Empowering Language, Literature, and Regional Culture in Increasing the Existence of Nation Culture and the Communication Intensity among Nation.
EMPOWERING LANGUAGE, LITERATURE, AND REGIONAL CULTURE IN INCREASING THE EXISTENCE OF NATION CULTURE AND THE COMMUNICATION INTENSITY AMONG NATION

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Konferensi Internasional Budaya Dacrah Ke-3 (KIBD III)
Sukoharjo, 7-8 Desember 2013

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Bekerjasama dengan
Universitas Veteran Bangun Nusantara dan IKADBUDI
EMPOWERING LANGUAGE, LITERATURE, AND REGIONAL CULTURE IN INCREASING THE EXISTENCE OF NATION CULTURE AND THE COMMUNICATION INTENSITY AMONG NATION

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Cetakan Pertama: Desember 2013


Seminar dan Konferensi Budaya Daerah yang ketiga kali ini menyajikan lima puluh empat makalah (56) (naskah asli belum disunting) yang terdiri dari satu makalah dari pembicara kunci (keynote speaker), yaitu Gubernur Jawa Tengah; 6 makalah dari pembicara utama yang disajikan dalam sidang pleno I dan II, yaitu Prof.Dr.Mahsun, M.S. (Ketua Badan Pengembangan dan Pembinaan Bahasa Jakarta); Dra. GKR Wandansari, M.Pd. (Karaton Kasunanan Surakarta Hadiningrat); Dr. Aone van Engelenhoven (Universitas Leiden Belanda); Christopher Allan Wodrich (Universitas Kanada); dan Prof. Dr. Agus Nuryatin (Ketua Dewan Bahasa Jawa Jawa Tengah). Selain itu, juga menampilkan 49 makalah pendamping yang disajikan dalam sidang paralel I, II, dan III, yang ditulis oleh para dosen dari perguruan tinggi di Indonesia; guru, dan mahasiswa; pakar budaya, budayawan, praktisi, dan pemerhati budaya daerah di Indonesia, dan negara tetangga.

Sesuai dengan tema sentral dalam seminar ini, sub tema konferensi adalah (1) Aktualisasi nilai-nilai kearifan lokal dalam bahasa, sastra dan budaya daerah untuk memantapkan jati diri bangsa; (2) Revitalisasi bahasa, sastra dan budaya daerah sebagai basis kesantunan dalam praktik kehidupan berbangsa dan bernegara serta berkomunikasi antarbangsa; (3) Penciptaan industri kreatif berbasis bahasa, sastra, dan budaya daerah, dalam meningkatkan citra positif dan daya saing bangsa; (4) Reaktualisasi pembelajaran bahasa dan sastra daerah sebagai upaya pelestarian budaya daerah dan pembentukan karakter generasi muda bangsa. (5) Pemanfaatan karya budaya daerah untuk membunyai wisata budaya bertaraf internasional.

Mengingat banyaknya minat yang ingin berperan serta dalam KIBD III ini, maka panitia memohon maaf kepada siapa saja yang terpaksa tidak bisa diterima ataupun diterbitkan makalahnya. Hal itu mungkin disebabkan keterlambatan pengiriman sesuai batas waktu yang ditentukan oleh panitia karena terbatasnya tempat yang tersedia, atau keterlambatan dengan tema yang ditawarkan. Panitia KIBD III berharap semoga panitia konferensi berikutnya dapat membuka kesempatan yang lebih luas, sehingga saudara-saudara kita para pengajar dan pemerhati budaya daerah yang kali ini belum mendapat kesempatan, dapat berpartisipasi dalam konferensi berikutnya.


Sukoharjo, 6 Desember 2013

Penyunting
Dr. Hj. Farida Nugrahani, M.Hum.
Adi Deswijaya, S.S., M.Hum.

iii
PRAKATA KETUA PANITIA


Ucapan terima kasih dan rasa hormat disampaikan kepada Bapak Profesor Dr. "Trisno Martono, Rektor Universitas Veteran Bangun Nusantara Sukoharjo yang telah menyediakan segala fasilitas yang diperlukan oleh panitia demi menyambut para peserta dan pemakalah konferensi ini yang hadir dari berbagai penjuru tanah air, dan beberapa negara tetangga.


Dalam mengantisipasi gempuran budaya asing yang dikhawatirkan dapat memudarkan karakter bangsa, fungsi budaya daerah menjadi sangat penting sebagai sumber tuntunan kearifan demi terjagaan karakter yang tidak tercerabur dari akar budaya bangsanya. Demikian pula fungsinya, sebagai bagian dari budaya daerah yang memuat nilai-nilai kearifan lokal.


Sukoharjo, 6 Desember 2013
Ketua Panitia KIBD III,

Dr. Farida Nugrahani, M.Hum.
SAMBUTAN KETUA IKADBUDI


Selanjutnya, saya perkenalkan bahwa Ikadbudi merupakan organisasi profesi yang merupakan lembaga nirlaba, yang dibentuk pada tahun 2009 di Yogyakarta. Ikadbudi (Ikatan Dosen Budaya Daerah Indonesia) memiliki visi "terwujudnya masyarakat akademik cendekia, cerdas, dan peduli pada bidang bahasa, sastra, dan budaya daerah di securah Indonesia". Salah satu program unggulan Ikadbudi adalah pertemuan ilmiah yang diberi nama "Konferensi Budaya Daerah", yang diselenggarakan dalam skala internasional seperti dalam konferensi sekarang ini.

Akhirnya, saya mengucapkan terimakasih kepada Rektor dan segenap Pimpinan Universitas Veteran Bangun Nusantara Sukoharjo, Dekan Fakultas Ilmu Keguruan dan Ilmu Pendidikan, dan Ketua Program Stuici Bahasa dan Sastra Daerah yang telah berkenan sebagai penyelenggara konferensi yang ketiga ini. Kepada seluruh panitia, saya memberi penghargaan dan apresiasi yang tinggi dan ucapan terimakasih, atas kerja kerasnya sehingga konferensi ini dapat diselenggarakan dengan sangat baik. Saya mengucapkan terimakasih juga kepada para panakalah dan peserta konferensi yang telah hadir untuk mengikuti konferensi ini. Semoga konferensi ini menghasilkan sejumlah pemikiran untuk mengembangkan bahasa, sastra, dan budaya daerah di Indonesia yang kita cintai ini. Salam Bhineka Tunggal Ika, berbeda dalam keragaman dan tunggal dalam perbedaan. Terimakasih, selamat berkonferensi !!!

Yogyakarta, 6 Desember 2013
Ketua Ikadbudi

Dr. Sutrisna Wibawa, M.Pd.
SAMBUTAN REKTOR
UNIVERSITAS VETERAN BANGUN NUSANTARA SUKOHARJO

Terimakasih serta memanfaatkan puji dan syukur kehadiran Tuhan Y.M.E., Universitas Veteran Bangun Nusantara (UNIVET BANTARA) Sukoharjo telah menghantarkan tugas menyelenggarakan seminar dalam kegiatan ilmiah Ikatan Dosen Budaya Daerah Indonesia (IKADBUDI) dengan kegiatan KONFERENSI INTERNASIONAL BUDAYA DAERAH III (KIBD III) dengan harapan hasil yang dicapai sangat bermanfaat demi terwujudnya harmonisasi komponen bangsa dalam menjalankan kehidupan berbangsa, bermuara secara berkesinambungan.

Sebagai tema KIBD III adalah "Pemberdayaan Bahasa, Sastra, dan Budaya Daerah dalam Peningkatan Eksistensi Budaya Bangsa dan Intensitas Komunikasi Antarbangsa" dengan harapan mampu menghasilkan rumusan yang konprehensif tentang pemberdayaan bahasa, sastra, dan budaya daerah dalam fungsinya untuk meningkatkan eksistensi budaya bangsa yang berbagai dengan fungsinya sebagai sarana komunikasi antarbangsa di era global.

IKADBUDI sebagai satu organisasi profesi di Indonesia, memiliki peran yang strategis dalam membina kehidupan budaya daerah sebagai sumber kearifan lokal yang merupakan aset budaya bangsa. Wujud kebudayaan ini terletak dalam pikiran masyarakat. Sistem gagasan yang telah dipelajari oleh setiap individu sejak dini sangat menentukan sifat dan cara berpikir serta tingkah laku individu tersebut. Gagasan-gagasan inilah yang akan menghasilkan berbagai hasil karya manusia berdasarkan sistem nilai, cara berpikir dan pola tingkah laku. Wujud budaya dalam bentuk sistem gagasan ini biasanya juga disebut sistem nilai budaya. Penyebaran kebudayaan secara damai akan menghasilkan akulturasi, asimilasi, atau sintesis. Seiring dengan kemajuan teknologi dan informasi, hubungan dan saling keterkaitan kebudayaan-kebudayaan di dunia saat ini sangat tinggi. Selain kemajuan teknologi dan informasi, hal tersebut juga dipengaruhi oleh faktor ekonomi, migrasi, dan agama.

Karena itu melalui konferensi ini, kami menyambut baik dan apresiasis atas terhimpunnya para pakar dari berbagai negara yang akan menyampaikan berbagai gagasan yang akan menjadi dokumen akademik berbagai budaya daerah yang dapat disebarluaskan sebagai bahan rujukan untuk kajian penelitian, atau diskusi sebagai bagian upaya pengembangan.

Secara kecemburan maupun pribadi pada kesempatan ini, kami mengucapkan terima kasih kepada IKADBUDI Pusat atas kepercayaaannya diberikan kepada UNIVET BANTARA SUKOHARJO untuk menyelenggarakan kegiatan KIBD III. Terima kasih juga disampaikan kepada seluruh para sumber sebagai pemakalah dan peserta yang telah berpartisipasi dalam kegiatan konferensi ini.

Semoga Tuhan Y.M.E. meridhoi upaya kita semua dan sukses untuk KIBD III. Amin.

Sukoharjo, Desember 2013
Rektor,

Prof. Dr. H. TrisnoMartono
SAMBUTAN
KEPALA BALAI BAHASA PROVINSI JAWA TENGAH, KEMDIKBUD

Banyak pihak mengagumi kearifan budaya dalam warisan para pendahulu bangsa. Bahkan, banyak pihak yang memandang kearifan budaya lokal itu masih relevan untuk dimanfaatkan bagi pembangunan bangsa menuju terciptanya manusia seutuhnya. Akan tetapi, dalam praktik realitasnya, nilai-nilai kearifan budaya lokal di Indonesia semakin termarginalkan oleh desakan-desakan secara internal dan eksternal. Untuk itu, agar harapan untuk pemanaftaan nilai kearifan budaya lokal tersebut mencepati tujuannya, perlu dilakukan sejumlah langkah.


Kearifan budaya lokal dalam bentuk nonfisik, dalam hal ini bahasa dan sastra, di Indonesia sangat melimpah. Hal itu ditandai oleh tradisi tulis sejumlah masyarakat daerah yang sangat baik sejak lama, misalnya tradisi naskah Jawa, Sunda, Minang, Bugis, Sasak, Lampung, dan Banjar. Kekayaan budaya dalam bahasa lokal itu perlu segera digali dan dimanfaatkan dalam bentuk yang komunikatif serta dikomunikasikan kepada generasi muda. Jika penggalian nilai budaya lokal terlambat, kondisi itu semakin menjauhkan masyarakat dengan budaya lokalnya.


Semarang, 6 Desember 2013
Kepala Balai Bahasa

Drs. Pardi Suratmo, M.Hum.
DAFTAR ISI

Pengantar Penyunting ~ iii  
Prakata Ketua Panitia ~ iv  
Sambutan Ketua Ikadbudii ~ v  
Sambutan Rektor Universitas Veteran Bangun Nusantara Sukoharjo ~ vi  
Sambutan Kepala Balai Bahasa Provinsi Jawa Tengah, Kemdikbud ~ vii  
Daftar Isi ~ viii

<table>
<thead>
<tr>
<th>Nama Peneliti</th>
<th>Halaman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dra. GKR. Wandansari, M.Pd.</td>
<td>1</td>
</tr>
<tr>
<td>Aktualisasi Nilai-nilai Tradisi Budaya Daerah sebagai Kearifan Lokal untuk Memantapkan Jatidiri Bangsa</td>
<td></td>
</tr>
<tr>
<td>Dr. Farida Nugrahani, M.Hum.</td>
<td>7</td>
</tr>
<tr>
<td>The Language Rolein The Intercultural Understanding</td>
<td></td>
</tr>
<tr>
<td>Dr. Sutrisna Wibawa, M.Pd.</td>
<td>18</td>
</tr>
<tr>
<td>MengukuhkanPembelajaran Bahasa, Sastra, dan Budaya Daerah sebagai Muatan Lokal</td>
<td></td>
</tr>
<tr>
<td>Maslin Bin Haji Juki/Jukin</td>
<td>25</td>
</tr>
<tr>
<td>Folklor Brunei dan Hubungannya dengan Pelancongan</td>
<td></td>
</tr>
<tr>
<td>Prof. Dr. I Nengah Martha, M.Pd.</td>
<td>39</td>
</tr>
<tr>
<td>Pengembangan Materi Ajar Bahasa Bali dengan Nilai-nilai Lokal (Kearifan Lokal) Bali, dalam Pembelajaran Bahasa Bali, Sesuai Kurikulum 2013</td>
<td></td>
</tr>
<tr>
<td>Prof. Dr. Maryeni, M.Pd.</td>
<td>45</td>
</tr>
<tr>
<td>Ibuku Sayang Ibuku Malang</td>
<td></td>
</tr>
<tr>
<td>Dr. Dingding Haerudin, M.Pd.</td>
<td>48</td>
</tr>
<tr>
<td>Pembelajaran Bahasa Ibu dalam Pembentukan Karakter Peserta Didik di Tingkat Taman Kanak-Kanak se-Jawa Barat</td>
<td></td>
</tr>
<tr>
<td>Dr. Sitti Rabiah, M. Hum.</td>
<td>55</td>
</tr>
<tr>
<td>Pengembangan Materi Ajar Bahasa Makassar Berbasis Nilai-Nilai Karakter dan Kearifan Lokal di Sekolah Dasar Kota Makassar</td>
<td></td>
</tr>
<tr>
<td>Dr. H. Yayat Sudaryat, M.Hum.</td>
<td>68</td>
</tr>
<tr>
<td>The Values of Nation Moral and Character Education i Sundanese Traditional Idiomstic Expressions</td>
<td></td>
</tr>
<tr>
<td>Dr. Ali Imron Al-Ma’ruf, M.Hum.</td>
<td>78</td>
</tr>
<tr>
<td>Dimensi Budaya dalam Wacana Teks Novel Ronggeng Dukuh Paruk: Kajian Stilistika dan Pemaknaannya</td>
<td></td>
</tr>
<tr>
<td>Dr. Hartini, M.Hum.</td>
<td>91</td>
</tr>
<tr>
<td>Potensi Tokoh Wanita Jawa dalam Sastra Wulang: Sebuah Pilar Pembangunan Karakter Bangsa</td>
<td></td>
</tr>
<tr>
<td>Dr. Ery Iswary, M.Hum.</td>
<td>100</td>
</tr>
<tr>
<td>Pembelajaran Bahasa dan Pendidikan Karakter: Transformasi Pengetahuan Kearifan Lokal melalui Folktale</td>
<td></td>
</tr>
</tbody>
</table>

viii
Dr. Suwardi Endraswara, M.Hum. ~ 106
*Mistisisme Islam Jawa: Dialetika Tasawuf dan Budaya Jawa*

I Ketut Paramarta, S.S., M.Hum. ~ 117
*Konseptualisasi dan Persepsi Masyarakat Penutur Bahasa Bali tentang Nyuh ‘Kelapa’*

Dra. Sang Ayu Putu Sriasih, M.Pd. ~ 127
*Makakawin sebagai Aktivitas Sosial Religius dalam Kehidupan Masyarakat Bali: Upaya Pelestarian Budaya Bali*

Darmoko, S.S., M.Hum. ~ 135
*Moralitas Jawa dalam Wayang Kulit Purwa: Studi Kasus pada Lakon Laire Semar*

Drs. Firman, M.Pd. ~ 149
*Pergeseran dan Pemertahanan Bahasa Bugis sebagai Eksistensi Budaya Bugis*

*Pituduh Jawa: Jawanisasi Orang Jawa*

Eko Santosa, S.Pd. M.Hum. ~ 171
*Strategi Pendidikan Bahasa, Sastra, Budaya di Sekolah dan Masyarakat Melalui Tradisi Kebudayaan*

*Kearifan Lokal dalam Fitotherapi yang Terdapat pada Naskah-Naskah Jawa*

Ermi Dyah Kurnia, S.S., M.Hum. ~ 191
*Leksikon Nama Tumbuhan Pembentuk Peribahasa Jawa sebagai Cerminan Kearifan Lokal*

Drs. Sukadaryanto, M.Hum. ~ 202
*Moralitas dalam Serat Cemporet sebagai Bahan Ajar Membaca Sastra di SMA*

Drs. Suyitno YP, M.Pd. ~ 210
*Revitalisasi “Serat Wulangreh” bagi Pendidikan Budaya dan Karakter Bangsa*

Prembayun Miji Lestari, S.S., M.Hum. ~ 220
*Permainan Tradisional sebagai Alternatif Games Berbasis Budaya di Era Terbuka*

Dra. Suwarni, M.Pd. ~ 228
*Dewi Sri dalam Pandangan Masyarakat Jawa (Menggali Nilai-Nilai Kearifan Lokal dalam Sastra Jawa)*

Nanny Sri Lestari, S.S, M.Hum. ~ 238
*Kain Lurik Jawa (Satu Sudut Filosofis Kain Tenun Jawa)*

Karsono, S.Sn., M.Sn. ~ 246
*Memuja Pesona Yusuf: Dimensi Religius Mocoan Lontar Banyuwangi*

Drs. Sunoto, M.Pd. ~ 259
*Masyarakat Jawa Dalam Babad Kediri*
Nuning Zaidah, S.Pd., M.A. ~ 269
Liminalitas Ritual dalam Dialektika Sakral dan Profan

Ucik Fuadhiyah, S.Pd. ~ 276
Pengembangan Model Pembelajaran Kooperatif Tipe Investigasi Kelompok yang Bermanfaat Nilai-Nilai Karakter dalam Pembelajaran Pengkajian Drama Jawa bagi Mahasiswa

Sungging Widagdo, S.Pd. ~ 288
Nilai Pendidikan dalam Upacara Tradisi Haul Semangkin di Desa Mayong Lor Kecamatan Mayong Kabupaten Jepara

Achmad Zulfikar~ 298
Pementasan Teater I La Galigo sebagai Sarana Komunikasi Nilai-Nilai Luhur Budaya Indonesia di Kancah Internasional

Dra. Mukti Widayati, M.Hum. ~ 308
Dialektika Masyarakat, Budaya, dan Bahasa Daerah dalam Ekologi Sastra Indonesia

Drs. Djiwandhana W.U., M.Pd. ~ 316
Pertumbuhan dan Perkembangan Novel-Novel Indonesia dari Perspektif Budaya Jawa

Dra. Hj. Nurpeni Priyatiningsih M.Pd. ~ 326
Pendidikan Karakter Melalui Bahasa Jawa Ragam Krama

Strategi Penerjemahan Budaya Teks Iklan Berbahasa Inggris untuk Produk Unggulan Daerah di Kabupaten Sukoharjo

Sawitri, S.Sn., M.Hum. ~ 339
Paket Pariwisata Budaya sebagai Salah Satu Upaya Melestarikan Gaya Mangkunegaran di Era Globalisasi

Agus Sri Antana, S.Pd., M.Pd. ~ 348
Legenda Kyai Ageng Danalaya dan Fungsinya bagi Masyarakat Kecamatan Slogohimo Kabupaten Wonogiri: Tinjauan Resepsi Sastra

Endang Purwanti, S.Pd., M.Pd. ~ 354
Legenda Astana Mangadeg dan Fungsinya bagi Masyarakat di Kecamatan Matesih Kabupaten Karanganyar: Tinjauan Resepsi Sastra

Diyono, S.Pd., M.Pd. ~ 361
Revitalisasi Ungkapan Bijak dalam Bahasa Jawa sebagai Sarana Membangun Karakter Bangsa

Dyah Parameka Kumala, S.Pd., M.Pd. ~ 371

Suyitno, S.Pd., M.Pd. ~ 381
Aspek Religiusitas Cerpen “Robohnya Surau Kami” Karya A.A Navis Kajian Sosiologi Sastra dan Kontribusinya terhadap Pembentukan Karakter
Hayati Puji Hastutiningrum, S.Pd. ~ 394
Menumbuhkan Karakter Anak Sejak Usia Dini melalui Pembelajaran Sastra

Suwarto, S.Pd. ~ 401
Kearifan Lokal Jawa dalam Novel Penangsang-Tembang Rindu Dendam Karya Nassirun Purwokartun (Kajian Sosiologi Sastra dan Implementasinya sebagai Bahan Ajar Sastra di SMP)

Wahyu Dini Septiari, S.Pd. ~ 418
Nilai Edukatif dalam Tembangdolanan dan Implementasinya terhadap Pendidikan Karakter Bangsa: Tinjauan Semiotik

Membangun Wisata Budaya Bertaraf Internasional melalui Karya Budaya Daerah Tradisional, Modern dan Kontemporer

Dr. Purwadi, M.Hum. ~ 431
Nilai Theologis dalam Serat Bimapaksa

Dr. Ganjar Harimansyah W., M.Hum. ~ 439
Bahasa, Budaya, Pola Pikir, dan Hubungan Ketiganya dalam Konteks Eksistensi Budaya Bangsa

Dr. I Made Suarta, S.H., M.Hum. ~ 447
Kearifan Lokal (Local Genius) sebagai Soko Guru Menata Peradaban Bangsa yang Ber karakter Nusantara (Refleksi Karya Ki Dalang Tangsub)

Dr. Drs. I Wayan Suardiana, M.Hum. ~ 457
Kearifan Lokal (Local Genius) sebagai Soko Guru Menata Peradaban Bangsa yang Ber karakter Nusantara (Refleksi Karya Ki Dalang Tangsub)

Tajuddin Noor Ganie, S.Pd., M.Pd. ~ 461
Khasanah Pamali Banjar di Kalimantan Selatan

Drs. Waridi Hendro Saputro, M.Si. dan Dr. Wakit Abdullah, M.Hum. ~ 471
Kearifan Lokal dalam Bahasa dan Budaya Jawa Orang Samin di Kabupaten Blora (Kajian Etnolinguistik)

Saliiyem, S.Pd., M.Pd. ~ 483
Implementation of Learning Poetry in Primary Schools Bulakrejo 03 Sukoharjo (In KTSP Perspective)

Sarmiyati, M.Pd. ~ 491
Pembelajaran Aprestasi Puisi di SD Negeri Joho 01 Sukoharjo Tahun 2013

Sri Hadiyatmini, M.Pd. ~ 499
Karakteristik Tokoh Novel Laskar Pelangi sebagai Alternatif Materi Pembelajaran Sastra Berbasis Pendidikan Karakter

Sumarni, S.Pd., M.Pd. ~ 506
Legend Kyai Ageng Sutawijaya and Function for Tawangsari Subdistrict Society Sukoharjo Regency : Desk Review Of Literature
Informasi Konferensi / Conference Information ~ 521
Petunjuk Umum / General Guidance ~ 521
Kewajiban Pemandu / Moderator Responsibility ~ 522
Susunan Panitia / Committee ~ 523
Susunan Acara Konferensi ~ 524
Jadwal Sidang Paralel ~ 527
Ucapan Terimakasih ~ 535
THE LANGUAGE ROLE
IN THE INTERCULTURAL UNDERSTANDING

By
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ABSTRACT
Language is a culture system and a socio cultural phenomena which is never free from the community user. Since a language is not only as mean of communication and socialization but also as the mirror of the culture of the community of the users. Language has an the important role the help the process of understanding, because it always gives the sign of idea, spiritual atmosphere, ethic, aesthetic, and social regulation of the community when the language users live in. It means that language and culture have a strong relationship. We can use a the language for positive or negative things that effect the harmony of the relationship between a person and community. It is the reason that a person needs to learn a language especially speech act in order that he can use the language properly.

Keywords: Language, understanding process, socio culture system.

1. INTRODUCTION.
Recently, we are often startled by the events of chaos and riot and anarchic actions somewhere in Indonesia, in any sectors of lives, either in politics, economics, socials, or religions. As if our nation has lost their humanity norm and ability to control themselves, either individually or collectively.

Indonesian nation as though could not know their own authentic personalities as a nation which has a high culture, either in the forms of thought or character (morals). This fact is ironical if it is related to the stereotype that Indonesian nation is an Eastern nation with great personality and character, they are cooperative, nice, kind, and religious, as it was considered as a pride up to now and as a contrast discusstant (standard of comparison) compared with the characteristics of Western nation personality which are free, individualistic, secular, materialistic and capitalistic.

It is really apprehensive about the great changes of Indonesian nation personality that nowadays has become rude, hot-tempered, and easily to be provoked, so that it happens so many events of riots, anarchism and making judgment by themselves. It is much more apprehensive when these events of riots, violence and anarchic action are exposed by the printed and electronic mass media (papers, magazines, radios, televisions, internets) and it can be accessed by all strata of society including children and teenagers. Whereas the mass media usually tend to expose them by using words or idioms with the violence nuances, like the words; to knock down, to capture, to kick, to surrender, and to massacre to state / say to defeat. The word to clash, to quarrel, to pummel (beat up), to cut down, and to threaten to describe a dispute, and so on. They tend to choose these words in order to expose the daily news more interesting and more terrifying.

The problem is when the news about riot events, violence, and anarchic acts which are exposed by using the words with the meanings of violence are consumed continually every day by Indonesian children and teenagers, it must leave an imprint and cause a strongly psychological effects to their character building in the future.

Many experts have carried out some researches in the field on the symptoms of the behavior changes of Indonesian nation that have been mentioned above. They agree that the
behavior changes happen as the result of the people's contradictions and the resistance attitude toward the violence of the authority hegemony, they are not caused by the plurality issues (Suhardi, 2001:4).

The plurality character is the objective condition that can be found in many countries. However, the plurality character of Indonesia nation is a multi-dimension and more complex if it is compared with the one in other countries. The plurality of Indonesian nation is marked by the varieties of tribes/ethnics, races, and religions that are potential to cause a misunderstanding and riot. Therefore it is needed a tolerant attitude in Indonesia so that this nation can live peacefully among all complex diversities. In this context, a language is expected to function as a medium in expressing the feeling of togetherness and the tolerant attitude of community to others as the citizens.

The question is how far a language can have a role as a medium in the intercultural understanding so that it could unite the nation? Considering that a language is a means of vital communication for people to understand each other and to accept the equality and diversity among them who have many kinds of cultural backgrounds. It is even possible that the language with its function as a way of expressing people's feeling and ideas can have a role to be one of the conflict triggers resulting disturbance (chaos), riot, and violence in the community.

The problem discussed in this paper is how a language has a role in the intercultural understanding? How a language influences a culture, and how a culture influences a language? The aim of the problem discussion is to study the influence correlation between a language and a culture by considering the language function as a means of intercultural understanding. It will be described in the following descriptions

2. DISCUSSION
2.1. A Language and Culture

A language, as a sub-system of communication, is a part or sub-system of the cultural system, even it is the core part and the most interesting part in the culture. A language involves in the whole cultural aspects, at least by having a name or a term for elements of all cultural aspects. Further more, the human culture cannot happen without a language (Badura, in Anwar, 2005: 215). It is the language factor that can possibly form a culture. It is impossible to develop the cultural elements like houses, clothes, laws, government institutions, marriage institution, kinships, and so on without the existence of a language. Therefore, Nababan (2006: 50) mentioned the language as (condisio) sine qua non that must exist in the culture and human community.

A language, as a system of communication, only has a meaning in the culture as its container. A certain language is, in a certain culture, therefore, to understand a certain language it is needed an understanding and knowledge about its culture. It does not mean that a language must be a part of a certain culture, because a language can be used in two cultures or more. For examples, the English language is spoken in England and in the United States, the Arabic language is spoken in Saudi Arabia, Syria, Iran, Iraqi, Quite, and other countries in the Arabic peninsula. Though there are some equalities among the countries but the country cultures are entirely different from one to others.

It is a belief that has been spread over that there is a natural relationship between the language that is used by a certain social group and the identity of the community group. Through accent, vocabulary, and utterance pattern, the speakers describe themselves (Kramsch, 1998:65). Commonly, a language is familiar to the main users of the community. Therefore, when a person talks about his language, it is difficult to involve its taste, elegance, and high society culture that support the language. It can be understood if a language can imply the thought, inner situation, dynamics, ettiquette, aesthetics, and rules of the social community that supports. Therefore, a language, community, and culture has a closed and significant relationship.
Since a long time ago, famous linguistic experts did not want to study a language as the thing that is separated from a culture and community. A great linguist who knows how important the relation between a language and a culture is is Wilhelm von Humbolt (1767-1835). Also Antoine Meillet (1857) stated that "Language est eminently un fait social". In line with description above, a language and culture are parts of human life that cannot be separated from their existence as social creatures. Human will always be involved in the language, because the language is the main means of communication with others, while the culture is a part of human life that cannot be separated. There is no people that can live without a culture, on the other hand there is culture that exists without people.

A culture is a knowledge/science that is obtained and is used to interpret experiences and to express social behaviors (Spradley, 2007: 5). The culture, either it is explicit one or implicit one, is revealed through utterances, either in the simple utterances or in the long interviews, because a language is the main instrument to spread over the culture from generation to the next generation.

So far, the Indonesian culture has given/provided myth about its complex and mixed community. All of these are the results of the high speed of science and technology developments which become more sophisticated that make the world as if there were no clear partition and limit. In the open global era it is an opportunity for all people in the world to interact from different part of the world, without any space and time obstacles. As a result, people tend to develop global culture, although its logical consequence can scrape / erode the national culture especially the local traditional culture.

In the development of international civilization that becomes more and more developed, the children of a nation could experience either the events of the cultural rootlessness or could not identify their ancestor's original culture, but they can also experience the event of culturally overwhelmed, e.g, the appearance of the influence of two or more cultures at once to themselves (Spadley, 2007:15).

It is the fact that many kinds of cultures develop within the community life. Human who develops in the modern and complex community, will live in the rules of many kinds of cultures that are different, because each community has their own cultural systems. Therefore, a language, in its function as the reflection of a culture of the user's community, plays an important role as one of the instrument to understand the human behavior with many kinds of their cultural backgrounds that are varied.

A language is the most important medium for all human interactions, therefore, a language is called as the core of the social phenomenon. It is not surprising, according to the sociology expert, that the language function is very important and obsolete for humans. It is impossible to form a community without a language and it is impossible to happen activities in the community/society except the ones supported by instinct merely.

A language is a social regulation that every one has to master it in order that it will function in the area with institutional character of the social life. Besides its most important function as a means of communication, a language is also function as a means for socializing, value inheriting, and spreading over information. Besides that, a language is also the only characteristics of human that can differentiate their kind to the animals, or other creatures.

Basically, every language keeps/contains a value system (Honey, 1997: 139). Through his language, someone can express his thought and feeling. Also through a language someone can express his social value or anti social value. Like a knife blade, it has double faces, in one side a language can be used positively to touch other people's feeling and heart with courtesy, to keep relationship and friendship, and also to get knowledge. On the other side, however, a language can also be used for negative purposes, for examples to do some violence to others, either by giving threat, disgrace, satire, or in another form that has a verbal attack characteristic (Djawanai, 2001: 51).
A language is a part of verbal attitudes, it is also a part of acts, like what has been explained by the speech act theory. According to Searle in her book *Speech Act: An Essay in the Philosophy of Language* (1969, 23), that pragmatically, there are at least three kinds of acts that can be brought into reality by a speaker in using a language, e.g., *locutionary act*, *illocutionary act*, and *perlocutionary act*. *Locutionary act* is a speech act to express/state something. This speech act is called the *act of saying something*. In this case the sentence or utterance is considered as a unity consisting of two elements, that is a subject and a predicate. Its identification tends to be able to be done without bringing the utterance context which is included in the utterance situation. While *illocutionary act* is called as the *act of doing something*. Basically, an utterance, besides it functions as a means of saying or informing something, can also be used to do something. This speech act is what so called with *illocutionary*. *Illocutionary act* is more difficult to be identified, because it must be previously considered who speaks, whom he/she speaks to, when he/she speaks, where the speech act happens, and so on. So the illocution act is the most important central part of a speech act. While *perlocutionary force* is the influence power of speech, or the effect of the listeners. This influence effect or power can be, in purpose or not in purpose, created by the speaker. Perlocutionary is intended to influence the interlocuters, this speech act called the *act of affecting someone*.

In brief Austin (In Parera, 2000:152) states that *locutionary act* is a speech act that contains referential and cognitive meanings; *Illocutionary act* is a language act which is limited by social convention (like: to accuse, to except, to apologize, to admit, to challenge, to complain, to ask for, to reprimand, etc); While *Perlocutionary act* is a speech act intended to bring about or to cause a certain effect to other people (like: to persuade, to lie, to support, to threat, to make someone do something). In relation to this, *Perlocutionary act* is possibly used by someone to do violence that causes other people to be suffered, either it is in purpose or not.

### 2.2. Violence Act in the Cultural Perspective

A violence act is an act or performance which is based by force, anger, annoyance, frustration, and others. All of those are parts of strong emotion which is caused by many kinds of factors. To be emotional can be experienced by one-by one person or by a group of people, or by all members of society (Suhardi, 2001: 8). William James (in Solomon, 1984: 238), states that emotion is based on the problems of psychological interference/hindrance that is the feeling of *inner experience* of the psychological hindrance. Then it is explained that an emotion is a perception about hindrance that is based on the inner body that is caused by a traumatic perception.

Solomon (1984:240) thinks that emotion should be interpreted as a cultural attitude which is determined by the certain concepts and cultural situations. The themes of cultural understanding on emotion focuses the attention to the study on how someone places himself in the social relations, how the feeling of sadness, expectation, desire, frustration, nervousness, and anger are expressed in the language, attitudes, and acts that could be observed. It is, of course, that the cultural value, term of good or bad, positive or negative, and the statement of emotion could be different between one society to other societies. Because every culture has its own life regulation which is used as a measurement instrument or a social attitude barometer. For examples, when someone meets his/her old friend, so Indonesian people are very common to ask: "Have you got married? How many children do you have?". These questions do not annoy any one's privacy and even it is considered as the expression of attentions. It is, of course, very different to the perception of the Western society, because such questions really offend feeling, are impolite, and annoys the privacy. This is merely that the conversation topic is not common for the Western society.

As the result of the different cultural perception, every speech act or someone's utterance can be evaluated to be good or bad, positive or negative. All depends on the cultural value that is
believed by the one who evaluates it. As a result for this, when anyone does not understand his/her own culture one another, it is possible to happen a communication obstacle, even it can be a misunderstanding which can cause emotion, conflict, and hostility.

The cause of raising someone's emotion is usually a cultural symptom. What makes someone angry very much depends on the situation or event he/she considers as an attack or something that makes frustrated. The response that appears that is caused by the attack and makes frustrated can be different for person with different cultural background. For example, the Indonesian adult person will get angry when his/her head is touched by some else. It is an act of insulting and an expression of disrespect feeling. However, it will be different for Arabian people, this act is considered as an expression of love and friendship. This difference of cultural background causes different paradigm in viewing and evaluating an act, action or attitude.

In general, the tradition of Indonesian culture gives priority to reach the relation harmony among individuals in the society based on the philosophy "ayem tentrem, guyub rukun" (peaceful, harmonious). The live harmony of Indonesian people forms the regulation and peacefulness which is realized through social relations based on politeness according to the norm and moral regulation applied. In order to reach the social harmony, the positive emotion relation plays the main role, so that it grows love feeling, family relationship, unity and commitment within the togetherness that is in the public interest of community. So the emotions predicted to cause conflict among them as the same society members as far as possible can be prevented, minimized or controlled.

Finding out what and who is to blame, so that in Indonesia, recently, it happens riot and violence act is not an easy problem. The base/source is not merely a plurality public problem, and it is not only merely the opposition and resistance to power hegemony, but it tends more to the misunderstanding of cultural attitude, and the conglomeration process of cultural variants and the sectarians of believe which build the fence border. As a result for this, it develops suspicious atmosphere among one another so that the social relationship among the groups is just a superficial relationship, and is limited to the lips service only. if the phenomenon like this lasts continuously, sooner or later it can erode the solidarity feeling and loosen the friendship commitment in nation (Suhardi, 2001: 25). The inharmonious relationship is potentially to trigger a closed disagreement that at any time it can cause quarrelling as it has happened recently.

Nowadays, it is pointed out that there is a tendency of Indonesian community in common to prior to their groups than to the nation interest. The condition like this can occur among others are caused by the result of the lower intercultural understanding. The logical consequence is, of course, eroding the solidarity feeling and friendship commitment of the similar nation and country, and if it is freed it can threaten the national unity, integrity, and totality.

2.3. A Language and a Cultural value.

A cultural system, according to Soetomo (2000:27), consists of four symbol groups, they are (1) constitution (religion/belief); (2) cognition (knowledge); (3) evaluation (ethics); and (4) expression (aestetics). The cultural system is passed on or inherited from one generation to the other. The cultural inheritance can possibly be carried out when there is a means of communication interpeople, intergeneration, that is a language. Based on the groups of cultural symbol-system above, it can be observed that the Indonesian language development nowadays tends to enrich the knowledge and technology symbols which generally come from West. In relation to the groups of etiquette symbol and aesthetic symbol, the development of Indonesian culture still bases on the old golden age culture in the Archipelago which has been hundreds of years alive and becomes the ethnics' tradition. It can be understood because the ethnic culture is much richer in the concepts that symbolize etiquette and the owner of the human's taste arrangement.
Meanwhile, for the religious/belief symbol, because its characteristics is universal, its development will be very much influenced by the religious value and its source nation culture. For example, the Islamic religious value that enters within the Indonesian culture will, of course, not be much different from the one of Arabic culture, as the center of Islamic culture. The concepts of Arabic culture influence very much to the system of Indonesian language.

Out of the feeling/taste and mind dichotomy in the human soul, therefore the Indonesian language as the symbol of national culture nowadays is being founded and developed to be a language of knowledge and technology. It is quite different to Indonesian language that the ethnic's languages, including Javanese language, which symbolizes the high culture of Javanese ethnic, is a language that is centralized on the regional system and taste/feeling, like Javanese, Sundanese, Balinese, and soon. According to Supomo (2000:32) the language that expresses the system and taste itself will, next, give a lot contribution to the national language in its development in the future, especially on the language elements that symbolize ethics, etiquette, and aesthetics related to to the taste system for Eastern nations. From the explanation above, so it is clear how the language influences the culture and the culture influences the language.

2.4. The Language Role and Function in the Culture

A language is one of the entirely aspects of human behavior who is carrying out a communication. A language is one of the cultural forms that has an important role and cannot be separated from the cultural development of a society. Linton (1984:104) stated that one of the most important causes in developing a human culture up to the present level/grade is the language usage.

The problem of language and culture has become the scientific study for the linguists. One of the linguists who studies the relation between a language and culture is Sapir and Whorf with the hypothesis Sapir-Whorf (Wardhaugh, 1992:218). For Whorf, a language has a central position, forms the way of thinking of its speakers, so its consequence is to determine how they view this world. The Whorf's view is often called as the strong version view, that nowadays it does not get a vast support. Meanwhile, the weak view seems to be more accepted among the linguist. The weak version of Sapir-Whorf's hypothesis is that 'the language structure influences the speakers to tend to view this world according to the language point of view'. In other words, the weak version views that 'a language does not form the world view but it just causes the speakers tend to have a certain view.

From the Sapir-Whorf hypothesis it can concluded that a language tends to influence the world view and because the world view indirectly forms a culture, so "a language can influence a culture". The one with the opposite view of this is that it is the culture that influences the language, it is not the language that influences the culture. The implication of the conclusion is that the culture of a group of speakers or a group of ethnics is reflected in their language. The cultural value of a group of speakers or a group of ethnic is reflected to value they relate to their language attitude. Of course there is a certain language attitude of anyone that is not in line with the value of the related society culture, but it is such an exception to the general one.

According to Whorf (in Wardhaugh, 1992:218), a language influences the way of anyone's thinking. It is the language that forms anyone's view and influences his thought. For example the Inuit people in Eskimo have many terms/words to mention *snow*. It can happen because snow is an important part of thier daily lives, so they have more lexicons for those if it is compared with other regions. In line with this thought, a language can be analysed by studying its language form and substance. Such a study seems to dominate the linguistic studies in Indonesia nowadays. Its alternative is by studying a language from the function point of view, by studying the roles done by the language communication in the social context. The language study which imposes in such function is very often called the functionalism study.

People create a culture because they have a language, use it in thier lives. In a cultural phenomena collection, a language functions as a base sub-structure, and at the same time as a
general instrument. Therefore, a culture surely has a relation with the language used by the society. The question is how a language functions as a cultural transmission? According to Jacobson (in Alwasilah, 2005:82), the language functions are: (1) phatic speech (keeping the social relation); (2) emotive speech (expressing feeling, attitude, and emotion); (3) cognitive speech (accelerating the real world with denotative and informative); (4) rhetorical speech (influencing the talking partner's thought and attitude); (5) metalingual speech (discussing the language); and (6) poetic speech (revealing the beauty values / aesthetics). It is in the same harmony with Yacobson, Nababan (2004: 38), classifies the language functions into four kinds, they are; (1) the cultural function; (2) the social function; (3) the personal function; and (4) the educational function. The cultural function can be broken down into three kinds, they are: (1) as a means of developing culture; (2) track of cultural generation; and (3) inventory of cultural characters.

The language function as the medium of the cultural development is known when someone knows and learns the culture through a language. **Phenogenetically** (genetic relation) a language is a part of a culture, so that it is the language that possibly develops the culture. A certain nation culture cannot develop well without the existence of the language. This function is clearly seen on the guidelines to learn the cultural products like the sophisticated technology, clothes fashions, painting arts, literatures, dances, community's traditions, and so on. **Ontogenetically** (it happens within individuality), someone learns and understands the culture through a language, too. It means that we learn to live in the community through and use a language. Anyone cannot socialization in the certain society group without understanding the language he uses.

The language function as a medium of cultural development and track of cultural generation is really connected, because it is basically both are the cultural developments. It is only their movement that is different, the first passes through the horizontal line which is commonly called with development and the vertical line for the cultural generation function. While the language function as a medium of an inventory of cultural characters, it is intended to all things that exist in the culture have a name in the cultural language itself. Therefore, a word, an expression, or a concept that exist in the language of a culture certainly has its own synonym in the other cultural language. In discussing a concept of a certain culture it is very often used the original terms of its language, because if it is translated its meaning the translation can be far different from the meaning it holds.

So in the function of cultural inventory the language position is very important. It the language that possibly forms a culture. It will be much clearer when we imagine of how someone will develop the cultural elements like clothing fashions, traditions, marriage institutions, literature works, knowledge and so on without knowing the names and the terms of these things in the forms of language. In this way it can be seen the language function as the cultural transmission.

**2.5 The Study of Cultural Understanding: A language is a reflection of Attitude of Society Behavior.**

The society, as the language user, be aware or not, will use the live language that is being used by its surrounding community. On the other hand, a language can also tie/unite the society members of the language users themselves into a strong community, and united (Kartamihardjo, 2008:3).

The Indonesian language is a good example for the two matters above. At present the Indonesian language is developing fast, because there are many Indonesian citizens using it, either individually or in group, for individual or institution interests. They attempt to use Indonesian language well and correctly. There are a lot of new terms appearing /springing up and is standardized to replace the foreign terms considered inappropriate to the nation character. The Indonesian language has given a great contribution in uniting the nation, through the Youth's
Oath 1928. By appearing of Indonesian language as the national language, then many races, ethnics, religions and descendents feel united, that is a single language, nation, and country.

The description above proves that a language cannot be separated from the society as its users. The one's existence supports others. The society, in their interaction to their members, has obtained/prepared the guidelines in the forms of a tradition, norm, value, and other kinds of regulations stated by its society members to be obeyed together. Each good society member always attempts to obey and reflect the regulation to the behaviors and utterances in the daily relationship. Therefore every society has its own guidelines, in order to measure a behavior properness, the utterance considered false/wrong or inappropriate to the guidedlines they applied.

According to Nababan (2006:53) someone's language attitude will follow its main cultural norm. This language attitude system is called "linguistic etiquette). This language etiquette arranges: (1) what is good to be said in a certain time and situation, (2) what language variation that is commonly used within a certain socio-linguistic situation, (3) when and how we use our speech turn and interrupt someone's speaking, and (4) when it is to be quiet, not to talk.

Its implication, someone can be said to be a "linguistic expert", if he or she understand about every thing and the system of using language like the one mentioned above. As an illustration, in Indonesian culture, if someone says, "Your shoes are good", in general, one will refuse this compliment by saying, "Ah, it's very cheap", or "Ah, I've worn them for a long time". If this matter is said in English cultural situation, "That's a nice shirt (you have on)", so the common answer is; "Thank you". It will be quite different in the Javanese cultural situation. This happens because the language use is influenced by the society cultural background of the language users. Another illustration is, for example, in a certain community group, if they want to point out a place, they use the right fore finger, the body is in the right up position. While in the Javanese society, they will use the right thumb with a little bow of the body. Indian people show their agreement by moving their head aside many times, while it is commonly for other people, this such movement is interpreted as a refuse.

From those many kinds of illustrations, it can be concluded that there is a closed relationship and interdependent between a language and its society users and or its owners. The meaning of a word much depends on the society view of the language users. The implication, in order to understand someone's attitude, is that it is needed the knowledge about its cultural background. Hywel Coleman (2001: 8) thinks that man cannot consider that other men's attitude must be universally similar. Therefore, it must be avoided its danger in evaluating someone's attitude by using the principles that by chance exist in their own community. By not mastering the knowledge on other people's culture, it can cause the misunderstandings, quarrels, or riots.

The cultural understanding that is done by studying the language must be in the linguistic human context and is intended to increase or actualized the main function language, that is as a means of communication. While the real/authentic language functions, as stated by Sudaryanto (2000:22-26), are as "intelligence/mind promoter" and "cooperative keeper" intersociety members. The cultural understanding contributes a more complex understanding to handle the language study understanding within the linguistic approach. This linguistic approach causes to sprout up the cultural understanding in the real/authentic text (Benke, 2003: 5).

In appropriate to the culture of a society group, several aspects which are parts of the culture can also be delivered/handed over with the language style help/aids. These cultural aspects, according to Kartomihardjo (2008: 39), if they are traced back, usually can be related to the three style functions that relate to social status, familiarity, and spiritual/psychological mood. Considering that the Javanese language is spoken by most Indonesian community, and is very dominant in coloring the national language and culture, this discussion, then, is focused in Javanese language and culture. In the Javanese context, it seems that the cultural system, the constitution group, evaluation, and expression are fairly dominant. This is reflected in many kinds of expressions containing philosophical content, morale content, and the Javanese people's attitude.
In Javanese culture, the relationship that influences one another between the language and the culture is strongly united, so it is difficult to determine which one influences first, whether it is the language that influences the culture or it is the culture that influences the language. But, considering that the existence of expression in the Javanese language that cannot be separated from the creativity of Javanese society as the owner, it seems that the weak Sapir-Whorf hypothesis is effective in this case, that the culture of a speak group or ethnic group (Javanese) is reflected on their language. It is much deeper, that the culture of Javanese society is reflected in the norm related to its language attitude.

The followings are some Javanese expressions and attitudes, that are analyzed, reflecting the society culture, and rich of philosophic norms, morale, etiquette, attitude and behavior of its society owner.

(1) "Mikul dhuwur, mendhem jero" (To carry high on a shoulder pole, to bury deeply). This expression means that a child should show his parents' goodness or good act to set up his parents' reputation, and on the other hand he should be good at avoiding himself from embarrassing attitudes or crime in order to maintain his parents' reputation.

(2) "Ajining diri gumantung ana ing lathi, ajining raga gumantung ana ing busana" (The esteem value depends upon the lips, the physical value depends upon the clothes). The meaning of this expression is that the superiority of one's personality is very much influenced by his saying or how he says anything. If his saying is good, and makes everybody happy, then he will be respected by others. While the superiority of physical appearance is very much influenced by the clothes he is wearing on. If the clothes he is wearing on is nice and polite, then his appearance will be attractive, and vice versa.

(3) "Ing ngarso sung tuladha, ing madya mangun karsa, tut wuri handayani" (To be at the front, one gives a good example, to be in the middle, one builds courage; to be behind, one follows along and gives courage and strength). This expression has a meaning, that in educating anyone a leader should become the model for the ones he lead. A leader has to be willing to work among his people, and be behind to be able to motivate his people who have no spirit.

(4) "Mulat sarira hangrasa wani; rumongsa melu handarbeni lan melu hangrugkebi" To see himself by feeling brave; sharing to think to possess and sharing to keep responsibility. (To be brave in self-correction through introspection, how far is his loyalty has been contributed -- to the country-- and sharing to think to posses and to be responsible). This expression has a meaning that a leader must be brave to do self-correction through introspection, introspect to whatever he has done, on the other hand as the staff member he should feel to possess and be responsible to every thing mandated to him.

(5) "Aja rumongso bisa, nanging bisaa rumongso". (Don't think to have the ability to do, but please be able to think). This expression is very appropriate for Javanese society who has a culture to be modest. The meaning of this expression is that someone should not be arrogant and think to be able to do every thing. On the other hand, someone should be able to realize of his limited ability as a human being which cannot be separated from the fault and weakness.

(6) "Ngono ya ngono, ning aja ngono". "It is alright to be like that but do not do it in such a way)". It is a popular expression among the Javanese society. The expression means that in living in the society a man should be good at behaving and making wisdom.

(7) "Sepi ing pamrih, rame ing gave" = "No personal interest or motive but much work". (To be active peacefully, and not tendentious). It means that human being should fulfill his obligation in
the world. He has to work hard without any interest, to be loyal to his responsibility, not to pursue individual interests without caring the harmony of all.

(8) "Crah agawe bubrah, rukun agawe santosa" (Discord leads to damage, accord leads to strength). This expression contents a suggestion to more prior to the accord in the living society).

3. Closing.

To end the discussion on the role of language in the cultural understanding can be stated that a language is a socio-cultural phenomenon which cannot be separated from its supporting society. A language is not only a means of communication to send an interest and thinking sosialization, but it is also reflecting the culture of its society users. Therefore, a language can reflect the cultural system of its society users.

A language is a part of a culture and at the same time it is as a development medium, a cultural inheriting/generating, and a cultural inventory. Firstly, a culture of a certain society reflects in their language, and after it has happened the process of cultural inheriting from generation to the next generation, a language can reveal its society culture.

A language can be used as an instrument to support the norm and at the same time to lower the norm. A language is an instrument that is strongly united with the norm clusters. For this, the language users should be able to realize well about the language functions in order to be able to use it correctly. The attempt to understand other people's culture through their culture is very important to do. Considering that misunderstanding to the attitude of other people's culture can cause disagreement and cause quarreling as it has happened recently. The tendency of people to prior to their group interests than to the nation interests in general is needed to be corrected, because this case can erode the solidarity feeling and friendship union as a one nation and one country, that threatens the unity, intergrity, and the nation totality in the future.

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