence.
e.g.: *are, was, were* that are used to encode the existence of a sole participant.
- f. Relational process that is divided into two sub-groups:
 1. Relational attributive process that functions to construe relationships of description.
 2. Relational identifying process that functions to construe relationships identification and equation.
e.g.: *are, was, were, seemed, have, became, belongs to* that are used to encode relationships of being and having between two participants.

3. Data

Data of this research is taken from three texts of *Si Palui*. The data is being analyzed using ideational meaning processes in Systemic Functional Linguistics (SFL). The most significant processes found in the analysis are described and interpreted to reveal Banjarese ideologies in *Si Palui*.

Example of *Si Palui* text:

Sudah kabiasaan di kampung wadiah Palui badiam, tiap malam Jumahat ada arisan yasinan gasan bubuhan lalakian. Jumahat kamarian husus gasan bubuhan babinian. Biasanya bila takumpulan, bubuhannya lalu-ai masing-masingnya rami basurung kesah pangalaman nang dialami salawas saminggu. Apakah kesah di pahumaan, di pasar, Balai desa sampai nang tajadi di rumah masing-masing. Basurung kesah ini hanyar tamandak bila sampai waktu basurungan makanan, limbah itu lalu-ai bubuhannya bulikan. ...

4. Findings and Discussions

The following table illustrates the distribution of ideational meaning processes on *Si Palui*:

Process	Total
Material	78
Behavioral	24
Mental	14
Verbal	38
Existential	2
Relational	7

Table 1 Distribution of processes analysis on *Si Palui*

From the table above it is clear that material process, verbal process, and behavioral process are the most significant processes found in the texts of *Si Palui* being analyzed. In contrast with the three processes, existential and relational processes do not occur that many in the texts, indicating that the existence of a single participant, and attributes and specific identities of certain participants are not the focus of *Si Palui*. Occurrences of mental process, even though not as few as existential and relational processes, are also not significant in the texts.

How *Si Palui* portrays ideologies in Banjarese culture is divided into two sub-topics as the following:

4.1 Shared Ideas of Social Interactions in Banjar Hulu

Based on the analysis of processes done, it is found that Banjarese people have some ideologies they share within their communities in terms of social interactions. These ideologies are represented in *Si Palui* through different processes.

From the analysis of material processes in *Si Palui*, it is found that a close-knit relationship and togetherness among people are important in Banjarese culture. This can be seen from frequent occurrences of *bubuhan* 'more than one person/plural' as the actor of the processes followed by verbs indicating activities done in group as shown in the following examples:

Actor	Material process	
<i>Bubuhannya</i> 3 pl. 'They'	<i>baramian bajalan</i> together walked walked together'	
Circumstance	Actor	Material process
<i>Isuknya</i> The next day 'They'	<i>bubuhannya</i> 3 pl. met again	<i>batamuan pulang</i> met again the next day'

The word *baramian* 'doing something together' indicates that activities (material processes) are done communally. *Batamuan pulang* 'meeting again' indicates that people meet not only once, but frequently. Thus, it is reasonable to say that Banjarese people value social interactions among people.

Based on the analysis of behavioral processes, it is found that humor plays a big role in social interaction among Banjarese people. In *Si Palui*, when behaviors are *bubuhan* 'more than one person/plural', then most of the behavioral processes are represented by words related to jokes.

Look at the following example:

Behaver	Behavioral process	Causal circumstance
<i>Bubuhannya</i> 3 pl. 'They'	<i>bahulutan</i> teasing teased Garbus	<i>karena Garbus tapakai gasan banasihah...</i> because Garbus was asked to give advice... because he was asked to give advice...'

Si Palui portrays a custom of Banjarese people that when they are *batamuan* 'meeting each other on purpose', they tend to do behavioral activities such as *bahuhulutan* 'teasing each other for fun', *tatawaan* 'laughing together' etc. Throwing jokes and making fun of each other are aimed to lessen the distance between people in Banjar Hulu.

In Banjarese culture, joking by telling funny stories has a special term called *maalabio*. The fact that Banjarese language has a special word addressing joking proves how important humor is in Banjarese culture.

Another process that occurs frequently in *Si Palui* is verbal process. Verbal process represents the activity of saying. Because frequency of occurrences of verbal processes is the second in number (38 cases), it can be inferred that Banjarese people have tendency to express their thoughts and feelings through verbal activities.

The following examples illustrate verbal processes found in *Si Palui*:

Sayer	Verbal process	Circumstance
<i>Garbus</i> 'Garbus'	<i>banasihah</i> gave advice	<i>ka hulu ka hilir</i> here and there'
Sayer	Verbal process	Target
<i>Pambakal tuha</i> 'the old society leader'	<i>manyindir</i> insinuated	<i>Garbus</i> Garbus'

Other than *banasihah* 'giving advices' and *manyindir* 'insinuating', other verbal processes such as *dikiau* 'being called', *mambisiki* 'whispering', *batakun* 'asking', etc. are also found in the data.

4.2 Women's Positions in Banjarese Culture

In *Si Palui*, women's positions in Banjarese culture are portrayed in three processes: material process, behavioral process, and verbal process.

Based on analysis on the material processes, when women are acted as actors, then dictions represent processes and goals of the clauses being analyzed must be related to domestic works such as serving food, making drinks, etc. as illustrated in the following example:

Actor	Material process	Goal
<i>Bini Palui</i> 'Palui's wife	<i>manyurung</i> served	<i>banyu</i> drink'

On the other hands, when men are acted as actors in material processes, then the processes, the goals, and the circumstances are not limited to domestic-related dictions.

Look at following example:

Circumstance	Actor	Material process	Goal
<i>Di tengah jalan</i> On the way home	<i>bubuhannya</i> 3 pl.	<i>tarambuk</i> accidentally met	<i>lawan urang</i> with someone
'On the way home	they	accidentally met	someone'

Two examples above illustrate that in Banjarese culture, women are destined to be more at home: doing domestic works and serving the family. This is in contrast with men who have more freedom to stay outside the house, without the obligation to do chores like women do.

From the analysis of behavioral processes, it is portrayed that Banjarese women tend to get affected easily by their surroundings. They are easy to compare themselves to others; thus, when their neighbors have new things, Banjarese women are eager to have or buy the same things. However, their willingness is not directly executed into actions by themselves, but rather they ask those who are more powerful than them for the realization. For this reason, dictions like *batangsa*, *maminta*, *batagih* 'asking someone to do/buy something' are commonly found in behavioral processes with women as behaviors.

Look at the following example:

Behaver	Behavioral process	Range	Causal circumstance
<i>Bini Palui</i> 'Palui's wife	<i>batagih</i> asked Palui to buy her	<i>HP</i> mobile phone	<i>karena urang sabalah manyabalah sudah baisiam</i> because all neighbors have already had ones'

The words like *batangsa*, *maminta*, *batagih* illustrate that women are less powerful than men because in many cases women ask men's help to do material process for them. In the story *Si Palui*, Palui's wife asks him to buy her mobile phone because she really wants to have it. However, the decision on whether Palui finally buys her or not lays on Palui himself, illustrating he has power to accept or reject the request.

From the analysis of verbal processes, it is found that women in Banjarese culture are not prohibited to express their emotions through verbal activities.

Look at this example:

Sayer	Verbal process	Target
<i>Bini Palui</i> 'Palui's wife	<i>gagarunum</i> grumbled	<i>ka buhan Palui, Tulamak, Garbus</i> to Palui, Tulamak, Garbus'

The example above illustrates that it is not taboo for women to *gagarunum* 'grumbling' in front of men that become the target of their verbal processes even though women are inferior to men in Banjarese culture. This fact indicates that in terms of women-men positions, Banjarese culture is not rigid in all aspects of life; there are still rooms for women to gain freedom.

5. Conclusion

The analysis of ideational processes in *Si Palui* identified two areas of ideologies of Banjarese: shared ideas of social interactions among people and women's positions in the area. Regarding social interactions, it is found that close-knit relationship and togetherness are important for Banjarese people. Humor and freedom of speaking are two other crucial things for social interactions in Banjar Hulu. Regarding women's positions in Banjarese culture, it is found that women are inferior to men; however, they still have right to express their thought through verbal activities. Banjarese women are free to say their feelings, even to complain to men.

At last, it is important to note that because the analysis is only done using three texts of *Si Palui*, the findings are not sufficient to make generalization of Banjarese ideologies in Banjar Hulu, South Kalimantan.

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