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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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Balai Bahasa Provinsi Jawa Tengah

## **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	<b>PARRALEL SESSION 1 C</b>		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	<b>PARRALEL SESSION 1 D</b>		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	<b>PARRALEL SESSION 1 E</b>		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	<b>BREAK AND PRAY</b>		PAKOEJUWONO

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 A</b>		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	<b>PARRALEL SESSION 2 B</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	<b>PARRALEL SESSION 2 C</b>		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	<b>PARRALEL SESSION 2 D</b>		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	<b>PARRALEL SESSION 2 E</b>		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	<b>BREAK AND PRAY</b>		PAKOEBUWONO
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-1</b>		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	<b>PARALLEL SESSION 2 F-2</b>		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	<b>PARALLEL SESSION 2 F-3</b>		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	<b>PARALLEL SESSION 2 F-4</b>		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	<b>PARALLEL SESSION 2 F-5</b>		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	<b>PARRALEL SESSION 3 A</b>		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	<b>PARRALEL SESSION 3 B</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	<b>PARRALEL SESSION 3 C</b>		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	<b>PARRALEL SESSION 3 D</b>		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	<b>PARRALEL SESSION 3 E</b>		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	<b>PARRALEL SESSION 4 A</b>		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	<b>PARRALEL SESSION 4 B</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	<b>PARRALEL SESSION 4 C</b>			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	<b>PARRALEL SESSION 4 D</b>			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	<b>PARRALEL SESSION 4 E</b>			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	<b>BREAK</b>			ANGGREK

<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>
10.00 – 11.30 WIB	<b>PLENNARY 2</b>		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	
	<b>Moderator</b> : Dr. Agus Subyanto, M.A.		
11.30 – 12.00 WIB	<b>CLOSING</b>		ANGGREK

## 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

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### Abstract

*Studying the development of a Christian religious text commonly known as the “Lord’s Prayer,” this essay will serve as a prime example of how historical linguistics serves our knowledge of the development of the language we now call Bahasa Indonesia. Tracing the text from its earliest Malay translation in 1611, through three stages of development in 1688, 1733, 1938, until its current form affirmed in 1974, this essay will demonstrate that while the surface structure the text underwent significant changes and modifications over time, its deep structure remains the same.*

### 1. Introduction

Historical linguistics focuses its attention on the way in which languages change or keep their structure over a period of time. Having its domain in the diachronic aspects of the language, it studies the development that a language undergoes over a significant period of time. The study of historical linguistics is best conducted when the researcher is able to examine or compare a document written in the same language at different periods in time.

Over the past five centuries, the language that we now call Bahasa Indonesia has evolved from the Malay language. As a lingua franca of the region of the East Indies prior to the arrival of European nations into the archipelago, Malay has occupied a distinct place as a means of communication among various groups of people in the region. When the Portuguese came into the region in the middle of the sixteenth century, both Malay and Portuguese were used as lingua franca. However, when the Dutch came at the very last end of the sixteenth century and established the Dutch East India Company, the *Verenigde Oost-Indische Company* (the VOC) in 1602, the Dutch pressed toward the use of Malay as the language for communication among the indigenous people and the Dutch and the indigenous people in the region (Nagtegaal, 1996).

Christianity in the form of Protestantism was first introduced to the East Indies by the Dutch ministers in the earliest years of the seventeenth century. These ministers were very influential in advancing the use of Malay as the lingua franca in the archipelago. They studied Malay very seriously. In 1603 they published the first Dutch – Malay Dictionary. In 1611 they published a small instruction booklet for indigenous children in Malay. This booklet, or primer, was aptly entitled: *Sovrat ABC, Akan mengaydjeranackboudacksepercydeayd 'jern 'jacapadasegalamanusia Nassarany: daenberbagysombahayangChristiaan*, and believed to have been written by Albert Ruyl, a *koopman* or merchant of the VOC (Ruyl, 1611). In this primer there are several short texts that are taken from the Christian religion. The texts are intended to be used to teach the indigenous children how to read and write. One of these texts is the Christian prayer called The Lord’s Prayer.

The Lord’s Prayer has been translated into several languages in the past 2000 years or so. Originally written in Greek, this text is included in the Bible, in the Gospel of Matthew, chapter 6, verses 9 to 13. Studying the way the Lord’s Prayer is translated into Malay and Indonesian over a long period of time provides us with a good look of how the language has evolved. Some studies have been done in the past on the evolution of the prayer in English and in German (Bynon, 1977). However, such study has never been done in Malay and Indonesian. Tracing the evolution of the text over approximately 350 years period helps us see how the language has undergone changes over time. The diachronic study conducted in this essay will be done using the transformational-generative model. Tracing the text from its earliest Malay version in 1611, through three stages of development in 1688, 1733, 1938, until its current form affirmed in 1974, this essay will demonstrate that while the surface structure the text underwent significant changes and modifications over time, its deep structure remains the same. The constancy of the deep structure is maintained, mainly because of the religious meaning that the text carries. The work on this essay is carried out through the investigations of printed texts as its primary sources, therefore, this essay will only focus on the syntactic changes of the language and not on its phonological changes. This essay may serve, as Bynon mentions (Bynon, 1977), as a demonstration of the fact that

within transformational generative grammar, only the syntactic component is generative, whereas phonology and semantics are interpretive.

In this essay reference of the prayer in English will use the King James Version of the Bible published in 1611, the same year as the publication of Ruyl’s text. The text of the prayer in the King James Version says: “Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debt, as we forgive our debtors. And lead us not into temptation, but deliver us from evil” (Bible: KJV).

## 2. A Brief Historical Overview of the Different Versions of the Text

The text of the prayer studied as primary source in this essay was reprinted several times within the 400 years period. The text was found in different types of books or other Christian sacred literature, including the Bible. A brief historical overview of the different versions will help us see the context well.

The *Sovrat ABC*, compiled by Ruyl in 1611 was the earliest primer published by the VOC. As the title indicates, this little book was intended to teach young children of the East Indies reading and writing (Ruyl, 1611). The text of the prayer is included in this primer to teach the children regarding Christian prayer and it is the earliest Malay text of the prayer.

In 1688 Daniel Brouwerius, a Dutch minister published the entire New Testament Bible in Malay (Bruijn 1893). While there were other Dutch ministers who translated parts of the New Testament into Malay before him, Brouwerius’ work was considered monumental because he was the first one to publish the complete New Testament in Malay (Brouwerius, 1668).

Melchior Leijdecker was another Dutch minister who came to Batavia in 1675. He was very fluent in Malay (Bruijn, 1893). He worked mostly in Java. In 1691 he started working on the translation of the entire Bible into Malay, sponsored by the VOC. His Malay was considered High Malay, the kind of language used in literary works. He died in 1701 leaving behind the translation of 90% of the entire Bible in Malay. The rest of the translation was then done by Pieter van der Vrom. The entire Bible was finally published in Malay in 1733. Even though not all of the translation was done by Leijdecker, this edition was always known as Leijdecker’s Bible (Leijdecker, 1733).

In the early 20<sup>th</sup> century, the Dutch government decided to replace the Leijdecker Bible. Werner August Bode was selected to be the lead translator of the Bible into Malay, with the hope that the new version could be used in both the Dutch East Indies as well as the Malaysian peninsula. Bode’s translation was considered very Indonesian, and was not preferred by the Malay-speaking people. For our purposes in this essay, Bode’s version is very valuable, because it gives us a good sense of how the Indonesian language was starting to get its own characters as Indonesian and no longer as Malay, in the period after the Sumpah Pemuda of 1928.

After Indonesia gained its independence the Indonesian language was developed further. The Lembaga Alkitab Indonesia (LAI) was founded in 1959. The LAI worked on a new translation of the Bible over several decades. Finally in 1974 the LAI published the new version of the entire Bible. The version was based on the original languages of the Bible, namely Hebrew for the Old Testament and Greek for the New Testament. The general structure of the translation, however, was still based on the Indonesian translation of Bode.

## 3. Analysis of the Text

The following table gives us the text of the prayer in the five different versions:

Ruyl 1611	Brouwerius 1688	Leijdecker 1733	Bode 1938	Terjemahan Baru 1974
Bappa kita, jang berduduk kadalam surga: bermumin menjadi akan namma-mu. Radjat-mu mendatang kahendak-mu menjadi di atas bumi seperti di dalam surga. Berila kita makannanku sedekala hari.	Bappa cam, jang adda de Surga, Namma-mou jaddi bersacti. Radjat-mou datang. Candati-mou jaddi bagitou de boumi bagimanna de surga. Roti cam derri sa hari hari bri hari ini pada cam.	Bapa kamij jang ada disawrga, namamu depersutjilah kiranya. Karadjaanmu datanglah. Kahendakmu djadilah, seperti didalam sawrga, demikijenlah diatas bumi. Rawtij kamij saharij berilah akan kamij pada harij ini.	Ja Bapa kami jang disoerga, dipermoelikanlah kiranya Namamoe. Datanglah keradjaanmoe. Djadilah kehendakmoe, seperti disoerga, demikian djoega diatas boemi. Berilah kami pada hari ini makanan kami jang setjoekoepnya. Dan ampoenilah	Bapa kami yang disorga, dikuduskanlah namaMu, datanglah KerajaanMu, jadilah kehendakMu dibumi seperti disorga. Berilah kami pada hari ini makanan kami yang secukupnya dan ampunilah kami

Makka ber-ampunla pada-kita doosa kita, seperti kita ber-ampun akan siapa ber-sala kapada kita.	Lagi ampon doosa cami, bagaimanna cami ampon capada orang jang salla pada cami.	Dan amponilah pada kamij segala salah kamij, seperti lagi kamij ini mengamponij pada awrang jang bersalah kapada kamij.	kiranya kepada kami segala kesalahan kami, seperti kami ini soedah mengampoeni orang jang berkesalahan kepada kami.	akan kesalahan kami, seperti kami juga mengampuni orang yang bersalah kepada kami;
D'jang-an hentar kita kapada setana seitan, tetapi muhoon-la kita dari pada iblis.	Lagi jangan antarken cami de dalam tsjobahan, hanja lepaskan cami derri jang djahat.	Dan djanganlah membawa kamij kapada pertjawbaan, hanja lepaskanlah kamij deri pada jang djahat.	Dan djanganlah membawa kami kepada pentjobaan, melainkan lepaskanlah kami dari pada jang djahat	dan jangan membawa kami kedalam pencobaan, tetapi lepaskanlah kami dari pada yang jahat.

The first point to be noticed in comparing these five versions is that in the first line of each text, the surface structure does not undergo any change over time. Disregarding the choice of the use of "kita" instead of "kami" in Ruyl's version, we can see that all versions keep the same noun phrase – verb phrase construction of the constituents of each sentence. Thus, in the surface structure, the first sentence is divided into noun phrase: "bapa kami (or kita), "our father," and verb phrase: "yang ada di surga," "who art in heaven." What is exciting to see here is that the use of relative pronoun "yang" is consistently used throughout the 350years history of the transmission of the text. This shows that there is stability within the use of the relative pronoun, even when the language underwent transformations over time. From a diachronic linguistics point of view, we could confidently say that the use of the relative pronoun "yang" in modern day-Indonesian language is derived from the use of the same relative pronoun in seventeenth-century Malay.

The second sentence, "hallowed be thy name" is expressed in two different ways in the texts we are studying. Ruyl, Bode and the TerjemahanBaru take the same surface structure that uses the inverted form. This inverted form follows closely what the original Greek of this text takes. In its original Greek version, this sentence, as well as the next five sentences, is written in the form of second person singular, imperative that function as petition (Aland, 1991).

In the surface structure, the inversion of the order that we see as verb phrase – noun phrase is used to convey the significance of the imperative form. Ruyl, Bode, and the TerjemahanBaru faithfully keep the original form, whereas Brouwerius and Leijdecker changed the construction into regular noun phrase – verb phrase commonly found in a positive or declarative sentence. While the surface structures of these sentences change with three versions of our texts preferring the inverted form to show the imperative mode and two versions use the indicative mode, the deep structure of the sentence remains the same.

The deep structure conveys the meaning that the subject hallows the name of the object. In the versions of Brouwerius and Leijdecker, the deep structure undergoes a change that is similar in both versions. In this case, the surface structures of both versions become: NP (nama mu) – VP (jaddibersacti / dipersutjilahkiranja). This change is complicated by the fact that the sentence is originally expressed in the passive voice. Brouwerius' version does not show the passive voice that is found in the surface structure of the original Greek version of the text. Leijdecker's version carefully preserves the passive voice by employing the prefix "di" which conveys the notion of the passive voice. Essentially, there are two transformations happening from the deep structure to the surface structure. The first one is the transformation into the imperative form, and the second is the transformation from active into passive voices.

As the earliest version ever printed in Malay, Ruyl's version provides us with a good view of early-seventeenth-century Malay. Still preserving the surface structure of the original Greek text with the inversion of VP – NP, Ruyl employed the use of the word "menjadi" to convey the passive voice. Therefore, in Ruyl's version we have VP: "bermukminmenjadiakan" and NP: "namma-mu." While in the later development of the language the word "akan" carries the connotation of futurity, commonly used to translate the future tense, in Ruyl's case the word "akan" when combined with "menjadi" in the surface structure serves the purpose of communicating the meaning of the deep structure.

The earlier versions of the text seem to prefer the non-inverted form of the surface structure even though the original Greek text was written in the inverted VP – NP construction to indicate imperative mood for petition. The construction of the surface structure in these three versions indicates that inversion was not a common way of conveying imperative mood in the seventeenth through the eighteenth centuries. Therefore, we see that Ruyl, Brouwerius, and Leijdecker did not employ this construction. The

use of inversion seemed to become a common practice in the early twentieth century, when the language was then recognized as Bahasa Indonesia, after the Sumpah Pemuda of 1928. Bode's version of 1938 helps us to see the shift clearer. As the language became more recognized as the Indonesian language instead of Malay, this inverted construction became more commonly used.

Further close comparison of the five versions reveals that the use of the particle "lah" in Malay and Indonesian is common to convey the imperative mood for request or petition in the surface structures of the sentences. As we all know, the particle is commonly used in both Malay and Indonesian to soften the imperative form. In the case of the text we are studying here, the text functions as a prayer. Therefore, in the cultures that surround the Malay and Indonesian languages, the use of the particle fits within this context of prayer. While the original Greek form uses the imperative form for petition, the Malay and Indonesian versions of the text soften the imperative form with the particle. At the same time, the particle also functions as a clear surface-structure indicator that the verb phrase is written in the imperative mood.

We see that only Brouwerius' version avoids the use of the particle "lah" altogether. This is rather curious, given the fact that Ruyl who published his version some seven decades before him used the particle in the last two sentences of his version. Therefore, what we see here is not a case of an evolution in the structure of the language across time, but more of an isolated incidence that lies outside of the scope of diachronic linguistics.

The comparison also shows us the evolution of the use of the coordinate conjunction "dan." The last two sentences of the text start with "and" in its original Greek version. In Ruyl's version we see that the sixth sentence starts with the word "makka," meaning "therefore." The employment of the word "therefore" here is slightly out of place, considering that the deep structure of the original version does not carry with it a cause and effect relationship between the previous sentence and this sentence. The original text only uses a regular coordinative conjunction "and." There is, however, an evolution toward the use of the proper coordinative conjunction as history progressed. Brouwerius' version toward the end of the seventeenth century uses the word "lagi," which conveys the meaning of addition. In the later part of the seventeenth century, the Malay word "lagi" was already used as a coordinative conjunction. In the 1623 edition of the Dutch – Malay and Malay – Dutch dictionary compiled by Sebastian Danckaerts, the word "lagi" is used as the synonym for the Dutch word "ende." In the same dictionary we also find that the word "dan" is used as the synonym of "ende" (Danckaerts, 1623). This shows us that the use of the coordinative conjunction remains unchanged since the middle of the seventeenth century until today.

The explicit use of the coordinative conjunction that started to appear in the late seventeenth century may be caused by the more frequent contacts between Malay and Dutch. As Marianne Mithun explains, the coordinating constructions of many world languages are the results of loans from European languages (Mithun, 2003). Mithun further argues that contacts with European languages may result in a sudden change in the use of coordinative conjunctions in the written form of a language, because the formal use of the conjunctions can alleviate the ambiguity of the meaning of the relationship between one constituent of a sentence from another (Mithun, 2003). In the case of the text we are studying here, the appearance of the word "lagi" in Brouwerius' version of the text in 1688, and the employment of "dan" in Leijdecker's version and later versions support Mithun's theory. The shift between 1611 and 1688 is very noticeable. While in Ruyl's 1611 version the word "makka" is employed, there is ambiguity of the meaning with regard to the relationship between the petition "berillamakanankuhariini," (give us this day our daily bread) and the next petition "berampunlapadakitaakandoosakita" (and forgive us our debts). The stronger use of the coordinative conjunction "lagi" or "dan" removed the ambiguity. These are two petitions that are set one next to the other. When we look at the dates, between 1611 and 1688 there were more than 70 years of contacts between the Dutch and Malay languages. The contacts between the two languages resulted in the strong use of the coordinative conjunction from that time on.

#### **4. Conclusion**

By using the text of the Lord's Prayer as our source we see that there are some constancy and changes within the Malay and Indonesian languages. As the study shows, the deep structure of the Lord's Prayer remains the same, while the surface structure underwent some changes. The changes were consistent with what linguists have discovered. The most notable change was the explicit use of the coordinative conjunction "dan." As this study has demonstrated, the intense contacts between Malay (and later Indonesian) with Dutch over a long period of time resulted in the more common use of the conjunction.

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