# Personal Pronouns in Bidayuhic Language at the West Kalimantan, Indonesia – Sarawak, Malaysia Borderland

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**ABSTRACT**

Personal pronouns are words that are used to substitute for people. The objective of this study is to describe the forms of personal pronouns in the Bidayuhik language in Siding District, Bengkayang Regency, West Kalimantan, Indonesia, in the border area with Sarawak Malaysia. The method of data collection in this research is observation method. The listening method was applied in the basic techniques of tapping techniques and advanced techniques which consist of listening-engagement techniques, recording techniques, and note-taking techniques. At the data analysis stage, the equivalent method was used (translational, referential, and pragmatic). The results showed that there were three personal pronouns in Bidayuhik language, namely the first, second, and third personal pronouns.

*Keywords: Personal pronouns, Bidayuhic, language, West Kalimantan*

## 1. INTRODUCTION

Bidayuhik language is a group of speakers which in a colonial perspective is known as Land Dayak. The Bidayuhik language is one of the largest language groups in West Kalimantan with a population of speakers also scattered in Sarawak, Malaysia (Chong Shin, 2008; Asfar, 2014 and 2015). Linguistically, Bidayuhik is a name for Dayak tribes, such as Bakati', Bidayuh, Ribun, Kembayan, Semandang, Pruwan, and Mentuka (see (Chong Shin, 2008; Rensch, 2012; Asfar, Asfar, 2014 and 2015; Collins, 2021). The majority of Bidayuhik speakers occupy the area along the border between West Kalimantan, Indonesia and Sarawak, Malaysia.

Bidayuhik language research in West Kalimantan has been carried out by several linguists. Generally, Bidayuhik research has described the kinship and classification of Bidayuhik language groups in West Kalimantan. For example, research (Asfar, 2014 and 2015) describes the mapping and kinship of the Bidayuhik language in TayanHulu, Sanggau Regency. There is also a Bidayuhik study along the Sekadau River carried out by (Chong Shin dan Collins, 2008) by mapping six Bidayuhik variants in Sekadau District (see Collins, 2021). Similar research was also

conducted (Rensch, 2012) by analyzing the sound system of Bidayuh, both diachronically and synchronously. (Rensch, 2012) succeeded in mapping and classifying local tribes, such as the Bakati', Ribun, Bidayuh, Kembayan, and Semandang in West Kalimantan as well as Bukar-Sadung, Siburan-Penrissen-Padawan, Sembaan-Tringgus in Sarawak, Malaysia as Bidayuh language group on the island of Borneo. Another study on the Bidayuhik language has also been carried out (Asfar, 2016) by describing Bemak as one of the variants of the Bidayuhik language in Landak Regency. In addition, there is also a study on the national border between West Kalimantan, Indonesia and Sarawak, Malaysia conducted by (Aman, 2008) by classifying and reconstructing phonologically and lexically the Bidayuhik group in northern Borneo with the concept of Ancient North Bidayuhik (BUP).

Based on some of the studies above, it can be concluded that language research related to pronouns has not been discussed in detail. Therefore, the writing in this article discusses the personal pronouns in Bidayuhik. This paper is an important note as an effort to preserve local ethnic languages so that they are known to academic audiences and the general public. In addition, this study is important as a contribution in

the field of linguistic structure, especially the category of pronouns in the syntax of Bidayuhik language.

## 2. LITERATURE REVIEW

### 2.1. Pronoun

Crystal (2008: p..391—392) pronoun a term used in the grammatical classification of words, referring to the closed set of items which can be used to substitute for a noun phrase (or single noun). There are many types of pronouns, with terminology varying somewhat between grammars. Personal pronouns include I, you, etc., in their variant forms (e.g. I/me); in their form my/mine, the term possessive pronoun (pos(s), POS(S)) is often used. Other classes of pronouns regularly recognized include: demonstrative pronouns, e.g. this/that (in certain of their uses); interrogative pronouns, e.g. certain uses of who/which/what; reflexive pronouns, e.g. myself/yourself; indefinite pronouns, e.g. anyone/nobody; relative pronouns, e.g. who/whom/that; and resumptive or shadow pronouns, e.g. him in John, I like him. A logophoric pronoun (or logophor) refers to a person whose speech or thought is represented in discourse. The grammatical statement of pronominal distribution in a language is usually quite complex. It is often discussed with reference to the more general notions of pro-form and deixis.

Croft and D. Alan Cruse (2004:11) Likewise, all other deictic words and inflections, such as person deixis (I, you, he/she/it, we, they and person-based agreement inflections) and spatial deixis (this, that, here, there), evoke the speech act situation. Other types of grammatical words and inflections also have meanings evoking the speech act situation. Malmkjær (2010:418) some of the most obvious examples are personal pronouns (eg, I, you, vs. she, it) and temporal and spatial adverbials (now, soon, day after tomorrow, here, on the other side of the trees).

### 2.2. Personal Pronoun

Mey (2009:384) the personal pronouns I and you may be interpreted as referring alternatively to the same object, according to whether it carries out the function of 'speaking subject' or 'subject spoken to.' This multiplicity is possible on the basis of a convention and at once on the basis of the fact of functioning as an index in the literal sense of a pointing finger.

Moeliono (2017:330) explains that personal pronouns are pronouns that are used to refer to people. Personal pronouns can refer to oneself (first personal pronouns), refer to the person being spoken to (second personal pronouns), or refer to the person being spoken of (third personal pronouns).

A similar opinion is also expressed by Crystal, (2008:359) distinctions of person are usually marked in the verb and/or in the associated pronouns (personal pronouns). Usually a three-way contrast is found: first person, in which speakers refer to themselves, or to a group usually including themselves (e.g. I, we); second person, in which speakers typically refer to the person they are addressing (e.g. you); and third person, in which other people, animals, things, etc. are referred to (e.g. he, she, it, they). Mey (2009:514) the category of person is grammaticalized in natural language by means of personal pronouns 'I,' 'you,' 'he/she' referring to the speaker, the addressee, and the third party, respectively. Consequently, personal pronouns used in court trial discourse should reflect the interpersonal relationships between different participants of the trial.

Croft and D. Alan Cruse (2004:60) person deixis—the pronouns I, you, he/she/it, we and they—are only defined relative to who is speaking, and this variation is an example of alternative construals defined by the speech act situation. Likewise, deictic demonstratives such as this and that, and deictic time reference such as present and past tense, are only defined relative to the location and time of the speech event.

According to (Moeliono, et al., 2017:330) in Indonesian, among the pronouns, there are those that refer to the number of one or more than one. There are also forms that are exclusive, some are inclusive, and some are neutral. Look at the following table.

**Table** Personal Pronouns in Indonesian

| Persona | Makna/Meaning | | | |
| | Singular/ Tunggal | Jamak/Plural | | |
| | | Netral | Eksklusif | Inklusif |
|---|---|---|---|---|
| First | saya, aku, daku, ku-, -ku (I/my) | | Kami (we/our) | Kita (we/our) |
| Second | engkau, kamu, anda, dikau, kau-, -mu (you/your) | kalian, kamu sekalian, Anda sekalian (you) | | |
| Third | ia, dia, beliau, -nya (he/she/it-her/his) | mereka | | |

(Source Moeliono, 2017: p. 330).

## 3. METHOD

The form of this research is qualitative. Qualitative research in this paper applied a literature study by tracing the existing literature and examining it carefully in preparing research (Zaim, 2014:59). The method of data collection applied listen and speak. Sudaryanto,

(2015:203) reveals that the listening method is used by tapping language users, while the proficient method is data acquisition by having conversations between researchers and language speakers as informants (Zaim, 2014:91).

The technique used in data collection is a note-taking technique. Sudaryanto (2015:206) reveals that the note-taking technique is carried out after using the basic tapping technique, the note-taking technique is done by recording the contents of the conversation using writing instruments. Researchers also use the face-to-face conversation technique (CTS) by conducting conversations, both orally and in writing (Zaim, 2014:91).

The object of this research is the Bidayuhik language used by speakers in Bengkayang Regency. Therefore, the population of this study is all Bidayuhik utterances with their linguistic aspects. With regard to the population, the selected sample is Bidayuhik speech found in the Bidayuh community in Lawang Hamlet, Tangguh Village, Siding District, Bengkayang Regency which is located in the border area between West Kalimantan, Indonesia and Sarawak, Malaysia.

The method used to analyze the data is the equivalent method. The equivalent method used is the referential and translational equivalent method (Zaim, 2014:100). The referential method of determining tool is the referent (reference), namely the fact that is indicated by the language. The language references in this study are forms of personal pronouns in English and Indonesian which are translated into Bidayuhik language in KampungLawang.

## 4. RESULT AND DISCUSSION

### 4.1. Singular First Person Pronoun

In Bidayuhik language the singular first person pronoun, namely *ikuʔ* (I), is usually used by speakers in formal and informal speech. The use of these pronouns is also used at all age levels and in various situations. The personal pronoun *ikuʔ* has various forms, namely -*kuʔ*, -*ku*, and *ku-* (I and I).

The singular first person pronoun *ikuʔ* is used by the speaker to designate himself. Consider the following example.

(1) *ikuʔsukaiʔu, alogmunu*'I love you the way you are'.

(2) *ikuʔbokuaʔangundaʔtuwaʔndaʔjuetiʔupagiey*'I told uncle to pick you up tomorrow'.

The context of using the word *ikuʔ* in the sentence above shows that the form of *ikuʔ* can be used in conversations between young people and older people,

people with lower social status and higher or vice versa.

The forms -*kuʔ* or –*ku* and *ku-* are bound forms in the Bidayuhik language. The bound form *kuʔ* or –*ku* is usually used to express an ownership relationship and is placed after the noun it belongs to, for example *aloykuʔ* 'my house', *siwotnkuʔ* 'my wife', *baloykuʔ* 'my family', *kisuakngkuʔ* 'my dog', *hmaʔku* 'my father', *hnoʔku* 'my mother' , and *nganku*'my friend'.

The bound form of *ku-* is a unique form in the Bidayuhik language. This form is generally not followed by a noun. However, the word behind *ku-* is a verb, for example *kujuəte* 'I take', *kupinuəy* 'I walk', and *kusiʔiətn*'I cry'.

### 4.2. Plural First Person Pronoun

In Bidayuhik language, there are two kinds of plural first person pronouns, namely *kiʔih*and *itoʔ*. The plural first personal pronoun *kiʔih*is exclusive while *itoʔ* is inclusive. Consider the following example.

(3) *kiʔih*akannigagka Siding japmuwohsinuey. 'We will arrive in Siding at two in the afternoon'.

(4) *itoʔ*akanbakatjapmmi:hhngaluam 'we will leave at eight in the evening'.

The implication of sentence (3) is that only the speaker/first person will arrive at two o'clock in the afternoon in Siding while the listener/interlocutor will not. That is, the pronoun includes the speaker/writer and other people on his side, but does not include other people on the side of the listener/reader. The implication of sentence (4) is that not only the speaker/first person will participate in the departure at eight o'clock in the morning, but also the listener/interlocutor will participate. Thus, the pronoun includes not only the speaker/writer, but also the listener/reader, and possibly other parties as well.

### 4.3. Singular Second Person Pronoun

The forms of singular second person pronouns in Bidayuhik are *iʔu* and *u* (you and you). This form of pronoun is usually used by parents towards younger people and people of higher social status to greet the interlocutor with a lower status. In addition, this form of personal pronoun is also used by people who have close relationships, regardless of age or social status. Consider the following example.

(5)*iʔu* dip dakitn? 'where do you live?'

(6) )*iʔu*bokuja? 'You are already working?'

(7) japm due *iʔu*bakatkabilikulah, nak? 'what time do you go to school, son?'

(8) *i?u*harusbueykulahpagiey. 'you have to come home tomorrow'

(9) ininbe**u**a:m milut? 'why don't you come in?'

(10) din**u**dakitnadine? 'where is your sister now?'

(11) ditn**u**dakitnadine? 'where is your sister now?'

(12) siwon**u**bontie?kah? 'is your wife pregnant?'

There is also a singular second person pronoun *ingai*which means *you*. This form can be used for people who are older or used by people of lower social status to those of higher social status. In addition, it can also be used for the interlocutor who is the same age or younger to show politeness. The second person singular pronoun *ingai* has variations of *ngai–* and *nga–*, respectively.

(13**inga**ipaguhlayalayanki?ihngienititnsaduh.'You are very kind to serve us in a friendly manner'

(14) **ngai**ya?kakitn? 'Where do you want to go?'

(15) ini?kietn**nga** a:m milutakal. 'Your question doesn't make sense'.

## 4.4. Plural Second Person Pronoun

Plural second personpronouns are personal pronouns that refer to more than one interlocutor. The second personal form of the plural in Bidayuhik usually uses the word *ingai*. The word *ingai* can function as a plural second person as well as a singular second person, as explained earlier in the second person singular pronoun subsection. The word *ingai* in the second person plural pronoun means 'you'. The word *ingai* as the second person of this plural can be used by younger people to older people and vice versa can be used by older people to younger people.

There are two kinds of plurals: (1) *ingai* and (2) the second person singular plus the word *saploge* which means 'all'. Consider the following example.

(16) **ingai**mia?inin? 'what do you eat?'

(17) ingai ya? nah inin? 'what do you want to do?'

(18) **ingai**ya?liburankulahkakitnsiwa?diti?? 'Where are you going for the school holidays this year?'.

(19)

i?u**saploge**harusnsokkaaloymukayungngaluamditi
?. 'You all have to come to grandma's house tonight'.

(20) **ingaisaploge**harusnsalogngien Pak kadeskakantordesa'you all have to meet the village head at the village office'.

(21) halditi?terserahda?**ingaisaploge**. 'this is up to you all'.

## 4.5. Singular Third Person Pronoun

The singular third person pronouns in Bidayuhik consist of *idue, iduepe,*and -e. The singular third-person pronouns *idue*and *iduepe*function the same in many ways. In the position of a subject, or in front of a verb, both*idue* and *iduep*e can be used. Consider the following example.

(22) **idue**setujungienasellapathmie. 'he agreed with the results of yesterday's meeting'.

(23)**iduepe**hnikal/paka?laya. 'he's very clever'.

(24) hlatditi?apatn**idue**. 'this letter is for him'.

(25) ku?ya?idisamieh**idue.** 'I will go with him'.

(26) buwa?dinu?ni**iduepe**. 'the fruit belongs to him'.

Sentences (22) and (23) show the form of *idue* and *iduepe* functioning as a subject. This form of *idue* and *iduepe* also functions as an object or is located to the right of what is described, as seen in sentences (24), (25), and (26). The data in sentences (24), (25), and (26) also show that the pronouns *idue* and *iduepe* can be used to express belonging. In addition, the pronouns *idue* and *iduepe* are used to replace the name of a person who is being spoken of by the speaker regardless of social status. That is, the words *idue*and *iduepe* can be used by an older person against a younger person and vice versa.

The singular third person pronoun *-e* refers to the persona outside the conversation between the speaker and the listener. In its use in sentences, the third person singular form of the pronoun *-e* can only function as an object. Consider the following example.

(27) buwa?dinu?nidu**e**. 'the fruit is his'.

(28) aloi**e**kadaerahpedalaman.'his house is in the hinterland'.

(29) hlatditi?apan**e**. 'this letter is for him'.

(30) iku?ya?idi n:i**e**. 'I will go with him'

Field data also shows that there is a phenomenon of third person pronouns in the nominal category. The third personal pronoun in the -e form is also used to change the category of a verb into a noun. When -e is attached to a verb, both active and passive, the verb changes its category to a noun. Consider the following example.

(31) nsok**e**ngania?? 'when will it come?'

(32) idi**e**makinin? 'what's the ride on?'

### 4.6. Plural Second Person Pronoun

The third person plural pronoun in Bidayuhik is *naʔwa*. This word means 'they'. The pronoun *naʔwa* is used to replace the name of the person being spoken of by the speaker regardless of social status.

(33) naʔwa ngien hngunie sadite. 'they bring their own food'.

(34) naʔwa idi ka muh ma' Ignasius.'they went to Mr. Ignasius' field'.

(35) naʔwa janyi ya' bubah jadi libih paguh.'they promise to change better'.

In general, *naʔwa* is only used for humans. The word *naʔwa* can be used by an older person against a younger person. On the other hand, it can also be used by young speakers speak to older people. In addition, the word *naʔwa* does not have a variety of forms so that in any position only that form is used.

## 5. CONCLUSION

The first personal pronoun is a categorization of the speaker's reference to himself or in other words the first personal pronoun refers to the person who is speaking. The first personal pronoun is divided into two, namely singular and plural. The singular first personal pronoun in Bidayuhik is *ikuʔ*. The personal pronoun *ikuʔ* has various forms, namely *-kuʔ, -ku,* and *ku-* (I and I). Furthermore, there are also two kinds of plural first personal pronouns, namely *kiʔih* and *itoʔ*.

The second personal pronoun is the categorization of the speaker's reference to the interlocutor. The second personal pronoun has both singular and plural forms. The forms of singular second person pronouns in Bidayuhik are *iʔu*and *u* (you and you). The second plural form of the persona consists of two forms, namely (1) *ingai*and (2) the second person singular plus the word *saploge*which means 'you all or you'.

The third person pronoun is the categorization of the speaker's reference to a person who is outside the act of communication or the third personal pronoun refers to a person who is not present, either on the speaker's side or on the other person's side. The form of the third personal pronoun consists of the singular and the plural. The singular third person pronouns in Bidayuhik consist of *idue*, *iduepe*, and *-e*. The third person plural pronoun in Bidayuhik is *naʔwa*.

## AUTHORS' CONTRIBUTIONS

The contributions of each author are as follows conceived and designed the analysis, collect the data,

contributed data or analysis tools, performed the analysis, and wrote the paper.

## ACKNOWLEDGMENTS

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