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# PROCEEDINGS

## International Seminar LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 7

“The Vitality of Local Languages in Global Community”

July 19—20, 2017



Compiled by  
Agus Subiyanto, Herudjati Purwoko, Kartini Rahayu,  
Wa Ode Nisrawati, Nur Faidatun Naimah, and Ardis Septi Eka Rachmatika

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# **PROCEEDINGS LANGUAGE MAINTENANCE AND SHIFT (LAMAS) 7: The Vitality of Local Languages in Global Community**

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**Agus Subiyanto**

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## NOTE

In this international seminar on Language Maintenance and Shift 7 (LAMAS 7 for short), we try to do the new paradigm, that is publishing the proceeding after the seminar was held. The positive aspect of the paradigm is that the presenters of the seminar have opportunity to revise their paper based on the responses of the audience. However, it takes longer time to process the proceeding until it is ready to distribute. Therefore, we apologize for being late.

In this opportunity, we would like to extent our deepest gratitude to *Balai Bahasa Jawa Tengah* for continuously cooperation in conducting the seminar. Thanks also go to the Dean of the Faculty of Humanities, the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible. We would also express our special thanks to committee for putting together the seminar that gave rise to this compilation of papers.

We would like to thank Mrs. Shu-Chuan Chen, Ph.D. from Asia University Taiwan, Dr. Tupas Topsie Ruanni, from National Institute of Education Singapore, Drs, Pardi M.Hum. from *Balai Bahasa Jawa Tengah*; Prof. Ketut Artawa, Ph.D. from Udayana University, and Dr. Suharno, M.Ed. from Diponegoro University, as invited speakers in plenary sessions, and to all of the participants of the seminar.

Semarang, September, 25<sup>th</sup> 2017

The Board of Editor in LAMAS

## SCHEDULE OF THE INTERNATIONAL SEMINAR

<b>JULY 19, 2017 (FIRST DAY)</b>				
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
07.00 – 08.00	<b>REGISTRATION</b>		LOBBY HALL	COMMITTEE
08.00 – 08.30	<b>INDONESIA RAYA ANTHEM</b>		KRYPTON	COMMITTEE
	<b>SPEECH FROM THE COMMITTEE</b>			HEAD OF COMMITTEE
	<b>OPENING</b>			DEAN OF FIB UNDIP
08.30 – 10.45	<b>PLENARY SESSION 1</b>		KRYPTON	Moderator: Herudjati Purwoko, Ph.D.
	Drs. Pardi, M.Hum. (Balai Bahasa Jawa Tengah, Indonesia)			
	Shu-Chuan Chen, Ph.D. (Asia University, Taiwan)	RECONSTRUCT THE IDENTITIES ON CULTURAL AND LANGUAGE TRANSITION IN TAIWAN		
	Prof. Ketut Artawa, Ph.D. (Udayana University, Indonesia)	GRAMMATICAL ALIGNMENTS IN INDONESIAN		
10.45 – 11.00	<b>BREAK</b>		HOTEL 2ND FLOOR	COMMITTEE
<b>PARALLEL 1</b>			HOTEL 2ND FLOOR	
11.00 – 12.30	Agni Kusti Kinasih & Muhammad Hawas	SPEECH LEVELS OF MADURESE LANGUAGE: A SOCIO-PRAGMATIC STUDY OF BANGKALAN DIALECT	KRYPTON 1	COMMITTEE
	Andiani Rezkita Nabu	TIPE SEMANTIK VERBA BAHASA BOLAANG MONGONDOW		
	Anisak Syaid Fauziah & Sumarlam	KOHESI LEKSIKAL PADA SPIRIT HARI INI DI RADIO MHFM SOLO DAN UNTAIAN KATA DI RADIO IMMANUEL SOLO		
	Ai Yeni & Sutiono Mahdi	PREFIX N- AND ITS COMBINATION IN SUNDANESE: A MORPHOLOGY STUDY		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.00 – 12.30	Aldila Arin Aini & Sumarlam	STRATEGI KESANTUNAN POSITIF & TINDAK TUTUR KOMISIF BERJANJI DALAM DEBAT PERDANA PILKADA DKI JAKARTA 2017	KRYPTON 2	COMMITTEE
	Ari J. Adipurwawidjana	SEMANTIC DEFLATION IN ENGLISH-INDONESIAN INTERLINGUISTIC EXCHANGES		
	Endah Dewi Muliandari	ANALISIS IDEOLOGI PENERJEMAHAN DAN KUALITAS TERJEMAHAN LEKSIKON BUDAYA DALAM TERJEMAHAN A SUNDANESE WAYANG GOLEK PURWA KARYA KATHY FOLEY		
	Asrofin Nur Kholifah & Ika Maratus Sholikhah & Dian Adiarti	PRESERVING LOCAL IDENTITY THROUGH LANGUAGE STYLE IN <i>WAYANG BANYUMAS</i>		
11.00 – 12.30	Amanah Hijriah	STRATEGI KESANTUNAN POSITIF DALAM BAHASA MELAYU PONTIANAK	KRYPTON 3	COMMITTEE
	Dian Pranesti	METAPHOR MAPPING IN INDONESIAN POLITICAL INTERNET MEMES		
	Dethan Erniani Ortalisje	AN ANALYSIS OF GRAMMATICAL ERRORS FOUND IN UKAW STUDENTS' ENGLISH ABSTRACT WRITING		
	Binar Kurniasari Febrianti	KARAKTERISTIK BUDAYA MELAYU DALAM SEPOK TIGE #SEpanyol #ANDALUSIA KARYA PAY JAROT SUJARWO		
11.00 – 12.30	Ketut Widya Purnawati	MANNER ADVERBIAL VERBS IN BALINESE	MATRIX	COMMITTEE
	Abdul Hamid & Eni Karlieni & Tisna Prabasmoro	THE ROLE OF SUNDANESE LANGUAGE IN THERAPEUTIC COMMUNICATION AT THE ONCOLOGY CLINIC RSHS		
	Dyah Ayu Nila Khrisna	ANALISIS PENOKOHAN SANTIAGO DALAM NOVEL <i>THE OLD MAN AND THE SEA</i> DENGAN PENDEKATAN APRAISAL		
	Dewi Juliastuty	PEMERTAHANAN BAHASA MELAYU MEMPAWAH LEWAT TUNDANG (KAJIAN TEKS DAN MAKNA)		
11.00 – 12.30	Dwi Indarti	POLITENESS STRATEGY OF DIRECTIVE SPEECH ACTS IN BETAWINESE SHORT-STORIES SEBELAS COLEN DI MALAM LEBARAN: SETANGKLE CERITA BETAWI	KRYPTON 4	COMMITTEE
	Deli Nirmala	EARLY LANGUAGE DEVELOPMENT OF INDONESIAN CHILDREN WITH PARENTS WHOSE FIRST LANGUAGES ARE DIFFERENT: INDONESIAN AND JAVANESE		
	Diana Anggraeni	THE ANALYSIS OF MODIFICATION POSITION IN NOUN PHRASE IN THE TRANSLATION OF MASTER OF THE GAME		
	Dwi Handayani	PEMERTAHANAN KEARIFAN LOKAL PEPATAH-PETITIH SEBAGAI PENGUATAN SUMBER DAYA SOSIAL BAGI MASYARAKAT TENGGER		
12.30 – 13.30	<b>LUNCH BREAK (ISHOMA)</b>		HOTEL 2ND FLOOR	COMMITTEE

TIME	NAME	TITLE	ROOM	CHAIR PERSON
<b>PARALLEL 2</b>			HOTEL 2ND FLOOR	
13.30 – 15.00	Dian Indira, Wahya, R.M. Mulyadi	KONSEP LITERASI BERKARAKTER DALAM BUKU PELAJARAN BAHASA SUNDA TINGKAT SEKOLAH DASAR	KRYPTON 1	COMMITTEE
	Edy Jauhari	STRATEGI KESANTUNAN RESPON TERHADAP KRITIK DALAM MASYARAKAT BUDAYA JAWA MATARAMAN		
	Oktadea Herda Pratiwi	ANALISIS KONTRASTIF ISTILAH KEKERABATAN DALAM BAHASA DAYAK NGAJU, BANJAR, DAN DAYAK MAANYAN		
	Ririn Ambarini, Arso Setyaji & Sri Suneki	DEVELOPING KINDERGARTEN STUDENTS' PARTICIPATION IN BILINGUAL MATHEMATIC LEARNING ACTIVITIES THROUGH CONSTRUCTIVISM APPROACH		
13.30 – 15.00	Ni Wayan Sartini	REVITALISASI RITUAL PERTANIAN SEBAGAI USAHA PELESTARIAN ISTILAH-ISTILAH DALAM BAHASA BALI: KAJIAN BAHASA DAN BUDAYA	KRYPTON 2	COMMITTEE
	I Gusti Agung Istri Aryani & Ni Putu Evi Wahyu Citrawati	SOSIOPRAGMATIC ANALYSIS OF MORAL VALUES IN BALINESE FOLKLORES		
	Ponia Mega Septiana & Sutiono Mahdi	MAKNA REFERENSIAL DAN NONREFERENSIAL PADA LIRIK LAGU SUNDA “MAWAR BODAS”		
	Sri Wiryanti Budi Utami	REVITALISASI CERITA RAKYAT BAWEAN: SEBAGAI PEMERTAHANAN IDENTITAS BAHASA DAN BUDAYA ORANG-ORANG PULAU BAWEAN		
13.30 – 15.00	Dewi Nastiti L.	ADA APA DENGAN UNDANG-UNDANG BAHASA? MENILIK PENGGUNAAN UU NOMOR 24/2009 DARI KACAMATA HUKUM SERTA PENDIDIKAN DAN BUDAYA	KRYPTON 3	COMMITTEE
	Noviana Dwi Yasinta & Rizki Utami	PERBEDAAN DAN PERSAMAAN DEIKSIS PERSONA BAHASA JAWA SEMARANG DAN BAHASA JAWA BANYUMASAN		
	Roby Aji	PENAMAAN WILAYAH KECAMATAN DI KOTA DEPOK: TINJAUAN SISTEM TANDA ADMINISTRATIF BERDASARKAN SEMIOTIKA TEKS DAN RUANG		
	Titania Sari & Sutiono Mahdi	LEXICON USING OF SUNDANESE LANGUAGE LEVEL IN “PUPUH DANGDANGGULA”		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
13.30 – 15.00	Anne Meir & Sutiono Mahdi	POLA DASAR KALIMAT BAHASA BATAK TOBA	MATRIX	COMMITTEE
	Octovianus Bin Rojak	POLITENESS IN TORAJA LANGUAGE: A STUDY ON POLITENESS IN PANGALAQ-RIU AND SURROUNDING AREAS DIALECT		
	Sansiviera Mediana Sari	MEMORI DAN RELASI MAKNA MENGENAI ANTONIM PADA ANAK AUTIS: STUDI KASUS TERHADAP 3 ANAK AUTIS USIA 11-16 DI SEKOLAH INKLUSI CAHAYA DIDAKTIKA		
	Eny Setyowati & Nimas Permata Putri	KORESPONDENSI FONEMIS BAHASA RUMPUN SUMATERA (Kajian Linguistik Historis Komparatif pada Bahasa Batak Toba, Minangkabau, Aceh dan Melayu Riau)		
13.30 – 15.00	Angelika Riyandari	VITALIZING JAVANESE LANGUAGE THROUGH PLACE NAMES	KRYPTON 4	COMMITTEE
	Setiyawati & Sutiono Mahdi	REDUPLICATED WORDS IN SUNDANESE: THE STUDY OF UNIQUENESS OF LOCAL LANGUAGE		
	Titin Lestari	THE LANGUAGE USED BY INDONESIAN LOCAL GUIDES IN GOOGLE MAPS REVIEWS		
	Ika Maratus Sholikhah, Dyah Raina Purwaningsih, Erna Wardani	MAINTAINING BANYUMAS LOCAL LANGUAGE THROUGH <i>BATIK</i> AND ITS CULTURAL VALUES		
<b>POSTER SESSION</b>			HOTEL 2ND FLOOR	
15.00 – 16.00	Agustina Alooja	TERJEMAHAN TUTURAN YANG MENGAKOMODASI TINDAK TUTUR MENYURUH PADA NOVEL <i>CHRIST THE LORD OUT OF EGYPT</i> KARYA ANNE RICE	KRYPTON 1	COMMITTEE
	Ali Badrudin	KAJIAN ETNOLINGUISTIK TENTANG PRANATA MANGSA JAWA (CERMIN PENGETAHUAN KOLEKTIF MASYARAKAT PETANI DI JAWA)		
	Anandha	THE STUDENTS PRESENT ATTITUDES IN USING JAVA AND NGAPAK DIALECT ON CAMPUS		
	Herudjati Purwoko	PROMOTING REGISTER AS POLITENESS FORMULA		
	Niswa Binti Rahim	EMPAT SIMBOL DASAR LAMBANG KEHIDUPAN MASYARAKAT TORAJA: SEBUAH KAJIAN SEMIOTIK MODEL PIERCE		
	Agus Subiyanto	VOICE SELECTION IN JAVANESE NARRATIVE AND CONVERSATIONAL DISCOURSE		
	Sri Ratnawati	JHEMO MADURA: KEARIFAN LOKAL DALAM TANTANGAN GLOBAL		
	Patrick Munyensanga	OUR IDENTIFICATION THROUGH COMMON CULTURE AS SINGLE LANGUAGE UNIFIES US		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.00 – 16.00	Santy Yulianti	PROSES MEMBACA NORMAL PADA ANAK KELAS III SD PERGURUAN RAKYAT MATRAMAN, JAKARTA TIMUR	KRYPTON 2	COMMITTEE
	Yessi Aprilia Waluyo	APPLYING CODE MIXING AND CODE SWITCHING IN TEACHING ENGLISH GRAMMAR IN THE CLASSROOM		
	Mutiara Karna Asih	PENELITIAN LAPANGAN MENGENAI PENGGUNAAN BAHASA PADA DOMAIN <i>TRANSACTION</i> , <i>FRIENDSHIP</i> , DAN <i>JOB</i> DI <i>FOODCOURT MORO</i> , MORO MALL, PURWOKERTO		
	Miftakhul Huda	MEMBANGUN IDENTITAS DALAM WACANA		
	Giovani Juli Adinatha	VARIASI BENTUK PENAMAAN BADAN USAHA BERBAHASA JAWA: STRATEGI PEMERTAHANAN BAHASA JAWA DI KOTA SEMARANG		
	Maklon Gane	THE COMPLEXITY OF LOLODA PRONOMINAL VERB PREFIXES		
	Samuel Anderson	AN OVERVIEW OF THE DIVERSITY OF THE GHANAIAN LANGUAGE AND CULTURE		
	Sulis Triyono	GERMAN VERBS IN STUDIO-D A1 BOOK: A MORPHOLOGY ANALYSIS		
15.00 – 16.00	Dwi Susilowati	QUESTIONING JAVANESE LANGUAGE VALUE AND VITALITY WITH ITS MILLIONS OF SPEAKERS	KRYPTON 3	COMMITTEE
	Dyah Prasetiani	MUATAN BUDAYA LOKAL DALAM PEMBELAJARAN BERBICARA		
	Exti Budihastuti	ANALISIS SWOT TENTANG PERGERAKAN BAHASA MELAYU DI TAKEO SEBAGAI UPAYA UNTUK MENGENALKAN BAHASA INDONESIA DI KAMBOJA		
	Luita Aribowo	BAHASA, BUNYI DAN PERSEPSI		
	Mualimin	TINDAK TUTUR DIREKTIF DALAM PUISI LANANG SETIAWAN, SASTRAWAN TEGAL		
	Nurhayati	MIXED GENRE IN <i>DOA POLITIK</i> : A STRATEGY OF SOCIAL CONTROL		
	Sri Puji Astuti & M. Suryadi	DESAIN PEMBENTUKAN LEKSIKON UNIK TUTURAN JAWA PADA MASYARAKAT PINGGIRAN DI KOTA SEMARANG		
	Ulva Fatiya Rosyida	KEBIJAKAN PENDIDIKAN BAHASA DAERAH DI ERA MEA (MASYARAKAT EKONOMI ASEAN)		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.00 – 16.00	Lestari Manggong	LANGUAGE AND CULTURE IN THE CASE OF MERRIAM-WEBSTER'S CORRECTION OVER PRESIDENT TRUMP'S TWEETS	MATRIX	COMMITTEE
	Priscilla Esther Siringoringo & Sutiono Mahdi	FIGURE OF SPEECH BASED ON SHORT DRAMA USING SUNDANESE LANGUAGE		
	Rizky Fitri Lestari	<i>UKARA PITAKON</i> (KALIMAT TANYA) DALAM BAHASA JAWA DIALEK JAWA TIMUR, SUB DIALEK MALANG		
	Reiva Irene Seraphina & Sutiono Mahdi	PROSES PEMBENTUKAN KATA PADA JAJANAN SUNDA: SUATU KAJIAN MORFOLOGI		
	Sigit Haryanto	PEMEROLEHAN DAN PEMBELAJARAN BERBAHASA PADA ANAK-ANAK TKIT AL-AUSATH PABELAN KARTASURA		
	Wening Sahayu	<i>PAJERO SPORT</i> FROM A GLOBAL PERSPECTIVE OF LANGUAGE AND CULTURE		
	Erni Rahayu	THE INTEREST AND POETRY WRITING SKILLS IMPROVEMENT BY DISCOVERY BASED LEARNING METHOD		
	M. Suryadi	KEKAYAAN LEKSIKON EMOTIF-KULTURAL MEWARNAI BENTUK KESANTUNAN BETUTUR DAN GRADASI KESOPANAN PADA MASYARAKAT JAWA PESISIR DI KOTA SEMARANG		
15.00 – 16.00	Debyo Saptono & Tri Wahyu Retno Ningsih	PERANCANGAN APLIKASI <i>FLESCH LEVEL</i> UNTUK MENENTUKAN INDIKATOR KETERBACAAN TEKS	KRYPTON 4	COMMITTEE
	Dwi Indarti & Cut Nina Sausina	ANALYSIS OF BETAWI LANGUAGE FROM LINGUISTIC FEATURES PERSPECTIVE: A CASE STUDY OF <i>PORTALBETAWI.COM</i>		
	Islah Maretekawati Amelius	TINDAK ILOKUSI PADA IKLAN TEMPAT MAKAN DI PINGGIR JALAN DI SEMARANG DAN IKLAN PRODUK KECANTIKAN UNILEVER		
	Jujan Fajriyah & Sutiono Mahdi	THE SOUND CHANGE IN SUNDANESE: PHONOLOGICAL STUDY ON JUJUN JUNAEDI'S SPEECH ENTITLED NIKAH		
	Novita Sumarlin Putri	ANALISIS TERJEMAHAN KALIMAT YANG MENGAKOMODASI TINDAK TUTUR KOMISIF PADA NOVEL <i>INSURGENT</i> KARYA VERONICA ROTH		
	Ahmed Fomba	UNTOLD BLACK HISTORY		
	Onin Najmudin	STRUKTUR DAN MAKNA VERBA MAJEMUK BAHASA JEPANG VI+KOMU		
	Taufik Nur Hidayat	TERJEMAHAN JENIS PROSES PADA SISTEM TRANSITIVITAS PIDATO PELANTIKAN PRESIDEN BARACK OBAMA DAN DONALD TRUMP BESERTA KUALITAS TERJEMAHANNYA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
<b>PARALLEL 3</b>			HOTEL 2ND FLOOR	
16.00 – 17.00	Ropa Wahyuni & Eva Endah Nurwahyuni	COMMISSIVE SPEECH ACTS REALIZATION ON REGULAR TALKS: A STUDY OF EASTERN-JAVANESE DIALECT IN BOJONEGORO AND SURABAYA REGIONS	KRYPTON 1	COMMITTEE
	Silvia Marni	KEHIPONIMAN VERBA BAHASA MINANGKABAU SEBAGAI BENTUK PEMERTAHAN KEKAYAAN KOSAKATA		
	Wahyu Ayuningsih	ETOS KERJA MASYARAKAT MADURA DI DALAM LIRIK LAGU DAERAH MADURA: KAJIAN ETNOLINGUISTIK		
	Mayuni & Sutiono Mahdi	MORPHOPHONOLOGICAL INTERFERENCE IN MINANGKABAU'S LANGUAGE		
16.00 – 17.00	Seprianus A. Nenotek	LANGUAGE FORM USED IN EFL COURSEBOOK "PASSPORT TO THE WORLD"	KRYPTON 2	COMMITTEE
	Sri Andika Putri	CITRA WANITA MINANGKABAU DALAM PETUAH ADAT		
	Yakob Metboki & Norci Beeh	GLOBALIZING LEARNERS' LOCAL LANGUAGES FROM LOCAL CONTEXTS: AN OVERVIEW OF LANGUAGE PLANNING AT THE ENGLISH EDUCATION PROGRAM OF ARTHA WACANA CHRISTIAN UNIVERSITY KUPANG		
	Sri Minda Murni	ORAL PROFICIENCY IN PAKPAK LANGUAGE: AN ISSUE IN MAINTAINING PAKPAK LANGUAGE		
16.00 – 17.00	Syamsurizal	BENTUK DEIKSIS DALAM CERITA RAKYAT REJANG "TELEU BESOK"	KRYPTON 3	COMMITTEE
	Suparto	GEOGRAPHICAL METONYMY IN ENGLISH MASS MEDIA IN INDONESIA		
	Yoga Yolanda	INTRODUCING INDONESIAN CULTURE THROUGH UTILIZING PANTUN AS A TEACHING MATERIAL OF BIPA		
	Norci Beeh	SEMANTICS ANALYSIS ON SPEECH ACT USED IN <i>BEMO (KUPANG'S PUBLIC TRANSPORTATION)</i>		
16.00 – 17.00	Teguh Santoso	KALIMAT PERMOHONAN DIREKTIF BAHASA JEPANG DAN BAHASA JAWA: TINJAUAN SOSIOLINGUISTIK	MATRIX	COMMITTEE
	Ganjar Hwia	KAJIAN DAN PEMETAAN VITALITAS BAHASA UNTUK PENGOPTIMALAN PROGRAM PELINDUNGAN BAHASA-BAHASA DAERAH DI INDONESIA		
	Ypsi Soeria Soemantri, Nany Ismail & Susi Machdalena	INTERCULTURALITY OF MIXED-MARRIED COUPLE: A SUNDANESE MALE AND A FOREIGN FEMALE		
	Siwi Tri Purnani	BAHASA JAWA: PERSPEKTIF TOLOK UKUR BUDAYA SANTUN TATA KRAMA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
16.00 – 17.00	Ratna Susanti, Tri Wiratno & Sumarlam	KAJIAN PRAGMATIK KESANTUNAN BERBAHASA ANTARA NAJWA SHIHAB DAN PRESIDEN JOKO WIDODO	KRYPTON 4	COMMITTEE
	Husna Imro' Athush Sholihah	ANALISIS TERJEMAHAN SINGKUMSTAN PADA BUKU CERITA ANAK BERJUDUL <i>THE 7 HABBITS OF HAPPY KIDS</i> KARYA SEAN COVEY DAN TERJEMAHANNYA (KAJIAN TERJEMAHAN DENGAN PENDEKATAN <i>SYSTEMIC FUNCTIONAL LINGUISTICS</i> )		
	Putri Adinihaqi Chusnul Chotimah	IDEOLOGIES OF EMMANUEL MACRON'S TRANSLATED INAUGURAL SPEECH: A CRITICAL DISCOURSE ANALYSIS STUDY		
	Nisa Fikria Haqinatul Millah & Sutiono Mahdi	SEMANTIC FIELD ON THE EMOTION DOMAIN IN SUNDALESE LANGUAGE		
17.00 – 17.45	<b>BREAK</b>		HOTEL 2ND FLOOR	COMMITTEE
<b>JULY 20, 2017 (SECOND DAY)</b>				
TIME	NAME	TITLE	ROOM	CHAIR PERSON
07.30 – 08.00	<b>REGISTRATION</b>		LOBBY HALL	COMMITTEE
08.00 – 09.30	<b>PLENARY 2</b>		KRYPTON	Moderator: Dr. Nurhayati, M.Hum.
	Dr. Ruanni Tupas (National Institute of Education, Singapore)	INEQUALITIES OF MULTILINGUALISM: GLOBALIZATION, NATIONALISM AND MOTHER TONGUES		
	Dr. Suharno, M.Ed. (Diponegoro University, Indonesia)	REVITALIZING LOCAL LANGUAGES THROUGH MOTHER TONGUE-BASED MULTILINGUAL EDUCATION (MTB-MLE)		
09.30 – 09.45	<b>BREAK</b>		HOTEL 2ND FLOOR	COMMITTEE
<b>PARALLEL 4</b>			HOTEL 2ND FLOOR	
09.45 – 11.15	Sheila Nanda Parayil & Tenty Maryanthi	STRATEGI KESANTUNAN TIDAK LANGSUNG PADA KRITIK PENUTUR REMAJA	KRYPTON 1	COMMITTEE
	I Wayan Ana	TINDAK TUTUR PERFORMATIF DALAM TERJEMAHAN DOKUMEN HUKUM BAHASA INDONESIA KE DALAM BAHASA INGGRIS		
	Putu Devi Maharani & Komang Dian Puspita Candra	VARIASI FONOLOGIS BAHASA BALI DIALEK KUTA SELATAN		
	Muhammad Ari Kunto Wibowo & Sumarlam	GAYA BAHASA DAN PENCITRAAN DALAM <i>SERAT WULANG REH</i> KARYA PAKUBUWANA IV		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
09.45 – 11.15	Vamelia Aurina Pramandhani	KAJIAN PRAGMATIK PENERAPAN <i>BOOSTER</i> DALAM BAHASA JEPANG	KRYPTON 2	COMMITTEE
	Ifoni Iudji	GRAMMATICAL INTERFERENCE IN TRANSLATING PROCEDURAL TEXT DONE BY THE STUDENTS OF ARTHA WACANA CHRISTIAN UNIVERSITY		
	Sutiono Mahdi	COMPOUNDING OF BASEMAH LANGUAGE: AN EFFORT TO UNDERSTAND THE UNIQUENESS OF LOCAL LANGUAGES		
	Baiq Desi Milandari	REVITALISASI BAHASA DAERAH MELALUI TAYANGAN TELEVISI SEBAGAI UPAYA MENUJU KEBHINEKAAN		
09.45 – 11.15	Yenny Hartanto	CROSS-CULTURAL STUDY ON BARGAINING	KRYPTON 3	COMMITTEE
	Kartika Tarwati	TEKNIK DAN KEAKURATAN TERJEMAHAN ISTILAH MEDIS (STUDI KASUS PADA PENERJEMAH AMATIR, SEMI PROFESIONAL, DAN PROFESIONAL)		
	Zainal Abidin	INOVASI FONOLOGIS RETROPLEKSISASI DAN GLOTALISASI DALAM ISOLEK BONAI ULAKPATIAN		
	Imam Muhtadi, Wiwi Widuri, Frando Yantoni, & Sutiono Mahdi	ASSOCIATIVE MEANINGS IN DOEL SUMBANG SONG LYRIC “BEURIT” SEMANTIC STUDY		
09.45 – 11.15	I Nyoman Suparwa & Ni Luh Gede Liswahyuningsih	INDONESIAN AMBIGUOUS NOUN PHRASES AND ITS TRANSLATION INTO ENGLISH	MATRIX	COMMITTEE
	Ria Aresta	ANALISIS TERJEMAHAN TUTURAN YANG MENGAKOMODASI <i>FLOUTING</i> MAKSIM KUALITAS PRINSIP KERJASAMA DALAM NOVEL <i>ME BEFORE YOU</i> KARYA JOJO MOYES		
	Zurmailis	AKUISISI BAHASA ANAK DI LINGKUNGAN MARJINAL KOTA PADANG		
	Sintya Mutiara W.E.	CODE-SWITCHING AND CODE-MIXING ON PERSUASION IN INDONESIAN TELEVISION ADVERTISEMENTS		
09.45 – 11.15	Jaya	MENGENAL KEMBALI STATUS PREPOSISI /I/ SEBAGAI BENTUK DASAR DALAM BAHASA SUMBAWA DIALEK JERWEH KAJIAN <i>ITEM AND PROCESS</i>	KRYPTON 4	COMMITTEE
	Musfeptial	IDENTITAS LOKAL PADA KARYA E. WIDIANTORO UPAYA PENGUATAN PERAN BAHASA IBU		
	Wiwiek Sundari	SEJARAH PERKEMBANGAN KOSAKATA BAHASA INGGRIS		
	Eni Karlieni	“CERMINAN IDENTITAS KESUNDAAN DALAM AKUN FACEBOOK WALIKOTA BANDUNG RIDWAN KAMIL” SUATU KAJIAN SOSIOLINGUISTIK		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
<b>PARALLEL 5</b>			HOTEL 2ND FLOOR	
11.15 – 12.45	Ayu Ida Savitri	PENGGUNAAN BAHASA TUTUR DALAM STRIP KOMIK SEBAGAI SALAH SATU UPAYA PEMERTAHANAN BAHASA DAERAH	KRYPTON 1	COMMITTEE
	Farda Naila Salsabila	PERGESERAN KATA “ENYONG” PADA MASYARAKAT JAWA DI KABUPATEN BATANG		
	Wa Ode Nisrawati , Ardis Septi E.R., Kartini Rahayu	PROSES ASIMILASI DALAM BAHASA MUNA (MENGUNAKAN PENDEKATAN TEORI OPTIMALITAS)		
	Muhammad Rohmadi	STRATEGI TINDAK TUTUR DAN IMPLEMENTASI PRINSIP KESANTUNAN HUMOR PADA MEDIA SOSIAL SEBAGAI MEDIA UNTUK MENJAGA KEBHINEKAAN MASYARAKAT MULTIKULTURAL DI NKRI		
11.15 – 12.45	Made Ratna Dian Aryani	VERBA BEROBJEK GANDA BAHASA JEPANG	KRYPTON 2	COMMITTEE
	Tri Wahyu Retno Ningsih	KAJIAN FONETIK AKUSTIK PADA TUTURAN ANAK-ANAK ASPERGER SYNDROME		
	Wahyu Damayanti	FENOMENA UNGKAPAN PANTANG LARANG MELAYU SELIMBAU: CAKRAWALA PEMAHAMAN BUDAYA MELALUI BAHASA		
	Felix Brian Hari Ekaristianto	PERGESERAN MAKNA KATA PADA KOMENTAR PENGGUNA MEDIA SOSIAL DALAM BERITA PILKADA DI JAKARTA		
11.15 – 12.45	Made Sri Satyawati	PENOMINAL DALAM BAHASA BIMA	KRYPTON 3	COMMITTEE
	I Ketut Darma Laksana	PERILAKU BERBAHASA DALAM KEJAHATAN SIBER		
	Ririn Sulistyowati	ALKISAH MANGKUS DAN SANGKIL: TERGERUSNYA BAHASA INDONESIA OLEH PENGARUH BAHASA ASING		
	Hidayat Widiyanto	URGENSI BAHASA DAERAH DALAM KERANGKA PEMBELAJARAN BAHASA INDONESIA BAGI PENUTUR ASING		
11.15 – 12.45	Mulia Anggraini	IMAGE SCHEMA PADA PRÄPOSITION NACH, ZU, ÜBER DAN AUF BAGI PENUTUR NON-JERMAN	MATRIX	COMMITTEE
	I Ketut Riana, Ni Putu Evi Wahyu Citrawati & I Gusti Agung Istri Aryani	NGUSABA DODOL DI DESA DUDA TIMUR, SELAT KARANGASEM: KAJIAN SEMIOTIK SOSIAL		
	Lindawati	BAHASA MINANGKABAU DI MASA DEPAN SEBUAH PROYEKSI		
	Erry Prastya Jati	PRESUPOSISI DAN IMPLIKATUR DALAM ACARA TALKSHOW INDONESIA LAWAK KLUB		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
11.15 – 12.45	Naniana N Benu	REDUPLICATION IN UAB METO	KRYPTON 4	COMMITTEE
	Ibrahim Guntur Nuary	THE ACQUISITION OF ENGLISH SLANG BY THE LEARNERS LANGUAGE TEACHING DEPARTMENT IAIN SYEKH NURJATI		
	I Nyoman Udayana	THE EFFECT OF INFORMATION STRUCTURE ON THE INDONESIAN <i>DI-PASSIVE</i>		
	Ahyati Kurniamala Niswariyana	MAKNA SIMBOL DALAM UPACARA ADAT NYATUS, NYIU, NYOYANG DI DESA KARANG RADEN KECAMATAN TANJUNG KABUPATEN LOMBOK UTARA		
12.45 – 13.30	<b>LUNCH BREAK (ISHOMA)</b>		HOTEL 2ND FLOOR	COMMITTEE
<b>PARALLEL 6</b>			HOTEL 2ND FLOOR	
13.30 – 15.00	Ngurah Indra Pradhana	KEDUDUKAN ONOMATOPE DALAM KATA KERJA BAHASA JEPANG DAN BAHASA BALI	KRYPTON 1	COMMITTEE
	Agus Sudono	PILIHAN BAHASA PENUTUR DI LINGKUNGAN PESANTREN (STUDI KASUS DI PESANTREN AL-ITQON, BUGEN, SEMARANG)		
	Lusia Neti Harwati	PENERAPAN METODE PEMBELAJARAN KREATIF BAHASA JAWA DI TINGKAT SEKOLAH DASAR		
	Indriani Nisja	PENGGUNAAN MEDIA PEMBELAJARAN CD INTERAKTIF DALAM KETERAMPILAN MENULIS KARANGAN MURID SEKOLAH DASAR NEGERI 20 DAN SD N 09 PADANG		
13.30 – 15.00	Ni Ketut Ratna Erawati	SANDHI DALAM BAHASA JAWA KUNA: SUATU KAJIAN FITUR DISTINGTIF	KRYPTON 2	COMMITTEE
	Kenfitria Diah Wijayanti	FENOMENA KRAMA DESA DAN KEDUDUKANNYA DALAM PERKEMBANGAN BAHASA JAWA		
	Rosaria Mita Amalia	COHESION AND COHERENCE IN ARTICLES ABOUT PTNBH IN UNPAD'S WEBSITE: A DISCOURSE ANALYSIS STUDY		
	Marselina Nugraheni Fitrisari	ANALISIS WACANA KRITIS TERHADAP KASUS PEDOFILIA PADA MEDIA ONLINE TRIBUNNEWS		
13.30 – 15.00	Ni Made Wiriani	NEGASI DALAM BAHASA BALI DIALEK NUSA PENIDA: SEBUAH PENELITIAN AWAL	KRYPTON 3	COMMITTEE
	Majid Ariyoga	RELEVANSI MONOLOG PANDJI PRAGIWAKSONO DALAM KONSER <i>STAND UP COMEDY</i> "MESAKKE BANGSAKU"		
	Suci Khaofia	MOOD PADA TALK SHOW MATA NAJWA ON STAGE "SEMUA KARENA AHOK"		
	Ni Made Dhanawaty	GELIAT REVITALISAI BAHASA DAN BUDAYA DI DESA BALI AGA PEDAWA		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
13.30 – 15.00	Widyatmike Gede Mulawarman	PERILAKU SINTAKSIS KALIMAT MAJEMUK BAHASA KUTAI	MATRIX	COMMITTEE
	Martina	THE VITALITY OF MALAY LANGUAGE IN GLOBAL SOCIETY IN PONTIANAK CITY (SOSIOLINGUISTIC STUDY)		
	Tatang Sopian	TEACHING THEME AND THEMATIC PROGRESSION TO TOURISM STUDENTS AND ITS IMPLICATIONS ON THEIR WRITINGS		
13.30 – 15.00	Muhammad Rayhan Bustam	VULGARISME BAHASA: KREATIFITAS PENARIK MINAT PASAR (STUDI KASUS KAJIAN SOSIOLINGUISTIK DI RESTORAN STEAK RANJANG BANDUNG)	KRYPTON 4	COMMITTEE
	Tatang Suparman	PENGAYAAN KOSAKATA BAHASA INDONESIA MELALUI KORESPONDENSI KATA KEMBAR		
	Nur Faidatun Naimah	A CRITICAL DISCOURSE ANALYSIS OF SUSILO BAMBANG YUDHOYONO'S SPEECH ON ANTASARI AZHAR'S ACCUSATION AS MASTERMINDING THE MURDER OF NASRUDIN ZULKARNAEN		
<b>PARALLEL 7</b>			HOTEL 2ND FLOOR	
15.00 – 16.30	Pramesty Anggororeni	ANALISIS TERJEMAHAN MAKNA INTERPERSONAL DALAM DUBBING FILM “ <i>THOMAS AND FRIENDS: BLUE MOUNTAIN MYSTERY</i> ”	KRYPTON 1	COMMITTEE
	Prayudisti Shinta P	MEDIA FRAMING PADA THE GUARDIAN DAN AL JAZEERA: SEBUAH KAJIAN KORPUS LINGUISTIK DAN IDEOLOGI		
	Prayudha	USING COH-METRIX TO ASSESS THE WRITING SKILL OF EFL STUDENTS		
	Qurratul A'ini	PRINSIP KERJASAMA DALAM KOMENTAR BERITA DI FANSPAGE FACEBOOK MERDEKA.COM		
15.00 – 16.30	Sukron Adzim	IMPLIKATUR DAN DAYA PRAGMATIK TINDAK TUTUR DIREKTIF MASYARAKAT INDONESIA DALAM AKUN <i>TWITTER</i> PRESIDEN JOKO WIDODO	KRYPTON 2	COMMITTEE
	Yumartati	POTRET PENGGUNAAN BAHASA DI LINGKUNGAN PELAJAR SMA DAN SMK DAERAH ISTIMEWA YOGYAKARTA		
	Inayatul Mukarromah	LINGUISTICS COMPETENCE FOR DEVELOPING STUDENTS' OUTCOMES AT A COLLEGE: SURVEY APPROACH		
	Yafed Syufi	KLASIFIKASI VERBA MAKAN BAHASA MIYAH		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
15.00 – 16.30	Teddi Muhtadin	POTRET PENGAJARAN BAHASA SUNDA DI SEKOLAH DASAR DAN DAMPAKNYA TERHADAP PEMERTAHAN BAHASA SUNDA DI JAWA BARAT	KRYPTON 3	COMMITTEE
	Ariya Jati	A DISCOURSE ANALYSIS OF AEROSMITH'S "I DON'T WANT TO MISS A THING"		
	Valentino Pamolango & Irvan Gading	VERBS AND VERBAL MORPHOLOGY OF BALANTAK LANGUAGE		
	Sugeng Riyanto	PENERUSAN ANTARGENERASI DAN PEMERTAHANAN BAHASA SUNDA DI DALAM KELUARGA		
15.00 – 16.30	Elvi Citraesmana, Fatimah Djajasudarma, Hera Meganova Lyra	THE ROLE OF LOCAL LANGUAGE IN NATION'S CHARACTER BUILDING	MATRIX	COMMITTEE
	Johanna Rimbing	TINDAK TUTUR ILOKUSI DALAM PERCAKAPAN JUAL-BELI DI PASAR TRADISIONAL MINAHASA (SEBUAH KAJIAN SOSIOPRAGMATIK)		
	Rosaria Mita Amalia	CULTURAL TRANSLATION OF TRADITIONAL FOOD FROM WEST-JAVA: A MEDIA TO PROMOTE THE TRADITIONAL CUISINE TO THE WORLD		
	Putri Yuni Utami	MAKING MEANING USING SYSTEMIC FUNCTIONAL LINGUISTICS AND VISUAL GRAMMAR ANALYSIS: COMPARISON OF SOURCE TEXT AND TARGET TEXT REFLECTED IN THE MAIN CHARACTER OF GRAPHIC NOVEL <i>V FOR VENDETTA</i>		
15.00 – 16.30	Elvi Citraesmana	CONCEPTUAL METONYMY IN PRESENT-DAY BANDUNG YOUTH TALKS: A COGNITIVE SEMANTIC ANALYSIS	KRYPTON 4	COMMITTEE
	Jujan Fajriah & Nisa Fikria Haqinatul Millah	VARIATIONS IN DIPHTHONG'S PRONUNCIATION PRODUCED BY NATIVE SPEAKERS OF MINANGKABAUNESE		
	Sutiono Mahdi	SUNDANESE'S CHILDREN NAMING TRADITION: A CASE STUDY OF LANGUAGE MAINTENANCE AND SHIFT IN BANDUNG.		
	Wahya	DISTRIBUSI FONOLOGIS BAHASA SUNDA DI KABUPATEN BREBES: SEBAGAI IDENTITAS BAHASA		
16.30 – 16.45	<b>CLOSING SPEECH</b>		KRYPTON	Head of Master Program in Linguistics Diponegoro University
16.45 – 17.00	<b>BREAK (CERTIFICATE HANDLING)</b>		LOBBY HALL	COMMITTEE

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## SOSIOPRAGMATIC ANALYSIS OF MORAL VALUES IN BALINESE FOLKLORES

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### Abstract

There are lots of folklores in the Balinese society, called as *satua Bali*. These stories spread from generation to generation and mouth to mouth, and most of them unknown for their writer or author. The language use is Balinese language or ancient Javanese language. Generally, these Balinese stories still survive, i.e. the story of *Pan* and *I Belog*. These stories concern on time and plot. The story retells by the first person and third person in a particular time in order to increase the knowledge of hearer and readers. These narrative texts oriented on the characters as the result findings in the research and supported within society perception. Data were taken from those two stories that existed in society. These data analyzed by note-taking from interviewing respondents and distributional method through questionnaires. Based on the result, three components of speech act found in the stories as of: locutionary act, illocutionary act, and perlocutionary act. Meanwhile, there were five types of function of speech act found in those stories, such as: expressive, directive, commissive, representative, and declarative. However, one form of the speech in one of the story can function in various ways. In the sociopragmatics analysis eight aspects of SPEAKING can also be found in both stories, except in the story of *I Belog* with minimum use of instrument. In addition, most respondents at Silangjana could still recognize those stories. The power of plot and characters, including the language used gave effect to the story. Moral values can be learnt from both stories, as of: individual as members of the society should not attempt to cheat or deceive others, and be friendly to others with no discrimination to status or races. In addition, brilliant brain should be used to help others.

**Keywords:** folklores, plot, character, moral values

### 1. BACKGROUND AND PROBLEMS

Language is one of the human activities for human beings who commonly live and interact in the society and cannot live without others. In addition, language is one of the social activities and takes part in the elements of culture, consists of: knowledge, society, media for livings, occupation, religion, and arts. Koentjaraningrat (2009: p. 150) mentioned that language can be part of the culture which is differed into forms of: culture as a complex form such as idea, value, norms, rules, etc.; the complexities of culture in terms of activities and form of human action in a society; and culture as human result of works. In this case, the language is in the element of arts which is also the subsystem of culture. The language functions as a media to communicate in daily activities. It is the system of expressing ideas, main idea, thought and social reality. Sumarlan (2003: p. 1) categorized the language into oral and written text. Moreover, a text is the most essential grammatical element of language system. It has form, function, and meaning that can be classified into oral and written texts. Oral text related to utterance, meanwhile written text related to sentence. The differences of oral text mainly accompanied within non-language factor, so it is frequently brief, incomplete and ungrammatical (Schiffirin, 1984: p. 39, Brown and Yule, 1996: p. 4). In contrast, written text is commonly complete, grammatical, and concerned with content, such as: religious speech, public speaking, lecturing, or declamation. There is also a type of transaction discourse, as of: instructional, announcement, advertisement, correspondences, invitation, manuscript, essay, short story, and novel. Furthermore, Halim (1984: p. 70) classified text based on its context into: introductory, content, and conclusion. The number of speaker involved in a text can be categorized into monologue, dialogue, and epilogue. Meanwhile, based on its form can be classified into: prose, poetry, and drama. This study is not discussing on poetry and drama because they do not have a correlation with the result of research. Prose is the media used in this analysis such as written

and oral texts. As Sumarlan (2003: p. 17) mentioned that written prose such as: short stories, novel, articles, serial stories, and legislation. However, oral text can be classified into speech, public speech, and lecturing.

Folklores as one of the written prose is a narrative text, a text considering sequence of time and procedures of telling the story through plots, in particular of times the first and second persons are the ones who took the position as story tellers in order to widen up the knowledge of the hearer and reader. This narrative text is oriented on main character assertion (first person or third person) as conveyed by Sumarlan (2003: p. 17). This folklore is a media that aims at describing, explaining, or a reflection social reality considering on experiences of story tellers or writer. It can also be a fiction that is telling a true story or only imagination story being written (Limzon in Sumarlan, 2003: p. 20-21). The spread of folklore in the society, hereditary is spoken from mouth to mouth and unknown of its author. In general, Balinese folklores are made by authors using Balinese or Javanese languages. This study was analyzing *Pan Balang Tamak* and *I Belog* as the central folklores in Bali since they have a major character in each story with the interesting moral values in their content of plots. The name of characters who took the dominant part in the story has been mentioned through the titles and empowering plots in the events.

In this study, several problems encountered concerning on the moral values found in both Balinese stories as of: (1) The moral values found in the Balinese folklores and society perception varied in terms of the plot; (2) categorization of utterances can be found in the Balinese folklores. These problems can be further discussed in the following details of result and findings.

## 2. LITERATURE REVIEW AND THEORITICAL FRAMEWORK

Mudzakir (2013) in his publication e-journal of speech act analysis in short story of Mr. Snow All found several forms of direct sentences such as declarative sentence, interrogative sentences and imperative sentence and purpose of utterances depends on four factors i.e. locutionary, illocutionary, perlocutionary and situational context. However, concerning on kinds of speech act found assertive utterances, performative utterances, verdictive utterances, expressive utterances, directive utterances, commissive utterances, and also phatic utterances. In this case, variation of findings found in the research but they have differences within this study of traditional Balinese stories based on the findings and implementation of combination theories of sociopragmatics because of their uniqueness of plots contained in the stories including variation of speech acts.

In this study, combination theories in sociopragmatics of SPEAKING by Hymes (1974: p. 55–61) as of: setting, participant, end, act, key, instrument and genre. However, Sociopragmatics analysis covers language entities of sociolinguistics and pragmatic description in combination within cultural scope (Rahardi, 2009: p. 4-5) since in the process of analysis co-text as the context in textual and situational context also involved in the writings of imperative entities. In this case, he also supported with theories use of SPEAKING by Hymes (1974) and speech act by Searle (1983).

## 3. METHODS

There are three methods used in this study as of: population and sample, collecting data, and data analysis. Population of sampling was taken based on written data, such as Balinese stories using *Pan Balang Tamak* and *I Belog* stories written by Suparta (2006). It is conducted by selecting parts of the population that has been recognized previously and then distributing open end item questionnaires with a guided interview (Hadi, 2004: p. 179 and 232) to respondents at Silangjana village. This study is using informal method with narration for presenting result and discussion of findings. It is conducted in order to be easily understood since the object of study is narrative story. The analysis of data was conducted descriptively and using the method of Sutopo (2006: p. 62) with the random sampling technique.

## 4. RESULT AND DISCUSSION

This study discusses concerning on moral values of the Balinese stories and meaning of speech act found on those stories, including the society perception. The Balinese stories used *Pan Balangtamak* and *I Belog* for analysis.

#### 4.1 Synopsis of *Pan Balangtamak* story

This story started with some events happened in the social life of villagers, such as: temple ceremony, working bee, meeting, hunting, etc. The character of Pan Balang Tamak is a critical man, clever, and crafty so he likes to deceive the people in his village and even the king. It started from the head of the village who gave announcement for hunting at the forest conducted on the following day when the rooster crows. However, on the day of hunting Pan Balang Tamak was still at his house waiting the chicken lays egg. Since his chicken lays eggs so it also crow late in the afternoon. On that day, he also went to the forest but on the roads met with the villagers that had returned from hunting. And then, the next meeting village held to prosecute Pan Balang Tamak. Pan Balang Tamak answered the prosecution easily by saying that he has only one chicken that is laying eggs and crowed late in the afternoon. The announcement was given to go hunting on the time when the cocks crowed, so Pan Balang Tamak can be avoided from the penalty of paying an amount of money.

The next day, the villagers held a meeting on the hall but as usual Pan Balang Tamak came late so he should pay one thousand rupiahs for the penalty. However, he seeks an excuse to pay the fine unless the head of the village wanted to eat a dog's feces which is on the edge of the community hall. The whole of the villagers were angry and mocked him, including the head of the village. And then, instead of eating the dog's dung so the head of the village told Pan Balang Tamak to eat it and will give him one thousand rupiahs if he can do it. Pan Balang Tamak agreed to eat the dog's dung. The whole villagers vomit to see his attitude, but he ate the feces without a mess, which is actually *iwel* cake (a black traditional Balinese cake) that he made by himself and looks like a dog's feces. The head of the village failed because he did not realize what Pan Balang Tamak had done and gave him the money as his promise. Because of Pan Balang Tamak's craftiness that always deceive the villagers, so the villagers decided to poison him. So, the villagers meet the King to ask permission for the poison and let them poison Pan Balang Tamak. However, Pan Balang Tamak realized that he will be poisoned by the villagers so he left a message to his wife that if he died, his corpse requested to be put in the temple's house with the position of praying. Pan Balang Tamak drank the poison given by the villagers during the meeting and died after he arrived at his house. His wife obeyed the message given by his husband before he died. The villagers were peeping to the house of Pan Balang Tamak at night but they were so surprised to find out that Pan Balang Tamak was still alive and sat praying at the house's temple. After that, they reported it to the King. The king was angry and drank the similar poison with the one he had given to Pan Balang Tamak and he died.

#### 4.2 Synopsis of *I Belog* story

The story of *I Belog* is telling about a boy called as Belog. He is an orphan who lived next to a girl called as Ni Luh Sari, the prettiest girl in the village. Lots of young men would like to marry her but none of them attracted her attention. Belog was the one who fall in love with the girl but his relationship was not accepted by Ni Luh Sari's father because similar to his name, not a smart person and poor. One day, he went to Ni Luh Sari's house and brought *kakul metambus* (small snails that are cooked by burning them in dry frying pan with fire of woods). He didn't say to Ni Luh Sari's father that he brought *kakul* but he said that it was a bunch of chicken's droppings fried in a dry frying pan or without oil. Ni Luh Sari's father was curious so the next day he tried to pick up the whole droppings at his house surrounding. Then he asked Ni Luh Sari to cook them. Actually, Ni Luh Sari was queasy and felt to vomit but she was scared to violate his father's instruction so she cooked them. After the droppings were cooked enough so his father ate them, but he vomit. He felt so angry to I Belog and cursed him.

The next day, Ni Luh Sari's father intended to trap I Belog by asking him to go hunting together. Then he told I Belog to climb *jaka* tree. Unfortunately, Pan Sari's trick had been realized by I Belog. And then, he asked Pan Sari's father to climb that tree with the reason of tigers that could be around. In case, there is a tiger so I Belog will banish the tiger. So, without thinking Pan Sari's father climbed up the tree and found *ijuk* (black materials for making traditional roof or broom). After he found *ijuk* then he dropped them and asked I Belog to pick them. Suddenly, I Belog shouted that there was a tiger. After that, Pan Sari fell off the tree. I Belog tightened the whole *ijuk* including Pan Sari. When I Belog arrived at Luh Sari's house, *ijuk* were given to Luh Sari and left it without hearing the shout of Pan Sari. Actually, I Luh Sari knew that her father was tightened up inside the *ijuk*, so she tried to loosen the

knot. She sat and said to his father things happened to them is like a fate and seemed to be blunted by I Belog.

At the end, because of I Belog's idea and craftiness, he was able to marry Luh Sari. Actually, Pan Sari did not agree that his beautiful daughter get married with I Belog, a stupid man and very poor. However, he has to accept his fate.

#### **4.3 Moral values of the society understanding to *Pan Balang Tamak* and *I Belog* stories**

Based on the above story, moral values were found from the result of questionnaires and interview conducted in the research. Most respondents, fifteen from sixteen respondents gave their responses concerning on their understanding of moral values in the story because one of them did not know about the story. In general, the respondents gave their perception regarding moral values in the story, as of: people should always obey to norms and regulation implemented in the society; cheating and deceptive to others should not be in a living; a clear information should be given to avoid misunderstanding in a particular situation; individual with bad behavior similar to *Pan Balang Tamak* will not be accepted as friend by the society. In that case, the person should have an effort to be wise and kind to others. Meanwhile, the moral values found in *I Belog* story i.e.: listen to those who talk to you before responding to their instruction; think before you are following others instruction so you will not regret; we should not be foolish to others, especially to elders so will not be accursed; we should be aware of a tricky person who seemed to look stupid and innocent; those who look stupid will certainly get a reward or punishment for his behavior; eventhough you have an ugly face but if you have a good heart and attitude so these will cover your ugly face; it is useless to deceive others because we could also get deceived from others too; and find lots of friends, especially those who have good behavior because we can get knowledge and experiences from them.

The additional information found in the stories of Pan Balang Tamak and I Belog that role of their main characters and attitudes had a great influence in the content of the story so reader or hearer seemed to be drifted with the plot arrangement. The craftiness of main character is also the main key of society perception concerning on Pan Balang Tamak story since it was the interesting part to hear and read by the reader or hearer. Several events faced by the main character and his capability in solving the problems highlighted through the plot, so easier for respondents to understand the story. However, I Belog story has different story and plot compared to Pan Balang Tamak but both of them have similar power to influence the reader or hearer. Readers or hearers can easily give evaluation to those main characters and able to give conclusion regarding moral values of Balinese stories that had been read or heard by the respondents. It meant that characters written or expressed by the writers and also story teller succeed to influence the story. They still remember the traditional Balinese stories which indirectly give good effect from their moral values, especially to young generation. Commonly, moral values were mentioned and highlighted at the end of the story by the writer or even story teller. Moreover, respondents also believe that stories could also influence on characters establishment in the future if read and heard intensively.

#### **4.4 Analysis of SPEAKING**

Based on the finding, these have also supported both stories such as: (1) Setting refers to the location where the conversation took place. The setting of *Pan Balang Tamak* story were located in several places i.e. jungle as the place for hunting, community hall in the village where the people conducted a meeting, at Pan Balang Tamak's house, village temple, and at the kingdom. Meanwhile, most of the setting in the story of *I Belog*, as of: at I Belog's house, Pan Sari's house, forest and surrounding where they live; (2) Participant is the speaker, his or her opponent, and hearer or audience. In the story of *Pan Balang Tamak*, the participants were Pan Balang Tamak, villagers, and king. However, participants in the story of *I Belog* such as: I Belog as main character, Pan Sari, I Luh Sari, and supported by some villagers; (3) End is the purpose and outcomes of utterances. The purpose of the head of village in *Pan Balang Tamak* story was to ask villagers for hunting, meeting, and kill Pan Balang Tamak. Meanwhile, the main purpose in the story of *I Belog* that I Belog himself would like to find ways in marrying I Luh Sari. The reason is because he felt stupid and poor so he thought that he would not be accepted by Pan Sari, I Luh Sari's father. In that case, he found ways to deceive Pan Sari; (4) Act Sequence is the form and event where a speaker is doing the conversation. In the story of *Pan Balang Tamak*, the event on the day of meeting, the head of village gave penalty to Pan Balang Tamak

because he was late for meeting. In contrast, the act in the story of I Belog was during the conversation between Pan Sari and I Belog, at the time when I Belog went to Pan Sari's house bringing *iwel* cake that was mentioned as chicken droppings; (5) Key is the tone of voice, manner, or spirit of languages used to express an utterance. The tone of voice in *Pan Balang Tamak* story was in loud voices since Pan Balang Tamak defied the head of the village to eat the dog's droppings. Meanwhile, the variety of language used by Pan Sari, I Belog and I Luh Sari was quite soft but full of craftiness. Usually, I Belog has an innocent attitude but he has a purpose behind it; (6) Instrumentalities refer as the media used to convey an utterance. The media used in the story of Pan Balang Tamak was direct speech between villagers with the head of the village or the king. In contrast, there was not too many instrument in the story of *I Belog*, only conversation with deceit, several tools used i.e. *ijuk* used to knot Pan Sari, *iwel* cake that mentioned as chicken droppings; (7) Norms refer to social rules governed in the event and participant's action and also reaction. In part of the stories, either *Pan Balang Tamak* nor *I Belog*, implementation of rules in the society had given in particular situation for them to obey; (8) Genre is any kind of activities. The genre used in *Pan Balang Tamak* story, such as: social activities like hunting, or discussion in meetings. In the story of *I Belog* there were also hunting activities as in *Pan Balang Tamak* story but rather different because it most of them are individual activities like cooking, climbing a tree, or knotting a person for particular reason.

#### 4.5 Analysis of Speech Act

Three components of speech acts consist of: locutionary act, illocutionary act, and perlocutionary act components can be explained through the following samples of data. Data 1. *Dados tiang kena denda, seantukan tiang ngayah sekadi arah-arahan jero kelian.* ("Why I should pay the penalty since I have join the working bee as you have announced"); Data 2. *Sawireh dugase ento siap tiange sedeng mekeem.* ("Since at that time my chicken was laying an egg"). Data 1 and 2 can be classified as locutionary act because the conversation between Pan Balang Tamak and head of sub-district conveyed the reality of speech. It was proved from Pan Balang Tamak conversation who mentioned that he had followed the instruction of head of sub-district. On data 2, Pan Balang Tamak conveyed that his chicken was laying an egg. He had mentioned his reason in the village meeting. The head of village will give him a penalty because he did not come on time to join the working bee. However, illocutionary act can mention about something and react on particular things. In that case, speech act called as The Act of Doing Something i.e. Data 3 *Ada bangkung sing megigi, ada bangkung sing megigi.* (There's a toothless sow, there's a toothless sow); Data 4 *Enggalang lebang cicinge Bapa, apang meboros.* ("Quick, let the dog go so it can hunt for us!"). Data 3 above was conveyed by Pan Balang Tamak to the people who join for hunting. Since Pan Balang Tamak's dog was small and scared to hunt, then he tried to find an idea so he will not get a penalty. However, data 4 conveyed by the head of sub-district who instructed Pan Balang Tamak to immediately release his dog and let it go for hunting. If we analyzed thoroughly, illocutionary act is not only giving information about something but also contain meaning of messages which meant by the speaker to his or her opponent. In this case, the important part of each illocutionary act is the meaning of speech.

Then, Perlocutionary act is the speech act that gives effect to the receiver of speech. It is called as *The Act of Affective Someone*. These can be found in the following data, such as: Data 5 *Yening Bapa nyak, jeg Bapa suba naar tain cicinge totonan, baange pipis siu rupiah.* ("If you want, please eat the dog droppings. I will give you then one thousand rupiahs"). This is not only giving information but also effect to the opponent receiver. The effect given on data 5 was the respond of answer from the opponent of speaker or the gift as being promised. Gunarwan (1994: p. 81-111) stated that verbs in speech act as illocutionary act, such as: reporting, asking, suggesting, etc. However, verbs in speech act as perlocutionary act, as of: persuade, deceive, annoying, etc.

The five functions of speech act developed by Searle (in Levinson, 1983: p. 24-266) found as of: (1). Expressive is speech act that has a function to express the speaker's attitude in facing problems or situation i.e. thanking, congratulating, sympathizing, criticize, dodging and apologizing. The speech act i.e. *'happy birthday to you'* is an expression of utterance that can be classified as expressive (Levinson, 1983: 240). This can be found in samples of Data 6. *Pan Balang Tamak mula jleme daya* (Pan Balang Tamak is really a crafty human). It showed an expressive utterance because speech act was conducted in order to make utterance as an evaluation of a speech. On data 6, the speaker or villagers felt annoying because of Pan Balang Tamak's attitude who is crafty and always love to deceive others;

(2). Directive function in a speech act is the orientation to the speaker. The speaker wanted himself or herself to do something i.e. begging, commanding, and requesting (Levinson, 1983:p. 24). The speech act ‘*would you mind closing the door*’ (Levinson, 1983:264) conveyed by the speaker to the receiver will be formed as directive act. Data 7. *Inggih Jero kelian, tain cicinge sampun telas, mangkin tiang nunas jinah pak kelian siu rupiah.* (Certainly, *Jero Klian*, I have finished eating the dog’s dung and now I would like you to give me one thousand rupiahs). This data is a directive form of utterances because it is a speech act conveyed by the speaker to make the opponent of the speaker response to the action as being required. Pan Balang Tamak request for the money that had been promised by *Jero Klian* because Pan Balang Tamak had eaten the dog’s dropping; (3) Commissive is utterance refers to some further action, i.e. promising, threatening, or offering. These are specific characteristics of commissive type utterances (Levinson, 1983:240). For example ‘*pass me the wrench, if you can*’ can be categorized in the group of offering or commissive (Levinson, 1983:p. 266). Data 8. *Santukan niki ulian pengarahen banjare asapunika, sane mangkin tiang nunas mangda sanggah tiange malih tileh, punapi je carane* (Since this is the announcement of *banjar*, now please build up my *sanggah* as it was. No matter how). This data can be classified as commissive speech act because the utterances following whatever the speaker wanted to say in a speech. In addition, the utterance is a threatening in commissive speech act. This can be analyzed from the content of utterance that conveyed a request of speaker to give back his *sanggah* because according to Pan Balang Tamak, the head of sub-district had given him a wrong announcement. However, in the context of conversation it meant that villagers were asked to bring out their *sengauk* or dried rice but not a broken *sanggah* (family temple); (4) Representative is the speech act called in term as behabitives based on Levinson (1983:p. 40). In addition, Hurford and Heasley (1983: p. 241) stated that in term of assertive with the characteristics of speaker who conveyed his or her opinion about a truth or conclusion i.e. Data 9. *Nyen je ketara macelep tur nyemak gelah anak len, lakar kena danda.* (Whoever enter a place and found out taking others belongings will be given penalty). This utterance has amperntative function or can be called also as assertive. It can be directive since there is an utterance which directing the speaker to a truth of what is being stated in amperntative utterance. The *awig-awig* (norms in a society) is explaining that whoever enters a person’s house and took something without permission, so he or she will be given a penalty. That utterance contained a truth because entering someone’s house or taking something without permission from the owner can be called as a thief; (5) Declarative is speech act that create relationship of proportional decision content (verdict), and a fact of christening or any possibility in other religions, excommunicating, declaring war, marrying, and dismissal (Levinson, 1983: p. 240) is a type of ampe declarative speech act i.e. Data 10. *Pan Sari, antenang ipianak ajan I belog, lamun sing nyak nuutin cai lakar kene sengkala.* (Pan Sari, please let I Belog marry your daughter. If you refuse to do it so you will get in trouble). This is classified as declarative since utterances conveyed by the speaker purpose is to create new meanings i.e. prohibit and permit. In addition, the utterance on the data that Pan Sari had been mocked by I Belog and disguised as a deity. Pan Sari told his son, Luh Sari, to accept married by I Belog. If she did not obey his suggestion so she will be in danger.

Furthermore, there are direct and indirect speech acts found on data i.e. Data 11. *Pan Balang Tamak mula jleme daya.* (Pan Balang Tamak is really a tricky man); Data 12. *Tiang sampun nyalanang arah-arahan banjare, mangda rikala tuun siape suba mejalan.* (I have obeyed all of the instruction from the sub-district to attend the invitation when the rooster crows); Data 13. *Sapuniki jero klian, sane dibi kocap tiang makta sanggah uug, dados jero klian malih matakon.* (“*Jero Klian*, I have heard that yesterday I was told to bring my broken *sanggah*. Why are you asking about this again?”); Data 14. *Buin ane besikan, anak nenenan memaling gelah tiange ane ada ditu.* (“One thing, this person had stolen my belongings”). On data 11-14, there are some examples of direct speech act and indirect speech. The utterances on data 11 and 12 can be classified as direct speech act because speakers conveyed that Pan Balang Tamak is really crafty. There were too many gimmicks to deceive villagers. However, Pan Balang Tamak on data 12 conveyed that he had noticed the whole announcement from *Banjar* to go to the forest in the morning when the rooster crows. On data 13 and 14 above were indirect speech that conveyed Pan Balang Tamak had brought his broken *sanggah*. In addition, on data 14 conveyed that there was a person who had stolen Pan Balang Tamak’s belonging.

An indirect utterance is similar to indirect speech act. It can also be indirect speech act, for example the speaker said to his opponent speaker as below.

Data 15. *Eh Belog, apa kal daar to, adi jaen sajan kinyukan caine.* (“Hai Belog, what are you eating? It looks so delicious”). This utterance can be used as direct utterance if Pan Sari stated that what did I Belog ate. However, it can also mean indirect speech if he wanted to ask what he had eaten since it looks delicious.

## 5. CONCLUSION

Pan Balang Tamak and I Belog become Bali central stories because uniqueness of plots and ways of telling stories can give effect to thought of hearer or hearer. Both stories are familiar to most people in Silangjana due to elders or parents who frequently retell stories in order to remind young generation, including children concerning on moral values contain inside them. Indirectly, the power of language will give effect to story and can attract their attention for hearing and understanding content of story.

Traditional stories should be maintained for their sustainability in the society of Bali and well known by other country. Their plots and main characters should give positive values to current younger generation so they will not be plunged into misery of bad effect of technology. Further research can be analyzed to know their similarities or differences perception of moral values contained in the story.

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