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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 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 PEMAKAIAAN 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	PEDAGOGIS 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 Ayardawati	STUDENTS' DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS	
	Masitha Achmad Syukri	STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA	
	Titi Rokhayati	A STUDY ON STUDENTS' ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT	
	Sari Kusumaningrum	THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS' ARGUMENTATIVE WRITING	
19.30 – 21.00 WIB	PARRALEL SESSION 3 A		PAKOEBUWONO
	P. Ari Subagyo	NAFAS BAHASA JAWA DI JAGAT MAYA	
	Sri Andika Putri	REFLEKSI KEDUDUKAN PEREMPUAN MINANG DALAM PITARUAH AYAH	
	Erlita Rusnaningtias	BENTUK DAN FUNGSI KALIMAT TANYA DALAM TALK SHOW "INDONESIA LAWYERS CLUB"	
	Ninuk Krismanti	BANJARESE IDEOLOGIES PORTRAYED IN SI PALUI	

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

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

DAY 2 (July 3, 2013)

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

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

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

WOMEN, LANGUAGE AND CULTURAL CHANGE

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Abstract

The paper attempts to make a critical analysis on the language used by women. Many sociolinguists who observe the language of men and women found that there are the differences of the way men and women using language. Gender seems to affect the variation of lexical choices, the syntactic preferences, the way women and men perceive conversation, and the way women and men behave in conversation. A lot of studies have categorized the characteristics of women, such as: using polite language, indirect speech, personal pronoun, and hedging. Those characteristics pertain to women may give some negative image on women. The usage of hedging and indirect speech may be considered as incompetency by men, especially for women who become a leader in an organization. However, assertive women may also be seen as negative. Although nowadays women have a lot of opportunity to get a higher education and work in public sphere, the stereotype of women's characteristic in using language has changed yet.

I undertake the research based on two goals. First, it examines the social construction that affects women using language. Second, it tries to analyze the shift of the way of women use language in contemporary era. The changes make an incongruent situation between the persisted cultural values on women and the new value gained by women. The data will be taken from novels to describe clearly the situation of Indonesian women in facing their problems.

Key Words: *Women, Language, and Culture.*

1. Introduction

There are stereotypes about men and women in using language. Women are blamed to be chatty about unimportant things such as, a new recipe, a newborn member of neighbor nearby etc. Since it is unimportant, it is not worth of being listened at all. However, the research shows that men talk oftener and longer than women. (StockWell, 2002: 49) What men say is thought to be important, so everybody must listen to what they say. This rule is pre-empted by patriarchal system. It emphasizes women's powerlessness and marginality.

Deborah Tannen explains that the differences between men and women stem since men and women were born. The way men and women were raised are related to the social construction about femininity and masculinity. Their parents will give them different preference in color, toy and attitude. Girls are free to cry when they fall or knock down by peers but boys are forced to be tougher. Boys tend to play outside in large group and learn about hierarchy structure. Some learn to lead to give order and negotiate with other members of the group. On the other hand, girls play in a small group or in pairs. Intimacy is important in the group and many of women's games do not have a winner or loser. (1990: 43-44). The ways they raise and mingle with their peers construct certain value for both men and women. As a result, it affects the language they use and the way they behave

I do not attempt to reduce the differences into stereotype. Women may also use the way which thought to be masculine way. Contemporary women have a privilege to get a high education the same as men do. However, many highly educated women are in jeopardy in facing their opportunities. Education does give them a new value about their life but the cultural value has not changed significantly. The society still preserves the traditional role of women. Thus, the privilege comes along with the cultural pressure they have to face.

The reason why I undertake this research stems from my interest in learning the interaction between men and women in the novels. Thus, I would like to probe the situation faced by women caused by the persistent cultural value, preserved by patriarchal system from the novels. Four novels are used to describe the situation concerning the phenomenon above. First, *Jalan Bandungan* which describes the situation after Indonesian gets its independences. Second, *Wanita Berkalung Sorban* which describes women in Pesantren in 1980's. Then, *Antara Ibuku dan Ibuku* which tells about a successful career woman who accepts polygamy. The last, *The Wedding Games* which describes the contemporary Indonesia. The principal questions underlying this study are how social construction of being female

affects women using language and how contemporary women struggle between their value and traditional cultural value –the social construction.

2. Women and the cultural change

Domestic sphere is always considered as women place, as in the common expression "*sumur, dapur, and kasur*". *Sumur* is used to wash dishes or clothes of all the family members, *dapur* is a place where women cook to serve food, and *kasur* is the place where women serve their husband or rear their baby. All of those words are linked to serving role. Since women's role is serving, they are not necessarily to get a high education, as the familiar expression says "*keur naon sakola luhur-luhur oge akhirna mah kadapur-dapur deui.*" The sundanese expression above clearly shows that women are not expected to get a high education which is so expensive, because their main job is at home. If the parents only have a small sum to educate their children, many of them will choose their boys first without even consider their children capabilities.

Women are also associated with an inferior human being as the one who is dependent and needs of protection. Sundanese often claims that "*awewe mah pondok langkah, laki mah panjang langkah*" which means that women cannot get the same achievement as men because of their physical capabilities. Women are considered weak and delicate. Java proverb "*surge nunut neraka katut*" also shows the inferior status of women. Women should have to follow their husband whatever it takes. It means that women should not have an opinion or a decision by themselves. Women only appreciated as "*konco wingking*" which symbolizes women's place is behind the men. All of the above expressions reflect women's marginality and powerlessness. It is true that some people may think that nothing wrong with the women's concept above because the key is the harmonization and different authority. However, as "power tends to corrupt" some men can use their power to abuse their wife. As represented in the novels below.

Widodo, Muryati's first husband is the sole bread winner in the family. All of the family member must follow his order. Muryati also has to stop working as a teacher because Widodo objects it. However, he never cares whether the money he gives is enough or not. As a bread winner, he has nothing to do with household chores "*Mas Wid masa bodoh. Tidak pernah membantu urusan rumah. Untuk bangkit mengambil surat kabar dari kamar tidur saja pun dia memanggil simbok yang sudah tua. Seolah – olah dia memanfaatkan kedudukannya sebagai kepala keluarga, sebagai majikan (Dini, 2009:101).*" Muryati does not happy with her marriage, but she cannot do anything about it. Her mother keeps telling her to be more patient to her husband's attitude.

The struggle of Kartini, Dewi Sartika, and their follower did give substantial opportunities for women to get higher education and get prestigious job. Despite all of those changes, the expectation on women's role is still preserved. Nil and Dania have a high education, and they work too. However, they also get a lot of pressure. They still have to face the cultural value that has not been changes significantly. Women have been socially constructed to be the one who do all the domestic chores. Thus, even the women works in public sphere, their main job is at home. However, they are forced to be a good worker too. It seems that women should be super women. They are forced to be a good worker, a best wife and caring mother; whereas, their husbands hardly help them in doing a household task. Some women may survive to the pressure and some fell depressed. Not many that can really succeed of being super women. Nil in *Antara Ibuku dan Ibuku* struggles to balance all her activities. Nil is a famous journalist, a leader of one of news agency in Padang, Sumatra Barat and a private Dutch lecture. Although she is very busy, at home, she serves all her husband needs and helps all her children to do their homework. Nil's husband hardly ever helps her to do any household task. "*Aku merasa ibu terlalu memanjakan ayah. Kalau hanya mengambil stelan baju dari lemari pakaian atau mengelap sepatu, sebetulnya ayah sendiri bisa melakukannya*" (Suri, 2011:21) The quotation tells that Tata, Nil's daughter is annoyed with her father's attitude because he never does anything at home. All his necessities are fulfilled by his wife or his children. Despite all Nil's struggle in balancing her activities, her daughter still thinks that she does not have much time for her. "*Aku merasa kecewa. Mengapa ibu tidak bisa merasakan kalau sesungguhnya aku bisa belajar baik dengannya? Ibu selalu membagi waktu selama seminggu dengan cermat. Namun bagiku, pembagian waktu ibu lebih banyak untuk orang lain, bukan untuk diriku.*" (Suri, 2011: 19). In sum working mothers are in jeopardy in fulfilling their task as a worker, a mother and a wife.

Men get the benefit from patriarchal system both in domestic life and in public life. In domestic life men are seen as a ruler and women should do their order. In public life, men are seen as bread winners which make them legal to pursue their career; meanwhile, women should not be too ambitious. Women should put their family's interest first. Dania, in *Wedding games*, is a successful career woman. She has an event organizer, and she is also a host of a cooking program. At first, Dion, her husband

supports her career but Dion cannot accept that Dania is too busy with her own career and do not put him in the first position.

Masalahnya Dania sekarang berubah. Dania bukan lagi perempuan pemalu dan sedikit kurang percaya diri yang dikenal Dion. Dania yang dulu cita-citanya menjadi ibu kini menjadi wanita kariernya super ambisius. Dania dulu selalu menempatkan Dion sebagai prioritas nomor satu hidupnya, selalu menanyakan pendapat Dion sebelum mengambil keputusan, sekarang berbalik menjadi wanita yang tak butuh suaminya. (Hartanti, 2010: 51)

Dion actually is a kind of man who believes in men and women equality. For that reason, he supports her wife career; however, the unpleasant of being abandon by his own wife predominates in his mind. In short, Dion unconsciously believes that the best role for women is become a wife and mother.

Differ from Nil's, Muryati's and Dania's husband. Khoduri, Annisa's second husband in *Wanita Berkabung Sorban* is more moderate. Khoduri gives a freedom for Annisa to have activities as much as she wants. He even lets his wife to decide when she is ready to have a child, in order not to distract her activities. However, there is also an obstacle faced by Annisa. The obstacle occurs from their surroundings. Annisa gets a scorn from the society for not being pregnant yet. In addition, some of them give an advice to her husband to have a new wife.

The elaboration about the situation faced by women above shows that women are suffered from the expectation to be an ideal women. Although they have a new value in their life, they still have to follow the social construction as women at certain degree.

3. Women and language

In using language women have been associated with the usage of hedging, polite language, indirect language and personal pronoun. Stockwell describes the characteristic of men and women in conversation. He argues that men are more likely to interrupt without waiting for a pause or clause boundary. On the contrary, women frame their turn as questions. Men speak more than women, both in terms of word total and number of turns. Men's turn tend to last longer than women and keep their turn by avoiding pause at clause boundaries, by using utterance incompleters, filler, raising voices, speeding up, and avoiding 'nominating' eye contact. In contrast, women pass on their turns by nominating, by name, by eye contact, by open-hand gesture, and by signaling their turn is over. Men conversation is considered aggressive and unsubtle. Women must be submissive and discreet (2002: 49-50)

However, there is no a clear cut how women or men use language. Women can also use an aggressive and assertive language, but it is considered as un-feminine and not an ideal lady. The so-called ideal women have given certain characteristic for women to be passive, submissive, and discreet. Those who use un-lady like language will suffer for the other people's contempt.

Actually, the differences between men and women language are caused by family and environment. How they raise and how they mingle with their surrounding give certain value to them that can pertain to their daily activities. In novel *Jalan Bandungan*, Muryati, who lives in the early independence era, grows up in a very moderate family who gives her opportunities to give her own opinion. "*Dan orang tua kami mendidik aku dan adik-adikku agar mandiri, mampu mempertahankan pendapat kami masing-masing meskipun menerima gagasan dan pikiran orang lain. Namun selama kami masih muda dan hidup di bawah naungan orang tua, kami harus taat dan patuh pada peraturan orang tua.*" (Dini, 2002: 65)

Muryati is lucky enough to have such kind of family. In that day not many families thought that women can have an opinion. Muryati's parents even can talk to her about private matter, such as, whether her fiancé act lovingly to her or not. Although their put a high value for their children's opinion, Muryati accepts Widodo as her husband because of her parents' encouragement. Unlike her parents, Widodo is a conservative man and he believes that men have a sole power in the family. Everything must be done under his rule. The discrepancies between the way she is raised, and the way she is treated in marriage life make Muryati suffer. Her marriage life reduces her ability to give an opinion or decide her own wishes. Muryati does argue her husband in some case, but her opinion is abandoned by her husband. Since Muryati never has any chance to decide by herself, she is afraid to take a risk to decide by herself. She depends on her husband's consent.

"apa? Kamu akan kembali mengajar? Suara Mas Wid jelas terkejut mendengar keputusanku

"Aku bosan karena selalu cekcok dulu jika dibutuhkan biaya tambahan ini atau itu. Kalau aku bekerja ,meskipun gajiku sedikit, tapi aku tidak perlu meminta-minta"

Aku heran mengapa kamu lebih suka mendidik anak orang lain daripada anak sendiri," kata mas Wid tanpa memperdulikanku seperti biasanya.

"Sana kembali bekerja!" kata Mas Wid. "tapi kalau anak-anak sakit, jangan salahkan aku!" Kalimat itu merupakan pelumpuh yang ampuh. Aku mundur. (Dini, 2009: 105-107)

The quotation above shows clearly the argumentation between Muryati and Widodo. Widodo does not really listen to Muryati's explanation on the reason that makes her want to go back to work. In the end, he tries to put the blame on his wife if something happened. Some women are reluctant to argue because they are afraid to accept the responsibility. As a result, they do what the man wants to avoid the side effect. Father is the one who gives an order in domestic life and rules the entire family member. So, when women try to be the one who determine one thing, they are threaten for the consequence of their "misbehavior"-as it is thought by patriarchal system. It seems unfair since all the misjudgment of father will be a consequence of a whole family especially mother. Muryati also gets the negative effect because of Widodo's decision to follow the communist party.

Unlike Muryati, Annisa in *Wanita berkalung Sorban* is more daring in arguing what she thinks to be right. She questions a lot of rules which differentiate men and women. She asks anyone; include her mother, her father and her teacher about many rules concern on women. She argues her father to let her to ride a horse as her idol Putri Budur, Hindun and Aisyah who lead an army in a war. She argues her teacher about the unfairness between men and women. She cannot understand why she has to help her mother, while her brother can sleep. Her teacher who teaches her read Koran tries to give an explanation, but in the end she puzzles with Annisa point of view. "apa benar mbak May? Jika sekarang Nisa belajar mencuci, menyapu, memasak apa masa depan nisa terjamin? Dan jika Wildan dan Rizal enak-enakan tidur di kamar, apa masa depan mereka juga terjamin?" (Khalieqy, 2012:32) Many people surrounding Annisa misunderstood her curiosity and her passion of knowledge. This makes her branded as bad girl as seen below when she questions on the problem of sexual intercourse.

"Bagaimana jika istrinya yang mengajak ke tempat tidur dan suami menunda-nunda hingga istrinya tertidur, apa suami juga dilaknat Allah, Pa Kiai?"

"Tidak. Sebab tak ada hadist yang menyatakan seperti itu. Lagi pula, mana ada seorang istri yang mengajaknya lebih dulu ke tempat tidur. Seorang istri biasanya pemalu dan bersifat menunggu."

"Bagaimana kalau suami tidak pernah berkenan karena sudah puas dengan dirinya sendiri atau berselingkuh misalnya?"

(Khalieqy, 2012: 74)

Annisa is not satisfied with Pa Kiai's answer. She still thinks there would be a time when a wife wants it too, and she confuses why women who want first will be regarded too aggressive and not being liked. The situation above clearly shows that the society in the novel does not ready to have a critical woman. Her way of asking is considered aggressive and unsubtle. It is not women's way. Her curiosity is blamed as the result of reading improper books and watching western films.

Differ from Muryati and Anissa, Dania lives in a modern situation where she is more freely to get education and work in the public space. However, Dania also gets a lot of obstacle in her daily life. In the sphere which valued assertiveness, directive and practical things, being caring and understanding will not be seen as a good way in handling the various problems occurred. Thus, women's way is seen as ineffective, false and even illogical. All of the standards used are men's standard. Dania usually uses a democratic way in running her office. She does not mind when her staff comes late for family reason. However, she feels that her employees do not respect her. Thus, Dania tries to be more assertive and make her staff discipline. However, her staffs scorn her and connect it to personal matter. As seen from Dania conversation with her friend, Tara

"Seandainya kamu bertitit, cewek-cewek sundal dikantor kamu itu nggak bakalan ngatain kamu bitchy, rese, perawan tua, atau mandul! Hidung Tara sampai kembang-kempis menahan amarah."

"Kalau kamu laki-laki, mereka akan menganggap kemarahan kamu sebagai hal yang wajar. Sebagai usaha kamu menanamkan kedisiplinan, karena kamu begitu concern dengan pekerjaan kamu. Mereka tidak akan mengaitkannya dengan kehidupan pribadi kamu. Dan yang jelas, kalau kamu cowok, mereka nggak akan sebut kamu bitchy dan perawan tua!" sembur Tara mengobarkan api" (hartanti, 2010: 99)

Tara really concerns on women situation in the office. She thinks that there are double standard in valuing men and women. Professional women, who try to be assertive, use order instead of polite language, will be seen as bad women; whereas, men who do the same would be accepted as a good leader. "Sebagai cowok, kalau kamu ambisius, kamu fokus sama kerjaan kamu, kamu bakal dihargai, dihormati, bahkan dikagumi... karena dianggap punya komitmen yang begitu besar terhadap karier kamu..." (Hartanti, 2010:99) The description is above clearly seen that women are in a difficult situation.

In one way she tried to be professional but their surrounding still thinks that is unfeminine –not the way women should be.

Dania personal life is even more complicated. Although Dion, Dania's husband, gives a lot of support for Dania's job, but he feels annoyed with Dania success. He even does not like Dania's transformation into independent and confident woman.

Di benak Dion masih terbayang bagaimana Dania menebar senyumnya yang mempesona dan menjawab setiap pertanyaan dengan sangat professional. Dia terlihat begitu anggun, percaya diri dan cantik luar biasa. Tapi anehnya Dion justru membenci sikap Dania itu... Dania-nya yang dulu sangat pemalu ... tidak percaya diri. Jangankan jadi pusat perhatian dan diwawancara oleh puluhan wartawan seperti ini, Dania yang dulu selalu di balik lindungan tubuh Dion dan menggenggam tangannya erat-erat kalau berada di antara orang tak dikenal. Danianya yang dulu juga tidak seambisius sekarang yang rela melakukan apa pun demi kelangsungan bisnis dan show-show-nya. Dania yang dulu lembut dan ngga tegaan, sekarang terlihat seperti wanita karier sejati. Siap menyingkirkan apapun yang mencoba menghalangi langkahnya."(Hartanti, 2010: 143-144)

Dania's husband cannot accept Dania's changes. The woman that used to be timid and need his protection does not need his arm to protect her anymore. She can speak in front of public with confidence. The quotations also shows that ambitious, confident and professional women can be seen negatively even from the one who is very close to us. Dion feels Dania does not need him anymore and it ruins his pride as a man. Lakoff argues that "It is right and natural for men to seek and hold power; that for a woman to do so is strange, marking her as un-feminine and dangerous." (Lakoff, 2003: 161) Thus, Dania's marriage is in trouble not because she does not respect or love her husband. It is because she is thought as un-feminine and threatened masculine power.

In sum, there is no strict differentiation between men and women language. However, the social construction pre-empted by patriarchal system gives a stereotype about how men and women should behave. In some cases, it makes a discrepancy between the value they have and the value of the society.

4. Conclusion

Men and women are restricted by certain value. It also determines the way of women behave, the way women speak and the way women use language. A large opportunity for women to get education and to work in the public sphere gives a new insight for women which in some cases incongruent with the cultural value held by most people. To compete in the fast changing world which is dominated by patriarchal system, many women tend to be more aggressive, assertive and ambitious. Those women are labeled as un-feminine and dangerous. As a result, women must struggle to get an acceptance or have a risk of being alienated from the society or even from their love one. Thus, the privilege comes with another problem that should be resolved. Every woman has different experience and different way to solve their problems. Some may survive, the other may fail.

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