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LANGUAGE MAINTENANCE AND SHIFT IV

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EDITORS' NOTE

This international seminar on Language Maintenance and Shift IV (LAMAS IV for short) is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University on 18 November 2014.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar: The first four papers are those presented by invited keynote speakers. They are Dr. Sugiyono (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Dr. Zane Goebel (La Trobe University, Melbourne, Australia), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, Illinois, USA), Dr. Deli Nirmala, M.Hum (Diponegoro University, Semarang, Indonesia).

In terms of the topic areas, there are 21 papers in applied linguistics, 20 papers in sociolinguistics, 14 papers in theoretical linguistics, 18 papers in discourse/pragmatics, and 13 papers (miscellaneous).

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT IV

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
07.30 - 08.15		**Registration**		Lobby	Commettee
08.15 - 08.30		**Opening**		Krypton	Dean of FIB Undip
08.30 - 09.00		**Keynote Speakers** Dr. Sugiyono		Krypton	Commettee
09.00 - 10.30		**Plenarry**			
	Dr. Deli Nirmala, M.Hum.	REPRESENTATION OF JAVANESE LANGUAGE MAINTENANCE IN LOCAL NEWSPAPERS IN CENTRAL JAVA	1-17		Dr. Nurhayati, M.Hum.
	Prof. Yudha Thianto, Ph.D.	PRONOUNS IN SEVENTEENTH-CENTURY MALAY: A HISTORICAL LINGUISTICS STUDY OF EDUCATIONAL TEXTS PUBLISHED BY THE VOC FOR CHILDREN IN THE EAST INDIES	18-28	Krypton	
	Dr. Zane Goebel	UNDERSTANDING SHIFTING LANGUAGES ON INDONESIAN TELEVISION: UNDERSTANDING SOCIAL VALUE IN LATE CAPITALISM	29-42		
10.30 - 10.45		**Coffee Break**		Resto	
		Parallel Session 1 A			
10:45 – 11:45	Hepy Sri Rahayu Pujiastuti & Nia Kurniawati	TEACHERS' COMPETENCES IN TEACHING ENGLISH TO YOUNG LEARNERS IN ELEMENTARY SCHOOL	43-49	Krypton I	Moderator bergantian antar Pemakalah dalam satu ruang
	I Nyoman Aryawibawa	THE ACQUISITION OF UNIVERSAL QUANTIFIERS IN INDONESIAN (ISO 639-3: IND): A PRELIMINARY REPORT	50-55		
	Jurianto	LEXICAL ERRORS IN THE ARGUMENTATIVE ESSAYS WRITTEN BY ENGLISH DEPARTMENT STUDENTS OF AIRLANGGA UNIVERSITY	56-61		
		Parallel Session 1 B			
10:45 – 11:45	Ahmad Mubarok	KONSEP BERKEHIDUPAN DALAM PAPADAH BANJAR	157-162	Krypton II	Moderator bergantian antar Pemakalah dalam satu ruang
	Febrina Nadelia	MENGUNGKAP NILAI KEARIFAN LOKAL DAN EKSISTENSI NAMA-NAMA MAKANAN TRADISIONAL SUNDA BERBAHAN DASAR SINGKONG: KAJIAN ANTROPOLINGUISTIK DI KOTA BANDUNG	169-173		
	I Nengah Sudipa	MAINTAINING BALINESE LANGUAGE THROUGH WRITING SHORT STORIES IN BALI ORTI	174-176		
		Parallel Session 1 C			
10:45 – 11:45	Ageng Sutrisno & Cindy Intan Audya Putri	REEXAMINING LEXICAL VARIATION IN DATAR VILLAGE: THE CASE OF VERB	260-264	Krypton III	Moderator bergantian antar Pemakalah dalam satu ruang
	Ahdi Riyono	LEKSIKON PERTANIAN DALAM BAHASA JAWA DI KABUPATEN KUDUS: KAJIAN ETNOLINGUISTIK	265-269		
	Emilia Ninik Aydawati	THE KNOWLEDGE OF PROSODY IN HELPING STUDENTS RESPONSE UTTERANCES APPROPRIATELY	270-273		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
		Parallel Session 2 A			
11:45 – 12:45	Agus Suryana	WACANA DEMOKRASI DALAM PERSFEKTIF TABLOID MEDIA UMAT	331-335	Krypton I	Moderator bergantian antar Pemakalah dalam satu ruang
	Akmal & Maria Yosephin WI & Sri Wahyuni	THE CHARACTERISTICS OF ENGLISH ADVERTISEMENT'S CREATED BY STUDENTS OF BUSINESS ENGLISH CLASS AT PGRI UNIVERSITY SEMARANG. LEMBAGA PENELITIAN DAN PENGABDIAN PADA MASYARAKAT, UNIVERSITAS PGRI SEMARANG	336-340		
	Ch. Evy Tri Widyahening	DICTION IN A DRAMA ENTITLED 'ROMEO AND JULIET' BY WILLIAM SHAKESPEARE	341-344		
		Parallel Session 2 B			
11:45 – 12:45	Koeswandi	DEVELOPING AN ENGLISH INSTRUCTIONAL MODEL OF READING COMPREHENSION USING QTM FOR JHS	62-67	Krypton II	Moderator bergantian antar Pemakalah dalam satu ruang
	Agus Subiyanto	DETERMINER PHRASES IN NINETEENTH-CENTURY MALAY	471-475		
	Nyoman Karina Wedhanti	MULTICULTURAL FOLKTALES IN ENGLISH LANGUAGE TEACHING: PROMOTING COMMONALITY IN DIVERSITY	68-71		
		Parallel Session 2 C			
11:45 – 12:45	I Nyoman Muliana	MAINTAINING BALINESE LANGUAGE THROUGH SCHOOL PROGRAMS IN BALI	177-180	Krypton III	Moderator bergantian antar Pemakalah dalam satu ruang
	Iqbal Nurul Azhar	PETA SOSIODIALEKTOLOGIS MADURA	181-186		
	Kenfitria Diah Wijayanti	BENTUK DAN FUNGSI PISUHAN BAHASA JAWA: SUATU KAJIAN SOSIOPRAGMATIK	187-190		
12.45 - 13.45		**BREAK**		Resto	
		Parallel Session 3 A			
13:45 – 14:45	Gede Primahadi-Wijaya-R.	VISUALISATION OF DIACHRONIC CONSTRUCTIONAL CHANGE USING MOTION CHART	274-277	Krypton I	Moderator bergantian antar Pemakalah dalam satu ruang
	I Nyoman Udayana	INCHOATIVE VERBS IN INDONESIAN	278-282		
	Tom Conners & Jozina Vander Klok	LANGUAGE DOCUMENTATION ON JAVANESE: A SHIFT TOWARDS RECOGNIZING AND CELEBRATING COLLOQUIAL VARIETIES	283-288		
		Parallel Session 3 B			
13:45 – 14:45	Mohd. Rasdi Saamah & Abu Hassan Abdul	METROLOGI DALAM PERIBAHASA SUKU KAUM SEMAI: SATU KAJIAN SEMANTIK	345-349	Krypton II	Moderator bergantian antar Pemakalah dalam satu ruang
	P. Ari Subagyo	PEMAHAMAN DAN PENGGUNAAN CANGKRIMAN OLEH MASYARAKAT JAWA SEKARANG	356-361		
	Sugeng Irianto	"CRITICAL DISCOURSE ANALYSIS ON IDEOLOGY OF NEGARA ISLAM INDONESIA (NII) GROUP, INDONESIAN GOVERNMENT, AND THE JAKARTA POST REPRESENTED THROUGH EDITORIALS AND HEADLINES OF THE JAKARTA POST"	362-366		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
		Parallel Session 3 C			
13:45 – 14:45	Sumarlam & Sri Pamungkas	KARAKTERISTIK BAHASA ANAK-ANAK DOWN SYNDROME DI KAMPUNG DOWN SYNDROME KABUPATEN PONOROGO (SUATU TINJAUAN PSIKOLINGUISTIK)	72-77	Krypton III	Moderator bergantian antar Pemakalah dalam satu ruang
	Wening Sahayu	KONSTRUKSI NAMA DIRI JAWA DAN JERMAN: KAJIAN CROSS CULTURE UNDERSTANDING	78-82		
	Yenny Hartanto	FOREIGNERS'PERCEPTIONS TOWARDS INDONESIAN CULTURE: A PIECE OF STUDY ON CCU	83-87		
		Session A			
	Maulana Teguh Perdana	ANALISIS METODE PENERJEMAHAN DALAM MENERJEMAHKAN NOVEL THE HUNGER GAMES	88-92		
	Moh. Aniq Kh.B.	FROM LITERACY TO IDEOLOGY: SEMANTIC SHIFT ON THE REPRESENTATION OF "TUHAN" MEANING	93-96		
	Nafisa Ghanima Shanty	SHAPING COMPUTER MEDIATED COMMUNICATION (CMC) ON YOUTUBE VIDEO COMMENTS TOWARD JAVANESE BOSSANOVA AS THE MEDIA TO PRESERVE JAVANESE COLLOQUIAL LANGUAGE	97-102		
14.45 - 15.30	Nurvita Anjarsari	STRATEGI PENERJEMAHAN ISTILAH BUDAYA DALAM KOMIK 'KISAH PETUALANGAN TINTIN: CERUTU SANG FARAOH'	103-108	Matrix	Commettee
	Resti Wahyuni & F.X. Paula Eralina Hadomi	UTILIZING EXPERIENTIAL MEANING FOR ANALYZING TEACHERS' LESSON PLANS: A METAFUNCTIONS OF SYSTEMIC FUNCTIONAL GRAMMAR	109-113		
	Retno Wulandari & Siti Fauliyah	WAYS TO TRANSLATE ADDRESS TERMS FROM INDONESIAN INTO ENGLISH: A CASE STUDY IN KETIKA CINTA BERTASBIH II MOVIE	114-117		
	Rica S. Wuryaningrum	INTEGRATING CULTURE, SONG LYRICS AND TECHNOLOGY IN TRANSLATION CLASS	118-124		
	Rukni Setyawati	PENANAMAN NILAI-NILAI PENDIDIKAN KARAKTER MELALUI MEDIA GAMBAR SEBAGAI UPAYA UNTUK MENUMBUHKAN MINAT MENULIS SISWA	125-129		
	Sumarwati	SOAL CERITA MATEMATIKA UNTUK SISWA KELAS RENDAH SEKOLAH DASAR DI KAWASAN PEDESAAN: ANALISIS STRUKTUR SEMANTIK	130-135		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
		Session B			
14.45 - 15.30	Sutarsih	PEMBELAJARAN BAHASA INDONESIA BIDANG POLITIK DI MEDIA MASSA	136-139	Matrix	Commettee
	Syaifur Rochman	RESEARCHING THE USE OF DICTIONARY BY STUDENTS OF ENGLISH LITERATURE DEPARTMENT AT JENDERAL SOEDIRMAN UNIVERSITY	140-144		
	Titin Lestari	COMMODITY FETISHISMS IN COSMETIC ADVERTISEMENTS IN INDONESIA	145-149		
	Cicik Tri Jayanti	HUBUNGAN SIMBOL-SIMBOL "KESUCIAN" DALAM PENAMAAN TEMPAT DI KABUPATEN LUMAJANG: STUDI ETNOGRAFIS TERHADAP LEGENDA PENAMAAN WILAYAH KABUPATEN LUMAJANG	204-209		
	Erfan Gazali	ALIH AKSARA 'C' DALAM NAMA INDONESIA KE BAHASA ARAB	210-213		
	Erna Sunarti	CODE SWITCHING AND CODE MIXING IN MULTILANGUAGE COMMUNITY CASE STUDY IN BALAI LPPU-UNDIP SEMARANG	214-219		
	Ihda Rosdiana & Ekfindar Diliana	TEGALNESE YOUTH ATTITUDE TOWARDS BAHASA JAWA NGOKO REFLECTED IN SOCIAL MEDIA USAGE AND CLOTHING INDUSTRY AS AN EFFORT OF LANGUAGE MAINTENANCE	220-224		
	La Ino	KEKERABATAN BAHASA WAWONII, MORONENE, DAN KULISUSU (KAJIAN LINGUISTIK HISTORIS KOMPARATIF)	225-230		
	M. Suryadi	KEHEBATAN DAN KEUNIKAN BASA SEMARANGAN	231-236		
		Session C			
14.45 - 15.30	Muhammad Rayhan Bustam	ALIH DAN CAMPUR KODE MAHASISWA PEMBELAJAR BAHASA INGGRIS DI MEDIA SOSIAL FACEBOOK: TREN ATAU KEBUTUHAN? (STUDI KASUS KAJIAN SOSIOLINGUISTIK PADA GROUP MAHASISWA SASTRA INGGRIS UNIVERSITAS KOMPUTER INDONESIA (UNIKOM) BANDUNG DI FACEBOOK)	237-242	Matrix	Commettee
	Saidatun Nafisah	CHOICE OF LANGUAGE IN JOB TITLES AT VACANCY ADVERTISEMENTS	243-246		
	Udin Kamiluddin	GROUNDING IN FACE-TO-FACE CONVERSATION: AN ETHNOGRAPHY STUDY	247-252		
	Ajar Pradika Ananta Tur	MBOK: ITS DISTRIBUTION, MEANING, AND FUNCTION	287-292		
	Asri Wijayanti	LEKSIKON BUSANA MUSLIMAH INDONESIA (KAJIAN LINGUISTIK ANTROPOLOGIS)	293-298		
	Ida Bagus Putrayasa	PENYUSUNAN KAMUS HOMONIM UNTUK PELAJAR	299-302		
	Lalu Erwan Husnan & Damhujin	KALIMAT BAHASA SAMAWA-MATEMEGA: CATATAN PENELITIAN DAERAH TERPENCIL SEBAGAI UPAYA PEMERTAHANAN BAHASA IBU	303-307		
	Ningrum Tresnasari	GOROAWASE DALAM BAHASA JEPANG	308-313		
	Prihantoro	KORESPONDENSI PERUBAHAN LINGKUNGAN DAN CAREGIVER TERHADAP KOMPETENSI LINGUISTIK DAN KOMUNIKASI ANAK (STUDI KASUS PADA AP)	314-318		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
		Session D			
	Sulis Triyono	SUBSTANTIVWÖRTER IN GERMAN	319-323		
	Achmad Dicky Romadhan	FUNGSI TINDAK TUTUR WACANA RUBRIK KONSULTASI SEKS PADA MEDIA ONLINE KOMPAS.COM	364-367		
	Asih Prihandini dan Juanda	BRIDGING SEBAGAI ALAT PAGAR KESANTUNAN BERBAHASA DALAM MEDIA SMS	368-372		
	Farikah	ANALYSIS OF THE SCHEMATIC STRUCTURES OF THE STUDENTS' WRITTEN REPORT TEXTS	373-376		
14.45 - 15.30	Fida Pangesti	FENOMENA SENYAPAN: STUDI KONTRASTIF TERHADAP TUTURAN TERENCANA DAN TUTURAN SPONTAN	377-382	Matrix	Commettee
	Lisdiana Anita	THE EXISTENCE OF CINEMA TERMS IN TARAKAN TEENAGERS' DAILY COMMUNICATION	383-387		
	Martvernad & Adha Ritnasih Griyani	METAFORA DALAM KOMUNIKASI BUDAYA MASYARAKAT DAYAK KAYAN GA'AI	388-393		
	Nugraheni Eko Wardani	A STYLISTIC ANALYSIS OF THE POEMS OF WIJI THUKUL	394-399		
	Nuken Tadzkiroh Lekso	ANALISIS WACANA PELANGGARAN PRINSIP KERJA SAMA DALAM ACARA DISKUSI INDONESIA LAWAK KLUB (ILK) EPISODE 4 JUNI 2014 DI STASIUN TELEVISI TRANS7	400-405		
		Session E			
	Sabila Rosdiana	NEGATIVE POLITENESS EMPLOYED BY NAJWA SHIHAB IN MATA NAJWA 'HABIBIE HARI INI'	406-411		
	Surono	PENERAPAN PRINSIP KERJASAMA DAN PEMENUHAN PRINSIP KESANTUNAN DALAM TINDAK TUTUR GURU-GURU TAMAN KANAK-KANAK	412-418		
	Ivan Chabibilah	THE IMPORTANCE OF INTERGENERATIONAL TRANSMISSION OF LANGUAGE	419-421		
	Jurianto & Salimah	USING VARIOUS WRITING RESOURCES TO PROMOTE COLLABORATIVE ATMOSPHERE IN LEARNING WRITING SKILLS	422-427		
14.45 - 15.30	Mahabbatul Camalia	KOMPARASI PENAFSIRAN KEPRIBADIAN BUDAYA JAWA BERDASARKAN KELOMPOK USIA DALAM TUTURAN PENGHUNI LAPAS II B LAMONGAN KAJIAN ETNOGRAFI KOMUNIKASI	428-433	Matrix	Commettee
	Dyah Tjaturrini	PENGARUH BUDAYA DALAM PEMBELAJARAN BAHASA (ASING)	434-437		
	Laksananing Mukti	REGISTERS AND ACRONYMS IN BOARDING SCHOOL	438-441		
	Nunung Supriadi	PEMERTAHANAN BAHASA 'DIALEK MANDARIN' PADA MASYARAKAT TIONG HUA DI PURWOKERTO	442-445		
	Sartika Hijriati & Anisa Arifiyani	TEACHER'S ROLE OF JAVANESE LANGUAGE MAINTENANCE AMONG INDERGARTEN STUDENTS IN RA AL-MUNA SEMARANG	446-449		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
		Session F			
14.45 - 15.30	Wuri Sayekti	METAFORA SIMBOLIS DAN VERBAL TUTURAN PRANATA CARA DALAM UPACARA PANGGIH PENGANTIN CARA JAWA-SURABAYA	450-460	Matrix	Commettee
	Nurhayati	CONTESTING REGIONAL, NATIONAL, AND GLOBAL IDENTITIES THROUGH THE ATTITUDE OF INDONESIAN LANGUAGE STUDENTS	461-465		
	Suharno	IMPROVING THE LANGUAGE ACCURACY IN WRITING SKILL THROUGH GROUP DISCUSSION AND ERROR ANALYSIS	466-470		
	Oktiva Herry Chandra	COMPLIMENT-RESPONDING IN JAVANESE LANGUAGE	476-481		
		Parallel Session 4 A			
15:30 – 16:30	Misnah Mannahali	BAHASA SIMBOL DALAM KOMUNIKASI BUDAYA (SUATU KAJIAN MAKNA BUDAYA DALAM PERKAWINAN ADAT BUGIS MAKASAR)	184-188	Krypton I	Moderator bergantian antar Pemakalah dalam satu ruang
	Mukhlash Abrar	MAINTAINING FIRST LANGUAGE: BILINGUALS' VOICES	189-194		
	Wati Kurniawati	VARIASI BAHASA LAMPUNG BERDASARKAN PERBEDAAN ETIMON DI PROVINSI LAMPUNG	195-199		
		Parallel Session 4 B			
15:30 – 16:30	Wisman Hadi	NETRALISASI VOKAL PADA REDUPLIKASI BAHASA MELAYU LANGKAT	282-286	Krypton II	Moderator bergantian antar Pemakalah dalam satu ruang
	Yoseph Yapi Taum	BAHASA, WACANA, DAN KEKUASAAN DALAM KONSTRUKSI G30S	360-363		
	Nor Asiah Ismail & Norliza Jamaluddin & Anida Sarudin	METAFORA 'KEPALA' DALAM PEMIKIRAN MELAYU: ANALISIS TEORI BLENDING	343-348		
		Parallel Session 4 C			
15:30 – 16:30	Erlita Rusnaningtias	THE LANGUAGE USED IN THE LINGUISTIC LANDSCAPE FOUND IN THE WESTERN PART OF SURABAYA	156-161	Krypton III	Moderator bergantian antar Pemakalah dalam satu ruang
	Yetty Morelent & Syofiani	PENGARUH INTERFERENSI KOSA KATA ASING DALAM LIRIK LAGU INDONESIA	200-203		
	Herudjati Purwoko	RETRIEVING THE SOCIO-POLITICAL HISTORY OF INDONESIAN	456-460		
16:30 – 16:45		**Closing**		Krypton	Head of Balai Bahasa Provinsi Jawa Tengah

TABLE OF CONTENT OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT IV

REPRESENTATION OF JAVANESE LANGUAGE MAINTENANCE IN LOCAL NEWSPAPERS IN CENTRAL JAVA

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Abstract

Local newspapers can be the media for maintaining local or indigenous languages since the newspapers, in one hand, are directed or addressed to the local audiences of the newspapers, but, on the other hand, they must present what is happening in the country or in the world. These two missions influence the language they use. This paper aims at presenting how Javanese shows its strengths even though it has a small portion in the local newspapers in Central Java. Observation method, page filing and note-taking techniques are used to collect the data. The data are the Javanese expressions taken purposively in all rubrics of the local newspapers. The newspapers taken randomly in terms of the dates of publication are Suara Merdeka, Jawa Pos Radar Jawa Tengah, Jawa Pos Radar Kudus, Jawa Pos Radar Banyumas, Jawa Pos Radar Tegal, Solo Pos, Satelit Pos, Wawasan, and Tribun Jateng. Referential identity, distributional, and abductive inferential methods are used for analyzing the data. The result shows that Javanese has a very small portion to be preserved in the local newspapers in Central Java. It is represented in the names of the rubrics, in the text body, and in the title of the news or articles. Javanese expressions can express social and cultural identities of the Javanese society. The models of Javanese language maintenance can be indicated through the use of Javanese in the words expressing thoughts, feelings, and experiences, in short stories, in Javanese variety profile, in Javanese cultural words, in language contat of Javanese and bahasa Indonesia, in the government policy, and in the object of the study.

Key words: *Javanese language maintenance, cultural and social identities, government policy*

INTRODUCTION

This paper is based on my research on Javanese language maintenance in local newspapers in Central Java. I conducted my research on this topic due to my concern about the use of Javanese in mass media especially newspapers, which may not be prioritized.

Local Newspapers in Central Java, written in *bahasa Indonesia*, have many kinds of rubrics. They have various rubrics that people can choose among other things news, editorials, articles, advertisements. From the first page to the end page, I read *bahasa Indonesia*. Only in a small portion, Javanese is used. It is used for discussing any topics happening in the society or a topic about Javanese language. This is the consequence of the policy that makes *bahasa Indonesia* become the national language or the dominant language in Indonesia. In Central Java, the newspapers that I can find among other things are Suara Merdeka, Wawasan, Jateng Pos, Jawa Pos Radar Semarang, Jawa Pos Radar Banyumas, Jawa Pos Radar Solo, Jawa Pos Radar Kudus, Jawa Pos Radar Tegal, Satelit Pos, Solo Pos, and Tribun Jateng. They are written in *bahasa Indonesia*. I cannot find a single newspaper written in Javanese. This statement is also supported by Purwoko (2010), saying that only two magazines written in Javanese namely *Penyebar Semangat* and *Jayabaya*. Beside these two magazines have not good circulation, and are limited, they are published in Surabaya in East Java.

This indicates that *bahasa Indonesia* is very dominant in mass media especially newspapers in Central Java. As a result, Javanese as the local language of Central Java is used in only a small portion

in the newspapers. When I observe the rubrics in the newspapers, I can find something interesting to me that is the use of Javanese expressions in the rubrics written in *Bahasa Indonesia*. For example, I can find the expression *"ngos-ngosan"* in the headline *"Baitullah Ngos-ngosan Naik Tangga Gua Kreo"* (Tribun Jateng, *Rabu*, 6 August 2014, page 9). This leads to the question why the user did not use the expression *"terengah-engah"* (exhausted) but s/he uses Javanese in the process of the communication in *bahasa Indonesia*. Beside Javanese expressions are used and mixed with *bahasa Indonesia* expressions in the titles, in Suara Merdeka, for example, I can find *Rame Konde as* the name of the rubric. This rubric is written in Javanese Semarang dialect dealing with what is happening in the society and what people are thinking about. In Satelit Pos, I can find the expression *Korane Wong Ngapak,* in Jawa Pos Radar Tegal, I can find *Balane Enyong.* In addition, the Javanese expressions are used for leisure activities, for example, for talking about places to visit like in *Masjid Ki Ageng Pandanaran "Setiap Lebaran Jadi Jujugan Peziarah"* (SM: Semarang Metro, *Kamis* (Thursday) 24 July 2014, p 1).

The examples show the use of Javanese in the local newspapers in Central Java and that Javanese is less dominant in local newspapers in Central Java. That Javanese is less dominant but is strong semantically, socially, and culturally, inspires me to write this paper. This paper aims at elaborating how Javanese shows its strength in expressing its society feeling, thought, and experience and how Javanese still exists in the context of *bahasa Indonesia.*

Another phenomenon that I can find Javanese expressions is in the headlines, the body text, and in the special rubrics. This indicates that Javanese is still being used by its users. In addition, there are some texts showing the policy of the central Java government in enforcing the use of Javanese. For example, there is a policy that requires the government staff to use Javanese in a certain day every week. They have to speak Javanese when interacting with the government members in the government offices.

The use of Javanese in the newspapers written in *bahasa Indonesia* can be seen as a kind of form of efforts in maintaining the language. If there is a concern from the speakers, the language can exist still longer, but if there is ignorance toward the language, there is no one that can guarantee that it can exist. Language maintenance can be indicated by the use of the language in the communication process carried out by the speakers. The use of the language indicates that the user has certain intention in using it. This supports me to study further why Javanese is still being used in the process of communication in the context of *bahasa Indonesia.*

The research on language maintenance and shift has been done not only in Indonesia but also in other countries like Britain, Hungarian, Slovenian, the United States, New Zealand, and Ghana. The example of the research studying language maintenance in Indonesia is the research conducted by Simon Musgrave (no year of publication) in his paper on *"Language Shift and Language Maintenance in Indonesia".* In his research, he shows how *bahasa Indonesia* becomes the dominant language in Indonesia. This makes local or regional languages less dominant. In the eastern part of Indonesia, even though the government has a policy to encourage the indigenous language speakers to use their indigenous languages, the function of the languages is still not dominant. They shift to *bahasa Indonesia.* This makes the number of the speakers of the indigenous languages in the regions lesser and lesser.

Another study is conducted by Kurniasih (no year of publication) on "Gender, Class and Language Preference: A case study in Yogyakarta". In her research, Kurniasih (2005) investigated how the society of Yogyakarta with different backgrounds -gender and class-uses languages in Yogyakarta. She studied the patterns of the language used by the society. The result indicates that they shift from Javanese into *bahasa Indonesia* due to the influence of their parents' attitudes as the main caretakers in the family.

The research conducted by Nurhayati (2010) also talks about Javanese language in order to show some models in preserving Javanese language in Yogyakarta as the center of Javanese culture beside Surakarta. Nurhayati (2010) can show that the use of Javanese in mass media can be a model

for maintaining Javanese in Yogyakarta. Nurhayati (2010:8-13) says that there are some models for maintaining Javanese namely the use of Javanese in the communication, the maintenance of Javanese in cultural contexts, the maintenance of Javanese through local wisdoms, the Javanese maintenance in the era of regional autonomy, and the Javanese maintenance through non-government organizations, art gallery, Javanese maintenance through radio broadcast on Javanese language, literature, and culture, and through both printed and electronic media.

Purwoko (2010) proposes that for maintaining a language there must be good collaboration between the government and the native speakers of the language. What the government attempts to do must be supported by the native speakers of the language. According to Purwoko (2011), language maintenance is not only a linguistic matter but also a sociolinguistic one, meaning that the users of the language play an important role in maintaing their indigenous language. If they are not willing to use the language, they will ignore it. As a result, the language will be extinct.

Mbete (2010), dealing with indigenous language maintenance, proposes several strategies for maintaining the indigenous languages. The strategies are a) *pemantapan kedwibahasaan sebagai pilihan utama* (bilingualism establishment as the priority); b) *keterjalinan substansi pendidikan, penelitian, dan pengabdian kebahasaan* (collaboration among language research, education, and service institutions); c) *kerjasama kelembagaan dan pemberdayaan lembaga-lembaga tradisional* (institutional collaboration and traditional institution empowerment) ; d) *penerjemahan, penulisan, dan teknologisasi khazanah budaya nusantara* (translation, writing, and technology of national cultural richness); and e) *reorientasi kebahasaan dan kebudayaan nasional* (reorientation of national language and culture).

Many speakers in the International Seminars on Language Maintenance and Shift conducted by Diponegoro University have talked about their ideas on the maintenance and shift of their regional languages which are considered endangered. They show their views from different perspectives, from linguistic and non linguistic ones. From linguistic perspective, we can see how Javanese units -words and other forms of expressions - are still used by Javanese people, while from non linguistic, they can study such as attitudes, preferences, and domains.

Even though in the local newspapers in Central Java, the Javanese language has a small portion, I can see the strength that the Javanese language has, that can make the Javanese language exist in the newspapers. This is the focus of my research, which is different from the research mentioned above. This research is trying to show the possibility of preserving Javanese through the local newspapers in Central Java.

Another study which is related to this current research is conducted by Nirmala (2010b) investigating the semantic resistance of Javanese that can make Javanese still exist. Nirmala (2010b) in her paper on "*Kebertahanan Semantis Ungkapan Metaforis Bahasa Jawa di Surat Pembaca Harian Suara Merdeka* (Semantic Resistance of Javanese Metaphorical Expressions in Letters to the Editors of Suara Merdeka Newspaper)", says that Javanese semantic resistance can make Javanese language still exist in Indonesian language context like in letters to the editors written in *bahasa Indonesia*. In the paper, she shows the existence of Javanese lexical elements that still exist even though they are in Indonesian context. For example, the words *menjegal, amburadul, ngendon, ngawur, ngadat, mengemis* are used in the letters to the editors. The word *menjegal* is preferred to the word *merobohkan,* the word *amburadul* is preferred to the expression *tidak beraturan,* the word *ngendon* is preferred to the word *menumpuk,* the word *ngawur* is preferred to the expression *tidak teliti*, the word *ngadat* is preferred to the word *macet* or *tidak berfungsi,* or *mati.* The word *mengemis* is preferred to the word *meminta.* The lexical elements are preferred due to the fact that they represent stronger emotional content than the Indonesian lexical items.

Another research on how Javanese is used by young family members in Blora is conducted by Marnoto (2007). In his research, he shows that the Javanese language used has different linguistic characteristics from the standard Javanese spoken in Surakarta or Yogyakarta. The linguistic characteristics that can characterize the Javanese used in Blora are phonological, lexical, and

syntactical ones. For example, phonological characteristic can be indicated by the use of [*-eh*] instead of [*-ih*] in the words *ngeleh* (hungry), *muleh* (to go home); the use of [*-oh*] instead of [*-uh*] in the words *wisoh* (to wash hands), *lawoh* (fish or meat or soybean cake served with rice). The lexical characteristics found are the words *gung* instead of *durung* (not yet). Besides, there are some phenomena that characterize the use of Javanese in Blora namely the existence of code switching and code mixing. The factors influencing the use of Javanese in Blora are the language domains namely family and friendship or social interaction, age, gender, interest, education, occupation, speech purpose, and norms.

Based on the previous studies, I can say that this current research has different focuses; one of them is the data investigated; in Nirmala (2010b) the data used are letters to the editors of Suara Merdeka newspaper, while in this research the data are the Javanese elements in the forms of expressions or rubrics found in the local newspapers in Central Java consisting of Suara Merdeka, Jateng Pos, Jawa Pos Radar Kudus, Jawa Pos Radar Banyumas, Jawa Pos Radar Tegal, Jawa Pos Radar Solo, Wawasan, Solo Pos, Tribun Jateng, and Satelit Post. This shows that the current research has more various data that may have more findings it will have. Nirmala (2010b) has similar concern, but this research deals with all the rubrics in local newspapers in Central Java. Since this research focuses on Javanese language, I assume that I can see how Javanese language maintenance in the newspapers can be elaborated and can be the basis of proposing more effective model for maintaining Javanese language through mass media. In this paper, I would like to elaborate in what forms Javanese expressions are used in the local newspapers in Central Java. Besides, I would like to explain the strengths that can trigger the efforts for maintaining the Javanese language, and the model appropriate for maintaining Javanese language.

Crystal (2000) states that a language can die if it is not used anymore by its speakers. No one speaks the language. If I refer to Crystal (2000), I can say that Javanese may still be strong but it has different status or position compared to *bahasa Indonesia.* The strength of Javanese will be the focus of this current research. This will try to complete what Nirmala (2010a) has achieved in showing the strengths of Javanese in *bahasa Indonesia* context.

The research conducted by Nirmala (2010a) shows the strength of Javanese language in terms of its representation of local wisdom of Javanese society which is derived from the metaphorical expressions used in the letters to the editors. Besides, Nirmala (2013) studied the local wisdom represented by the Javanese proverbs. This can show other strengths of Javanese language.

The previous research mentioned above shows the studies on Javanese from morphological, semantic, sociolinguistic, cognitive linguistic, and pragmatic approaches. This current research, however, has different views in looking at the language maintenance phenomena in the newspapers. This study uses cognitive linguistics to elaborate the strengths of Javanese preserved in the local newspapers in Central Java.

2.2 Theoretical Framework

The theory used in this research is based on cognitive linguistics in order to elaborate the strengths of Javanese language that can make it exist in the mass media. There are some topics discussed in this part among other things levels of language death, language as social identity, and language contact.

2.2.1 Levels of Language Death

From the previous explanation, I can infer that Javanese or other indigenous languages in Indonesia shift its functions and forms. If the shift happens, gradually the death of the language will occur. According to Crystal (2000), there are three levels of language death, namely safe, endangered, and extinct levels. The language is considered extinct if there is no more people speaking or using it. In relation with this, Krauss in Crystal (2000:20) proposes a term *moribund* or dying. This term is used to refer to language which is not acquired as mother tongue. When language is not acquired as mother tongue, it does not have any process of transfer from older generation to younger one. This happened

to my own children. They did not acquire Javanese from their parents or caretakers in the family. They acquired it when they had acquired *bahasa Indonesia.* They learnt Javanese from their friends outside homes or in the playground when they played together. In the family they use *bahasa Indonesia.* For them, *bahasa Indonesia* becomes their first language.

Crystal (2000:21) says that language extinction is not only seen from its speakers' attitudes but also its linguistic aspect. Crystal (2000:21) states further that linguistic aspect that can be used as the indicator of the extinction is the changes in language function or language structure. Crystal (2000:21) shows how language function can be the basis of language extinction due to its reduction of language use. This seems to happen to Javanese language. For example, in my surrounding where I live, the society uses Javanese not in all situation, it is used in informal situation, that is when the conversation happens among the members of the neighborhood. When there is a meeting among the members of the neighborhood called *rukun tetangga* (RT), the language used is *bahasa Indonesia.* They use Javanese before the meeting, when the meeting starts, they use *bahasa Indonesia.* The second aspect that can be used as the parameter for indicating the language death is the changes of the language structure.

2.2.2 Language as a Social and Cultural Reflection

According to cognitive linguists, language is used for expressing thoughts, feelings, experiences. As stated by Evans and Green (2006:14), human conceptual system structure is reflected in language pattern. This is supported by Fauconnier (1997) saying that if all components and their relations in mental space are structured in a known package, they will build a map; and mental space is constructed dynamically in working memory but it can also go to long-term memory. Beside mental space can be structured in specific or general mapping, it becomes the basis of conceptual integration. It can be seen from Javanese language, for example, it has different speech levels indicating the participants involved in the conversation, that are from different groups or classes. Like what is stated by Kartomihardjo quoted by Purwoko (2012) that in 1970s, Javanese ability refers to Krama which may be used by middle class, Madya and Ngoko which are used by low class people. This shows that language reflects the speakers using it. In 1990s, Purwoko (2012) revised the phenomena proposed by Kartomihardjo that Javanese language ability is degrading due to the fact that Javanese is only active in using Ngoko speech level. When Ngoko is used, it reflects the social relationship among the speakers. Ngoko is used in informal situation, for example, among friends or low class people.

Lakoff and Johnson (1999), in their theory on *embodiment*, say what people experience is reflected in human language, which is stored in the mind, that causes human to be able to use language for representing their experience, thought, and feeling. The experience is embodied since it is experienced by the body, and it is stored in the mind in encyclopedic memory, meaning that with the experience stored, when producing language, human can search the current experience with the experience stored in the mind.

In this case, language can be used to represent their experience that may be different from one group of people to another due to the fact that language is owned by a group of people not an individual person. This shows that the language used by an individual person represents the language of his group. For example, in studying dialects, it can be proven that someone's accent may represent the dialect of the community where s/he lives and interacts with the members of the group's dialect. In relation with this research, since Javanese is the local language of the Javanese people, which is acquired as the mother tongue, Javanese can reflect the Javanese values or norms.

2.2.3 Language Contact

Language contact can be a consequence of multilingual situation. Conklin and Lourie (1983:157) stated that in multilingual society, there is an adaptation in using language depending on the society's needs. The adaptation will result in the use of language for maintaining it. This will affect the speakers to be able to use more than one language. As a result, they can master both dominating and non dominating languages.

In multilingual society, a language may be politically dominant over another. Therefore, it is possible for the users to be bilingual or multilingual because they may try to preserve more than one language. For example, for personal or individual use, they use a language which is used in informal situation like when they speak with family members, friends. However, for formal situation, they use another language. If they use language in a certain situation different from another situation, they belong to diglossic situation. In relation with diglossia, Conklin and Lourie (1983:159) state that diglossia tends to lead the use of different languages for different purposes, that is complementary each other. Southworth (1971:258-259) gave an example of diglossia happening in India and Pakistan. Diglossia happened when Sanskrit considered as literary language is used for ritual and formal situations, while Prakrit considered as natural language is used for informal situations. According to Conklin and Lourie (1983:158), multilingualism is the first step in adapting to language contact. Language contact is a phenomenon which always happens to multilingual society like in Indonesia.

There are some evidences of language contact, among other things, code-switching, grammatical change, vocabulary deduction that makes only old people master traditional vocabulary, and the old people do not master the vocabulary used by the young people, for example, borrowing words (Crystal, 2000:22). From the current research, language contact can be seen in mass media especially newspapers.

Mass media has a lot of rubrics suited with the community needs; and the language used is adjusted to the society that becomes the audiences of the mass media. In multilingual society, the language contact may happen within the speakers or among the speakers. For example, when someone uses *bahasa Indonesia,* they mix their language with Javanese. The language contact can be illustrated as what happens in Javanese. The word *tak* in *bahasa Indonesia* means 'no' while in Javanese it means 'I'. For example, the word *tak* is used in *"nanti aku tak makan"* (later I will not eat), but when the word is used in Javanese, *"mengko tak mangan"* means 'later I will eat'. However, when the word *tak* is used in *nanti tak ambilnya,* it means 'later I will take it'. Since conversation is full of context, the participants involved in the conversation, who speak *bahasa Indonesia* and Javanese, will have shared knowledge and understand each other. This kind of phenomenon indicates the existence of language contact between *bahasa Indonesia* as a dominant language and Javanese as a non dominant language. In this part, I will discuss language representing social values of the society. When people communicate in the mass media expecially in newspapers in central Java, and they are competent in both Javanese and *bahasa Indonesia,* they may use both languages in their interaction. The language contact between *bahasa Indonesia* and Javanese can be seen in the data of this current research.

3. Research Method

This research is to describe the phenomena about Javanese language maintenance in the local newspapers in Central Java. In order to describe and elaborate the aspects studied, I used several methods. To collect the data I used non-participant observation, page filing, and note-taking techniques. To analyze the data, I used identity, distributional, and content analysis with inferential techniques. The data collected are the Javanese expressions used in the local newspapers in Central Java. The newspapers are Suara Merdeka, Jateng Pos, Jawa Pos Radar Kudus, Jawa Pos Radar Semarang, Jawa Pos Radar Solo, Jawa Pos Radar Banyumas, Jawa Pos Radar Tegal, Wawasan, Tribun Jateng, Satelit Pos, and Solo Pos. The samples of the data analyzed are taken purposively, but they are taken from the sources chosen randomly.

3.1. Data Collection

Since the design of this research is descriptive one, I used non participant observation continued with note-taking (Sudaryanto, 1993) and page filing techniques (Crowley, 2007). The observation is used for identifying all the Javanese expressions in the local newspapers in Central Java. While identifying the expressions, I classified them into their forms, functions, and motivation or attitudes conveyed in the expressions.

3.2 Data Analysis

To analyze the data to elaborate how Javanese is used in the local newspapers, I used several methods namely referential, distributional (Sudaryanto, 1993), and content analysis methods (Krippendorff, 2004). Besides, I used reflective-introspective (Sudaryanto, 1993) with intuitive technique. I used referential method when I wanted to show the referents represented by the Javanese expressions. Distributional method is used for clarifying the statement I stated in the analysis, that is to confirm what I have mentioned, while inferential technique is used in order to make inferences for making conclusion.

The analysis is conducted to show some strengths of the Javanese expressions used in the local newspapers in Central Java, which can show a small hope in maintaining Javanese. Besides, the analysis is used to support the forms and models of Javanese maintenance. Therefore, there are some methods used. First, referential method is used for showing the referents the Javanese expressions convey in order to compare the Javanese expressions used and *bahasa Indonesia* expressions used. This is to show the preferences of the writers in the local newspapers in Central Java using Javanese. For example, when there is a word "*ngos-ngosan"* in the headline "*Baitullah ngos-ngosan*", I found the equivalence of the word "*ngos-ngosan*" in *bahasa Indonesia* that is "*terengah-engah* (exhausted)*"*. Both expressions "*ngos-ngosan*" and "*terengah-engah"* have the same referent, that is ʻphysical condition indicating that the person is exhausted. To compare two different languages can be called translational method. In addition to the mentioned methods, I used distributional method to explain the findings. Another method used to analyze is content analysis with abductive inference technique. This method is used to make inference towards the indicators found. To apply this method, I used cross inferential technique and associative technique. In applying the techniques, I used reflective introspective especially when I provided counter data to verify the finding. To apply this method I used my intuition to determine whether the counter data provided are acceptable or not. As Deignan (2007) says that intuitive method is usually used by the ones who use cognitive linguistic approach. This currect research uses cognitive linguistic approach, so it uses reflective introspective method supported by intuitive one.

4. Findings and Discussion

The analysis is based on the purpose of this study that is to elaborate the representation of Javanese expressions and the model of Javanese preservation in local newspapers in Central Java.

4.1 Javanese Expressions Used in the Local Newspapers in Central Java

As mentioned before, Javanese has a very small portion in the newspapers as data source of this current research. Javanese is used to show the slogan of the newspapers like in Jawa Pos Radar Tegal: Slawi "Radar Slawi *-Korane Dewek Sing Pentol*). In English we can say "Radar Slawi is our Best Newspaper". In Satelit Post, there is a slogan "*Korane Wong Ngapak*" (The Newspaper of *Ngapak* People). The slogan is written in Javanese with Tegal dialect. Javanese expressions can also be seen in the name of the rubrics / columns like *"Piye Jal"* in Suara Merdeka, or the parts of the titles like *"Mudik Menghayati Soal Sangkan Paran"* (SM: *Minggu Kliwon*, 30 July 2014, p. 1) This indicates that there is something interesting to discuss why the journalists use different ways in using Javanese. This leads me present what kinds of Javanese expressions are used in the newspapers and what they represent. This subtopic will present the expressions and the representation of Javanese expressions used in *bahasa Indonesia* context. The Javanese expressions used in the local newspapers in Central Java can be classified as those used for indicating the rubrics, those mixed with *bahasa Indonesia* expressions in the title of the article, and the body of the texts.

4.1.1 Names of the Rubrics

Javanese words used for giving names of the rubrics are mixed with *bahasa Indonesia.* There are also some rubrics written in Javanese, like *Rawe Konde* and *Pamomomg*. There are only five newspapers namely Suara Merdeka, Satelit Post, Jawa Pos Radar Kudus, Jawa Pos Radar Tegal, and Solo Pos having Javanese words for naming the rubrics/columns. In Suara Merdeka for example, I can read

Rawe Konde and *Pamomong*, while in Satelit Post I can read *Dul Kemplu*. In *Rawe Konde* I can read an article "*Lunga Dugderan Nggolek Boboran*" and *"Nyurup Kolak Setup, Ngetham lan Seger"*. In Pamomong I can read an article *"Supaya Ora Rebut Bener"* (SM: *Minggu*, 13 July 2014, p 25). More examples can be seen in the following table.

Table 1: Names of the Rubrics/Columns

Names of the Newspapers	Names of the Rubrics/ Columns
Suara Merdeka	*Rawe Konde, Pamomong, Piye Jal*, *Kiye Lakone ee...Jamune*
Satelit Post	*Dul Kemplu*
Jawa Pos Radar Kudus	*Kupat Lepet Janur Tuwo Menawi Lepat Nyuwun Ngapuro*
Jawa Pos Radar Tegal	*Balane Enyong, Kiyeh Likuh, Korane Dewek sing Pentol, Apa Maning, Nok Slentik, Ngresula*,
Solo Pos	*Cesspleng*

From table 1, I can say that the Javanese expressions used reflect the social and cultural identity of the Javanese society. We can see for example the rubric called "*ee...Jamune*". The expression *ee... Jamune* represents one of the Javanese socio-economical activities. The expression is usually used to call *jamu* (herbal medicine) seller when the seller offering the product, that is *jamu* door to door. When someone wants to buy it, s/he calls the seller who is passing by saying *ee...jamune*. The expression implies social interaction between the seller and the customer or buyer. *Jamu* is a very popular product in Central Java especially in Solo. There are a lot of *jamu* factories like Air Mancur, Nyonya Meneer, Jamu Jago. Beside *jamu* as a product of big factories, *jamu* is also a product of home industry called *jamu gendongan*. The expression *ee...jamune* is usually used to call the *jamu gendongan* seller.

From the explanation, it can be inferred that *jamu* implies the richness of Javanese land where Javanese people can earn living from *jamu*. There are people getting money by selling *jamu*, cultivating land for planting herbal plants, building factories, working at factories as marketing staff, production staff, *jamu* labors working in packeging section, or *jamu* store, for example. The expression *ee...jamune* is used by Solo Pos and Suara Merdeka: Fokus Jateng /Sukoharjo. This indicates that the expression can represent one of Solo specialties. From the expression, we can see Solonese or Central Javanese′s life, the way of living, the way they earn money, the way to maintain health. This seems to convey local wisdom of Solo or Central Java society.

4.1.2 Javanese Words in the Titles of the News

Javanese words mixed with *bahasa Indonesia* expressions in the titles of the news can be seen in the following table.

Table 2: Javanese words mixed with *bahasa Indonesia* expressions in the titles of the news

Names of the Newspapers	Javanese words mixed with *bahasa Indonesia* Expressions in the titles of the news
Suara Merdeka	"Kebon Raja Sudah Tak Ada, *Malem Selikuran* Dikembalikan" (SM: Wacana, Rabu, 9 Juli 2014, hal 4)
	Pemborosan Berwujud Aset *Mangkrak* (SM: Wacana, Selasa, 8 Juli 2014, hal. 6)
	PSSI Semarang *Menunggak* Sewa Lapangan (SM: Semarang, Kamis 7 Agst. 2014, hal 28)

Solo Pos	Penertiban Pelajar *Keluyuran*, 20 Pelajar Terjaring Razia (Solo Pos: Solo Raya, Kamis Legi, 4 September 2014)
Jawa Pos Radar Tegal	Warga *Geruduk* Pasar Murah (Radar Tegal: Sambungan, Selasa, 15 Juli 2014, hal 9)
	Olla Ramlan *Ketar-ketir* Lewati Kehamilan (Radar Tegal, Rabu 16 Juli 2014, hal 19)

If we look at the titles on table 2, the Javanese expressions used can be categorized as the words referring to event like *malem selikuran,* state like *mangkrak, menunggak,* and *ketar-ketir;* action like *keluyuran, geruduk.* This can be inferred that the journalists prefer using Javanese words to *bahasa Indonesia* due to the strengths of Javanese words. They may indicate the social and cultural identity of Central Java, which are going to be explained in the subtopic on Javanese social and cultural identities.

4.1.3 Javanese Words in the Body of the Texts

Javanese words are also mixed with *bahasa Indonesia* expressions in the body of the texts. See the following table.

Table 3: Javanese words mixed with *bahasa Indonesia* expressions in the body of the texts

Names of the Newspapers	Javanese Words in the Text Body
Suara Merdeka	-*bhekun* −Pada kirab tersebut, lanjut Adrianus, selain diiringi 400 *bhekun* (pasukan pengawal kuda), juga turut memeriahkan penampilan barongsay dari persobarin, naga doreng, drumb band dan koordinator barongsay (Arca Sam Poo Kong Dikirab dari Tay Kak Sie ke Gedung Batu; SM: Semarang Metro & Muria, Minggu, 20 Juli 2014, hal 14
Jawa Pos Radar Solo	Pesan Guru: Jadi *Panutan,* berharap Amanah. Kesederhanaan Jokowi ...pribadi Jokowi sangat sederhana, tidak *neko-neko.* Dia itu tidak *aeng-aeng* ... "Dia tidak hanya *ngajeni* pada gurunya ... Dia nggak pernah pakai bahasa ngoko, *mesti boso.* Dia itu *nguwongake uwong.*
	Motivasi Siswa Pinggiran Saya *ledek* , *lho kok* ini ada murid SMPN 1 masuk sini? Apa tidak keliru? Biasanya kalau SMPN 1 larinya ke NAN 1, SMAN3, atau SMAN 4, *kok* ini ada *bocah* masuk ke SMPP. Saya tanya begitu dia hanya *mesem.* Saya lihat namanya Joko Widodo" Ujar Soedarjatmo ditemui di rumahnya ... "Jokowi itu anak yang tidak pintar *banget*, tapi tidak *bodo* juga. Jadi dia termasuk di atas rata-rata. Anaknya kalau saya *ngarani* cenderung pendiam.(Jawa Pos Radar Solo, Rabu, 23 Juli 2014 hal 25)
Jawa Pos Radar Banyumas	-Title: *Tidak Percaya Quick Count* -Text Body: *Ujare mesin quick count pada bodol ora usah pada percaya hasile perolehan suara pilpres **lewih** apik pada ngibadah puasa **bae** sing pada bener sedulur tanggal 1 Syawal bada* NN 081327212890 (Radar Banyumas: Radar Purwokerto, Senin Wage, 14 Juli 2014, hal 3)

From the table we can see the use of the word *bhekun.* The word *bhekun* in −*Pada kirab tersebut, lanjut Adrianus, selain diiringi 400 bhekun (pasukan pengawal kuda), juga turut memeriahkan penampilan barongsay dari persobarin, naga doreng, drumb band dan koordinator barongsay* (Arca Sam Poo Kong Dikirab dari Tay Kak Sie ke Gedung Batu; SM: Semarang Metro & Muria, Minggu, 20 July 2014, p.14) is used in the body of the text. The word is preferred due to the fact that it is more

efficient than the expression *pasukan pengawal kuda*. Besides, the word can represent the Javanese society in terms of transportation means for defensive purposes or others. This can be an identity of Javanese society.

Other examples like the words *ledek, lho, kok, bocah, mesem, banget, bodo, ngarani* in *Motivasi Siswa Pinggiran*: *Saya* ledek , lho kok *ini ada murid SMPN 1 masuk sini? Apa tidak keliru? Biasanya kalau SMPN 1 larinya ke NAN 1, SMAN3, atau SMAN 4, kok ini ada bocah masuk ke SMPP. Saya tanya begitu dia hanya mesem. Saya lihat namanya Joko Widodo"* Ujar Soedarjatmo ditemui di rumahnya ... *"Jokowi itu anak yang tidak pintar* banget*, tapi tidak* bodo *juga. Jadi dia termasuk di atas rata-rata. Anaknya kalau saya* ngarani *cenderung pendiam* are used in the body of the text when a person is interviewed concerning the elected president Joko Widodo. The word *ledek* is used instead of the word *ejek* (mock) in *bahasa Indonesia;* the word *lho* (affective word) *kok* (particle) is used instead of *lho mengapa* (why)*;* the word *bocah* (kid) is used instead of *anak;* the word *mesem* (smile) is used instead of *senyum;* the word *banget* (very) instead of *sangat;* the word *bodo* is used instead of *bodoh*; the word *ngarani* is used instead of *katakan* (say). The use of Javanese elements in the text can be inferred that the words represent attitude or feeling in using the words. By using the Javanese elements, the speaker may feel closer to the person talked about, that is the exstudent. The speaker was one of Jokowi's teachers in his secondary school in Solo. Besides, the speaker may show the attitude or feeling that can be elaborated as a kind of spirit of using Javanese in Indonesian context. Javanese as the speaker's mother tongue can represent the speaker's identity.

4.2 Representation of Javanese Expressions

Javanese expressions used in the local newspapers in Central Java as explained before can be inferred that they represent social identity, cultural identity, language contact, and language maintenance model. The following will be the explanation of each item.

4.2.1 Representations of Javanese Social Identity

Javanese expressions used in local newspapers in Central Java for different rubrics can show a model of interaction among the participants involved in the communication process. The expression used for naming the rubrics like in Suara Merdeka, "*Piye Jal*" is used for a rubric that contains complaints written by the public, which is addressed to the government in relation with public services or facilities which have serious problems, for example, transportation, street / roads. In Radar Banyumas "*Mengko Dhisit*" is used for entertaining the readers. In Radar Tegal "*Ngresula*" is used by the public for complaining, giving opinion, and criticizing. In Radar Tegal "*Neng Kono Kyeh*" is used for presenting news but in a humorous way. In Solo Pos "*Nuwun Sewu*" contains a statement derived from the happenings and is followed with a response given by the journalist for criticizing. Both the statement and the response are written in *bahasa Indonesia.* In Radar Banyumas, "*Sapa Iloken*" is used for giving opinion about the social problems by the proper professional figures.

The expressions used for naming the rubrics beside "*Piye Jal*", "*Mengko Dhisit*", "*Ngresula*", "*Neng Kono Kyeh*", "*Nuwun Sewu*", "*Sapa Iloken*", "*Byuh-byuh*", "*Kyeh Likuh*", "*e...e...jamune*", "*Srawung*" can indicate what is happening in the society. By using these expressions, the journalists seem to interact with the society as their readers. For example, "*Piye Jal*" (how this happens) implies that this rubric encourages the readers to express what happens in their surrounding. In "*Piye Jal*", the journalists are offering the readers to express their opinion, experience, feeling in relation with what is happening in the society, whether it is related to political situation, public services, or government policy. The journalists want to ask the readers to be sensitive towards what is happening. "*Mengko Dhisit*" (Try not to be in a hurry in judging something) indicates that the journalists seem to interact with the readers as if the readers exist and can interact with the journalists. In this rubric, it seems that the journalists want the readers to postpone what they are judging. The journalists want the readers to be careful in giving opinion or judging anything happening in the society. "*Nuwun sewu*" (excuse me / forgive me) indicates that the journalist wants to apologize about what they comment on the newspapers. In the rubric, the journalists criticize what is happening. Therefore, they apologize the readers.

If I look at the rubrics further, I can see that the rubric "*Ngresula"* accommodates people writing more than one language. I can find *bahasa Indoensia* and Javanese with local dialect of Javanese. "Ngresula" contains public complaints expressed in *bahasa Indonesia* and Javanese. In the rubric, the Javanese expressions are sometimes used for naming the rubrics that may be categorized as cultural words or expressions, but sometimes they are used for inviting, expressing feelings, advicing, or emotions.

4.2.2 Representation of Cultural Identity

Javanese expressions in different parts of the local newspapers may represent cultural identities. Cultural identities, I mean, are those that can be categorized as cultural products among other things rituals in celebrating special days or events. One of the examples is the word *malem selikuran* (the twenty-first eve of fasting month). The word refers to a kind of ritual which is usually done in the twenty first of the fasting month of *Ramadan*. The ritual is manifested as a prayer and as a way of asking for more blessing. The ritual can reflect one of Javanese cultural activities which is based on Islamic teaching. Since Moslem is dominant in Central Java, Moslem Javanese has the ritual. This ritual has been integrated with Javanese tradition. Other examples can be presented in the following table.

Table 2: Cultural Words in the Local Newspapers

Names of the Newspapers	Javanese Cultural Words
Jawa Pos Radar Kudus	*Kupat Lepet Janur Tuwo* Besok umat Islam merayakan lebaran. Mudah-mudahan secara serentak ... (Jw Pos: Radar Kudus, *Jumat* 27 Juliy 2014, p 1)
Suara Merdeka	Rawe Konde *"*Lunga *Dugderan* Nggolek Boboran*"* (Semarang Metro Senin, 30 Juni 2014, hal 32) Yuli Sekeluarga tiada saat Hendak *Nyekar* Ibunda (SM, Sabtu Wage, 19 Juli 2014, hal 1) Mudik Menghayati Soal *Sangkan Paran* (SM: *Minggu Kliwon*, 30 July 2014, p. 1) *Malam Selikuran* –*"*Kebon Raja Sudah Tak Ada, *Malem Selikuran* Dikembalikan*"* (SM: Wacana, Rabu, 9 Juli 2014, hal 4)
Satelit Post	*Kupat Desiram Santen Sedaya Lepat Nyuwun Pangapunten.* Selamat Hari Raya Idulfitri 1 Syawal 1435 Hijriah. Minal Aidin Wal Faizin. (Satelit Post, Sabtu Legi, 26 Juli 2014, hal 1)

The expression in the table *Kupat Lepet Janur Tuwo* is used in *Lebaran Day.* It is expressed to celebrate *Lebaran. Lebaran* is celebrated after 30 days fasting. When moslems finish fasting, they celebrate *Lebaran.* One of the rituals for celebrating *Lebaran* is done by gathering or visiting each other to ask for apology. In the newspaper, people use different expressions to celebrate *Lebaran.* Since, they have to forgive each other, they express their feeling in different ways. One of them is using special expression like *kupat lepet janur tuwo, menawi lepat nyuwun pangapura.*
Kupat is a cubical packet of steamed rice. To make *kupat* that you can eat, you have to prepare *kupat* which is made from young coconut leaves formed as a cube. Then, pour some rice and cover the cube, then boild it until it is cooked. It may spend four to five hours. *Lepet* is glutinous rice cooked in leaves. It is boiled until four to five hours. *Janur* is young coconut leaves, but *tuwo* is old. *Janur* and *tuwo* are combined into a construction having poetic effect. The expression *kupat lepet janur tuwo, menawi* (if) *lepat* (false/wrong/mistake/forgetness)   *nyuwun* (ask) *pangapura* (forgiveness). The expression has the same meaning as the expression *Kupat Desiram Santen Sedaya Lepat Nyuwun Pangapunten,* but the later expression indicates a different level of speech, that is *basa* (Purwoko,

2010). The indicator of *basa* can be seen from the word *pangapunten.* The word *pangapura* indicates *ngoko. Basa* is usually used for speaking to show deference, while *ngoko* is used for friends or people having close relationships to show solidarity. For example, when I speak to my parents, I use *basa* not *ngoko.* However, when I speak to younger sisters or my kids I use ngoko.

4.3 Javanese Language Maintenance Models in the Local Newspapers in Central Java

From the explanation above, I can say that even in a very small portion, Javanese is still being used. It can be seen from the use of the Javanese expressions in different forms discussed before. As Crystal (2000:11) stated that a language dies when no one uses it. However, in the local newspapers in Central Java, even they are written in *bahasa Indonesia,* I can still find that Javanese is still used in different rubrics or expressions as mentioned before. From the uses in some different rubrics, I can see different models used for maintaining Javanese. Javanese is used for expressing thoughts, feelings, emotions, and experiences. Besides, it is used in short stories that function for criticizing about unhappy situations. Another model is that Javanese is used to represent different varieties of Javanese in Central Java.

4.3.1 *Javanese in Thoughts, Feelings, and Experiences*

Javanese expressions in the local newspapers express thoughts, feelings, and experiences. This realization is due to the fact that Javanese is an indigenous language which is acquired in the first period of human life in the world. This is stored very strongly in the mind so that when Javanese people have experience which is connected to that reflected in the language that is firstly acquired, the people prefer using the expression which is stored in the mind. The expression becomes mental lexicon which is encyclopedic in nature, so the person will easily use the lexical item when s/he wants. This happens when the experience is connected to what is very close to very personal matters. This can be seen from the examples below.

> (1) Olla Ramlan <u>Ketar-ketir</u> Lewati Kehamilan (Radar Tegal, Rabu 16 Juli 2014, hal 19)
> (2) *Mudik Menghayati Soal <u>Sangkan Paran</u>* (SM: *Minggu Kliwon*, 30 Juli 2014, hal 1)
> (3) <u>*NGRESULA*</u>*: [Kartun] Mohlaah...Kawin Larang...!!!! Pan Nunggu sing gratis baee....!!!* (Radar Tegal: Jurnal Guru, Selasa 15 Juli 2014 hal 2)
> (4) *Bupati Bersikap <u>Adem Ayem</u> terkait Pemekaran Cilacap Barat* (Radar Cilacap, Kamis Wage, 24 Juli 2014, hal. 17)

The word *ketar-ketir* in (1) refers to the situation of the feeling of Olla Ramlan, the artist, who is expecting or pregnant. It is used instead of *khawatir* (worried) due to the fact that the word *ketar-ketir* belongs to mental lexicon which is stored in the mind more strongly than the word *khawatir*. The choice of the word can be the indicator of the preference. There is an attitude that Javanese is chosen not *bahasa Indonesia. Sangkan paran* in (2) may represent what Javanese people are thinking about, while *adem ayem* in (4) may represent emotion.

4.3.2 *Javanese in Short Stories*

Javanese is used to present stories which represent Javanese values which are connected to the happenings going on. For example, what happened in president election several months ago when both candidates claimed that they were the winners. This event is considered politically and socially insecure. This became a theme of the story presented in Javanese in Pamomong rubric entitled "*Supaya Ora Rebut Bener"* written by Dhoni Zustiyantoro, in Suara Merdeka (Minggu (Sunday), 13 July 2014, p. 25). One of the fragments of the story can be presented here.

> (5) *Ing padesan, bocah-bocah cilik asring gelut rebutan dolanan utawa jajanan. Nganti rebutan direwangi jiwit-jiwitan, padu, lan tukaran. Karepe, kanthi cara mangkono, apa sing dipengini bisa kasembadan. Rumansa dheweke paling bener, liyani kliru.*

The fragment in example (5) can be used for criticizing what happened in the president election. The situation is analogous with what is portrayed in the story. The story was imagined that in the country,

kids usually quarrel each other due to some interesting toys or snack. They grasped them by biting, arguing, or disagreeing. By doing so, they can reach what they want. They think that they are correct while others are wrong. The story is a kind of criticism directed to political elite in Indonesia. In this case, Javanese is used for moral values concerning political situation in Indonesia.

Another story having similar topic "*Tajug Rujug Santri Mrebes Mili*" is written by Susanto. The story begins with *"Merhatikna kahanan negara kalebu perpolitikan dina-dina saiki, ..."* (Suara Merdeka: Pamomong, Sunday, 13 July 2014, p. 25). The story can be inferred that it contains social concern of the society (readers) about the political situation especially president election.

4.3.3 *Javanese Variety Pofile*

The expressions used in the local newspaper represent Javanese variety consisting of Semarang Javanese dialect, Tegal Javanese dialect, and Banyumas Javanese dialect. Semarang Javanese dialect can be identified from the rubric "*Piye Jal* (how it happens?)". The word "*jal*" is Semarang Javanese dialect. It can be a particle. It does not have meaning when in isolation. The word "*piye*" comes from Javanese, while "*jal*" comes from Semarang dialect. Tegal Javanese dialect can be identified from the rubric "*Apa Maning*....(What happens next?)*"* in Jawa Pos Radar Tegal.

Other examples can be seen in the following table.

Table 4: Javanese Variety Indicator

Names of the Newspapers	Javanese Variety Indicators
Jawa Pos Radar Banyumas	Title: *Tidak Percaya Quick Count* Text: *Ujare mesin quick count pada bodol ora usah pada percaya hasile perolehan suara pilpres* **lewih** *apik pada ngibadah puasa* **bae** *sing pada bener sedulur tanggal 1 Syawal bada* NN 081327212890 (Radar Banyumas: Radar Purwokerto, *Senin Wage*, 14 July 2014, p. 3)

From the explanation, I can say that Javanese is preserved in the local newspapers in Central Java through some ways namely as the name of the rubric or column, cultural words.

4.3.4 Javanese Maintenance through Government Policy

Government policy on Javanese maintenance can be seen in the local newspapers in Central Java. The policy is manifested in the school curriculum and in the regional or city government regulation. In the school curriculum, Javanese is taught 2 hours a week in the secondary school, while in the government offices, Javanese is used to interact each other at office on Thursdays. However, according to the news in the local newspapers in Central Java, the policy enforcing the use of Javanese does not really work well. From the news in the newspapers, the realization does not run well due to the attitude of the users. If the users ignore the policy that is not speaking Javanese on certain days as requested, the idea of maintaining Javanese failed. If we refer to Krashen (1982) theory differing learning from acquiring, in which acquiring requires informal and unstructured program of learning. Learning can be done while playing, before sleeping or anytime without awareness of being learning. However, learning is done with full of awareness like what happens at schools. Everything is planned, structured, and organized in order. If the government supports the Javanese maintenance, there is a possibility that local languages may be preserved. However, when the enforcement does not work, the idea of preserving it may be cancelled.

4.3.5 Javanese Maintenance through Popular Article as an Object of Study

In this case, Javanese is an object of study of the academician, researchers, or teachers who concern with the Javanese maintenance. Javanese will become an object of investigation, and the study will deal with the system of the Javanese language or the Javanese use. When Javanese is studied, it will be recorded and disseminated to the public. By being disseminated, Javanese will be stored in the mind and it will become what people can perceive and preserve. This kind of activity may slower the extinction of the local language because it can document the language system or the language use system. The study will deal with many topics from different aspects and perspectives, for example, sociolinguistic, pragmatic, or cognitive linguistic perspective. Different studies will enrich people's insight concerning Javanese language and culture. They will know what is inside the Javanese words or expressions. When they know, they will use. If the Javanese is used it will exist in the world. In the local newspapers in Central Java, I can find one title in Suara Merdeka *"Asa untuk Mapel Bahasa Jawa"* (SM: Wacana Lokal, Senin 21 Juli 2014, hal 7). The article talks about the significance of the Javanese language teaching at schools.

4.3.6 Javanese Maintenance through Javanese Cultural Words

Through local newspapers, Javanese is preserved in the form of cultural words. What I mean by cultural words here are the words that refer to activities or social practices which represent Javanese specialties which are very specific. Only Javanese society has the practices. There are words or expressions like *dugderan, malem selikuran, nyadran, nyekar, njawani, klothekan, kolak setup, rikuh pakewuh, seserahan,bhekun, ngopi, kupat, lepet, jamune, janur, ruwatan, sangkan paran, kangen-kangenan, ketiban wahyu,* in the local newspapers in Central Java. It seems that the words or expressions used can not be replaced by the words in *bahasa Indonesia*. For example the word *malem selikuran* refers to an activity happening in the fasting month *Ramadan*. There are 30 days in the fasting month. When the fasting is in the twenty first day, it is called *malem selikuran*. The day is considered special, because people believe that in that day God will give more blessing with *Lailatul Qodar* (Arabic meaning a night with thousand moons). Therefore people should have special activity. The special activity is manifested through a kind of social charity that is a kind of festival in which special food is dedicated to the poor or the ones need.

Another example that can be found in the local newspapers is *nyekar* in *Yuli Sekeluarga tiada saat Hendak <u>Nyekar</u> Ibunda* (SM, Sabtu Wage, 19 Juli 2014, hal 1). It is usually done by visiting the graveyard or cemetary of the late families or relatives and bringing flowers put on the graveyard. In the graveyard, prayer is directed to the late persons intended. The word *nyekar* can be grouped as a cultural word that can represent the Javanese culture which other cultures or societies may not have. The cultural words can be the artefact of the Javanese culture. These words can preserve the society experience in their social life. What they do in life staging or life period which is done regularly usually on certain days or the day the person dies. When cultural words are used, they can be recognized by the readers of the newspapers and the readers will try to match what they have in mind and what they experience when they have in the activity. This can maintain the Javanese words or expressions which represent Javanese tradition or culture. See the following examples.

(6) *Malam Selikuran* – "Kebon Raja Sudah Tak Ada, *Malem Selikuran* Dikembalikan" (SM: Wacana, Rabu, 9 Juli 2014, hal 4)
(7) *"Lunga <u>Dugderan</u> Nggolek Boboran"* (Semarang Metro Senin, 30 Juni 2014, hal 32)
(8) Kupat Lepet Janur Tuwo Besok umat Islam merayakan lebaran. Mudah-mudahan secara serentak ... (Jw Pos: Radar Kudus, 27 Juli 2014, hal 1)

4.3.7 Language Contact between Javanese and *Bahasa Indonesia*

From the data, I can see that there is a phenomenon of language contact. In this case, Javanese contacts *bahasa Indonesia*. This is realized when Javanese word or expression is mixed with the expression in *bahasa Indonesia* as the title of the articles in the local newspapers in Central Java. The

language contact situation happening in the local newspapers in Central Java can be seen in the following examples.

(9) -*Malam Selikuran* -"Kebon Raja Sudah Tak Ada, *Malem Selikuran* Dikembalikan"(SM: Wacana, Rabu, 9 Juli 2014, hal 4)
(10) *-mangkrak* - Tajuk Rencana: Pemborosan Berwujud Aset *Mangkrak* (SM: Wacana, Selasa, 8 Juli 2014, hal. 6)
(11) -Yuli Sekeluarga tiada saat Hendak *Nyekar* Ibunda (SM, Sabtu Wage, 19 Juli 2014, hal 1)

In addition, Javanese words or expressions are mixed with the expressions of *bahasa Indonesia* in the texts written in *bahasa Indonesia.* Look at the following examples.

(12) -*bhekun* -Pada kirab tersebut, lanjut Adrianus, selain diiringi 400 *bhekun* (pasukan pengawal kuda), juga turut memeriahkan penampilan barongsay dari persobarin, naga doreng, drumb band dan koordinator barongsay (Arca Sam Poo Kong Dikirab dari Tay Kak Sie ke Gedung Batu; SM: Semarang Metro & Muria, Minggu, 20 Juli 2014, hal 14)

In examples (1) to (12), Javanese used is in the form of words or expressions. The following example will show that Javanese as texts can be found in the local newspapers in Central Java. The texts are sometimes mixed with the other texts in the rubric named with Javanese expression. I can see in the rubric "Ngresula" in Jawa Pos Radar Tegal. See the following example.

(13) -NGRESULA: Kartun Mohlaah...Kawin Larang...!!!! Pan Nunggu sing gratis baee....!!!
Hususs ...!!! Pacaran baee... Gagiyan kawin.. mengko kakehen dosaaaa...!!!
KANG JON: Yen gratis mengko akeh wong lanang bojone akeh...!!!
Biaya Nikah Mahal
Aku pan melu ngrsula, soal nikah ning Desa Prupuk Selatan Kecamatan Margasari Kab Tegal. Koh bayare sampe Rp 400 ribu? Donge duite manjing sapa? Apa ning kemenag apa ning P3N? Ari ning desa Cuma Rp 60 ribu nggo syarat N1. Tulung ditertibna, ari perlu pegawai KUA atau P3N-e ditindak. Terima kasih, semoga bermanfaat nggo warga Kab Tegal. 087837127942 (Radar Tegal: Jurnal Guru, Selasa 15 Juli 2014 hal 2)

5. Conclusion

From the analysis, it can be concluded that Javanese is still preserved in the local newspapers in Central Java in the form of the names of the rubrics, cultural words found in both titles and body texts, special expressions used in both titles and body texts. Javanese becomes an object of study. Besides, Javanese is fully used in short stories portraying the social or political conditions in Indonesia.

The Javanese expressions used may represent thoughts, feelings, emotion, and experiences. They also represent social and cultural identities of the Javanese society. This can be identified from the cultural words or expressions and from the varieties used. Besides, Javanese is preserved through the government policy through school curriculum and government regulation. In other words, from the investigation, it can be said that there is a small hope in Javanese language maintenance.

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