

## **Television as a Media of Cross Cultural Understanding**

Nopita Trihastutie  
Widya Kartika University  
Sutorejo Prima, Surabaya, Indonesia  
nophia2002@yahoo.co.uk

### **ABSTRACT**

In globalization era, television becomes an interesting discussion in the world of popular culture for its important function as a global information media. Cultural boundaries have become less so that the community's need for cross-cultural information has been much greater. The distance is no longer absolute because of the technological advances that are able to bridge it. By applying the perspective of symbolic interaction in popular culture, methods of questionnaires survey, and focusing on the cognitive and affective aspects of the social information process, this research examines whether, to what extent, and how VOA television programs aired on local television stations in Surabaya become a media of cross-cultural understanding. The findings of the research shows that the VOA TV programs provides a lot of cross cultural understanding through social information process and cross cultural communication which includes affective focusing on attitude formation and cognitive aspect focusing on attitude change. The VOA TV programs become a media of cross-cultural understanding through their credibility and attraction as sources, delivering messages with clarity and positive argumentation, focusing on primacy and recent aspect of information, informing number of different arguments, having the effect of modality, underlining the context in which communication takes place, having influencibility, conformity, and persuadability on the receiver, and using techniques for making a person to change.

**KEYWORDS:** Media, Cross Cultural Understanding

In globalization era, television becomes an interesting discussion in the world of popular culture for its important function as a global information media. Cultural boundaries have become less so that the community's need for cross-cultural information has been much greater. The distance is no longer absolute because of the technological advances that are able to bridge it. Examining the correlation between

culture and TV, Mitu (2010) states that in the last twenty years a TV program practically has two different meanings: firstly, as visual culture, TV is seen as a form of art, which offers local and foreign culture information, and secondly, TV is seen to present a culture itself.

Skornis (1965) states that television seems to have special characteristics compared to other mass media such as radio, newspapers, magazines, books and so on, because it is a combination of auditory media and images in which the contents are easy to understand, as if it occurred directly between the sender and the receiver. It can be informative, entertainment and education, or even a combination of these three elements.

As a mass communication media, according to Barker (1999), television is a source of identity that continues to grow which is understood in the standpoint of Foucault's theory as knowledge, power, and discourse. Barker's thought (1999) can be explained in three points: first, a television program that aired outside the boundaries of geography contributed greatly to the formation of identity in diasporas, complex, and hybrid way. Second, television presents not only stereotypes through the dominant ideology in a sustainable manner, but also means of competition for political and cultural meaning behind the program that seems neutral and objective. However, there is a process of negotiation among the television viewers with the content of television programs. Third, the need for politic cultural identity, especially in the process of re-drawing and the development of 'new language' in which sharing of values occurs.

Local TV viewers have big interest in foreign programs, especially Western programs. American movies and television programs dominate local TV viewers' interest in Western programs. In television world, globalization facilitates affiliation

between foreign and local TV station, for example, the affiliation of *Voice of America* (VOA) based in Washington, D.C. with Jawa Post Media Televisi (JTV) based in Surabaya. Some of VOA TV programs aired in JTV such as *Kampung Amerika* – a five minute segment in *Pojok Kampung Program* using East Java dialect which presents interesting places and events in America, *Warung VOA* – a 30 minute program using Indonesian Language and Surabaya dialect which presents the life reality of American citizen, and *Opo Inggris* – a program which presents English Learning.

TV programs with foreign contents can become a source of information for society in big city like Surabaya who tends to be *Western minded*. This kind of society has a great interest to know or imitate everything related to West culture. Arnett (2012 : 774) states that nowadays people develop bicultural identity which combines their local identity with global culture identity. In line with that phenomenon, this research examines whether, to what extent, and how VOA television programs aired on local television stations in Surabaya become a media of cross-cultural understanding.

## **RESEARCH METHOD**

This research applies the perspective of symbolic interaction in popular culture, methods of questionnaires survey, and focusing on the cognitive and affective aspects of the social information process. According to White (1993 : 13), symbolic interaction is a media reception concept which is based on the premise that the producers and media users interact to produce meaning through a system of symbols called language; this can be analogous to the way in which meaning is created in personal interaction. Thus, in the context of a television program that happened was that the television program producers and viewers negotiate with each other to obtain a response; manufacturers build their identity via rating, while the viewer's took the identity

models directly from a television or a television presents a source for identity for the viewers.

The problems to be analyzed in this research are related to two processes: social information communication from VOA programs to viewers and the viewers' response to the programs. The interrelation and method applied to those processes can be described as follows:

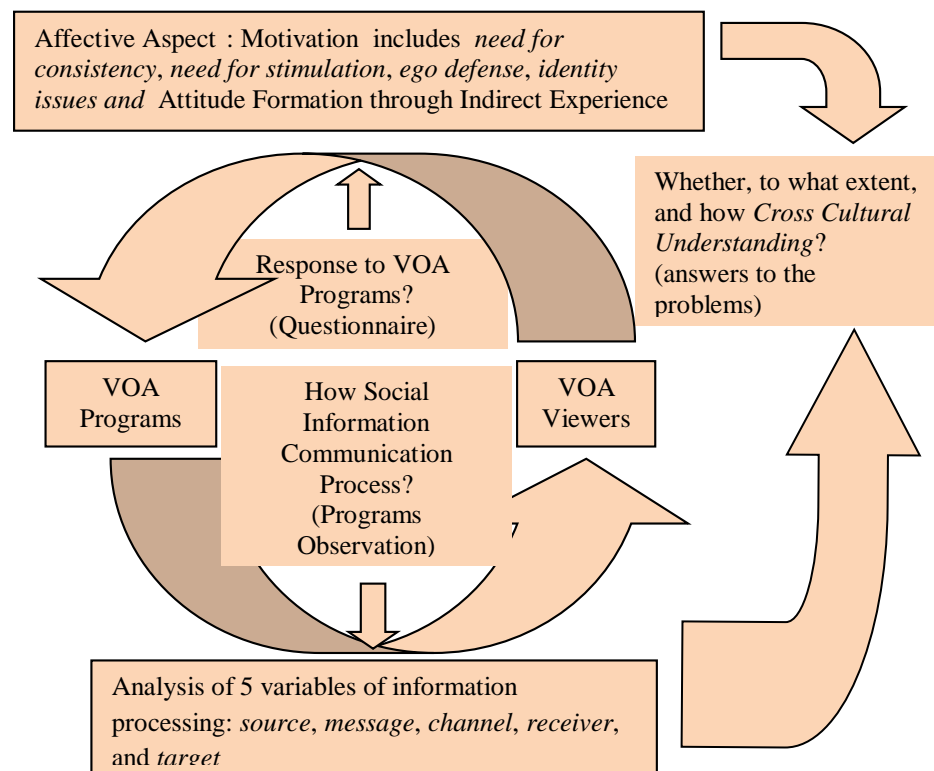


Figure 1. Research Design

The participants of the questionnaire were 500 people chosen in random in public places who include men and women at the age of 18-45. The instruments used in this research includes: *Observation Protocol* which applied *Content Analysis Protocol (CAP)* to collect qualitative data and *Information Process Questionnaire (IPQ)* to collect quantitative data. Both qualitative and quantitative data were collected through purposive sampling method.

Table 1  
Instruments

Method	Source of Data	Analysis	Research Instrument	Remarks
Observation	VOA Programs aired on Local TV channel in Surabaya which include VOA di <i>Pojok Kampung, Opo Inggrise, Warung VOA, Kampong Amerika</i>	1. <i>Sumber</i> 2. <i>message</i> 3. <i>channel</i> 4. <i>receiver</i> 5. <i>target</i>	<i>Content Analysis Protocol(CAP)</i>	Adapted from <i>Lasswell's Communication Model</i> (1948 in Inglehart, 1989) to make content analysis
Questionnaire	VOA viewers	Affective and Cognitive Aspect	<i>Information Process Questionnaire (IPQ)</i>	Adapted from <i>Social Psychological Analysis of Cross Cultural Undersatnding</i> (Inglehart , 1989)

*Information Process Questionnaire (IPQ)* used Likert scale to measure the participants' opinion based on the operational definition determined by the researcher. IPQ consists of six statements with five options which include: Strongly disagree, disagree, neutral, agree and strongly agree. Response to positive statement has value as follows: strongly disagree = 1, disagree = 2, neutral = 3, agree = 4 and strongly agree = 5. Meanwhile response to negative statement has value as follows: strongly disagree = 5, disagree = 4, neutral = 3, agree = 2 and strongly agree = 1. Each statement of IPQ represents 1 variable to analyze affective and cognitive aspect in cross cultural understanding through television programs. The interpretation of IPQ Likert scale calculation was done based on interval percentage as follows:

Table 2  
IPQ Interpretation Based on Interval Percentage

Interval	Interpretation
0% - 19,99%	Giving <b>very little</b> cross cultural understanding
20 % - 39, 99%	Giving <b>little</b> cross cultural understanding
40% - 59, 99%	Giving <b>enough</b> cross cultural understanding
60% - 79,99%	Giving <b>a lot</b> cross cultural understanding
80% - 100%	Giving <b>very much</b> cross cultural understanding

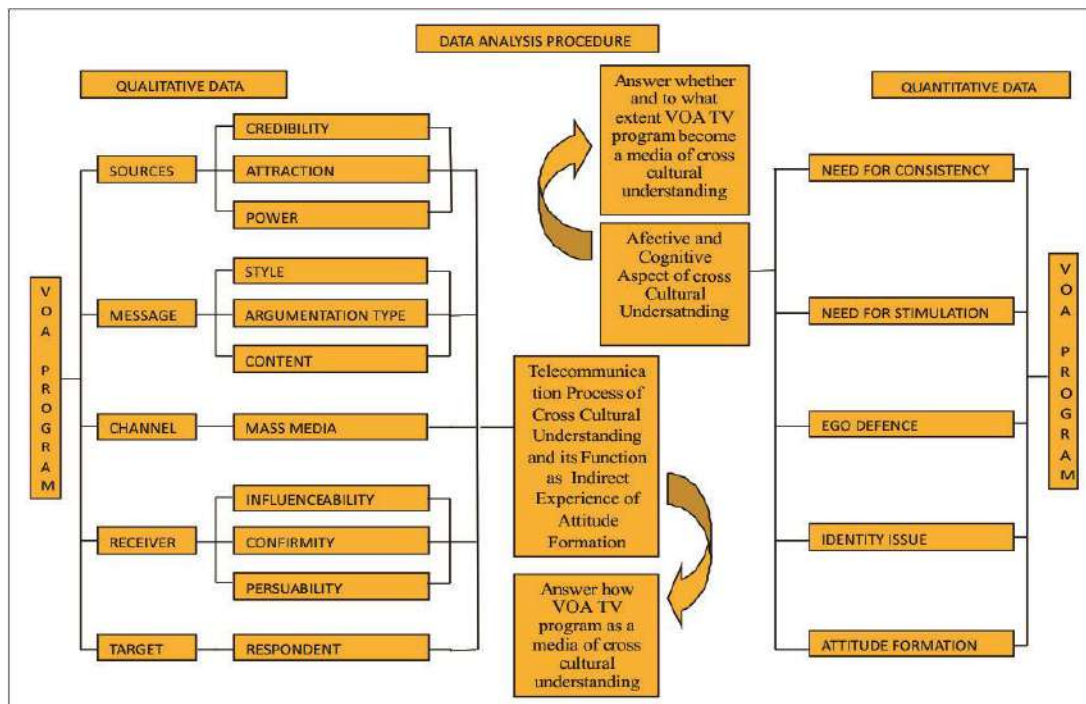


Figure 2. Data Analysis Procedure

The result of quantitative analysis is a conclusion of whether and to what extent telecommunication process in cross-cultural understanding occurs. While the result of qualitative analysis refers to how the telecommunication in cross-cultural understanding occurs.

## FINDINGS AND DISCUSSIONS

Based on the distribution table below, the interval percentage calculation was done to know whether and to what extent VOA TV programs become a media of cross-cultural understanding.

Table 3  
Questionnaire Distribution Results

Respondent	Score for Each Statement						Total
	1	2	3	4	5	6	
1	2	2	1	4	2	1	12
2	4	4	3	4	5	5	25
3	4	4	4	4	4	4	24
Till							
500	5	5	5	3	4	4	26

Respondent	Score for Each Statement						Total
	1	2	3	4	5	6	
<b>Total</b>	<b>1799</b>	<b>1745</b>	<b>1637</b>	<b>1650</b>	<b>1815</b>	<b>1700</b>	<b>10346</b>

The result shows that the overall interval calculation is 68.973%, which means that VOA TV programs give a lot cross cultural understanding. While to what extent the programs become a media of cross-cultural understanding was done by calculating the interval percentage of each statement. The results are presented as follows:

Table 4  
Interval Interpretation of Each Statement

Num.	Statement	Aspect	Variable	Interval Interpretation Scale
1	Introducing knowledge and giving information, which is suitable with the situation where the viewer's live.	Cognitive	Attitude Formation	71,96 % means the programs introduce a lot knowledge and give a lot information which are suitable with the situation where the viewer's live.
2	Stimulating the viewers' curiosity towards new things, which the viewers never know before regarding how life in America is.	Affective	Stimulation	69,8 % means the programs stimulate the viewers' curiosity towards a lot new things which the viewers never know before regarding how life in America is.
3	Presenting sensitive issues and insulting the self-esteem of the viewers as Indonesians.	Affective	Ego Defense	65,48 % means the programs present a lot sensitive issues and insult the self-esteem of the viewers as Indonesians.
4	Encouraging the viewers to compare their Indonesian culture to American culture.	Affective	Identity	66 % means the programs give a lot encouragement to the viewers to compare their Indonesian culture to American culture.
5	Becoming a media for the viewers to know American culture.	Affective	Consistency	72,6 % means the programs become a media for the viewers to know a lot things about American culture.
6	Erasing bad judgment about American society and culture.	Cognitive	Attitude Change	68 % means the programs erase a lot bad judgment about American society and culture.

From the results of the content analysis which includes control analysis, content analysis, media analysis, audience analysis, and effect analysis, it can be

described how the telecommunication process of cross cultural understanding and its function as indirect experience of the VOA TV programs viewers' attitude formation.

As a source, VOA is the General Inspectorate of American government broadcasting agency (Inspection of Voice of America's Indonesian Service, 2011) directly supervises a reliable channel for it. According to VOA charter ([www.voanews.com](http://www.voanews.com)), long-term interests of the United States are achieved through communication with people around the world through radio, television, and internet. To be effective, VOA builds a good reputation based on three principles: first, VOA news has always been a consistent, reliable, and trustworthy source. Second, VOA represents America, not certain groups, and therefore presents a balanced and comprehensive reflection of significant American thought. Third, VOA presents the policy of the United States clearly and effectively, and also feature responsible discussions and opinions in connection with that policy.

The interesting side of VOA television programs can be seen from the way of broadcasting such as the use of Indonesian, Javanese language with Surabaya dialect, and the English language in the context of everyday life. The settings of VOA broadcasting show the real conditions that include natural atmosphere and social environment in America that are tailored to the theme of each episode of broadcasting. Specific themes have compliance with the conditions in Indonesia for example Muslim feasts.

The content of each episode features a different theme. Each theme contains a specific message, which is presented in a clear and straightforward language. Each episode presents important issues, which corresponds to the needs of the time, for example the issues of democracy, plurality, and gender equality. The issues are presented in the form of the reality of American life. It is a form of argument that is



delivered in a powerful and positive way. The programs do not stop at introducing to the world that America has the values of democracy, plurality, and gender equality. The VOA television programs become American soft power to instill the American values to the people outside the United States.

The programs convey messages effectively through verbal and non-verbal language. The non-verbal language is conveyed through the visuals. VOA presents each theme in each episode in a contextual communication method to the viewers. It affects the way of thinking of the viewers. Two things affect the effect on the viewers: VOA's international reputation as a source of reliable information and how VOA television programs build the viewers' self-esteem.

VOA television programs can influence the viewers by using persuasive techniques. The persuasive technique is performed using simple language, which is easy to understand, and supported by the programs that depict the current reality in which in some cases have conformity with the needs of the viewers. Through this persuasive technique, cultural values are imparted to change the thinking of viewers in the form of practical examples.

## **CONCLUSION**

It can be concluded that the VOA television programs aired on local television station become media that give a lot of cross-cultural understanding of how to understand American society and culture. To what extent the programs provide cross-cultural understanding can be described as follows: at the lowest level, presenting sensitive issues which insult the self-esteem of Indonesian viewers; at the second level, encouraging the viewers to compare Indonesian culture with American culture; on the third level, erasing bad judgment about American society and culture; on the fourth level, stimulating the viewers' curiosity towards new things which the viewers never

know before regarding how life in America is; on the fifth level, introducing knowledge and giving information which are suitable with the situation where the viewers live; on the sixth level, becoming a media for the viewers to know American culture. The function of VOA television programs as a media of cross-cultural understanding can be observed through the five aspects: source, message, channel, receiver, and the target.

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## **Language and Power: the Domination of English Reflected in the Names of Automotive Community**

Novi Wulandari  
English Department, Respati Yogyakarta University  
novi.wulandari@mail.ugm.ac.id

### **ABSTRACT**

This paper aims to describe the domination of English which is reflected in the names of automotive community, especially for those which exist in Yogyakarta. Beside known as student city, Yogyakarta is also well known of the creativity of its people. This creativity leads to the appearance of various communities, including automotive: motorcycle and car communities. These automotive communities are chosen because the quantity of both the communities and its members is numerous compared to other types of communities. All the data presented in this paper were obtained through observations of the names of motorcycle and car communities in Yogyakarta and classified based on the form and structure of the names since the domination can be seen both lexically and grammatically. Lexically, they use English words to form the names; while grammatically, some show the structure of English even when they use Indonesian or Javanese language in naming their communities. From hundreds of data related to the names of automotive communities in Yogyakarta, probably less than five percent of the communities use Indonesian or Javanese language to name their communities, while for another 95%, there is always the substance of English language within the names. Therefore, there is no doubt that English certainly has the power in the automotive world.

**KEYWORDS:** English Domination, Automotive Community in Yogyakarta, Lexical, Grammatical

Wardhaugh (in Nurhantoro, 2013: 29-30) claims that language and society are related, either in the way language determines society, society influences language, or both language and society influence each others. They are related in the way that the use of language(s) is determined by social aspects such age, ethnic, region, social class, occupation, education, and sex. Thus, the diversity of cultures can be seen from the different languages that people use in each community.

A language and culture of a nation cannot be separated from influences of other languages and cultures from other nations. That is why; today, perhaps there is no single language or culture that is not influenced by other languages or cultures at all, as what Folley (2001: 382) says:

“No society is truly isolated, no matter how nomadic and seemingly remote its people may be. All societies engage in relations with other societies, no matter sporadic this may be, and the type of contacts individuals may have with other societies is a major source of social inequality.

The phenomenon mentioned by Folley is also happened in Indonesia. Both Bahasa Indonesia and any mother tongues are today influencing each other and even being influenced by foreign language, especially English. English today is dominating almost all languages in the world. It can be seen from the number of its speakers which reach more than 1,500 million speakers of English as first, second, and foreign languages (Crystal, 2003). Besides its number of speakers, Wijana (2014: 57) argues that the domination of English over other languages is due to the spread of native speakers, economy, culture, and ideology. Irene (2013: 40) even claims the domination of English as “neo-colonialism power” as mentioned in the following:

“English is no longer only of concern to the people living in Britain, United States, or Australia, but it is now entrenched worldwide, as a neo-colonialism power. Neo-colonialism, which constitutes the policy where a major power uses economic or political, means to exert its influence over undeveloped nations or areas to gain control. The control over the nations could be economic, cultural, or linguistic and can be demonstrated simply by larger powers promoting their own culture in these independent nations.”

English is not only a tool of communication, but rather a tool of the countries which use it as their native language to softly colonialize other nations, especially the undeveloped ones. By the power of English language, they want the undeveloped nations; at least, regard their cultures as superior compared to those of the undeveloped nations. In this way, people of the undeveloped nations will think English is more and more important so that it seems like a must to use English in certain things of their life. The domination of English in Indonesia, for instance, can be seen through the contemporary or slang language; the main instruction language in almost all electronic devices; the brands of products and shops; the names of people, public enterprises, community; and other uses on different fields. Wijana (2014: 56-64) shows the domination of English through his research entitled “Bahasa, Kekuasaan, dan Resistansinya: Studi tentang Nama-nama Badan Usaha di Daerah Istimewa Yogyakarta”. Wijana shows the domination of foreign languages such as English, Italian, French, Chinese, Japanese, and Arabic which can be seen through the names of public enterprises in Yogyakarta. The domination covers both lexical and syntactical features.

Besides the public enterprises, the domination of foreign language especially English in Yogyakarta can also be seen through the names of communities<sup>15</sup>. Widely known as a city of students, Yogyakarta becomes rich of cultures and creativities without leaving its sense of being *njawani*. To accommodate the variety of cultures and creativities which exist, people tend to group themselves into a community based on their interest and values. Hermawan (in Fatiasani, 2014: 32) even stresses that people who group themselves in a community tend to have a very tight relationship to

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<sup>15</sup> A part of society which gathers based on the same feeling and interest, the need of each other, and the same region (Mustofa and Maharani in Wibowo, 2012: 12).

each other since they share the same interest, values, and purposes. This kind of strong relationship can be seen through the existence of automotive communities. Automotive community can be said as one of the biggest communities in Indonesia, including in Yogyakarta. Almost all brands of motorcycles and cars, from the oldest to the newest ones, have their own community with a great number of members: men and women, youth and adult. They also have various names which are greatly dominated by English words and structures. However, in Yogyakarta, there are also some communities which try to use or combine its name with Indonesian or Javanese language as a form of resistance toward the domination of English. Based on the description, this paper will discuss and describe about the phenomenon of English domination within the names of automotive communities in Yogyakarta, and the forms of resistance toward the domination. Data used in this paper are collected through direct observation and classified based on the lexical and grammatical influences. This study aims to show how a greater nation with a better economic, social, and political life dominates other nations with lower economic, social, and political life with its language, in this case English, as its power. Folley (2001: 383) concludes that society within a nation with lower economic, social, and political life tends to look positively toward another nation with greater economic, social, and political life. That is why; the culture of the nation is easily dominated by the other one. The effect of this domination is perhaps beyond what we think, as Crystal (2003: 16-20) states that it may lead to the difficulty of non-native speakers in doing their report or business in English so it is not impossible that they may be left behind; and even it may lead to the death of mother tongue. However, when there is domination, there is always a form as resistance. This resistance probably happened because people with a vested interest in past ways of doing things see their traditional values threatened and try to hold back

change (Leeuwen, 2005: 26-27). This phenomenon also appears in the case of the language use. This form of domination and resistance, for instance, can be seen in the names of automotive communities, especially which exist in Yogyakarta.

This paper uses qualitative method by using descriptive analysis. In the descriptive analysis, it is aimed to collect information related to the existed phenomena as what it is. Therefore, data are analyzed and presented systematically so it is easier to be understood and to be concluded (Suharsimi, 2007: 234). In addition, this paper use purposive sampling technique, that is technique in determining data used based on certain considerations (Sugiyono, 2008: 218-219). It is also useful in classifying the data.

## **FINDINGS AND DISCUSSION**

### **English Domination Reflected in the Names of Automotive Community**

A name is the first list of identity that a person or a group of people has. It is not only a group of words to label someone or a community. Prihadi (2015: 307) states “a name has something to do with cultural symbols, including linguistic symbol.” The name denotes a unit of well-defined culture and has a place in the field of semantics, history, and social life (Eco in Sobur, 2013: 76-77). Eco considers name as a code which is flexibly and creatively arranged according to the message one wants to deliver by taking into account the socio-cultural aspects. Name is the best way to determine the surface appearance and to guess other things that may relate to the one who owns it since it contains the essence of basic judgment as what Leeuwen (2005: 12) says “Names are important. They allow us to hold on to the generalized essence of an observation, and to compare it to that of other observations. For automotive communities which exist in Yogyakarta, their names mainly consist of the brand of motorcycles or cars which is used by their members and the region of their base. Then,

they usually have abbreviation for the names. However, based on the observation, the names of automotive communities in Yogyakarta are mostly dominated by English both lexically and grammatically.

### **Lexical influence**

Here are some names of automotive communities which use English words to form their names and clearly show the domination of English itself:

- (1) Jogja Supra Lovers (JSL)
- (2) Jogja Blade Community (JBC)
- (3) Jogja Jazz Club (JPC)
- (4) Jogja Beat Riders (JBR)
- (5) Djogjakarta Riders Association of City Sport One (DRACS)
- (6) Jogja Avanza Community (JOVANCO)
- (7) Volkswagen Club Yogyakarta (VCY)
- (8) Byson Yamaha Owner Indonesia Club (BYONIC)
- (9) Scorpio Fighters (SF)
- (10) Pajero Sport Family (PSF)

The data show the names of communities which consist mainly of Yogyakarta (Jogja, Djogjakarta) as the base or region in which the communities exist, and the brands of the motorcycles or cars such as “Supra”, “Blade”, “Jazz”, “Beat”, “City Sport One”, “Avanza”, “Volswagen” (data (1) to (7)). Besides those two substances, it uses words “lovers”, “community”, “club”, “riders”, “association”, “owner“(8), “fighters” (9), and “family” (10) to describe the community itself. The diction used to represent the community itself is quite interesting since they can be interpreted differently. The words “lovers” and “family” have positive connotation in meaning. There is no spooky impression like when the words “club”, “riders”, or “fighters” are used. Mostly,



automotive communities use the word “community” to make it sounds neutral. Some use the word “association” to make it sounds formal, and some use the word “owner” to show the exclusivity (exclusive identity) of the community.

### **Grammatical influence**

Besides being influenced lexically, data (1) to (10) in also show the influence of English grammatically. Here are some other examples:

- (11) Jogja Automotive Community (JAC)
- (12) Jogja Mega Pro Club (JMPC)
- (13) Jogjakarta Honda Racing Community (JHRC)
- (14) Jogja Vario Community (JAVACOMM)
- (15) Jogja Revo Club (JRC)
- (16) Jogja Yaris Community (JYC)
- (17) Jogja Fortuner Community (JFC)
- (18) Jogja Altis Community (JAC)
- (19) Jogja Datsun Club (JDC)
- (20) Pajero Owner Community (POC)

There are also some communities which mainly use Indonesian or Javanese words but are arranged in the structure of English grammar, such as:

- (21) Jogja Retrodiningrat
- (22) R15timewa Yogyakarta
- (23) Supra Satu Dua Lima Holic
- (24) Motor Besar Club Jogja

The word “Jogja” in datum (21) is a region name in which it usually functions as a modifier and puts after the head noun—the word that controls the other words in a phrase (Miller, 2002: 3) in Bahasa Indonesia, such as “Bus Trans Jogja”. However,

in (21), it is put in front of the head noun “Retrodiningrat” which shows the structure of English language. On the other hand, the word “Yogyakarta” in datum (22) is the head noun, and the blending word “R15timewa (*istimewa*) which means “special” in English is the modifier. The structure in datum (22) clearly shows the English phrasal structure. Meanwhile, data (23) and (24) show a combination between Indonesian and English words, but still the way they are arranged is showing the domination of English structure.

### **Resistance of Local Names toward English Domination**

When domination exists, resistance will also exist as a form of realization toward what has been owned, or it can be seen as form of fighting back the domination. In the case of English domination toward Indonesian and Javanese languages, resistance also appears to realize people about the existence of both national and local languages. This kind of resistance can be seen in several names of automotive communities. To resist the domination of English, there are several communities which name their communities fully in Bahasa Indonesia, such as:

(25) Ikatan Motor Tiger Yogyakarta (IMTY)

(26) Ikatan Motor Pro-Max (IMPX)

(27) Keluarga Peugeot Jogjakarta

(28) Jogja Punya Ninja (JPN)

(29) Motor CB Yogyakarta (MOBTA)

Data (25) and (26) use the word “ikatan” to represent the community itself. This word, semantically, has much deeper meaning rather than just a community. There is a sense of string or bond among members psychologically. This kind of bond is also shown in datum (27) which uses the word “keluarga” or “family” in English. They are not only a group of people who have the same hobbies or interests but they

are also brothers. Meanwhile, datum (28) uses the word “punya” which semantically has the same meaning as “owner” in English to show the exclusivity of the community.

There are also some communities which combine Javanese, Indonesian, and English languages within the names, such as:

(30) Paguyuban Motor Honda Yogyakarta (PMHY)

(31) Jogja Pitung Club (JPC)

(32) Hotrodiningrat

(33) Supra Mania Ngayogyakarta (SUMANTO)

(34) Karisma Riders Ngayogyakarta (KARYOTO)

The word “Paguyuban” in datum (30) comes from the word “guyub” in Javanese language which means “harmonious”. However, the word “paguyuban” itself has been adopted by Bahasa Indonesia. This word brings the sense of Javanese philosophy which always loves to live in peace and harmony. “Pitung” in datum (31) is actually not the brand of motorcycle<sup>16</sup> which represents the community. “Pitung” is the name of the famous *Betawi* hero character that fights against the Dutch. In the movie, Pitung was riding on the motorcycle. That is why; people borrow the name to refer to the motorcycle, instead of using the original brand since it does not sound familiar to Indonesian tongue. Meanwhile, the name “Hotrodiningrat” in (32) is a blending word which is clearly influenced by the “Keraton” (palace) culture of Yogyakarta. Another interesting form of resistance can be seen from the abbreviation of the community names in (33) and (34). “Sumanto” and “Karyoto” are Javanese names which represent Javanese Culture. They represent simplicity of Javanese yet they bear a spooky sense.

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<sup>16</sup> C70 is the original brand

## **CONCLUSION**

Based on the previous description, the domination of English can be clearly seen. Most of the names of automotive community use English though there are some which use Indonesian or Javanese language as a form of resistance toward English domination. This domination is basically the reflection of power had by the countries which use English as their native language. It is a form of “invisible colonialism” from those countries to implement their ideology and culture through the use of language. They want the dominated nations to regard the ideology and culture of the dominating nations as better and even the best way of life to follow. Certainly, it has something to do with social, political, and economical aspects.

English indeed has an important role in this globalization era. Admitted or not, it establishes communication among people from different countries. Thus, it is considered as the world lingua franca. However, regardless how important the English is, people should not forget their own ideology and culture since those are their identities which show their uniqueness among all people in the world. If all people are amazed with certain culture and forget their own, there will be no more unique identities. In other words, all people are the same. The notion that different cultures have different languages will no longer valid. Therefore, to prevent it to happen, no matter how hard the flow of English domination, Indonesian should keep their positive attitude toward their own language and culture. Related to the language, they must proud to use their mother tongue and national language because if they do not, it is not impossible that the languages will extinct.

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