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Proceedings

The 4th Annual INTERNATIONAL SEMINAR on Transformative Education and Educational Leadership

**Theme : Education Innovation in Indonesia Context Focused
on Disruptive Technology of Industrial Revolution 4.0.**

23 - 24 September 2019
Garuda Plaza Hotel - Jln. Sisingamangaraja No. 18
Medan, North Sumatra - Indonesia



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Rundown of The 4th Annual Internatioanal Seminar on Transformative Education and Educational Leadership (AISTEEL) 2019
Garuda Plaza Hotel, Medan, 23 – 24 September 2019

1st day (Monday, September 23, 2019)

| Time | Activities | PIC |
|---------------|------------------------------------|-----------|
| 15.00 – 20.00 | Registration in Garuda Plaza Hotel | committee |

2nd day (Tuesday, September 24, 2019)

| Time | Activities | PIC/Moderator |
|----------------------|--|--|
| 07.00 – 08.30 | Poster Sessions 1 | Section Poster 1 |
| 08.30 - 09.00 | Opening Ceremony 1. MC Speech 2. Traditional Welcome Dance 3. Indonesian National Anthem 4. Pray 5. Chairperson Report 6. MoU signing between Unimed and PSU - Thailand 7. Welcoming speech of Director of Postgraduate School 8. Welcoming speech and official opening of Rector of State University of Medan | MC |
| 09.00 – 09.40 | Plenary Lecture 1: Prof. Dr. Syawal Gultom, M.Pd (State University of Medan– Indonesia) | Moderator Section |
| 09.40 – 10.25 | Plenari Lecture 2 Prof. W. L. Quint Oga-Baldwin (Department of Education, Faculty of education and Integrated Art and Sciences, Waseda University - Japan) | Prof. Amrin Saragih, PhD (Panel) |
| 10.30 – 11.15 | Plenari Lecture 3 Prof. Dr. Wu-Yuin Hwang (Graduate Institute of Network Learning Technology National Central University, NCU - Taiwan) | |
| 11.15 – 12.00 | Plenari Lecture 4 Prof. Dr. Ekkarin Sungtong (Dean of Faculty of Education Prince of Songkla University - Thailand) | Mangara Simanjorang, PhD (Panel) |
| 12.00 – 12.45 | Plenari Lecture 5 Asst. Prof. Patcharin Panjaburee, Ph.D. (Mahidol University – Thailand) | |
| 12.45 – 13.30 | Lunch Break/ Poster Sessions 2 | Section Poster 2 |
| 13.30 – 15.30 | Parallel Session 1 | |
| 15.30 – 16.00 | Break/ Poster Sessions 3 | Section Poster 3 |

| | | |
|---------------|--|---------------------|
| 15.50 – 18.00 | Parallel Session 2 | Moderator/Operator |
| 18.00 – 19.00 | Break/ Prayer | |
| 19.00 – End | Banquet (Gala Dinner) - Announce of Best Presenter - Announce of Best Poster | Consumption Section |

Proceedings of the 4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)

Preface

The 4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019) was held in Garuda Plaza Hotel, Medan City-Indonesia on 23-24 September 2019. This seminar is organized by Postgraduate School, Universitas Negeri Medan and become a routine agenda at Postgraduate program of Unimed now.

The AISTEEL is realized this year with various presenters, lecturers, researchers and students from universities both in and out of Indonesia participating in, the seminar with theme “Education, Learning and Leadership Innovation.”

The plenary speakers coming from various provinces in Indonesia have been present topics covering multi disciplines. They have contributed many inspiring inputs on current trending educational research topics all over the world. The expectation is that all potential lecturers and students have shared their research findings for improving their teaching process and quality, and leadership.

The fourth AISTEEL presents a keynote speaker and 4 distinguished invited speakers from Indonesia, Japan, Taiwan, and Thailand. In addition, presenters come from various Government and Private Universities, Institutions, Academy, and Schools. Some of them are those who have sat and will sit in the oral defence examination.

There are 310 articles submitted to committee, some of which are presented orally in parallel sessions, and others are presented through posters. The articles have been reviewed by double blind reviewer and 172 of them were accepted for published by Atlantis Press indexed by International Indexation and 96 papers are published by digital library indexed by google scholar.

The Committees of AISTEEL invest great efforts in reviewing the papers submitted to the conference and organizing the sessions to enable the participants to gain maximum benefit.

Grateful thanks to all of members of The 4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019) for their outstanding contributions. Thanks also given to publisher for producing this volume.

The Editors

Bornok Sinaga
Rahmad Husein
Juniastel Rajagukguk

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Uswatun Hasanah

Javanese Addressing Terms Maintenance by the Teenager Speakers in Bukit Malintang

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Abstract— Javanese addressing terms was the linguistic expressions which include to Javanese language should be maintained by Javanese society as minority group's identity. This study had aim to elaborate the ways of Javanese addressing terms were maintained by the teenager speakers in Bukit Malintang. It was conducted by using qualitative research design through case study approach. The data of this study were the teenagers' utterances in form of sentences which were gotten from interview transcript with interview guidelines as its instrument, and collected by observation and interview. There were 10 participants from teenagers as source of data for this study. Data were analyzed by using Miles, Huberman, and Saldana theory (2014) with the processes of data collection, data condensation, data display, and drawing and verifying conclusion. Result of this research revealed that from seven ways of Javanese Addressing Terms Maintenance which was proposed by Holmes (2013), there were four dominant ways were used by the teenagers in maintaining Javanese addressing terms, they were value the Javanese addressing terms as an important symbol of ethnic identity; use Javanese addressing terms in the worship and cultural activities; use Javanese addressing terms in every daily activities; and use it to family or the neighbour who live near and visiting each other.

Keywords— *Javanese Addressing Terms; Language Maintenance; Teenagers*

I. INTRODUCTION

In doing conversation, we need at least two people involved in it. They are referred to the first person as the speaker and the second person as the hearer. The relationship between speaker and hearer can be seen from the language used when they do the conversation. There are many different ways of we to say something to the other. How we want to say and what we want to say are the important parts of it. It is same when we greet each other in a conversation, of course there are several different addressing terms in doing it. Addressing departs from its classification and to whom it is addressed. Addressing terms may be friendly, unfriendly, respectful, disrespectful, and comradely.

Based on the origin of Javanese language used, especially in addressing someone, greatly affects the social behaviour of

society. From the use of those different addressing terms, we can see the social status differences, politeness, respect, and intimacy between speaker and hearer. The Javanese addressing terms should be maintained, as one of the effort in maintaining vernacular language (mother tongue) too. This is also supported by the regulations [1] No. 40, article 1, and paragraph 8

“Pelestarian Bahasa adalah upaya untuk memelihara sistem kebahasaan yang digunakan oleh komunitas/kelompok masyarakat yang diyakini akan dapat memenuhi harapan-harapan warga masyarakat tersebut”. [Language maintenance (preservation) is an effort to maintain linguistic systems used by communities/community groups which are believed to be able to fulfil the expectations of the community members].

So, it can be interpreted that language maintenance refers to the continuance of an indigenous language when it contact with a majority language. Mesthrie [2] states that language is maintained if speakers effectively pass it on to the next generation, even though the preservation of language is considered a form of language continuity in situations where the language is thought to be endangered. Language is considered an important symbol of a minority group's identity, for example, the language is likely to be maintained longer.

Javanese addressing terms, the linguistic expressions which include to the Javanese language should be maintained by Javanese society as minority group's identity in Bukit Malintang sub-district. As known, Bukit Malintang is one of the sub-districts in Mandailing Natal regency, Sumatera Utara. Almost all of the societies in this sub-district are come from Mandailingnese. So, the language used is Mandailing language exactly. Just one village uses Javanese language, it is Sidojadi. In the beginning, societies in this village came from Java Island, such as Yogyakarta and Central Java precisely. It means minority society of Sidojadi here is hoped to be able to maintain their language, include addressing terms used as the important part of language in doing conversation between them.

The phenomenon is also occurred at Javanese addressing terms maintenance especially for teenagers as the participant of the research. Javanese addressing terms can be maintained, or even shift too, based on the teenagers as the language users. So, the aim of this study was to elaborate the ways of Javanese addressing terms were maintained by the teenager speakers in Bukit Malintang.

II. THEORETICAL BASIS

A. Addressing Terms

Selecting addressing terms is one of the most important points and activities which influence language use for human as social creatures all over the world, both in the family environments, society, workplace, etc. We cannot be separated from addressing activities to each other, either in the beginning, in the middle, or at the end of meeting with others. We use addressing terms to address the interlocutors or the third persons. Fasold [3] argues that the words of addressing terms are used to designate the person they are talking to when they are talking to them. In western country, a term of address can be friendly, unfriendly, or neutral; respectful, or disrespectful. But, the most often use for addressing terms is especially related to the solidarity. So, the most common way of addressing someone is by calling someone name.

Meanwhile, as known that Indonesia as the multi-ethnics country has a wide variety vernacular languages. Thus, due to the differences in languages and ethnics, there may be a lot of varieties in addressing terms. The status difference is still considered very important in determining terms of address. One of the terms of address is Javanese addressing terms. Poedjosoedarmo [4] shows that the use of addressing terms in Javanese people can be seen by the social level in their society. It means that Javanese people still emphasize the social status differences.

Moreover, Poedjosoedarmo [4] also reveals that Javanese people recognize certain codes for expressing politeness, respect, and intimacy. Javanese also has its own way of showing relationship between the interlocutors. The speakers of this language have special terms of address which they use when they talk to other people. They know the people who can be addressed by using certain address terms, suitable to both the addresser and the addressees. The choice of addressing terms depends on some social exterminators, such as: physical, economical, the kinship terms, political power, friendship, and differences in age, gender, and any others.

Based on those explanations, it can be seen that western country more emphasize solidarity in using addressing terms with the most common way of addressing is by calling someone name. Meanwhile, Indonesia especially for Javanese people still emphasize the social status differences, politeness, respect, and intimacy in using Javanese addressing terms, include to physical, economical, the kinship terms, political power, differences in age, gender, and any others.

B. The Ways of Language Maintenance

As the symbol of identity, all languages are hopefully to be maintained. Such in this study which talks about vernacular, in the case of Javanese addressing terms. It is used as linguistic expressions when doing communication in local language only at Sidojadi village, in Bukit Malintang sub-district.

Holmes [5] notes that language can be maintained with some ways, such as: 1) value the language highly as an important symbol of ethnic identity for the minority group, 2) families from a minority group live near each other and see each other frequently, their interactions will help to maintain the language, 3) contribute to language maintenance by the degree and frequency of contact with the homeland for emigrate individuals from a minority group, 4) marriage within the same minority group is helpful to maintain the native language, 5) ensuring that the minority group language is used at formal settings such as schools or worship and cultural activities, 6) use the same minority language on an extended normal family in which parents, children and grandchildren live together, and 7) institutional support from domains such as education, law, administration, religion and the media can make a difference between the success and failure of maintaining a minority group language.

Then, Crystal [6] reveals that an endangered language will progress if: 1) its speakers increase their prestige within the dominant community, 2) its speakers increase their language wealth relative to the dominant community, 3) its speakers increase their legitimate power in the eyes of the dominant community, 4) its speakers have a strong presence in the educational system, 5) its speakers can write their language down, and 6) its speakers can use of electronic technology.

Spolsky [7] adds that language is maintained through the parents and other caregivers at home; it is rests mostly of their responsibility to maintain the heritage language. Using the indigenous/minority language in as many contexts as possible is the best way to promote both language maintenance and children's academic and life success.

Based on the opinion of the experts above, the ways to maintain Javanese Addressing Terms as linguistic expressions are as follow: (1) value the Javanese addressing terms as an important symbol of ethnic identity; (2) live near and see each other frequently; (3) contact with the homeland frequently; (4) marriage within the same minority group; (5) ensuring Javanese Addressing Terms is used at formal settings, such at school on worship activities like in *wiritan* or in cultural activities like in village meeting, wedding party, *kenduri*, *punggahan*, etc.; (6) use Javanese Addressing Terms for daily activity from parents into nuclear family even more in extended family who live together; and (7) through institutional support such in domains of education, law, administration and the media to use Javanese Addressing Terms in it.

III. RESEARCH METHODOLOGY

This research was conducted in qualitative research design through case study approach. Bogdan and Biklen [8] asserted that qualitative research is descriptive, where the data which is collected take the form of words or pictures rather than numbers. Here the characteristic described in the words was rather than numbers, by exploring to find what was significant in the situation, by trying to understand and explain it, by beginning without structure but structuring the research as proceeds (inductive) and by working in natural situation.

This research was located in Bukit Malintang sub-district, exactly at Sidojadi village. This village was chosen as the appropriate location for this research because as the only one village came from Javanese ethnic, and used Javanese language as the mother tongue in their daily activities, meanwhile ten of other villages in the sub-district came from Batak Mandailing ethnic and one Batak Toba ethnic.

The data of this study were the teenagers' utterances in form of sentences which were gotten from interview transcript with interview guidelines as its instrument, and collected by observation and interview. There were 10 participants from teenagers as source of data for this study on the age 14-18 years which were taken as random purposive [9]. After data collected, they were analyzed by using interactive model proposed by Miles, Huberman, and Saldana [10] with four phases of data analysis; they are data collection, data condensation, data display, and drawing and verifying conclusions. In the end, the research passed the trustworthiness issues demanded attention, namely; credibility, transferability, dependability and conformability [11].

IV. ANALYSIS AND DISCUSSION

The data were analyzed to find the answer of research question about the ways of the teenager speakers in Bukit Malintang maintain the Javanese addressing terms. After the data were collected from ten (10) teenagers, the writer found five ways applied by the teenagers in maintaining Javanese addressing terms (Appendix 8), they were by value the Javanese addressing terms as an important symbol of ethnic identity; live near and see each other frequently; ensuring Javanese addressing terms were used in formal setting such as at school, in worship and cultural activities; through institutional support to use Javanese Addressing Terms in it; and used Javanese addressing terms from parents into nuclear and extended family in every daily activities. But, only four dominant ways were used by most of teenagers in maintaining Javanese addressing terms, they were value the Javanese addressing terms as an important symbol of ethnic identity; use Javanese addressing terms in the worship activities such as in *tadarus* and *wiritan*, and in cultural activities such as in *sungkeman*, *kenduri*, *punggahan*, and wedding party; use Javanese addressing terms in every daily activities, and use it to family or the neighbour who live near and visiting each other. The numbers of the teenagers who maintained Javanese

addressing terms based on those ways were appeared in the Figure below:

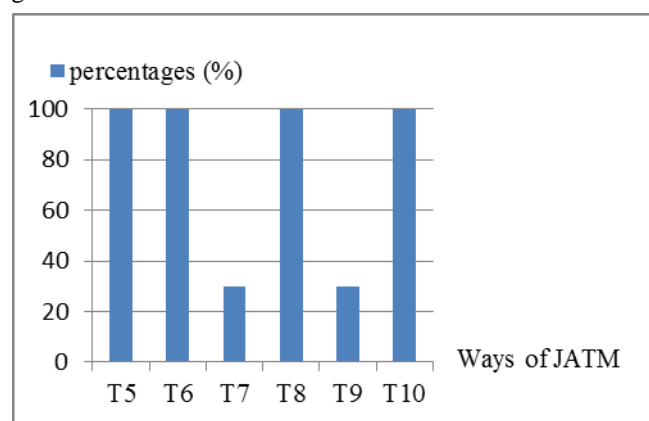


Fig.1. Ways of the Teenagers in Maintaining Javanese Addressing Terms

Explanation:

- T5 : Value JAT as the important symbol of ethnic identity
- T6 : Live near and see each other frequently
- T7 : Use in formal setting (at school)
- T8 : Use in worship and cultural activities
- T9 : Use in social media group
- T10 : Use in every daily activity

Result of the data analysis was found from the interview transcripts which could be elaborated in the analysis below:

- 1) Value the Javanese addressing terms as an important symbol of ethnic identity

Based on the Figure above, it was known that from the whole participants as many 10 teenagers, all of them (T5) value Javanese addressing terms as the important symbol to be used for their ethnic identity as Javanese. It could be seen from participant's answer in Appendix 8 Table 5:

LR : *Penting bik. Bangga juga makek e, lantaran seko tuturan iku, langsung iso jadi penondo awak sebagai wong Jowo. (It is important, and I feel proud to use it. Cause by addressing terms itself can be symbol for us as Javanese) (Table 5 S1)*

Based on that statement, it could be concluded that whether we were being on Javanese area or not, the other people knew that we were Javanese from the addressing we used.

- 2) Live near and see each other frequently

On the Figure 1 above, there were 10 participants who maintained Javanese addressing terms by living near and visiting each other with their family and neighbours. It was caused most of them came from the big family, and suitable to the Javanese addressing terms theory we greeted someone by using addressing terms was not only caused by blood relation, but also because of politeness, respect, and intimacy. It could

be seen from the participant's answer from Appendix 8 Table 6 below:

AR : *Diajari bik, apalagi aku sering iku dijak i mamak ngawani neng acara keluarga ngono. Ko kono lah ditondokne 'iki bulekmu dek', opo pas gone mbah adik e mbah ku bik, 'iki bibik e mamak Li, kowe nyelok e mbah'. (I have been taught, moreover my mother often asks me to accompany her to the family gathering. So, from that moment, my mother told me that 'this is your aunt', or when we go to the house of my mother's aunt she will say, 'this is my aunt Li, and you can call her grandmother')* (T6 S6)

3) Ensuring Javanese addressing terms were used in formal setting such as at school, in worship and cultural activities

This way was divided into two situations, firstly its use in formal setting, at school; then its use in worship activities such as *tadarus* and *wiritan*, and in cultural activities such as in *sungkeman*, *punggahan*, *kenduri*, and wedding party.

For the way of maintaining Javanese addressing terms at school, only 3 from 10 participants applied it. They rarely used it at school because most of their school friends and teachers were from the Mandailing tribe. One of the participants said like as below (Appendix 8 Table 7):

APR : *Nak neng sekolah enggak bik, soale neng sekolah wong Mendeleng kabeh (I didn't use it at school, because most of students and teachers are Mandailingnese)* (T7 S5)

Meanwhile, in worship and cultural activities, all of participants as many 10 applied Javanese addressing terms actively, such as statement below (Appendix 8 Table 8):

AN : *selain gon pesta, gon karang taruna, gon omah, gon njobo. Oh, arroyo wingi gon sungkeman. (Besides in the wedding party, it is used in Teenagers' community, at home, outside. Oh, in Sungkeman on lebaran day)*

Yo, nak pas koyok pengajian remaja bik, pas malem Jum'at. (It is also used in wiritan on the Thursday night) (T8 S9)

From those statements, it could be seen that teenagers were very respect to their Javanese addressing terms as a part of Javanese language that should be maintained by the proves of using it in every Javanese societies activities.

4) Through institutional support to use Javanese Addressing Terms in it

Although all of the participants had social media and they admitted Javanese addressing terms were used in the group, but only 3 participants actively followed teenagers community through the media social group in WA, 4 participant were also the members but were not very active, even 3 left did not yet enter to the group, because of school works and the other reasons. One of their statements was below (Appendix 8 Table 9):

AP : *Eneng, neng grup WA lah. Info kegiatan sering diumumkan neng kono, atau diskusi yo sering juga, kan trus yo disahuti anggota seng laine, tentu pake tuturan juga. Tapi aku gak aktif, males, kadang ribut-ribut eram, mboh mbahas opo wae. (There is WA group of teenagers' community to share any information due to our activities in the Javanese societies. Usually, several of the members will response again, and of course use Javanese addressing terms too, but I seldom follow it, I am lazy because sometimes they discuss so much)* (T9 S7)

5) Use Javanese addressing terms in every daily activities

Based on the Figure 1 above, as the last way in maintaining Javanese addressing terms, all of participants as many 10 teenagers applied the addressing by using it in every daily activities, because as their statements, by applied this Javanese addressing terms continually would always keep the addressing alive. As stated by one of the following participants (Appendix 8 Table 10):

AA : *Iso lah bik. Yo, pokok e tetep dinggo sehari-hari bik, neng omah, opo karo kawan juga. Men ojo lali, trus iso tetep dipake generasi selanjute. (It can be, just continue to be used every day, at home, and also with friends, so as not to forget and can be passed on by the next generation)* (T10 S10)

V. CONCLUSION

In accordance with the data, discussion, and finding from seven ways of Javanese addressing terms maintenance, there were five ways applied by the teenagers in maintaining Javanese addressing terms, they were by value the Javanese addressing terms as an important symbol of ethnic identity; live near and see each other frequently; ensuring Javanese addressing terms were used in formal setting such as at school, in worship and cultural activities; through institutional support to use Javanese Addressing Terms in it; and used Javanese addressing terms from parents into nuclear and extended family in every daily activities. But, only four dominant ways were used by them as a whole in maintaining Javanese addressing terms, they were value the Javanese addressing terms as an important symbol of ethnic identity; use it to family or the neighbour who live near and visiting each other; use Javanese addressing terms in the worship activities such as in *tadarus* and *wiritan*, and in cultural activities such as in *sungkeman*, *kenduri*, *punggahan*, and wedding party; and use Javanese addressing terms in every daily activities.

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