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# PROCEEDINGS

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

**“The Vitality of Local Languages in Global Community”  
(Additional Edition)**

July 19—20, 2017



Compiled by  
Nurhayati, Muh Ahlis Ahwan

Master Program in Linguistics, Diponegoro University  
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Semarang, Indonesia

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### NOTE FOR ADDITIONAL EDITION

The proceeding of Language Maintenance and Shift 7 (LAMAS 7 for short) that was published on September, 25th 2017, must be revised for a certain reason. The articles presented on the International Seminar on Language Maintenance and Shift 7 were initially published in two versions. First, the selected papers would be published on the *Advanced Science Publisher* (ASP), a proceeding journal indexed by scopus. Second, the rest of the papers would be published on the LAMAS 7 proceeding with p-ISSN: 2088-6799 and e-ISSN: 2540-8755. The second version has successfully been published (<http://lamas.undip.ac.id/proceedings>). However, publishing the first version needs long process involving the work of a publisher that is **ADVANCED SCIENCE LETTERS** (ASL). After waiting for one year, the committee received information that ASP was disconnected by scopus indexing. As a result, the selected papers have not been published yet. As presenters, the author of the selected papers have the right to publish their papers on the LAMAS 7 proceeding with p-ISSN: 2088-6799 and e-ISSN: 2540-8755. Therefore, the committee asked the board editor of LAMAS 7 to include the papers presented on the seminar in the LAMAS 7 proceeding additional edition with the same ISSN. The documentary evidence that the selected papers were really presented on the seminar is that their name and their titles of the papers were listed in the schedule of the seminar in the published LAMAS 7 proceeding. The followings are the presenters that their papers have not been published.

Semarang, December, 12<sup>th</sup> 2018

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
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
<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		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
	Titania Sari & Sutiono Mahdi	LEXICON USING OF SUNDANESE LANGUAGE LEVEL IN “PUPUH DANGDANGGULA”		
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		



TIME	NAME	TITLE	ROOM	CHAIR PERSON
	Sri Ratnawati	JHEMO MADURA: KEARIFAN LOKAL DALAM TANTANGAN GLOBAL		
	Patrick Munyensanga	OUR IDENTIFICATION THROUGH COMMON CULTURE AS SINGLE LANGUAGE UNIFIES US		
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		

TIME	NAME	TITLE	ROOM	CHAIR PERSON
	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)		
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	UKARA PITAKON (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	PAJERO SPORT 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 V1+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 BESOAK"	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 BEMO (KUPANG'S PUBLIC TRANSPORTATION)		
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		
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
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 SIRKUMSTAN 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 SUNDANESE LANGUAGE		
17.00 – 17.45	<b>BREAK</b>		HOTEL 2ND FLOOR	COMMITTEE
<b>JULY 20, 2017 (SECOND DAY)</b>				
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
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 Maryanthty	STRATEGI KESANTUNAN TIDAK LANGSUNG PADA KRITIK PENUTUR REMAJA	KRYPTON 1	COMMITTEE
	I Wayan Ana	TINDAK TUTUR PERFORMATIVE 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		
<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>	<b>CHAIR PERSON</b>
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		
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## SEMANTIC TYPES OF MONGONDOWIC VERBS

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### Abstract

Mongondowic is a language spoken by Bolaang Mongondow tribe in North Celebes, Indonesia. In reality, the number of Mongondowic speaker is more than other Gorontalo-Mongondow family languages, but in fact Mongondowic language status is near to the endangered status. This paper focused on identifying types of Mongondowic verbs and types of accompanied arguments based on<sup>[1]</sup> about types of verbs. As a qualitative-descriptive study, the source of data was taken from verbs in Swadesh basic vocabulary. Therefore, this study found that there are three types of Mongondowic verbs namely condition verbs, process verbs, and action verbs. Then, each type of verbs will be accompanied by different number and type of argument.

**Keywords:** Bolaang Mongondow; Austronesia; Verbs; Valence, Swadesh.

### 1. INTRODUCTION

The segmental lines of sentence consist of some parts like subject, predicate, and object<sup>[2]</sup>. On the other side, a sentence should consist of predicate. This element should be accompanied by one or more nominal element namely verb and noun. The existence of verb and noun as categories of predicate included two major areas<sup>[3]</sup>, verb explains the situations (conditions and qualities) and noun explains the objects (material objects and immaterial objects).

Going on further, verbs in every sentence assumed as the center of a sentence. Meanwhile nouns indicated as outer of the sentence. It shows that the type of verbs determine the accompanied nouns in that sentence.

### 2. METHOD

This study used qualitative descriptive method. In preparing the data, researcher used *simak-catat* technique by observing Swadesh basic wordlist in Mongondowic. Then, those wordlist that categorized as verbs are wrote and classified through each types. For restraining the data, the researcher used 48 verbs in Swadesh basic wordlist. In analyzing phase, the verbs are classified by using *perluas* technique. It used some questions such as *Mongonu ki X?* ‘what is X doing’ and *Nongonu ki X?* ‘what happened to X’.

### 3. RESULT AND DISCUSSION

#### a. Types of Mongondowic Verbs

There are three types of Mongondowic verbs based on the data, namely condition verbs, process verbs, and action verbs. Firstly, condition verbs explain the situation or condition of noun. These verbs are arranged by an event or an occasion. The examples are *biag* ‘live’, *matoy* ‘die’, and *ta’au* ‘know’ are categorized as condition verbs. These verbs categorized as condition verbs because they cannot answer the question *nongonu?* ‘What happened?’.

Secondly, process verbs explain a process of something. These verbs are decided by the existence of processes in their semantic structure. They answered the question *nongonu* ‘what happened’. Finally, action verbs contain an action in its semantic structure. Furthermore, the verbs categorized as action verbs if those can response a question such as *mongonu ki X?* ‘what is X doing’<sup>[4]</sup>. The examples of Mongondowic action verbs appeared in 42 verbs. Another characteristic of Mongondowic action verbs is they can be transformed into imperative sentence by using additional prefix *po-* and suffix *-pa* in the basic verbs.

**b. Valences of Mongondowic Verbs**

Typically, Mongondowic basic verbs should be transformed into another form such as by adding prefix, suffix, infix, and infix. Therefore it depends on the types of verbs. Firstly, the condition verbs valence shows that they only need an argument (one valence) or a special noun before verb. For instance *biag* ‘live’ and *matoy* ‘die’ only need noun 1 which characterized [+human] or [+animal] or [+plant] and [-thing]. For example:

(1) <u><i>Aku'oi</i></u>	<u><i>nobiag</i></u>	<u><i>pa</i></u>
S: N1	P: Int. verb ( <i>no-V</i> )	Ket: Adv.
I	lived	still
‘I am still live’		

Secondly, the process verbs show that they also need an argument (one valence). Process verbs that have one valence means the verbs only need a noun in front of verb. The characteristic of noun 1 in process verbs can be divided into two as follows:

1. Noun 1 which characterizes [+human] or [+animal] or [+plant] or [+thing] are verbs such as *labu*’ (fall) and *layang* (float). For example:

(2) <u><i>Ali</i></u>	<u><i>kinolabu'an</i></u>	<u><i>im bango'</i></u>
S:N1	P: Int.verb ( <i>kino-V-an</i> )	Compl:Prep+N
Ali	was fallen	by coconut
‘Ali was fallen by coconut’		

2. Noun 1 which characterizes [-human] or [-animal] or [-plant] or [+thing] are verbs such as *ilig* (flow). For example:

(3) <u><i>tubig</i></u>	<u><i>nogilig</i></u>	<u><i>na' dagat</i></u>
S:N1	P: int.verb <i>no(g)-V</i>	Compl:Prep.
Water	was flowing	to the sea
‘Water was flowing to the sea’		

Thirdly, Mongondowic action verbs usually need one argument (one valence), two arguments (two valences), and three arguments (three valences). To start with one valence verbs (intransitive verb), defines as a type of verbs which need only one noun as an argument in front of the verb. It can be identified as follows:

1. Noun 1 which characterizes [+human] or [-animal] or [-plant] or [-thing] are verbs such as *sindog*, *singog*, *kosing*. For example:

(4) <u><i>Ali</i></u>	<u><i>kinumosing</i></u>	<u><i>koi nako'</i></u>
S;N1	P:int.verb ( <i>-inum-</i> )	Compl:Prep+N
Ali	laughed	to me
‘Ali laughed to me’		

2. Noun 1 which characterizes [+human], [+animal], [-plant], [-thing] such as, *langui*, *angoi*, *litu'*, *dalan*, *totuka*. For example:

(5) <u><i>Ki sangadi</i></u>	<u><i>no'iangoi</i></u>
S:Det+N1	P:int.verb ( <i>noi-V</i> )
The headman	came
‘The headman came’	

3. Noun 1 which characterizes [-human], [+animal], [+plant], [+thing] such as *layug*. For example:

(6) <i>Paloma tatua</i>	<i>ilumayug</i>
S:N1+Det	P: int. verb ( <i>i-um-V</i> )
Dove the	has flown
‘The dove has flown’	

In addition, two valences verbs (transitive verbs) define as a type of Mongondowic verbs which need two nouns as the arguments between verbs. The verbs can be identified as follows:

1. Noun 1 which characterizes [+human] or [+animal] and noun 2 which characterizes [+human] or [+animal] such as *patoi*, *alow*, *ayok*, *undud*, *indoi*, *tumbuk*. For example:

(7) <i>Ki Fani</i>	<i>mopomatoi</i>	<i>kon yongit</i> (active voice)
S:Det+N1	P:trans.verb( <i>mopo-V</i> )	O:Prep.+N2
The Fani	kill	to mosquito
‘Fani kills mosquito’		

2. Noun 1 which characterizes [+human] or [+animal] and noun 2 characterizes [+plant] or [+thing] such as *tuba’*, *ka’an*, *inum*, *losi*, *kali*, *kukud*, *kalut*, *radat*, *dangat*, *hapus*, *totop*, *rekeng*, *dagum*, *garab*, *gitog*, *kadai*, *pugut*, *pongko’*, *ugut*, *garab*, *irup*, *kadai*. For example:

(8) <i>Sia</i>	<i>momugut</i>	<i>kon bobata’an</i> (Aktif)
S:N1	P: trans.verb ( <i>mo-V</i> )	O:prep.+N2
She/he	press	to laundry
‘she presses the laundry’		

Hence, three valences verbs (di-transitive verbs) define as a type of Mongondowic verbs which need three nouns as the arguments between verbs. The example of the verb is *ogoi*. For example:

(9) <i>Akuoi</i>	<i>mobogoy</i>	<i>Ani</i>	<i>kukis</i> (Aktif)
S:N 1	P: dit. Verb ( <i>mo-</i> )	O.indirect(N.2)	O.direct (N.3)
I	Give	Ani	Cake
‘I give Ani cake’			

Mongondowic di-transitive verb does not have special affix like in Indonesian di-transitive (*me-kan*). The verb above can be acted as di-transitive verbs and transitive verbs. It depends on the number of object after verbs.

#### 4. CONCLUSIONS

Mongondowic verb can be categorized as condition verbs, process verbs, and action verbs. Each types of verbs define the following arguments, such as one valence (intransitive verbs), two valences (transitive verbs), and three valences verbs (di-transitive verbs).

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## ASSOCIATIVE MEANINGS IN DOEL SUMBANG SONG LYRIC “BEURIT” A SEMANTIC STUDY

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### Abstract

Song lyrics obviously deliver diverse meanings due to the usage of the words, phrases, and sentences. This research concerns with finding associative meaning types in Doel Sumbang Song Lyric “Beurit”. The aims of this research are to find associative meaning types and those meanings referring to. In analyzing, this research uses descriptive qualitative method in which the data are analyzed and described. The data used in this research is the one of Doel Sumbang Sundanese Songs. The theory that is used in this research is from Geoffrey Leech. The proceeds of this research show that there are four associative meaning types. Those types are connotative meaning, stylistic meaning, affective meaning, and collocative meaning. Those types represent what Doel Sumbang means in delivering his song lyric “Beurit”. All song contents which have associative meaning types represent about the bad things of officials or workers such as corruption and stealing people right. The proceeds of this research are expected to be alternative reference and motivation to people who will analyze song lyric especially in the local languages that exist in Indonesia.

**Keywords:** Associative Meanings Types; Songs Lyric “Beurit”; Meanings

### 1. INTRODUCTION

There are various ways to deliver the messages through the written language. An example is a lyric of a song. Turpin and Stebbins,<sup>[1]</sup> states that a song often conveys more meanings, significances and resonances than an ordinary speech, and in these respect songs resemble poetry. It has been known that Indonesia consists of different cultures and languages. It causes that there are various languages used by composer to write the songs. An example is Sundanese language. In Sundanese, the contents of the song are written in different ways especially in conveying the meaning through the words, phrases, and sentences.

On the one hand, Doel Sumbang is a famous singer and composer who has composed many songs in different languages; both in Indonesian and in Sundanese. He usually writes songs containing lyrics to criticize social issues. He chooses the words, phrases, and sentences in different ways in order to convey the meaning. It also happens to the lyric of the song entitled *Beurit*. Meanwhile, semantic is a branch of linguistics studying about the meaning. Crystal,<sup>[2]</sup> states that semantic is considered as a major branch of linguistics devoted to study of meaning in language. Consequently, semantics plays a role as an approach in analyzing the lyrics. Also, semantic has an important role to analyze meanings since there are various meanings in written languages as well as in a lyric of a Sundanese song. This research uses associative meanings to analyze the lyric of Doel Sumbang’s Song *Beurit*. Leech,<sup>[3]</sup> states the associative meaning is an unstable meaning and has variants of individual experience.

### 2. METHOD

This research uses a descriptive qualitative method. Maxwell,<sup>[4]</sup> states that the qualitative research focuses on specific situation or people, and it emphasizes on words rather than numbers. In line with him, Djajasudarma<sup>[5]</sup> states that descriptive is a method aimed to make descriptions. The data of this research is the Doel Sumbang’s song entitled *Beurit*. The data source is taken from <http://diliriklagu.com/beurit-doel-sumbang.aspx>.

### 3. RESULTS AND DISCUSSION

Leech,<sup>[3]</sup> states there are five kinds of associative meaning; connotative, stylistic, affective, reflected and collocative meanings. In this research, there are four types of associative meanings found in the lyric of Doel Sumbang's song *Beurit*.

#### a. Connotative Meaning

Leech,<sup>[3]</sup> states that connotative meaning is the meaning which is communicated by virtue of what language refers to. Also, Wagner and Sherwin,<sup>[6]</sup> notes "connotative meaning is context dependent and have much more to do with the recipient and sign user's background". The following connotative meanings are the bold words.

*Komodeui **beurit** kota.* It indicates some officials who are able to do anything to get everything they want although they break the rules. In addition, it normally happens in a city. Even though, it is also possible to happen in a village.

*Daharna nu **kotor-kotor**.* It refers to people's right that definitely can't be taken by the officials. Moreover, it indicates that the officials taking the rights of people. It seems that they are not afraid of doing such a bad thing.

*Kajeun **dahar duit jadah**.* It refers to *take* or *steal*. It shows that some officials don't really care about taking money that doesn't belong to them.

*Asal tempat **gawebasah**.* It refers to some offices who are able to get higher income. But there are some officers who take some advantages of something that doesn't belong to them.

*Salah sahiji nu di pikasieun kubeurit tehnya **ucing**.* It refers to a policeman or someone who works to handle some cases, such as a corruption.

*Beurit jeung **ucing geus sarua balalangor**.* It refers to some policemen and officials who are badly-behaved; for example corrupt practices.

#### b. Stylistic Meaning

Crystal and Davy in Leech,<sup>[3]</sup> give some categories of the main dimensions of stylistic variation. Those are dialect (the language of a geographical region or of a social class), time (the language of 19th century), province (language of law, science, advertising, etc), status (polite, colloquial, slang), modality (language of memoranda, lectures, jokes, etc), the style of dicken (the style of Dicken, of Hemingway, etc)

*Ari nu ngaranna **beurit loba jelema nu rujit**.* The word *rujit* is classified into status (slang). In this lyric, it is shown that people generally hate a mouse since it is disgusting.

*Hirupna di jero **kantor**.* The word *kantor* is classified into province. The word *kantor* is associated with the sense of building used as a place of business for work. It is delivered that some officials who are against the law usually do some dirty works in the office.

*Kajeun **dahar duit jadah**.* The word *jadah* is classified into status (slang). It is delivered that some officials do not really think about taking money which is supposed to be owned by others.

***Gaji** ti kantor disebut **teu cukup**.* The word *gaji* is classified into province. It is connected with language that is generally used in office areas. It is delivered that some officials who get the salary are not really satisfied because some of them are greedy enough.

***Tunjangan** ti kantor disebut **teu cukup**.* The word *tunjangan* is classified into province. It is also connected to language that is generally used in office areas. This lyric illustrates the greediness of the officials.



*Beurit nu boga jabatan maraceuh siga nu edan.* The words *jabatan*, *maraceuh*, and *edan*. All of them are included in relatively temporary features of style particularly in province and status (slang and colloquial). First, the word *jabatan* is related to office areas and included in the law of a language. Second, the words *maraceuh* and *edan* are included in a slang in which they are generally used in daily conversation in Sundanese. Doel Sumbang delivers how bad the attitudes of some officials are.

*Meungpeungayakasempetan di PLN di Depnaker di Pertamina di kantor pajak di Telkom di PDAM.* The word *pln*, *depnaker*, *pertamina*, *kantor pajak*, *Telkom*, and *pdam*, are classified into provinces. They are associated with the name of buildings that have certain obligations. It is explained that every time the officers find opportunities to do something that are against the law in their offices, there is a tendency for them to do so. Then, in the lyric *Eta meureun nu disebut mafia pendidikan teh*, both *mafia* and *pendidikan* are classified into province area. *Mafia* indicates the law of language defining criminal people and *pendidikan* is associated with the process of educating or being educated. In that lyric, Doel Sumbang illustrates that in education areas, some officials who take people right are possible to be called as *mafia pendidikan* because what they do is similar to the crime. Then, in the lyric *Ari sanyaho kuring mah*, the word *kuring* is classified into status.

### c. Affective Meaning

Every person has some feelings such as the feelings of love, angry, hate, and others. Leech,<sup>[3]</sup> states that affective meaning is a use of language reflecting the personal feelings of the speaker or words used including his attitude to the listener or to something that is uttered. The lyric *Kuring oge bingung kudu kumaha* refers to the affective meaning because it comes from the feeling and emotion of the writer. Doel Sumbang seems confused with the situation that happens in his environment.

### d. Collocative Meaning

Leech,<sup>[3]</sup> states that collocative meaning consists of an association of a word that acquires an account of the meaning of words which tend to occur in its environment. It refers to the association of the word since its usual habitual co-occurrence with certain types of words. The lyric *Kajeun dahar duit jadah*, the word *jadah* can be joined by other words, for example *haram jadah*. The phrase *haram jadah* is acceptable because it is always used in daily conversation. Meanwhile, the phrase *duit jadah* refers to some money that cannot be used by anyone. In this case, it is delivered that some officers do not really care about taking dirty money. Then, in the lyric *Aya beurit bangor*, the adjective *bangor* conveys the meanings when it is going to be together with other nouns, such as *budak bangor*. In this case, the adjective *bangor* in the phrase of *beurit bangor* literally indicates to a bad mouse. It is illustrated that some officers doing something dirty to get what they want without obeying any rules, such as a corruption.

## 4. CONCLUSIONS

After analyzing the data, it can be concluded that the types of associative meanings are found in the lyric of Doel Sumbang's song *Beurit*. Those are connotative meaning, stylistic meaning, affective meaning, and collocative meaning. Moreover, there is no any reflected meaning. Those types of associative meanings written by Doel Sumbang generally show the bad things of officers or workers, such as a corruption and so on.

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## IMAGE SCHEMA ON PRÄPOSITION NACH, ZU, ÜBER AND AUF FOR NON-GERMAN SPEAKERS

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### Abstract

This study aimed to identify the use of *deutsche präpositionen* (german prepositions) namely *nach*, *zu*, *über* and *auf* for non-german speakers. The data used for this research object taken from two sources, namely German Grammar Book A1 and a comic entitled City Tales is a comic book in German. The study also illustrates the meaning of the German prepositions in the cognitive semantics. This study used qualitative and methods of data collection using techniques noted for retrieving data in the form of examples of grammatical sentences of a german grammar book A1 and comic titled City Tales in German. Analysis in this study by using image schema. The analysis phase is to explain the meaning of image schema and to describe the meaning of *nach*, *zu*, *über*, and *auf*. After that, cognitive semantics described and elaborated with cognitive semantics described and translated by image schema of *deutsche präpositionen* (german prepositions) which are *nach*, *zu*, *über*, and *auf*. The results showed: (1) properly using *deutsche präpositionen* (german prepositions) and (2) meaning of *deutsche präpositionen* (german prepositions) *nach*, *zu*, *über*, and *auf* for non-german speakers.

**Keywords:** Cognitive Semantics; Image Schema; Meaning German Preposition *Nach*, *Zu*, *Über*, and *Auf*; Using German Prepositions)

### 1. INTRODUCTION

In linguistics we learn a language based on several fields, namely morphology, syntax, phonology and semantics. However, in this paper the author only describes the problem of a language in terms of semantics. Semantics is a science that examines the meaning of the sign language. There are three types of sign languages, icons, indices, and symbols. Based on the type of sign language that has been mentioned earlier, sign language, including semantics are symbols, except onomathope. Sign language included onomathope, ie, image or pictogram.

Meaning consisting of sender (sender) and *empfänger* (receiver).<sup>[1]</sup> In this study, researcher analyzed a prepositional meaning in terms of Image Schemas in cognitive semantics. Lee,<sup>[2]</sup> says that cognitive linguistic views are in opposition to the view of the flow of formalism.

In German a preposition standing before a noun or pronoun.<sup>[3]</sup> In its use, the German preposition is influenced by several factors, one of which is a verb or verb. Meanwhile, there are some verbs with their use or not followed by the preposition in a sentence in German. The use or inappropriateness of the prepositions in some cases may give rise to both grammatical and semantic changes. However, in this study, the researcher wanted to discuss the meaning of the German preposition *nach*, *zu*, *über*, and *auf* that is the case followed by accusative and dative.

The formulation of the problem is how does the non-German speaker's scheme in the lexical meaning of the German preposition *nach*, *zu*, *über*, and *auf* in the comic book City Tales? The purpose of this study is to describe the lexical meaning of the German preposition *nach*, *zu*, *über*, and *auf* based on non-German speakers' schemes.

### 2. RESEARCH METHODS

This study used a descriptive qualitative. Techniques used in the collection of research data is an indirect technique, meaning that the researchers collected data through grammatical German book for A1 and City Tales comic books. This analysis is carried out by taking sentences containing prepositions in City Tales comic books and German grammar books for A1, the Studio D A1 and / or Dreyer & Schmitt books, then translated into English, and linking the meaning of the German preposition *nach*, *zu*, *über*, and *auf* with image schema theory based on cognitive non-German speakers.

### 3. ANALYSIS

The scheme in the market has a meaning of space. The preposition comes from the Latin, *ieprae* 'before' and *ponere* 'put' which has a meaning that lies ahead.<sup>[4]</sup> This last type of preposition consists of two words, one of which is located in front and the other is at the back. There are several German prepositions such as *an*, *auf*, *durch*, *zu*, *über*, *in*, *unter*, *hinter*, and *zwischen*. However, in this study, the author only takes *nach*, *zu*, *über*, and *auf*. The German preposition certainly has a case, the accusative and dative. The accusative case in the preposition is always followed by a moving verb or position change, for example, *ich gehe ins kino* (*gehen* includes a moving verb or position change), whereas, the dative case in the preposition is always followed by an immobile verb or there is no change of position, for example, *das Buch liegt auf dem Tisch* (*liegen* including verb that there is no change of position).

In this study, researcher analyzed a few sentences that can be seen in its meaning from the interpretation of Indonesian speakers. Here is an example of a sentence that contains a preposition *nach*.

- (i) *Er reist nach Amerika.* (He goes to America)
- (ii) *Ich komme nach dem Essen.* (I am coming after eating)

Based on these three examples, the lexical meaning of the German preposition *nach* namely 'to'. However, in the scheme of non-German speakers, the preposition has a different meaning. The meaning of the preposition in the sentence (ii) is different from the meaning of the preposition in the sentence (i). Sentences (ii) has the meaning of 'after' because the preposition declared 'an act' followed by a noun *Essen* (meal). Meanwhile, the sentence (i) The meaning of 'to' that says 'place to be' for the preposition followed by a noun *Amerika* (countries).

Here is an example of a sentence that contains a preposition *zu*:

- (i) *Ich bin zu Hause.* (I am at home)
- (ii) *Zum Frühstück esse ich ein Brot mit Marmelade.* (I eat bread with jam on breakfast)

Based on the three examples of the above sentence it appears that the preposition *zu* has a different meaning. The lexical meaning of the German preposition *zu* is 'to'. However, in the sentence (i) based on a non-German speaking scheme means 'in' because the home context in German is different from the Indonesian language. In general, the German language to the home is *nach Hause*. Conversely, if at home German language is *zu Hause* not *im Hause*. Meanwhile, in the sentence (ii) based on non-German speakers scheme marks the meaning of 'time' because the preposition followed by a noun *Frühstück* (breakfast). Breakfast is breakfast time. Therefore, signified the meaning of 'time' using the preposition *zu*.

Here is an example of a sentence that contains a preposition *über*:

- (i) *Die Touristen gehen über die Brücke.* (The tourists go across a bridge)
- (ii) *Und über den Ramadan weiss ich auch nicht wirklich bescheid.* (And about the Ramadan I know not really modest)

Based on the above four sentence examples it is clear that there is a difference in the meaning of the German preposition *über*. The lexical meaning of the German preposition *über* is 'about'. In the sentence (i) has the meaning of 'in', but based on non-German speakers scheme marks the meaning of 'pass somewhere' because the sentence is followed by the accusative case and is characterized also by that verb of *gehen* (walk). The prepositions in sentence (ii) based on non-German speakers' schemes have the meaning of 'during'. In general, *über* prepositions when followed by accusative and time cases the *über*'s original meaning of 'about' changes to 'over'.

Here is an example of a sentence that contains a preposition *auf*:

- (i) *Man sieht ihn auf allen offiziellen Institutionen der Stadt.* (It can be seen on all the official institutions of the city.)
- (ii) *“Adolf! Du willst doch wohl nicht etwa so auf die Straße?”* (“Adolf! You probably won’t something like this on the road?”)

In the sentence (i) and (ii) contains the preposition of the German 'auf' with the true meaning of 'in'. The preposition in sentence (i) may indicate the meaning of 'place of existence' (Local) when the form which follows it or its signature is 'allenoffiziellenInstitutionen' (all governmental institutions). As for the sentence (ii) contains German preposition 'auf' with the true meaning of 'to' and 'on'. Based on the non-German speaker scheme, the preposition in the sentence (ii) denotes the meaning of 'place' stating 'the destination or direction' when the form follows it or its signature ie 'Straße' (road) noose and accusative case.

#### 4. CONCLUSION

It can be seen that German prepositions *nach*, *zu*, *über*, and *auf* not only have a lexical meaning 'to', 'in', and 'on', but also has a meaning that is different based on the scheme speakers of non-German or Indonesian speakers. German preposition *nach* and *zu* have the same lexical meaning, namely 'to', but both are different preposition use. The use of the preposition *nach* always followed by the name of the State and City are no articles, in the meantime, the use of the preposition *zu* is always followed by an open spot. The prepositions of *über* and *auf* also do not always mean 'about' and 'di' because if followed by nouns and accusative and dative cases, the two prepositions change meaning. The meaning of the German preposition is also influenced by human cognition based on their respective cultures.

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## SEMANTIC FIELD ON THE EMOTION DOMAIN IN SUNDANESE LANGUAGE

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### Abstract

Emotion is the characteristic of human being. In order to use the right word in the right emotion, it should be known the semantic field on the emotion domain. Related to it, this study is conducted to find out the semantic field on the emotion domain in Sundanese language based on its semantic component. And Sundanese language is one of Indonesian local language. This language is the second most spoken language in Indonesia. In conducting the research, descriptive qualitative method was employed. The data are taken from a book entitled "Peperenian". Finding indicates that there are seventy-four emotion words in Sundanese language, and form eight semantic fields, they are: happy, sad, hate, fear, anger, brave, bored, and shy. 18 words are categorized into the emotion of "happy", 2 words of "anger", 12 words of "sad", 8 words of "hate", 29 words of "fear", 3 words of "brave", 1 word of "bored", and 1 word of "shy". The most semantic field is the emotion of "fear", it means that in Sundanese language many words to describe the fear.

**Keywords:** Semantics field; Semantic Component; Emotion Domain; Sundanese language

### 1. INTRODUCTION

Indonesia consist of various ethnic groups. Every ethnic group has different language. The language which is used by every ethnic is called the local language. The local language is one of the greatest asset for Indonesia. Because of that reason, the local language should be defended and improved. Sundanese language is one of Indonesian local language. This language is the second most spoken language in Indonesia. The researches about Sundanese language have been conducted in many aspects. In this case, the writer will analyze it through semantic approach specifically about the semantic field.

Lehrer,<sup>[1]</sup> noted that semantic field is a set of lexemes which cover a certain conceptual domain and which bear certain specifiable relations to one another. Zhou as quoted in Gao,<sup>[2]</sup> states that semantic field can be also called lexical field or domain, which refers to the combination of a bunch of words with interrelated meanings and dominated under a same concept. The words in every language can be categorized in certain category depends on the similarity of semantic component.<sup>[3]</sup> Fromkin,<sup>[4]</sup> noted that semantic component is a formal or notational device that indicates the presence or absence of semantic properties by pluses and minuses. Therefore, the differences and similarities of the word can be seen from the semantic component.

The research about the semantics field can be conducted in many aspect, but in this study the writer only focuses on the semantic field on the emotion domain in Sundanese language. Emotion is the characteristics of human being. In order to use the right word in the right emotion, it should be known the semantic field on the emotion domain. Related to it, this study is conducted to find out the semantic field on the emotion domain in Sundanese language based on its semantic component.

### 2. METHOD

This research was conducted by collecting the emotion words in Sundanese language as the data. There are seventy-four emotion words in Sundanese language in a book.<sup>[5]</sup> After having the data, the writer identified and classified the emotion words in "Peperenian" book into eight of semantic fields based on its semantic component.

### 3. RESULT

The result of the research shows that the word "emotion" in Sundanese can be divided into eight semantic fields, they are happy, sad, anger, hate, fear, brave, bored, and shy. From the source of data,

there are seventy-four emotion words in Sundanese. In this case, the emotion words are categorized into adjective. To find out the semantic fields of these emotion words, it should make the semantic component. The following is the semantic component of the eight basic emotion words.

TABLE I.

No.	Semantic Component								
	Component	Happy	Sad	Anger	Hate	Fear	Brave	Bored	Shy
1.	Feeling	+	+	+	+	+	+	+	+
2.	Feeling like	+	-	-	-	-	-	-	-
3.	Feeling dislike	-	-	+	+	-	-	-	-
4.	In good condition	+	-	-	-	-	+	-	-
5.	Feeling unhappy	-	+	-	-	-	-	-	-
6.	Feeling believe	-	-	-	-	-	+	-	-
7.	Feeling not brave	-	-	-	-	+	-	-	+
8.	Feeling furious	-	-	+	-	-	-	+	-
9.	Feeling tired	-	-	-	-	-	-	+	-

Semantic Component of Emotion Domain in Sundanese Language [1]

Description: The sign (+) means having component, and the sign (-) means having no component. The table above show that the word “emotion” can be divided into eight semantic fields, they are happy, sad, anger, hate, fear, brave, bored, and shy. The semantic component of the word “happy” are feeling, feeling like, and in good condition. The semantic component of the word sad are feeling, and feeling unhappy. The semantic component of the word “anger” are feeling, feeling dislike, and feeling furious. The semantic component of the word “hate” are feeling, and feeling dislike. The semantic component of the word “fear” are feeling, and feeling not brave. The semantic component of the word “brave” are feeling, in good condition, and feeling believe. The semantic component of the word “bored” are feeling, feeling furious, and feeling tired. And the semantic component of the word “shy” are feeling, and feeling not brave. The seventy-four emotions word in Sundanese are classified into eight semantic fields. It is described in the flowing table:

The word “happy” has 18 semantic fields, they are: *atoh, asih, bagja, bogoh, bungangang, cinta, bungah, deudeuh, geugeut, nyaah, resep, gumbira, reueus, simpati, senang, tengtrem hate, hayangdanwaas*. The word “sad” has 12 semantic fields, they are: *hanjakal, sedih, karunya, kaduhung, lebar, nalangsa, nyungkelit, sungkawa, susah, hanjelu, handeueul, and watir*. The word “angry” has 2 semantic fields, they are: *ambek, and keuheul*. The word “hate” has 8 semantic fields, they are: *ceuceub, cua, embung, geuleuh, giruk, ijd, ngewa, and sirik*. The word “fear” has 29 semantic fields, they are: *asa-asa, bimbang, cumarincip, gimir, ginggapeun, guligah, hariwang, honcewang, inggis, tagiwur, jijiraeun, ringrang, kasima, ketir, keueung, keungkang, lewang, linu, melang, miris, ngolembar, paur, rempan, salempang, sentarsieun, marudah hate, singsieuneun, cangcaya*. The word “brave” has 3 semantic fields, they are: *gilig, reugreug, and wani*. The word “bored” has 1 semantic fields, that is *kesel*. And the word “shy” has 1 semantic fields, that is *era*.

#### 4. CONCLUSION

Finding indicates that there are seventy-four emotion words in Sundanese language, they are: *atoh, asih, bagja, bogoh, bungangang, cinta, bungah, deudeuh, geugeut, gilig, nyaah, resep, gumbira, reugreug, reueus, simpati, senang, tengtrem hate, hanjakal, sedih, karunya, kaduhung, lebar, nalangsa, nyungkelit, sungkawa, susah, waas, watirambek, handeueul, hanjalu, ceuceub, cua, embung, geuleuh, giruk, ijd, keuheul, ngewa, sirik, asa-asa, bimbang, cumarincip, gimir, ginggapeun, guligah, hariwang, honcewang, inggis, tagiwur, jijiraeun, ringrang, kasima, ketir, keueung, keungkang, lewang, linu, melang, miris, melang, miris, ngolembar, paur, rempan, salempang, sentarmsieun, marudah hate, singsieunan, cangcaya, hayang, gilig, reugreug, kesel, era, wani*. The seventy-four emotion words form eight semantics fields, they are: happy, sad, hate, fear, angry, brave, bored, and shy. 18 words are categorized into “happy”, 2 words of “anger”, 12 words of “sad”, 8 words of “hate”, 29 words of “fear”, 3 words of “brave”, 1 word of “bored”, and 1 word of “shy”. The most semantic field is the emotion of “fear”, it means that in Sundanese language many words to describe the fear.

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## **POLITENESS IN TORAJA LANGUAGE: A STUDY ON POLITENESS IN PANGALAQ-RIU AND SURROUNDING AREAS DIALECT**

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### **Abstract**

Politeness in language differs from one culture to another due to the convention made by different societies resulting in the differences. In Indonesia, there are lots of languages used by different ethnicity. This article narrows the discussion of politeness in Toraja language, especially in the context of a conversation with elders and peers. The theories used in this article are based on phatic communion, tu-vous (T/V) distinction, face, kinship, and taboo. This study is a qualitative study to explain the politeness in that language. The data sources are from library review and interview with several Toraja speakers, specifically those who speak the PangalAQ-Riu and surrounding areas dialect. The result shows that to perform politeness in Toraja language, one should use the phatic communion, proper personal pronoun on addressing the elders and peers, and never use taboo words.

**Keywords:** Politeness; Toraja; Phatic communion; Tu-Vous; Taboo.

### **1. INTRODUCTION**

Politeness in language is something related to how we use the language so that it will be accepted by the society as proper and care for another people's feeling. However, politeness in certain language may be different from one culture to another due to the convention made by society regarding politeness in language. The difference in perceiving politeness in language also happens in Indonesia. There are more than 300 ethnic groups in Indonesia and each ethnic has its own politeness in language since 79.5% of Indonesian population with the age above five years old speak their own vernacular which affirmatively means that they must have their own politeness in language.

In accordance with the title of this article, the study on politeness will be focused into one of the languages used by a small ethnic in Indonesia, namely the Toraja language that is spoken by Toraja people who live in South Sulawesi Province. Sande, Biring, Pararrungan, Kanoena & Amin,<sup>[1]</sup> write that there are two types of dialects used by Toraja people which are the geographic (nine dialects) and within the geographic, the social dialect (commoners and To Minaa or the priest or wise). Due to varieties of dialects in Toraja language, this study will narrow its scope only to politeness in the commoners' i.e. elders and peers dialect of *PangalAQ-Riu* and surrounding areas. The politeness in Toraja language for the stated dialect is not as complicated as the Javanese language where there are only three politeness markers used which are the phatic communion, proper pronoun and the avoidance use of taboo words.

### **2. METHODS**

The type of this study is a qualitative study where library review and interview will be used for data collection. The interviewees are the Toraja people that speak Toraja language daily, specifically the Toraja people who lived in Riu village, Sesean district, North Toraja Regency. The numbers of interviewees are five persons, ranging from 20 to 65 years old. The interview will be recorded. All the interviews will be transcribed and analysed using the theory of speech act (phatic communion), politeness (T/V distinction and face), and words and culture (kinship and taboo).

### 3. RESULT

#### a. Using phatic communion

Toraja people believe that it is impolite if they encounter someone and do not greet them because it is the same as do not acknowledge someone's presence. Thus, they are using phatic communion, which is the type of communication that does not necessary conveying meaning or information, to start a greeting or conversation as seen below:

- (1) *Manasu*                      *mo*                      *raka?*  
Cook                              (particle)              is it  
Is it cooked already?
- (2) *Male moko*                      *inde*                      *kumande*                      *pa*                      *sattuq.*  
Come (particle)              here              eat                      (particle)              a while.  
Come here, have a meal first.

In (1), this utterance usually performs by a neighbour that pass by someone's house without intending on visiting the house. In Sesean village, it is common for the people to pass each other's house when they are going to rice field or coffee plantation or another place. While passing, the passer-by usually utters the (1) and that one that being summoned usually will reply using the (2) utterance. The passer is not going to enter the house of someone that being summoned and some go to the one that is called, s/he usually not really mean to offer the food for the passer.

#### b. Addressing proper personal pronoun to elders and peers

In Toraja language or conversation, choosing pronoun is really matter especially for the politeness context. There are six Toraja pronouns namely *ku* (I, me, my and mine), *mu* (you, your, yours, and yourself), *mi* (you, your, yours, and yourself), *na* (he, him, his, himself, she, her, hers, herself, it, its, itself, they, them, their, theirs, and themselves), *ki* (we, us, our, ours and ourselves), and *ta* (we, us, our, ours and ourselves).<sup>[2]</sup>

The pronouns that concern with politeness are *mu* and *mi* since these two pronouns have same meaning but being used differently. Just like T/V distinction, the *mu* and *mi* pronouns also functioning the same. *Mu* used as singular you in the more familiar way (used when speaking to peers) while *mi* used as singular and plural you in more polite way. When the youngsters talk to the elders, usually they should use *mi* pronouns on addressing them and kinship terminology to become politer. If they talk to their uncle or aunt, it is suggested that they call them as *ambeq* (father) and *indoq* (mother) even though the uncle should be called *ambequre* (FaBr or MoBr) and aunt as *indoqure* (MoSi or FaSi) as seen below:

- (3) *Mangka*                      *raka*                      *mi*                      *kumande*                      *ambeq/indoq?*  
Done                              is it                      you                      eat                              father/mother?  
Have you eaten father/uncle/mother/aunt?

Example (3) shows question by a son/nephew/daughter/niece to his/her father/uncle/mother/aunt whether he/she already take his/her meal or not using proper pronoun addressing by the youngster to the elders.

#### c. Do not speak taboo words

In Toraja language, it is taboo to mention the human genitals (e.g. *laso* or penis and *telegor* vagina), words like *to mebalun* (priest of the impure dead) and *kaunan* (slave) for the sake of politeness. To explain the latter two, which are *to mebalun* and *kaunan*, we should look back at the social structures and history of Toraja people to understand it. In Toraja society, the *tomebalunis* the one who wraps the corpses and considered as an outcast in Toraja society. Any contact with the dead before they transported into the sphere of gods will cause someone impure and to wrap the corpses meaning to touch them.<sup>[3]</sup>

Next taboo word is *kaunan* or slave, which considered to be the lowest class people in Toraja society. *Kaunan* also sometimes become the *tomebalun*, depends on where is the village.<sup>[3]</sup> Back to the

early arrival of Dutch in Torajaland (*TanaToraja*), *kaunan* is one of the leading “exports products” which means they are not treated as human, but rather as a commodity. When Toraja people call someone as *kaunan*, that means they are really degrading one’s dignity, even though that person is really the *kaunan* or descendent of the *kaunan*.

#### 4. Conclusion

In conclusion, politeness in Toraja language can be obtained through the usage of phatic communion, proper pronounce on addressing elders and peers and never use taboo words. By using phatic communion, Toraja people appreciate or acknowledge the presence of their encounters which it is impolite if they are not appreciate or acknowledge the presence of other people. The using of proper pronounce on addressing the elders makes the Toraja youngsters respect their elders and to make it even politer, they call the elders with kinship terminology. During the daily conversation, Toraja people also should aware on choosing the words to say because certain words are prohibited to be uttered and it applies to each person in the community, regardless their age.

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## REVITALIZATION BAWEAN FOLKLORE: AS EMPOWERING LANGUAGES AND CULTURE IDENTITY OF BAWEAN ISLANDS

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### Abstract

The tradition “merantau” causes Bawean people to be vulnerable to other cultural influences. Cultural contact and modernization have influenced their behavior patterns reflected in their language and culture. They begin to be reluctant to tell stories. They are no longer able to storytelling folklore that actually holds a lot of noble cultural values. Looking at the reality of language and culture, the issue of Bawean ethnic identity is still questionable. Therefore, the revitalization of Bawean folklore needs to be done. Through revitalization, the preservation of folklore can be preserved, in addition to growing awareness of language and culture. Participatory methods and in-depth interviews enable communities to be involved in documenting folklore. This method is considered quite effective because the revitalization of folklore should be 'bottom up'. Values in folklore can be traced, raised, and internalized as educational references that form 'identity' to build the character of language and culture. Reading folklore is expected to help Bawean islanders find the language and cultural standards as their identity.

**Keywords:** revitalization; folklore; values; identity

### 1. INTRODUCTION

Bawean people feel that they have Bawean language and culture, although they are aware of the similarity/resemblance of Madurese identity. Not infrequently Bawean people equated with the Madurese. Of course, this is not excessive because one of the markers of ethnic identity is culture. Aspects of awareness and identity of cultural unity are often reinforced by the unity of language.<sup>[1]</sup>

Bawean's reluctance to say Madurese is understandable since the identity issues associated with ethnic characters are complex. Bawean people feel ethnic character different from the Madurese. According to them, the people of Bawean put forward harmony rather than the violence “carok” in the Madurese tradition. The term character is closely related to the act of marking. Ethnic character refers to stereotypes, which in some ways influence the way the 'worldview'. This worldview forms a belief in the group identity embodied in group naming.<sup>[2]</sup> In general, Bawean people still recognize the same with other tribes. This is what causes them to always refer to themselves as a picture of 'miniature Indonesia', which means various tribes that exist but united as Bawean ethnic.

The revitalization of folklore in Bawean becomes important in overcoming Bawean ethnic identity. The tradition of wandering and modern cultural flows impact on the multidimensional crisis that engulfs the Bawean community. They understand 'modern' products, but are reluctant to tell folklore as an oral tradition that describes natural environment rides, human behavior of its characters, as well as local values and norms.

### 2. METHODS

Mapping various stories according to language and habits is the first step. The use of participatory methods and interviews allows people involved in the documentation of various folklore. This method is considered quite effective because the revitalization of folklore as an 'intangible' culture should be 'bottom up'. Values in folklore can be traced, raised, and internalized as references in educational activities to establish 'identity' in building the character of language and culture. Thus the possibility of the disappearance or disappearance of one of the cultural heritage due to foreign cultural influences can be eliminated. Therefore, excavations and documentation with the involvement of communities and policymakers need to be done.

Revitalization as a conservation effort should not be interpreted to maintain its authenticity that eliminates change. Singleton,<sup>[3]</sup> argues that in "preservation" embodies the meaning of 'continuity and change' (continuity and change). The packaging of folklore requires illustrations and styles adapted to the present situation. Folklore is planned as a means of moral education by considering the increasing aspect of the reader's interest especially for the children

### **3. RESULTS AND DISCUSSION**

In the modern context, folklore as a cultural richness begins to be ignored. This is reflected in many folklore, for example from Bawean, other than undocumented, also not known to other communities. This issue is related to the lack of excavation and publication efforts nationally and globally by interested parties. As an important factor in the formation of local identity, folklore needs to be empowered, developed and socialized. Especially in multicultural societies that need a symbol of local identity.

#### **a. Folklore and Locality**

Folklore needs to be understood in its entirety by connecting the sociocultural aspects that lie behind it. In the concept of "mimetic" and "creation", folklore as a work of cultural literature is a reflection of reality and reality created in words. A. Teeuw,<sup>[4]</sup> explains that literary works have a peculiarity that reflects the dynamics of depictions of the real world and the world of the authors. This shows the relationship between literature and reality. Literary works can be seen as a socio-cultural document.<sup>[5]</sup> Folklore records the important events of his day, such as legends. As well as the legend that developed on the island of Bawean, the fact can be traced from the existing relics.

To understand the culture of the proprietor/story proponent, the events in the story are not then assessed as real or not, but must be seen as communicating the values of localization, knowledge development, and behavioral formation. Folklore is the creation of a collectivity with a particular cultural style. As the story of 'lake kastoba' describes the elements that unite nature in a behavior, experience, idea, and purpose of life. The contents of folklore reflect the logic of collectivity.<sup>[6]</sup>

#### **b. Revitalizing Folklore and Identity Defense**

Revitalization is an important process in keeping the work of culture lost its meaning because of an eroded era and the reluctance of society to take care of it. Sibarani,<sup>[7]</sup> explains that the revitalization of cultural works is an attempt of the process of re-vitalizing it in the life of society so that the values and norms in it can be utilized as a guidance in social life. In addition to preserving culture, revitalization with the nation's character education efforts can maintain a cultural identity.

Character education is closely related to educating upholding cultural values and culture survive scours the outside, but to accommodate to be integrated with local cultural elements. Revitalization of folklore in character education is an effort to accommodate the values contained in it and transform the cultural context of existing synergies. Revitaisasi folklore in this sense can serve as the basis of character education that could form the next generation has a sense of cultural identity

The revitalization of folklore is one form of cultural revitalization. A revitalization closely related to the preservation of identity, as part of the effort to preserve national identity in the midst of modernization, which needs to be addressed wisely. So modernization is not a threat to the extinction of folklore. In contrast, modernization with its technology can be utilized to restore folklore without losing 'identity'. Documentation with illustrations and interesting storytelling style, allowing folklore appear as the story is adapted modernity and appealing.

Styles of storytelling by utilizing existing languages at the same time is an attempt to strengthen the identity of relevant community languages. Excavation and modification of folklore documentation is a literacy movement based on the adaptation of cultural values to foster cultural identity. Development of local values in relevant and contextual folklore has an important meaning to preserve local cultural identity. Documentation of folklore is spoken by the public has significance for the preservation of language and cultural identity. ethnic identity can be observed from both language and culture.

#### **c. Bawean Folklore**

Folklore as a repertoire of local culture has an important role in the life of the community. Local culture includes historical consciousness, basically can be seen as the foundation for the formation of

'identity' of the nation. Haviland,<sup>[8]</sup> that traditional (local) culture can define norms for regular behavior, as well as verbal arts generally pass on cultural habits and values. Bascom in Danandjaya,<sup>[9]</sup> states four roles of local culture, namely a) as a projection system reflecting the collective imagination, b) as an endorsement of institutions and cultural institutions, c) as a means of children's education, and d) as a means of control so that the norms of society are followed by their collective members.

Folklore on the island of Bawean contains many moral teachings how should human beings as intelligent creatures have a noble character. An evil, despotic and arrogant man is a person who demeans humanity and parallels animals. This moral message is interpreted meaning through stories that tell of giant kings, such as Dewata Cengkar, King Dewana Teguh Saktiguna, King Babiliono as a despotic king who eventually died and his body became a crocodile.

The story of the three giants symbolically shows that the cannibals, the ugly, the arrogant, the cruel are not suitable for humans. These properties are only suitable for giants and animals. Therefore, these traits must be removed in human life. Man in his social life must develop human nature, then cannibalistic despotic, unbeliever must be removed. Humans must develop a just, decent, and godly nature.

#### 4. CONCLUSIONS

Modernization and rolling technology in society can have an impact on multidimensional crises. Cultural contact is inevitable. Especially in Bawean island society that still adheres to traditions 'merantau'. In response, revitalization with the modification of folklore is needed as a strategy of identity politics in the era of globalization as identity politics.

The revitalization of folklore, in addition to being the key to understanding local cultures and languages, is also a catalyst for the preservation of cultural heritage. Folklore reflects a form of community understanding of the nature of the environment that can be exploited for cultural development. In addition, the collection of stories related to the traditions and uniqueness that exist in society can be a capital empowerment of cultural identity.

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## IMPLICATURE AND PRAGMATIC FORCE OF INDOONESIAN DIRECTIVE SPEECH ACT IN PRESIDENT JOKO WIDODO'S TWITTER ACCOUNT

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### Abstract

This research has 2 purposes. 1) to describe topic in implicature and pragmatic force of Indonesian in President Joko Widodo's twitter account. 2) to describe the usage of directive speech act in implicature and pragmatic force of Indonesian in President Joko Widodo's twitter account. The theory that was used in this research included directive speech act, implicature and pragmatic force. The method of this research also used pragmatic method. The result of the research included 2 things, first it was related to the topic which was discussed in implicature and pragmatic force of Indonesian in President Joko Widodo's twitter account. There were 12 topics in implicatures and pragmatic force in law domain such as *corruption, criminality, leadership, race, religion and ethnic, law, terrorism, state system, economic, prosperity, defense, politic and social service*. It was different from the law, economic domain was found 14 topics included *criminality, economic, law, corruption, education, prosperity, development, Human resource, government, politic, social service, social, bribe and constitution*. Second, it was related to strategy of directive speech act which was used by Indonesian in President Joko Widodo's twitter account from law domain or economic. There were 11 sub-descriptive act of speeches which was used in law domain such as *commanding, ordering, asking, suggesting, prohibiting, reminding, inviting and reporting*. There were 11 sub-directive speech acts, such as *commanding, asking, suggesting, prohibiting, confirming, reminding, inviting, reporting, demanding and expecting*.

**Keywords:** topic; implicature; pragmatic force; directive speech act

### 1. INTRODUCTION

Twitter is the most popular social media after Facebook (social media optimization for KPRI, 2014:7). Twitter as social media relates to the language. Twitter language can be said as verbal language in written form. It is suitable with the explanation from Sumarlan,<sup>[1]</sup> that as outline, verbal communication is differentiated into two, there are communication tools of oral and verbal.

This research is related to implicature and pragmatic force of Indonesian in President Joko Widodo's twitter account, @jokowi. From the implicature, Grice,<sup>[2]</sup> differentiated implicatures in two types, conventional implicature and conversational implicature. Conventional implicature is implicature that is not obtained from conversation, but it is based on convention. Conventional implicature meaning is based on the usage of the language meaning. It is different from conversational implicature, the meaning appears in conversation with deponition context. The explanation from Grice becomes basic in assessment of the research. The force in pragmatic study is combination form between semantic and pragmatic meaning that are combined the whole with the clear context.<sup>[3]</sup> Pragmatic force is speaker's illocution toward partners. This research observed topics that were discussed by Indonesian as the respond of President Joko Widodo's twitter. The topics are max violation in pragmatic.

### 2. METHODS

This research used a qualitative descriptive research in the matter of implicature and pragmatic force. The data source of this research was classified into two domains, law and economic. In addition, the criteria of sampling was taken by using strategic topics in the government. The data analysis technique was done by using pragmatic method refers to (Sudaryanto, 2015).

### 3. RESULTS

- a. The topic of implicature and pragmatic force by Indonesian society in President Joko Widodo's twitter account.

### 1) Law Domain

There are twelve topics which are discussed by Indonesian society in law domain as ideas to President Joko Widodo's tweets. The twelve topics which are discussed in law domain such as corruption 13%, criminal 13%, leadership 2.9%, pension 2.9%, law 17.4%, terrorism 33.3%, state system 1.4%, economic 2.9%, prosperity 10.1%, defense 1.4%, politic 1.4%, and social service 1.4%. Below is the data examples of law domain that have been discussed.

KD	DATA
a.16	@jokowi Cc "@BarackObama" <b>Pakai akal sehat &amp; hati nurani</b> "kamu"?. <b>Kedepankan</b> utk mematikan softwarenya drpd me nebas2 hardware belaka.
a.17	Kemudian <b>berdoa lah &amp; berharap lah</b> mereka telah tersandarkan. Tercerahkan & bertobat secara otomatis? Jadi tidak perlu
a.26	<b>Brantas</b> terorisme dgn kekuatan militer

### 2) Economic Domain

There are fourteen topics of Indonesian speech acts in President Joko Widodo's tweets. The fourteen topics of Indonesian speech acts such as criminality 7.3%, economy 47.3%, law 1.8%, corruption 1.8%, education 1.8%, prosperity 9.1%, development 3.6%, human resource 3.6%, government 3.6%, politic 9.1%, social service 3.6%, social 1.8%, bribe 1.8%, constitution 3.6%. As for the examples of economic topics which are discussed by Indonesian can be seen below.

KD	DATA
b.28	<b>Pemenang yang jujur dan adil pak</b>
b.40	Hrus mampu jadi bangsa yg mandiri
b.50	Untuk membantu persaingan ekonomi global <b>kita lebih dorong pertumbuhan usaha mikro dan kecil</b>

- b. The directive speech acts of implicature and pragmatic force by Indonesian in the President Joko Widodo's twitter account.

#### 1) Law Domain

The research shows that the sub-directive speech acts which dominate in law domain is sub-directive speech acts of *reminding*. The sub-directive speech acts are found as 42%. The sub-directive speech acts of *reminding* are dominated by terrorism topics. Thus, it can be concluded that terrorism cases are very important to be noticed and managed by the government. For more details, please check the examples of sub-directive speech acts of *reminding* in the terrorism topic.

KD	DATA
a.11	Mau liliter ato apapun <b>solusi perbaikan itu Al Quran</b> mas jokowi kalau presidenn ngerti AlQuran semua masalah insyaAllah selesai
a.12	<b>TNI/ militer lebih bergerak</b> cepat pak..nekad tanpa ragu. Polri itu keamanan masyarakat..pak
a.14	<b>Pendekatan moril</b> lebih menyentuh hati

#### 2) Economic Domain

The research shows that the sub-directive speech acts of *reminding* dominate in the economic domain. As for the most discussed topic by Indonesian lies in the economic topic. This case shows the relevance of main problem which was discussed by President Joko Widodo. In the matter of dominating data examples of economic topic by using the speech act of *reminding* in economic domain, it can be seen below.



<b>KD</b>	<b>DATA</b>
b.13	Mhn maaf. Kalo nggak salah. Semakin besar <b>hutang LN</b> semakin sulit kita jd bangsa pemenang
b.16	Jika bersaing harus mematikan apa bedanya dengan peperangan? Yg kecil & <b>kurang modal</b> akan kalah Supor FAIR' trade not FREE trade
b.24	Keinginan yg keras dalam memperbaiki <b>Ekonomi Bangsa</b> didukung Kerja Keras tanpa henti, Insya Allah akan dikabulkan oleh Allah SWT

#### **4. CONCLUSION**

There are two topics that dominate in law dan politic domains. The topics are terrorism and economic. Sub-TT of directive in both domains are dominated by speech act of reminding.

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## PROCESS TYPE IN TRANSITIVITY SYSTEM ON OBAMA'S AND TRUMP'S INAUGURATION SPEECH AND ITS QUALITY TRANSLATION

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### Abstract

The research focuses on quality translation of process shift on Obama's and Trump's inauguration speech which is translated by *rappler.com* and *voaindonesia.com*. The research aims to: a) describe the process types in transitivity system; b) describe the quality translation in Obama's and Trump's inauguration speech. There are 152 data in each speech. The data is the clause which contain the process type English and Indonesia. Based on total data which is 152 data in each speech, obtained 7 process types in Obama's speech. From the whole data, 141 data (92.7 %) translated accurately, 11 data (7.23%) translated less accurately, and 0 data which is translated not accurate. Related with the acceptability, 147 data (96.71%) is acceptable, 5 data (3.28%) is less acceptable, and 0 data is not acceptable. Meanwhile, obtained 7 process types in Trump's speech. From the whole data, 135 data (88.81%) translated accurately, 10 data (6.57%) translated less accurately, and 7 data which is translated not accurate. Related with the acceptability, 141 data (92.76%) is acceptable, 9 data (5.92%) is less acceptable, and 2 data is not acceptable.

**Keywords:** Process types; translation quality; transitivity

### 1. INTRODUCTION

In translation studies often involve various theories and approaches. Selecting LSF as an approach used in this research because this theory is able to answer problems of language both macro and micro level.<sup>[1][2]</sup> Stated by Halliday and Matthiessen,<sup>[2]</sup> a text that is being used in a particular context realizes three metafunctions at once which consist of interpersonal, ideational, and textual which work simultaneously. One of them is transitivity. Transitivity is a grammatical unit that realizes ideational metafunction by analyzing participants, processes, and circumstances in a clause to express a perfect unit of experience.<sup>[3]</sup>

Process in social reality is the core of events in an experience, whether physical, mental, verbal, behavioral, relational, or existential. Each of these types of processes naturally determines the type of participant that includes the actors of the process, something that is subject of process, phenomenon, or something said, and so on, depending on the type of process. While circumstance is the environment both physical and non-physical in an event. A translator must have communicative competence that includes grammatical competence, sociolinguistic competence, discourse competence, and strategic competence<sup>[4]</sup>. In translating the transitivity system, the translator must have at least one of those competences, namely grammatical competence covering the ability to translate the metalanguage function. accurately .

Baker,<sup>[5]</sup> reveals that equivalence is the relationship between the source language and the target language as well as the equivalence can occur at the word level and above word level (grammatical level and pragmatic level. In translation, there are three aspects to determine whether a translation is qualified or not. These aspects are accuracy, readability, and acceptability.<sup>[6]</sup>

### 2. RESEARCH METHODOLOGY

This research is descriptive qualitative method by using *purposive sampling technique*. The data in this study is a verb that realizes the process type and its translation. Qualitative data is obtained by content analysis, questionnaires, and Focus Group Discussion (FGD). Sources of data in this study is a document based on Obama's and Trump's inauguration speech. In determining the raters, the researchers applied the *criterion-based selection sampling technique*. Data analysis techniques used domain analysis, taxonomic analysis, compositional analysis, and analysis of cultural theme findings.<sup>[7]</sup>

### 3. RESULT

#### a. Process Type

There were 7 process types emerge in Obama's speech. The process types were: a) material process (55 data or 36.18%) consists of 46 data (30.26 %) material *doing* and 8 data (5.26 %) material *happening*; b) relational process (41 data or 26.97%) consists of 30 data (19.73 %) attributive relational and 11 data (7.23 %) identifying clause ; c) behavioral process (34 data or 22.36%) consists of 27 data (17.10 %) were mental and 9 data (5.92 %) were verbal; d) mental process (15 data or 9.86%); e) attribute as process (2 data or 1.31%); f) extra causer process (3 data or 1.97 %); g) verbal process was 1 data (0,65 %).

There were 8 process types in Trump's speech. They were: a) material process (56 data or 36.84%) consists of 49 data (32.23 %) material *doing* and 7 data (4.60 %) material *happening*; b) behavioral process (43 data or 28.28%) consists of 41 data (26.97 %) were mental and 2 data (1.31 %) were verbal; c) relational process (30 data or 19.73 %) consists of 30 data (19.73 %) attributive relational and 14 data (9.21%) identifying clause; d) mental process (14 data or 9.21 %); e) existential process (4 data or 2.63 %); f) extra-causer process (3 data or 1.97 %); g) verbal process was 1 data (0,65 %).

#### b. Translation Quality

Translation quality assessment includes three aspects such as aspects of accuracy, acceptability, and the readability aspect. Nababan,<sup>[6]</sup> mentions each aspect with qualitative and quantitative parameters. Quantitatively, accurate translation has 3 score, less accurate 2, inaccurate 1. Similarly, for acceptability and readability aspects, the scores for each aspect are 3 for accuracy, 2 for acceptability, and 1 for readability.

Based on 152 data, there were 141 data or 92.7% of the total, translated accurately. 11 data or 7.23% was translated less accurately. Meanwhile, the data translated inaccurately 0 data or 0%. Regarded the acceptability, there were 147 data or 96.71% translated acceptable, 5 data or 3.28% considered less acceptable. Data translated with unacceptable was 0 data or 0%. Regarded with the level of readability, there were 151 data or 99.34 % was high level of readability, 1 data or 0.65% had a moderate level of readability, and 0 data or 0% had a low level of readability.

Based on 152 data, there were 135 data or 88.81 % of the total, translated accurately. 10 data or 6.57 % was translated less accurately. Meanwhile, the data translated inaccurately 7 data or 4.60%. Regarded the acceptability, there were 141 data or 92.76 % translated acceptable, 9 data or 5.92% considered less acceptable. Data translated with unacceptable was 2 data or 1.31%. Regarded with the level of readability, there were 146 data or 96.05 % had high level of readability, 5 data or 3.28% had a moderate level of readability, and 1 data or 0.65% had a low level of readability.

### 4. CONCLUSION

Based on discussion above, there were 7 process types emerge in Obama's speech. The process types were: a) material process (55 data or 36.18%) consists of 46 data (30.26 %) material *doing* and 8 data (5.26 %) material *happening*; b) relational process (41 data or 26.97%) consists of 30 data (19.73 %) attributive relational and 11 data (7.23%) identifying clause ; c) behavioral process (34 data or 22.36%) consists of 27 data (17.10 %) were mental and 9 data (5.92 %) were verbal; d) mental process (15 data or 9.86%); e) attribute as process (2 data or 1.31%); f) extra causer process (3 data or 1.97 %); g) verbal process was 1 data (0,65 %). Meanwhile, it can be seen there were 8 process types in Trump's speech. They were: a) material process (56 data or 36.84%) consists of 49 data (32.23 %) material *doing* and 7 data (4.60 %) material *happening*; b) behavioral process (43 data or 28.28%) consists of 41 data (26.97 %) were mental and 2 data (1.31 %) were verbal; c) relational process (30 data or 19.73 %) consists of 30 data (19.73 %) attributive relational and 14 data (9.21%) identifying clause; d) mental process (14 data or 9.21 %); e) existential process (4 data or 2.63 %); f) extra-causer process (3 data or 1.97 %); g) verbal process was 1 data (0,65 %).

Regarded with quality translation in Obama's speech, there were 141 data or 92.7% of the total, translated accurately. 11 data or 7.23% was translated less accurately. Meanwhile, the data translated inaccurately 0 data or 0%. Regarded the acceptability, there were 147 data or 96.71% translated acceptable, 5 data or 3.28% considered less acceptable. Data translated with unacceptable was 0 data or 0%. Regarded with the level of readability, there were 151 data or 99.34% was high level of

readability, 1 data or 0.65% had a moderate level of readability, and 0 data or 0% had a low level of readability. Meanwhile, in Trump's speech, there were 135 data or 88.81 % of the total, translated accurately. 10 data or 6.57 % was translated less accurately. Meanwhile, the data translated inaccurately 7 data or 4.60%. Regarded the acceptability, there were 141 data or 92.76 % translated acceptable, 9 data or 5.92% considered less acceptable. Data translated with unacceptable was 2 data or 1.31%. Regarded with the level of readability, there were 146 data or 96.05 % had high level of readability, 5 data or 3.28% had a moderate level of readability, and 1 data or 0.65% had a low level of readability.

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## PAJERO SPORT FROM A GLOBAL PERSPECTIVE OF LANGUAGE AND CULTURE

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### Abstract

This article tries to discuss the development of language and culture of naming in Java Island recorded in mass and social media by using a global perspective. The data were obtained from press and electronic media as well as social media throughout Java Island. The data were analyzed qualitatively by using categorization based on the appearing themes. The development of names could be observed from the used markers in the names themselves. The markers were the diction. From the analysis result, it can be concluded that language and culture used in naming in this millennium era tend to refer to a global aspect. In other words, people around the world can understand the literal meaning of a name. One example of it is a proper name *Pajero Sport*. As all people know, *Pajero Sport* is a variant of cars manufactured by Mitsubishi. This use of a trade brand is one of the reasons of why names are globally nuanced, and easy to be understood by people around the world.

**Keywords:** Global Perspective; Proper Name; Language Development

### 1. INTRODUCTION

A language represents a nation. This kind of spirit gives an implication to someone's use of language that reflects from where he comes. The language elements used may be in the forms of lexicons and grammatical features of that certain language. Meanwhile, the speakers' speaking activities may occur in any sector of life including naming a newborn.

Many Javanese speakers name their children *Slamet* which means 'blessed', *Bejo* 'lucky', and *Waras* 'healthy'. Those names existed before this millennium era. In this globalization era, names have different existence. Nowadays, it starts to be difficult to find a name like *Slamet*. The same thing happens to a name like *Bejo*.

From the elaboration above, it can be seen that there are dynamics of naming. It happens to the names like *Slamet*, *Bejo* and *Waras* that become rare nowadays. On the other hand, there are new names such as *Untung* and *Bagas* that represent the same meaning as *Bejo* and *Waras*. This selection of lexicons is the reason behind the dynamics mentioned before.

The dynamics of naming happens naturally. Chaika <sup>[1]</sup> states that as time goes by, naturally, there will be changes to languages. One of the changes is signed by the appearance of new lexicons used by the speakers of a language. This phenomenon happens as there is contact between the culture of the speakers and that of others. Visitation, cooperation and contact are parts of the communication that facilitate the culture contact. The new lexicons used may be original lexicons of other languages or instead adapted lexicons. Original lexicons, in this case, refer to lexicons taken from other languages without any change. Meanwhile, adapted lexicons refer to the lexicons taken from other languages that are then adjusted to the speakers' language. From the theory by Chaika explained above, it can be predicted that in this globalization era, there are new lexicons used by Indonesian society.

### 2. METHODS

This article discusses the relationship between the name *PajeroSport* and global perspective. The data were collected through press and electronic mass media. Then, they were categorized and a componential analysis was carried out. From the collected data, there is only one name discussed mostly. It is important as each name has its own uniqueness. Besides, the name discussed is the one that is related to global perspective. In this case, the name *PajeroSport* is considered as the most appropriate one.

### 3. RESULTS

#### a. The Name *Pajero Sport* is an Effect of Globalization and Global Perspective

Globalization is the era in which activities done in some part of the world can be easily known by another part of the world. This is the result of the digital communication that is not limited by space nor time. Therefore, it is as if the globalization era wipes out the territorial border between countries.

On the other hand, global perspective can be seen as a perspective of a global world and one that is not regional anymore. It, at least, is indicated by some competitiveness in terms of quality and speed of doing something; high demand of good quality service, goods and monetary capital investment; high requirement of actual information; high-speed and high-tech communication; high number of business world; and advancement of technology<sup>[2]</sup>. This competitiveness demands high creativity. Besides, global perspective is also indicated by some perspective that is oriented to good continuity of the earth in which the world society lives. With this kind of perspective, humans will strive for saving the earth for the sake of the global world.

In automobile industry, *Pajero Sport* is known as one of car variants produced by Mitsubishi. Another variant of the same class is Fortuner that is produced by Honda. Thus, when someone hears the word *Pajero Sport*, it is normal if what comes to his mind is a car variant. This is as having a name of a car variant is not yet common in Indonesian society.

Is the name *Pajero Sport* oriented to global perspective? This is the primary question. The answer is yes. Several arguments can be exposed here. Firstly, if it is seen from the area in which the car with this brand is sold, it can be ensured that most of the society around the world have already known it. This kind of car is one of the favorite variants of Indonesian society and even society around the world. Meanwhile, global perspective is related to anything related to the world wide, not only national or regional area anymore. Thus, it can be said that there is a relationship between the name *Pajero Sport* and global perspective.

Secondly, global perspective is characterized by the use of global symbols to be easily identified by world wide society. The lexicon “Sport” in the name *Pajero Sportis* derived from one of the international languages, English. As is known, formal languages used by the United Nations are English, France, Arabic, Russian, and China. Meanwhile, the lexicon “Pajero” is derived from “*Leopardus Pajeros*”, a Pampas cat from Patagonia, South Argentina Plateau<sup>[3],[4]</sup>. The construction of this car brand is the combination of an English word “sport” and a Patagonian word “Pajero”, a kind of cats. Thus, it can be said that the name *Pajero Sportis* oriented to global perspective.

#### b. Creativity: between Global Perspective and Parents’ Motivation of Naming

*Pajero Sport* was born on April 26<sup>th</sup>, 2017 in a hospital in Jakarta. His parents live in Pamulang. One of the reasons to choose the name *Pajero Sport*, admitted by the father, is a self-desire to have that car<sup>[5]</sup>. Besides, the father assumes that the word *Pajero* is a symbol of being tough, sturdy, and ready in any kind of situation.

The relationship between the father’s desire to have a *Pajero Sport* car and his action of naming his newborn *Pajero Sport* seems nonsense. However, if it is *related* to one of the characteristics of global perspective that is creativity, there is a strong relationship between the name *Pajero Sport* and global perspective. The father’s ability to create that unique name for his newborn is a creativity.

The close relationship between global perspective and the name *Pajero Sport* can also be seen from the reference of that name. As explained earlier, *Pajero Sportis* a car variant that is well-known in Indonesia, and even in the world. This car variant is a symbol that is worldly known as a favorite variant. Most of the world society can see this car from both press and electronic advertisement, or even directly see it on the street. In other words, even though this car is originally from Japan, world society can easily recognize it through various media. This argument is one of the reasons why the name *Pajero Sport* can be assumed as a name that is closely related to global perspective.

#### 4. CONCLUSION

The name *Pajero Sportis* is a globally-nuanced name. The reference of this name is easily recognized by world society. This is because it refers to a symbol that is internationally recognized and derived from English and a popular car brand. Besides, the creativity of creating the name also boosts the global nuance of that name.

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