# PROCEEDINGS

## International Seminar

## LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

### "Empowering Families, Schools, and Media for Maintaining Indigenous Languages"

**August 9—10, 2016**

Compiled by
Agus Subiyanto, Suharno, M. Suryadi,
Wuri Sayekti, and Tohom Marthin Donius Pasaribu

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

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Empowering Families, Schools, and Media
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Compiled by:
**Agus Subiyanto**
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**August 9—10, 2016**
Semarang, Indonesia

# NOTE

This international seminar on Language Maintenance and Shift 6 (LAMAS 6 for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation 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 107 papers and abstracts presented at the seminar. Some of the papers have been selected to be published in *Parole: Journal of Linguistics and Education*, and for these papers only the abstracts are published in the proceeding.

Of the papers, 4 papers were presented by invited keynote speakers. They are Peter Suwarno, Ph.D. (Arizona University, USA), Mukhlis Abu Bakar, M.A., Ph.D., (National Institute of Education, Singapore), Dr. Agus Subiyanto, M.A. (Diponegoro University, Indonesia), Hywel Coleman, M.A., OBE (University of Leeds, UK).

The topic areas of the papers cover Sociolinguistics (16 papers), Discourse Analysis (14 papers), Language Acquisition (1 paper), Language & Culture (5 papers), Linguistics in Education (10 papers), Language in Politics (1 paper), Pragmatics (21 papers), Psycholinguistics (3 papers), Semantics (12 papers), Phonology (2 papers), Morphology (1 paper), and Syntax (11 papers).

# SCHEDULE OF THE INTERNATIONAL SEMINAR ON LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 6

**August 9—10, 2016 in Pascasarjana, Diponegoro University (Imam Bardjo, S.H. No.3-5 Street, Semarang, Indonesia)**

| **TUESDAY, AUGUST 9, 2016 (FIRST DAY)** | | | | |
|---|---|---|---|---|
| **TIME** | **NAME** | **TITLE** | **ROOM** | **CHAIR PERSON** |
| 07.00 – 08.00 | | REGISTRATION | LOBI HALL, TTB A, 6th FLOOR | COMMITTEE |
| 08.00 – 08.05 | | INDONESIA RAYA ANTHEM | CONVENTION HALL, TTB A, 6th FLOOR | NAILA (COMMITTEE) |
| | | SPEECH FROM THE COMMITTEE | | KETUA COMMITTEE |
| 08.05 – 08.15 | | OPENING | | DEKAN FIB UNDIP |
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| | Hywel Coleman, M.A., OBE | *FLUCTUATIONS IN LANGUAGE-IN-EDUCATION POLICY AND PRACTICE IN INDONESIA, 1901-2015* | | |
| | Mukhlis Abu Bakar, Ph.D. | *BILINGUALISM AND THE MAINTENANCE OF THE MOTHER TONGUE IN MULTILINGUAL SINGAPORE* | | |
| | | PARALLEL SESSION 1 | CLASS ROOM, TTB B, 3rd FLOOR | COMMITTEE |
| 11.15 – 12.45 | Nurhayati | *DISCOURSE AGAINST LGBT* | CLASS B301 | COMMITTEE |
| | Yasir Mubarok | ANALISIS WACANA KRITIS REPRESENTASI PEREMPUAN KORBAN PEMERKOSAAN DI SITUS BERITA ONLINE | | |
| | Ajeng Dianing Kartika | CITRA PENGUNGSI DAN PENCARI SUAKA DI JERMAN; KAJIAN WACANA KRITIS PADA KOMENTAR PEMBACA SURAT KABAR ONLINE ZEIT | | |
| | Norfaizah Abdul Jobar & Anida Sarudin | REPRESENTASI 'PROSES' DALAM WACANA UNIT PENDAHULUAN PENULISAN KARANGAN | | |
| 11.15 – 12.45 | Sa'adiah Ma'alip & Rahilah Omar | PEMILIHANBAHASA MASYARAKAT CHETTI DI MELAKA NAME/NAMA | CLASS B302 | COMMITTEE |
| | Pardi Suratno | BAHASA SEBAGAI REPRESENTASI KEKUASAN KOLONIAL TERHADAP MASYARAKAT PRIBUMI (STUDI PADA NOVEL JAWA PRAKEMERDEKAAN TERBITAN BALAI PUSTAKA) | | |
| | Riza Sukma | SITUASI PSIKOLOGIS DALAM PEMILIHAN BAHASA OLEH PENUTUR BAHASA BETAWI DI JAKARTA: KAJIAN SOSIOLINGUISTIK | | |
| | Yulia Mutmainnah | 'WARTEG' *FOOD SELLERS' LANGUAGE ATTITUDES TOWARD TEGAL DIALECT OF JAVANESE LANGUAGE IN SEMARANG* | | |

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|---|---|---|---|---|
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| | Wening Sahayu | SEKARANG ANDY GOES TO SCHOOL BESOK ANDY GEHT IN DIE SCHULE: FENOMENA PERKEMBANGAN BAHASA DAN BUDAYA NAMA DIRI DI INDONESIA | | |
| | Trisnowati Tanto | THE POWER OF LANGUAGE OF AN INTERNET WEBSITE IN INFLUENCING PEOPLE'S PERCEPTION: A | | |
| 11.15 – 12.45 | Suwandi & Sri Wahyuni & Th. Cicik Sophia B | *THE NON-ENGLISH LECTURERS' READING COMPETENCE IN READING ENGLISH TEXT AT HIGHER EDUCATION IN CENTRAL JAVA* | CLASS B304 | COMMITTEE |
| | Uswatunnisa | *THE INFLUENCE OF BAHASA MANDAR TOWARDS STUDENTS' ENGLISH PRONUNCIATION (CASE STUDY ON STUDENTS OF JUNIOR HIGH SCHOOL 1 TINAMBUNG, POLEWALI MANDAR)* | | |
| | Yohana Ika Harnita Sari | *LETTER NAME (ALPHABET) AND LETTER SOUND (A FIELD STUDY AT KINDERSTATION PRESCHOOL (TK CAHAYA BANGSA UTAMA) YOGYAKARTA)* | | |
| | Nia Kurniawati | *THE PRE-SCHOOL TEACHERS' UNDERSTANDING ON EARLY LITERACY: IMPLEMENTATION AND OBSTACLES IN TEACHING-LEARNING ACTIVITIES* | | |
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| | Husni Syukri Khotami & Ageng Sutrisno | *BANJARHARJO IS TRULY SUNDANESE* | | |
| | Prihantoro | *THE DYNAMICS OF LOANWORD PROSODY: A CASE STUDY OF 'JAMAAH' IN INDONESIAN* | | |
| | Agni Kusti Kinasih | *LINGUISTIC FEATURES OF SINGAPORE COLLOQUIAL ENGLISH FOUND IN A LOCAL ENGLISH-LANGUAGE MOVIE ENTITLED SINGAPORE DREAMING* | | |
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| | Trisnowati Tanto | THE POWER OF LANGUAGE OF AN INTERNET WEBSITE IN INFLUENCING PEOPLE'S PERCEPTION: A | | |
| | Anisa Larassati & Nina Setyaningsih | THE KEYBOARD WARRIORS: EXPRESSING HATRED AND JUDGEMENT ON "ANOTHER" WOMAN THROUGH HATERS' INSTAGRAM ACCOUNT | | |
| | Anisa Zuhria Sugeha & Ika Nurfarida | PERBANDINGAN KOLOKASI KATA IBU DAN BUNDA DALAM KORPUS BAHASA INDONESIA | | |

| TIME | NAME | TITLE | ROOM | CHAIR PERSON |
|------|------|-------|------|--------------|
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| | Azzahra Egeng & Ferina Kumala Dewi & Riza Sukma | MAKNA KATEGORI PARTIKEL DALAM IMPLIKATUR KONVENSIONAL DI TIGA BAHASA DAERAH: SEBUAH KAJIAN TEORI RELEVANSI | | |
| | Bayu Aryanto | STRATEGI PENOLAKAN AJAKAN BAHASA JEPANG (STUDI KASUS MAHASISWA SASTRA JEPANG UNIVERSITAS DIAN NUSWANTORO DAN PENUTUR ASLI JEPANG) | | |
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| | Heny Sulistyowati & M. Syaifuddin S. | *SYNTAX STRUCTURE OF ADJECTIVE PHRASE COMPARISON IN JAVANESE LANGUAGE* | | |
| 13.45 – 15.15 | Mahdi Ahmad | PEMBENTUKAN VERBA MELALUI AFIKSASI DALAM BAHASA TERNATE | CLASS B304 | COMMITTEE |
| | Rohendi Ali Muhamad | *THE GENERAL STATEMENTS OF ANTECEDENT IN ENGLISH SENTENCE STRUCTURE* | | |
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| 13.45 – 15.15 | Jeanyfer Tanusy | THE ANALYSIS OF LEXIS IN SUNDANESE PUPUH 'KINANTI' | CLASS B308 | COMMITTEE |
| | Ariya Jati | POETIC LANGUAGE IN NAZARETH'S "LOVE HURTS" | | |
| | Fauzia | ANALYZING LANGUAGE STYLE OF VOCATIONAL HIGH SCHOOL ACCREDITATION 'SUGGESTION AND RECOMMENDATION' TEXT | | |
| | Dewi Puspitasari | "MOMMY, LET'S SING THE SONG WITH ME, PLEASE…" A NARRATIVE STUDY OF A YOUNG LEARNER IN THE JAVANESSE LANGUAGE INQUIRY | | |
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| 15.15 – 16.45 | Leonita Maharani | TRANSITIVITAS DALAM CERITA RAKYAT PAPUA (SEBUAH KAJIAN LINGUISTIK SISTEMIK FUNGSIONAL PADA TEKS CERITA RAKYAT SUKU MEE PAPUA) | CLASS B301 | COMMITTEE |
| | Novian Denny Nugraha & Asih Prihandini | ANALISIS ALIH WAHANA  MEDIUM PADA GAMES CLASH  ROYALE  SEBAGAI UPAYA PELESTARIAN BERBAHASA PADA KELUARGA PERKOTAAN UNTUK KEBUTUHAN BERCERITA (STORY TELLING) | | |
| | Anggy Denok Sukmawati | PROBLEMATIKA PENERAPAN MULOK BAHASA JAWA DI KABUPATEN PEMALANG | | |

| TIME | NAME | TITLE | ROOM | CHAIR PERSON |
|---|---|---|---|---|
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| | Freda Dyah Ayu Kusumaning Yandi & Yuni Triastuti | ANALISIS DEIKSIS DALAM BAHASA JAWA DIALEK SEMARANG DAN DIALEK PEKALONGAN KAJIAN PRAGMATIK | | |
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| | Chusni Hadiati | THE FUNCTIONS OF PHATIC EXPRESSIONS IN TRADITIONAL SELLING AND BUYING | | |
| | Eli Asikin-Garmager | DIALECT VARIATION AS A WINDOW INTO LANGUAGE CHANGE – A SYNTACTIC EXAMPLE FROM SASAK (LOMBOK) | | |
| 15.15 – 16.45 | Dhion Meitreya Vidhiasi | THE ANALYSIS OF SUMBER WARAS CASE IN SINDONEWS' EDITORIAL :"Sumber Waras bukan Pertarungan Opini" DATED APRIL 15TH, 2016 | CLASS B308 | COMMITTEE |
| | Mohammad Andi Hakim | Mendobrak Konstruksi Islam Modern dalam Buku PAI dan Budi Pekerti SMA; Sebuah Praksis Kekerasan Verbal | | |
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## WEDNESDAY, AUGUST 10, 2016 (SECOND DAY)

| TIME | NAME | TITLE | ROOM | CHAIR PERSON |
|---|---|---|---|---|
| 07.00 – 07.30 | | **REGISTRATION** | LOBI HALL, TTB A, 6th FLOOR | COMMITTEE |
| | | **PLENARY 2** | | |
| 07.30 – 10.30 | Prof. Dr. Dadang Sunendar, M.Hum | Kebijakan Bahasa di Indonesia | CONVENTION HALL, TTB A, 6th FLOOR | Dr. Suharno, M.Ed./Drs. Pardi Suratno, M.Hum |
| | Peter Suwarno, Ph.D | Teaching Indonesian as a Diglossic Language: The Importance of Colloquial Indonesian for Pragmatic Competence and Local Languages Preservation | | |
| | Dr. Agus Subiyanto, MA | Determining Language Typology based on Directed-Motion Lexicalization Patterns as a Language Documentation: a Case Study on Javanese | | |
| | | | | |
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| | Liya Umaroh | STRATEGI TINDAK TUTUR DALAM TRANSKSI JUAL BELI DI PASAR TRADISIONAL JOHAR SEMARANG | | |
| | Lukman Isgianto | A SPEECH ACTS ANALYSIS OF DIRECT AND INDIRECT ON 'BIG CITY SMALL WORLD' CONVERSATION SCRIPT OF BRITISH COUNCIL LEARNING ENGLISH: A STUDY OF DISCOURSE ANALYSIS | | |
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| | Raheni Suhita & Djoko Sulaksono & Kenfitria Diah Wijayanti | CAMPUR KODE DALAM MANTRA KANURAGAN IMPLEMENTASI SEBUAH PANGAJAB | | |
| | Sri Puji Astuti & M. Suryadi | REKONSTRUKSI POLA URUTAN FONEM PADA STRUKTUR LEKSIKON DIALEKTAL BAHASA JAWA PESISIRAN DI KOTA SEMARANG | | |
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| 11.00 – 12.30 | Kahar Dwi P. | DARI EMPULOH MENUJU PYCNONOTIDAE: PERMUFAKATAN ANTAR PENUTUR BAHASA DAERAH DALAM PENYERAGAMAN KOSA KATA AVIARY | CLASS B303 | COMMITTEE |
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| | Yesika M. Ocktarani & Heri Dwi Santoso | PERSONAL DEIXIS IN RADIO BROADCASTING: EXTINCTION SIGNAL OF 'KAMI' IN INDONESIAN | | |

| TIME | NAME | TITLE | ROOM | CHAIR PERSON |
|---|---|---|---|---|
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| | Ema Rahardian | POLA PIKIR PENUTUR BAHASA JAWA DIALEK SEMARANG DALAM RUBRIK "RAME KONDHE" DI HARIAN SUARA MERDEKA | | |
| | Romilda Arivina da Costa | PENGAMALAN AGAMA DAN PENGARUHNYA TERHADAP PERGESERAN BAHASA HATUHAHA DI MALUKU TENGAH | | |
| 11.00 – 12.30 | Noermanzah | CHILD LANGUAGE ACQUISITION 1.4 YEARS OF AGE (RESEARCH CASE STUDY ON FAMILY BILINGUAL) | CLASS B308 | COMMITTEE |
| | Retno Purwani Sari | IDENTITY-FORMING POWER OF CHILDREN STORIES' TRANSLATION: TRANSLATION STUDIES | | |
| | Suharno | JUXTAPOSING FIRST AND SECOND CULTURES IN ELT MATERIALS | | |
| 12.30 – 13.30 | LUNCH BREAK (ISHOMA) | | TTB B, 3rd FLOOR | COMMITTEE |
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| 13.30 – 15.00 | Pininta Veronika Silalahi | THE SEMIOTICS OF BATAK TOBA SOCIETY MARRIAGE TRADITION | CLASS B301 | COMMITTEE |
| | Agus Sudono | PENAMAAN HALAMAN DAN RUBRIK DALAM SURAT KABAR SOLOPOS | | |
| | Ratna Muthia | HUBUNGAN MAKNA VERBA PERBUATAN BERMAKNA 'MENINGGALKAN SUATU TEMPAT' DALAM BAHASA JAWA NGOKO (STUDI KASUS LUNGA, MANGKAT, BUDHAL, DAN MINGGAT): SEBUAH KAJIAN SEMANTIK | | |
| 13.30 – 15.00 | Esther Hesline Palandi | KAJIAN METAFORA DALAM PUISI (HAIKU) BAHASA JEPANG | CLASS B302 | COMMITTEE |
| | Festri Yudanika | AWARENESS AND PHONOLOGICAL WORKING MEMORY IN THE ADULT ACQUISITION OF SECOND LANGUAGE PRONUNCIATION: A CASE STUDY | | |
| | Hindun | PEMERKAYAAN BAHASA MELALUI FILM "ADA APA DENGAN CINTA 2" DAN "AISYAH: BIARKAN KAMI BERSAUDARA" SEBAGAI PRODUK BUDAYA BANGSA INDONESIA | | |
| | Hanny Fauziah | SYNTACTIC MISTAKES IN WRITING NEWS ON WEBSITE RESEARCH AND DEVELOPMENT CENTRE FOR MINERAL AND COAL TECHNOLOGY (A CASE STUDY ON WEBSITE: http://www.tekmira.esdm.go.id/newtek2/) | | |

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| TIME | NAME | TITLE | ROOM | CHAIR PERSON |
|---|---|---|---|---|
| | Deli Nirmala | MIXED JAVANESE IN ENGLISH DEPARTMENT STUDENTS' UTTERANCES AS A SYMPTOM OF LANGUAGE SHIFT (POLITENESS AND EMBODIMENT PERSPECTIVES) | | |
| | Nathaniel Davin P. & Calvin Candra & Aswita A. Ersa M. & Prihantoro | STUDENT'S ATTITUDE TOWARDS DICTIONARY AND ITS USAGE: A CASE OF STUDY FOR ENGLISH DEPARTMENT STUDENTS DIPONEGORO UNIVERSITY | | |
| 13.30 – 15.00 | I Gede Arga Anggara | A STUDY OF DEIXIS USED IN TOP FIVE WALDJINAH'S POPULAR KERONCONG SONGS LYRICS | CLASS B304 | COMMITTEE |
| | Irma Winingsih | PENGGUNAAN HEDGES ~ TO OMOIMASU SEBAGAI SALAH SATU USAHA PEMERTAHANAN KESANTUNAN BERTUTUR DALAM BAHASA JEPANG | | |
| | Nunung Nurjati | POLITENESS ASPECTS OF ENGLISH COMMUNITY PRACTICE IN PARE: A THEORETICAL OVERVIEW | | |
| 13.30 – 15.00 | Riza Sukma & Wiwid Nofa Suciaty & Yuni Triastuti | BAHASA DALAM SYAIR TARI SAMAN GAYO SEBAGAI PEMBENTUK POLA PIKIR DAN POLA TINDAK MASYARAKAT LOKAL: SEBUAH KAJIAN ANTROPOLINGUISTIK | CLASS B308 | COMMITTEE |
| | Rosaria Mita Amalia & Yusuf Hamzah | THE ART OF RHETORIC USING STYLISTIC DEVICES IN WORLD UNIVERSITIES DEBATING CHAMPIONSHIP: A Study of Pragmatics | | |
| | Wati Kurniawati | INDEKS VITALITAS BAHASA LOM BERDASARKAN JENIS KELAMIN DAN USIA (LOM LANGUAGE VITALITY INDEX BY GENDER AND AGE) | | |
| 15.00 – 15.30 | **CLOSING SPEECH** | | CONVENTION HALL, TTB A, 6th FLOOR | Drs. Pardi Suratno, M.Hum |
| 15.30 – 16.00 | **BREAK (Certificate Handling)** | | LOBBY HALL, TTB A, 6th FLOOR | COMMITTEE |

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## MORPHOLOGY

## PHONOLOGY

## PRAGMATICS

## PSYCHOLINGUISTICS

## SEMANTICS

## SOCIOLINGUISTICS

## SYNTAX

# COMMISSIVE ILLOCUTIONARY ACT ACROSS LANGUAGES: JAVANESE AND MANDARESE

**Agnesia Arum S.[1], Intan Mustika Sari[2], Sarah Sumponogati[3], Uswatunnisa[4]**

UniversitasDiponegoro[1],UniversitasDiponegoro[2],UniversitasStikubank[3], UniversitasDiponegoro[4]
*vannanezia@hotmail.com*, *intanhalo@gmail.com, sarah.sumpono@gmail.com, nyd.nisa@gmail.com*

## Abstract

*Commissive is one of illocutionary acts which mean the speaker commits a certain action in the future. This study examines the realization of commissive of promising across languages in Indonesia (Javanese and Mandarese). The method used in this study is descriptive qualitative based on Searle's (1976) theory. The sources of the data are based on the researchers' intuition as native speakers. The procedure of analyzing the data is by identifying the characteristics of commissive of promising in two languages. The result shows that in Javanese, promising can be performed by "ya", "tenan", "mengko", "saestu", "mangke", and "sesuk". Meanwhile, in Mandarese, promising can be performed by "iye", "mangaku a", "ya iyo", "pa","manini","majanji a", "manu pa", "pura pa", "banda tia", "penuhi tia", "pennassai i", "pelambi'i tia", and "kalamanna".*
*Key Words: illocutionary, commissive, promising, Javanese, Mandarese*

## Abstrak

*Komisif adalah salah satu tindak ilokusi yang berarti penutur berkomitmen untuk melakuka nsesuatu di masa yang akan datang. Penelitian ini membahas realisasi bentuk komisif berjanji antar bahasa di Indonesia (bahasa Jawa dan Bahasa Mandar). Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif berdasarkan teori Searle (1976). Sumber data diperoleh dari intuisi peneliti sebagai penutur asli. Prosedur analisis data dilakukan dengan mengindetifikasi ciri-ciri komisif berjanji yang ada dalam dua bahasa tersebut. Hasil dari penelitian ini menunjukkan bahwa dalam Bahasa Jawa, komisif berjanji dapat ditunjukkan melalui kata "ya", "tenan", "mengko", "saestu", "mangke" dan "sesuk". Sedangkan, pada bahasa Mandar komisif berjanji dapat ditunjukkan melalui ujaran-ujaran "iye","mangaku a","ya iyo","pa","manini","majanji a", "manu pa","pura pa","banda tia","penuhi tia","pennassai i","pelambi'i tia", dan "kalamanna".*
*Kata Kunci: ilokusi, komisif, berjanji, bahasaJawa, bahasaMandar*

## 1. INTRODUCTION

Our life can never be separated from communication. Communication is an important part in this life, because human always has a desire to socialize with each other. The act of communication can be performed anywhere, such as in schools, in the marketplace, in the workplace, in the township, at home, and others.As we know, expressing thought and feelings trough language is one of the most inevitably important needs of human being. The realization of fulfilling this need is by speaking or uttering something which can be in the form of sentence, phrase, clause, or word. Process of its realization is considered as an act. In the act of communicating with others, some people sometimes have the intended meaning of what they probably say. When the speaker and the hearer do not have the same comprehension or understanding, this can lead to an incorrect interpretation or misunderstanding. The intended meaning of what speakers say in this case is one that is studied in pragmatics.

Pragmatics is a study of meaning in context whichis uttered to be interpreted (Yule, 1996: 3). There are some various phenomena of pragmatics that can be found in the act of communicating. Among the various phenomena of pragmatics, some that often occur are such as deixis, reference, presuppositions, cooperation, implicature, speech acts, and politeness (Yule, 1996: 6).Speech act is the basic units of communication which means the action is performed via an utterance (Yule 1996:48). There are various kinds of speech act which represent functions of language we can find in society.

Indonesia has many local languages, two of them are Javanese and Mandarese. Both of Javanese and Mandarese have their own characteristics. In this case, the researchers are intended to find out, indicate, and analyse commissive illocutionary act in Javanese and Mandarese. Based on the description in the background above, the research questions can be formulated as follows: (1) How is the commissive illocutionary act of promising realized in Javanese?; and (2) How is the commissive illocutionary act of promising realized in Mandarese?

Based on the problems above, the objectives of the study are as follows: (1) to find out the realization of the commissive illocutionary act of promising in Javanese; and (2) to find out the realization of the commissive illocutionary act of promising inMandarese. In addition to the objectives of the study, there are several benefits that can be obtained from this study in terms of theoretical and practical knowledge. Theoretically, the researchers can contribute some ideas related to the speech acts analysisrealized in Javanese and Mandarese. Practically, as students majoring in Linguistics and new practitioners of the Linguistics field, this paper is hopefully useful as a reference to future studies.The result of this paper is expected to be useful for the students or practitioners who are interested in analyzing a kind of pragmatics phenomenon in local language using linguistic approaches.

## 2. REVIEW OF THE LITERATURE
This part deals with the previous related studies and theoretical framework.

### 2.1 Previous Studies
Al-Bantany (2013) in her study "The Use of Commissive Speech Acts and its Politeness Implication: A Case of Banten Gubernatorial Candidates Debate" analyzes how commissive speech act is used and the politeness realized in the Banten gubernatorial candidate debate. This study is a qualitative research. The data are taken from the related websites. The researcher uses Searle's (1979) theory of speech act and Brown and Levinson's (1987) theory of politeness. The results of the study shows that commissive speech act of guarantee is 53.7%, then the commissive of promise is 38.9%, and commissive of refusal is 7.4%. The candidates shows the same behaviour in showing their politeness towards the people of Banten. They realizethat they are speaking to a party which has a power.

Winarti, et al., (2015) in their study "Variations of Directive Speech Act in *Tembang Dolanan*" analyzes further about kinds of directive speech act, context of speech act, and its relation to politeness. In this article, the data is analyzed by interpreting and summarizing. It is described systematically according to its fact related to its observed inter-phenomenon data. Directive speech act can be realized directly or indirectly. Forbidding, asking, ordering belong to directive speech act in direct way, meanwhile question sentence, obligation sentence are categorized into indirect way of directive speech act. In general, the use of direct way of speech act is considered as zero politeness since it contains compulsion. In the other hand, indirect way of directive speech act tries to blur the order, by expecting the interlocutor will do what is asked.

Both of those previous studies mentioned have coherent relevance to each other to support this study. This study uses the same linguistic aspect as those previous studies, but in this study the researchers focus on different problem, that is commissive of promising in Javanese and Mandarese.

### 2.2 Theoretical Framework
Speech acts is an act which is expressed through language accompanied by motion or attitude of the speaker for supporting the delivery of the intended speaker. According to Chaer and Agustina, speech act is an utterance containing acts as a functional unity in communication by considering the aspects of situation and speech events (2004: 50). Austin distinguishes three types of action, namely locutionary act, illocutionary act, and perlocutionary act (1962:14-15). Locutionaryact are merely acts of speaking or the action of say something. Illocutionary act is the act of doing something, where the function and purpose of utterances hold an important role. Perlocutionary act is the effect caused by the utterance conducted by the speaker. Illocutionary forces refer to a dimension of communicative acts that associated with the speaker's utterances.
In illocutionary speech act, context holds an important role. A certain speech act has to be performed in a specified context of situation in order to be done successfully (Murphy &Neu, 1995: 203). It

means that when we say something to a certain person, we show a certain act within a speech event in a certain situation. For example, if we want to ask someone about the time, we can say, "What is it?" And when the person gives you the answer "It's X.", you will say 'Thanks.' There are three speech acts performed by the participants in the situation with various language functions as asking something, giving the information, and thanking (Scollon, 1998: 19). However, when someone asks the name of something using the linguistic form of 'What is it?' and the hearer responses with 'It's X.', then the speaker says 'Well done!' instead of 'Thanks' as a response to being told the answer, that could be different from the previous example. At the first example, the two participants are a mother and her son. The speech event is asking some information and the mother doesn't know about the information asked for. At the second example, the speech event is asking some information and the mother is checking her son's knowledge about the information that she had already known before. In this situation, the speech acts are asking some information, answering the question, and then complimenting. The utterances have same linguistic forms 'what is it?' and 'It's X' are used. However, the two situations of the speech event are different in the same exact linguistic forms.

As showed in these two examples, the same linguistic forms are not always used in the same situations for the same functions. They are performed in various manner based on the pragmatic rules of language use. Speech acts can be also very various depend on the culture (Einstein & Bodman, 1986:167). The differences can be seen according to whom the addressee are, what for the speech acts are done, and how often the participants do that.

Searle (1979:5) divided speech act as three dimensions. They are the illocutionary point, the direction of fit, and the sincerity condition. Illocutionary points are directed at getting the contents of the words to match the world or world to match the words. Illocution point of a speech act is the point of the acts' types, for instance, the illocution point of promising is an obligation undertaking to do something by the speaker. Direction of fit shows the propositional contents which has a relationship with the referred world. The sincerity condition of a speech act is the speaker's psychological behaviour to the propositional contents. For example, if a person promises to do some action, he expresses his intention to do it.

Searle (1979:7-9) categorizes illocutionary acts into: assertive, directives, expressive, declaration, and commissive. Commissive speech acts are the speaker's illocutionary acts related to the speaker's act in the future, such as promising, swearing, and refusal. Commissive expresses the speaker's willingness to do something based on the appointment made before toward the hearer which should be done in the future by the speaker. Allan (1986: 195) states that a promise means the speaker is obligating himself to do something for the benefit of the hearer. According to Searle, the commissive act's direction of fit is world-to-words, so the speaker wants to change the world to be fit with his words. Sincerity condition is the intention of the speaker to do an action in the future, for example: "I will help you finishing the report". From the given utterance, the speaker forces him to fulfill his promise in the future, so that what he said can be truly accomplished. Here, the speaker tries to change the world in order to be fit with his propositional content by giving some utterances.

## 3. RESEARCH METHOD

This study utilizes descriptive qualitative method to define the commissive illocutionary acts of promising and refusal realized in Javanese and Mandarese. The sources of the data are in the form of utterances based on the intuition of the researchers as the native speakers of Javanese and Mandarese. In other words, the key instruments of the data are the researchers themselves. The procedure of data collection are as follows: (1) Choosing some utterances in Javanese and Mandarese containing commissive illocutionary acts of promising and refusal, and (2) Presenting the utterances in written form. Furthermore, the step of analyzing the data is based on Austin'speech act theory and Searle's three dimensions of speech act. Those can be formulated as follows: (1) Classifying the verbs occured in the sentences which are containing commissiveof promising and refusal. (2) Distinguishing the characteristics of the two local languages (Javanese and Mandarese) in the use of the verbs containing promising and refusal speech acts.

## 4. FINDINGS AND DISCUSSION

Commissive of promising is the act uttered by the speaker to the hearer for the purpose of committing to the future action. Each language has its own way to express the commissive of promising, including Javanese and Mandarese.The findings will be discussed in two parts. The first is discussing the commissive of promising in Javanese. Then, the following is the discussion of commissive of promising in Mandarese.

### 4.1 Commissive of promising in Javanese

Below is the conversation containing commissive of promising in Javanese:

Nana    : *Mas, isa njemput aku rak bar sekolah ngesok?*
                  Brother  can  pick  me    after  school tomorrow?
         (Brother, can you pick me up after school tomorrow?)
  Yadi  :*Ya, tak jemput nganggo mobil wes*.
          Yes  I'll pick    by     car
          (Yes, I will pick you up by a car)
Nana   :*Mung aja telat. Aku sungkan nek dikon ngenteni kowe suwi-suwi*
         Just  don't late  I   lazy    if  asked wait    you  long time
         (But, please do not come late. I don't want to wait for you for a long time)
  Yadi  :*Ya, aku janji rak bakalan telat ngesok*.
          Yes  I promise won't be    late   tomorrow
          (Yes, I will. I promise that I will not come late tomorrow)

The conversation above occurs between a girl 'Nana' as the speaker and her older brother 'Yadi' as the hearer. Here, the speaker used the achievement mode of asking for help. Her older brother then responses it by giving a promise to her. "Ya" is not seen as an answer of yes/no question, but it is one of words indicating commissive of promising which is commonly used in Javanese conversation. It shows that the speaker tries to change the world to be fit with his propositional contents by giving words. Therefore, his younger sister will be picked up on time after school tomorrow. Here is another kind of conversation in Javanese:

  Sinta        : *Dek, kancani mbak lungo pasar yok!*
       Sister  accompany  me go   market
  (Sister, let's go to the market with me!)
  Cita : *Walah, mbak. Aku ono PR akeh ik.*
                Sister    I   have  homework a lot
  (I have a lot of homework to do.)
  Sinta        : *Mengko wae nggarap e. Mlaku-mlaku sek wae.*
       Later    just   do      take a walk    first
  (You can do it later. Let's go with me.)
  Cita : *Pengene sih mlaku-mlaku, mbak. Tapi akeh banget ki*.
          I'd love to     take a walk    sist   but many very
  (I'd really love to, but I have many homework )
  Sinta        : *Ya uwes . Mengko tak bantu. Tenang wae to.*
       Alright      later  I'll help   calm down
  (I'll help you doing your homework. Don't worry)
  Cita : *Tenan, ya.*
      sure
  (Sure?)
  Sinta        : *Iyo tenan*.
         Yes  sure
          (Yes, I really mean it)

The dialog above takes place at home between sister 'Sinta' and her little sister 'Cita'. Sinta produces illocutionary speech act of promising to help her little sister to do her homework as

in,"*Yauwes.**mengko** tak bantu"* 'I'll help you doing your homework'. This sentence shows commitment and promise which is realized in word *"mengko".* Then the promise is emphasized more by word *"tenan"* as in *"iyo tenan".* In commissive, the speaker of promising tries to change the world to fit with the propositional contents by expressing those words. By saying the words, the speaker expects a certain action to be happened in the future, whereas it refers to the intention of the sister to help her little sister doing her homework.

Here are the other utterances indicated as commissive of promising in Javanese:

| | |
|---|---|
| ***Mangke*** : I promise | |
| ***Sesuk*** : tomorrow | |
| ***Saestu*** : I will | |
| ***Mesthi*** : will | |
| ***He eh*** : Yes | |
| ***Nggih*** **:** Yes | |

Those are the other utterances that native speakers of Javanese use mostly in commissive of promising. Each utterance could be happened in different context, but they are all have the same meaning, it is promising something.

### 4.2 Commissive of promising in Mandarese

The following are conversations in Mandarese tha thave the same meaning as the conversation in Javanese above:

Nana   : ***O kak,    malai tau jemput a  marondong   pura masikkola a?***
        Oh Brother,  can   you   pick me  tomorrow    after    school
        (Brother, can you pick me up after school tomorrow?)
Yadi   : ***Ya iyo,        u   jemput oto pa o.***
        Yes of course  I    pick    car    you
        (Yes, I can. I will pick you up by a car)
Nana   : ***Tapi   da    pasae. Andanga tu'u  melo  metteppe  masae.***
         But  do not  be late. I do not    to    want    wait    long time
        (But, please do not be late. I donot want to wait for a long time)
Yadi   : ***Iyo mangaku a  andanga  na  masae.***
         Yes admit    I   I do not   will   late
        (Yes, I promise. I will not late)

The conversation above is in formal situation because Nana (sister) is younger than Yadi (older brother). One of researchers which is also a native speaker of Mandarese finds out that there is a uniqueness in Mandarese related to gender and social status. A younger sister will talk formally to her older brother rather than to her older sister, but somehow a younger brother talks informally to his older brother and sister. Referring to the conversation above, formal expression is indicated in Nana's utterance *"mala**i tau**"*(can you). The act of promising in this conversation lies in words *"ya iyo", "pa",* and*"iyo mangaku a".* *"ya iyo"* (yes of course!) in Mandarese is an informal utterance which is used to assert the intended meaning firmly, the commissive of promising. It is also supported by the intonation of the speaker that shows the act of promising when uttering those words. *"Pa"* does not has literal meaning, it is used for emphasizing the speaker's seriousness and sincerity in uttering a promising. Another sample of sentence in using *"pa"* is : *"pole **pa** o anna na utarima i"* (I will accept it when you come) means that the speaker promises something to the hearer. So, Mandarese is different from Javanese. A promising act is not reliable if the speaker only says *"ya iyo"* but there should be another utterance which declares a commitment, it is *"pa".* Moreover, after the speaker

(Nana) believing Yadi, she asks him not to be late. Therefore, Yadi utters another promising act *"iyo mangaku a"*. Literally,*"mangaku"* means "mengaku" in Bahasa Indonesia, but when it is uttered in Mandarese it could be mean "promise". As we know, when a speaker says "I promise" in any local languages, it means that the speaker has already commit about something. So in this case, the speaker do not need to utter *"pa"*. Here is another conversation in Mandarese:


*Sinta*     : *O Kandi, solangan a dzolo lamba sau dzi pasar e!*
      Oh sister, accompany me now go to the market
    (Sister, let's go to the market with me!)
*Cita*     : *Ais, mae'di i todzi PR u e*
      Many poor me homework my
    (I have a lot of homework to do)
*Sinta*     : *Ma'pura pai mu jama iting o. Inggai mi dzolo lamba tau*
      Later you do that. Let's now go us
    (You can do it later. Let's go with me)
*Cita*     : *Melo a tia lamba, tapi mae'di sanna i*
      Want I go, but many so it
    (I would really love to, but I have lot of homework)
*Sinta*     : <u>*Ya iyo, u bantu pa o manini*</u>.
      Alright, I help you later
    (I will help you doing your homework. Don't worry.)
*Cita*     : *Tongana?*
      Really?
    (will you?)
*Sinta*     : <u>*Iyo tongan a*</u>.
      Yes mean I
    (yes, I will)


When Sinta admits to Cita that she will help her to do her homework after they come from the market, she realizes that she has to commit for helping Cita, so that Cita will accompany her. By uttering *"ya iyo, u bantu pa o manini"*, contextually she expresses a commissive of promising. In this case, Mandarese shows differences with Javanese, eventhough that sentence has the same meaning. In Javanese, the word *"mengko"* (later) is the highlight one. But in Mandarese, by only uttering *"manini"* (later) it does not sound promising. Yet, the commissive of promising is emphasized in words *"ya iyo"* and *"pa"*then is added with*"manini"*. When *"manini"* pronunced, there should be word *"pa"* before or after it. So, when a speaker only utter *"u bantu o manini"*(I help you later), the act of promising does not appear in Mandarese. It is different from *"ya iyo, u bantu pa o manini"*, the speaker sounds uttering a promise firmly and seriously. Furthermore, Cita makes it sure by asking *"tongana?"* (will you?) to Sinta. Then she answers *"Iyo tongan a"* (Yes, I will). Word *"iyo tongan"* in Mandarese also showing commissive of promising. By uttering those words, Sinta as the speaker utters a promising expression clearly that she is going to help her sister.

The researcher indicates *"pa"* as a morpheme. It is one of characteristics in Mandarese used as a promising act. In the first conversation of Mandarese shows that *"pa"*can be used eventhough there is no other specific word followed before and after, such as *"pa – manini"*. Here are the other utterances indicated as commissive of promising in Mandarese:

| *Majanji* a : I promise | U*penuhitia* : I fulfill |
|---|---|
| Iyo, *Manu pa* : Yes, just see it | Iyo, u *pennassai* i : Yes, I make it sure |
| Iyo, *Pura pa*: Yes, I will | U*pelambi'i tia* : I try hard |
| Mating *banda tia* : I am going to come | Iyo, *kalamanna*....: Yes, eventhough I should .... |

Those are the other utterances that native speakers of Mandarese use mostly in commissive of promising. Each utterance could be happened in different context, but they are all have the same meaning, it is promising something. For instance in uttering "*Iyo, mating**banda tia***", the speaker

promises that he is going to come for sure. The promising act is indicated in **"banda tia"** which has similar meaning to 'going to' or in Bahasa Indonesia it could be "aku **bakalan** datang **kok**".

Some utterances above are difficult to be translated in English, such as **"manu pa", "pura pa", "pelambi'i tia", and "kalamanna"**. Those utterances are kinds of commissive in promising. Such as in uttering**"kalamanna***mellamba a mating"* is quite similar to "eventhough or if necessary" or in Bahasa Indonesia could be "***pokoknya kalau perlu*** saya akan jalan kaki untuk sampai disana". By uttering the word, it sounds like the speaker promises that he will be there no matter what.

According to those dialogues, in Javanese commissive of promising can be realized not only in literally word of "promise" as in "*I promise",* but also in other words such as "*ya", "mengko", and "tenan".*In addition, there are other words indicating commissive of promising which generally exist in daily conversation in Javanese, for instance, *"mesthi", "saestu", "mangke", "sesuk".*Also in Mandarese, the act of promising is not only in words *"iye", "mangaku a", "ya iyo", "pa",* and*"manini"*, but there are others utterances indicated as the act of promising, such as *"majanji a"*, "*manu pa", "pura pa", "banda tia", "penuhi tia", "pennassai i", "pelambi'i tia",and "kalamanna".*

## 5. CONCLUSION

Based on the finding analysis and discussion previously presented, there are two points to be concluded related to the problem of this study. First it is found that there are various expression indicating commissive of promising both in Javanese and Mandarese. In Javanese, commissive of promising can be expressed in *"I promise", "ya", "mengko","tenan", "mesthi", "saestu", "mangke", "sesuk".* Secondly, the act of promising in Mandarese are *"iye", "mangaku a", "ya iyo", "pa",* and*"manini", "majanji a",* "*manu pa", "pura pa", "banda tia", "penuhi tia", "pennassai i", "pelambi'i tia",and "kalamanna".* Regarding to the results of the study, the researchers come up with the conclusion that the commissive of promising can be expressed differently based on the culture and the local language structure. As we know, both Javanese and Mandarese has different culture from either the native speaker or the language uttered.

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

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