



Deixis of Nusantara Bertutur Children's Fairy Tales in Kompas Newspaper and Its Implications for Indonesian Language Learning

Nita Awalia Astuti Fatimah, Dini Restiyanti Pratiwi^(✉), Gallant Karunia Assidik,
and Yakub Nasucha

Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and
Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
drp122@ums.ac.id

Abstract. The use of deixis can be used in all aspects of life, including Nusantara Bertutur children's fairy tales in Kompas Newspaper. The study aims to: describe the deixis forms in Nusantara Bertutur children's fairy tales in Kompas newspaper; and (2) describe the deixis implication for learning Indonesian language. This study uses descriptive qualitative. Data were collected using documentation, taking notes, and the library. Data were analyzed using an equivalent method. Results show: (1) persona deixis consists of one, two, three, and four; and place deixes, including time deixis, consists of future, continues, and past. (2) use of Nusantara Bertutur children's fairy tale in Kompas newspaper as deixis in class XII high school consists of phase F with the learning outcome of writing skills, including students' ability to logically write ideas, thoughts, and views; knowledge of metacognition for various purposes; and ability to publish their writing in hard copy and digital media.

Keywords: Deixis · Newspaper · Indonesian language learning

1 Introduction

Nusantara Bertutur presents children's fairy tales that aim to build the character of Indonesian children with moral lessons that readers exemplify. In addition, it seeks to improve the literacy of Indonesian children due to the fairy tale is packaged to attract the attention of children or other readers. It is not only about the moral lessons contained in it but also about deixis in the fairy tale. A fairy tale is a folk prose story that is not considered accurate. The nature of fairy tales is for entertainment. However, many fairy tales depict truth, moral lessons, or satire [1]. According to [2], a fairy tale is a literary work that uses elements of a standard language. A fairy tale can create imagination and contains a moral lesson that can be exemplified by children who read fairy tales feeling entertained.

Language is inextricably linked to the study of pragmatics. Pragmatics is the study of language that discusses the structure of language to communicate and investigates the

meaning in speech [3]. One of the pragmatic studies is deixis. According to [4], deixis is a semantic phenomenon that can only have its meaning understood by considering the context of speech and the movement of referents. The use of deixis is commonly found anywhere, including a story, social media, newspaper, and oral and written conversations. The deixis is used in a fictional story of a fairy tale contained in digital hard copy or newspaper. As a result, [5] found that persona deixis is divided into three personas: persona two refers to persona one, persona three refers to persona one, and persona three refers to persona two. Those functions are to put the speaker in the position of the speech partner. Thus, this children's fairy tale text can be used as educational material. Consider this study that examines the deixis of a fairy tale in a newspaper. However, this study highlights the forms and types of deixis and its function. On the other hand, this study discusses the deixis implication for learning Indonesian language.

Yule [6] divided three types of deixis: persona, place, and time. Those three deixes depend on the interpretation of speakers and speech partners in the same context. According to [7], persona deixis is a pronoun used for self, the person being spoken to, and the person being talked about. [8] divided persona deixis into three types: (1) the first persona deixis is used to refer the speaker to himself or herself, (2) the second persona deixis is used to refer the speaker to listeners, and (3) the third persona deixis is used as a reference to someone else who is not the speaker or listener of the speech.

According to [9], place deixis is the location of the place viewed from the context. The words "here" and "there" indicate a place's near or distant. According to [10], place deixis's function shows the place's description. [9], time deixis refers to the time distance intended by the speaker or speech partner in a language event. [11] defined deixis of time expresses the distance viewed from time according to the expression. When someone uses the phrases "now," "at that moment," "yesterday," "tomorrow," and so on, they are expressing the speaker's perception of the period as measured from the present moment. Time deixis is a discourse that employs the term "time" which refers to the moment of speech present, future, and past events.

In fairy tales, there is an element of linguistics. The linguistic element contains the linguistic explanation used in the text. In addition, the text of fairy tales is inseparable from the use of deixis, including deixis place, persona, and time. The object of this study is Nusantara Bertutur children's fairy tale in Kompas newspaper. These fairy tales use many pronouns. The pronouns are very interesting to study in more depth so that the reader can understand the meaning of the pronoun in the fairy tale. Deixis in children's fairy tales needs to be studied so that there is an understanding of the meaning of the speech. When people want to understand the meaning of a fairy tale's speech, the reader must understand the context and reference. This can increase knowledge about words that contain deixis. This is also one of the reasons for authors to study deixis in Nusantara Bertutur children's fairy tale. Therefore, the usage of Nusantara Bertutur children's fairy tale in Kompas Newspaper is particularly appropriate for this study. Previous studies done by [12–15] showed the forms and functions of deixis use in a newspaper and described its relevance in learning. Further studies about short stories and folklore have been studied by [16, 17] found that deixis is an obstacle in understanding the reading text and the form of deixis contained in the literary work. Another study by [18] on Instagram showed five functions of deixis, including the function of the pronouns person, thing,

persona, space/place, and temporal time. This is in line with this study about deixis. It discusses deixis in fairy tales in newspapers. However, this study focuses on deixis' form, type, function, and implications on Indonesian learning in Nusantara Bertutur children's fairy tale in Kompas news, while the study [18] highlights deixis in Instagram @KominfoMagelang and its relation to Slogan Text Teaching Materials.

Based on the explanation above, the focus of the problem in this study is the use of deixis of Nusantara Bertutur children's fairy tales in Kompas newspaper. The authors is interested in this problem because it increases the authors's knowledge about deixis in a children's fairy tale. This study is essential to add insight or literature in discourse and its implications for learning Indonesian because the fairy tales contain moral lessons that readers can emulate, especially for students. Therefore, this study aims to: describe the deixis forms in Nusantara Bertutur children's fairy tales in Kompas newspaper; and (2) describe the deixis implication for learning Indonesian language.

2 Methods

This study uses descriptive qualitative data containing words presented in verbal form. While searching for data, the authors read text in Nusantara Bertutur children's fairy tale in Kompas newspaper. The authors are interested in this topic due to wanting to know in detail deixis in Nusantara Bertutur children's fairy tale in Kompas newspaper and its implication to learning Indonesian language. This fairy tale is a highlight because there are educational messages in it.

The data source was Nusantara Bertutur children's fairy tale in Kompas newspaper which was published from January to October. Data were sentences containing deixis in Nusantara Bertutur children's fairy tale in Kompas newspaper. Data collection used documentation, listening, note-taking, and library techniques. The documentation technique is looking for data on words classified as deixis in Nusantara Bertutur children's fairy tale in Kompas newspaper. Listening is done by listening and analyzing the use of deixis. The note-taking is to record sentences in the publication of Nusantara Bertutur children's fairy tale in Kompas newspaper containing deixis. Literature technique by searching for data sources from journals with national and international reputations relevant to this study.

Data were analyzed using the referential equivalent method. According to Sudaryanto (2015), the equivalent method is used to determine identity by using a tool of a speech partner. This equivalent method uses a determinant of reality which is referential equivalent. Then the advanced technique used is the Decisive Element Sorting technique (PUP). The implementation of this advanced technique has sentences in Nusantara Bertutur children's fairy tale in Kompas newspaper which have deixis meanings. Then it is analyzed based on the types of deixis: persona deixis, place deixis, and time deixis.

Furthermore, these data were selected using theoretical triangulation. According to [19], theoretical triangulation is a data validation technique that utilizes something outside the data to be compared with that data. The authors used theoretical triangulation following the study method. Using theoretical triangulation can improve understanding of the results of data analysis that has been obtained. Then data are presented, supported by relevant previous studies to strengthen this study. The next step is concluding.

3 Results

3.1 Deixis in Nusantara Bertutur Children's Fairy Tales in Kompas Newspaper

The results of this study refer to Yule's theory [6] describing the use of deixis into three forms, including (1) persona deixis; (2) place deixis; (3) time deixis. The data were obtained from the Kompas classical newspaper. Each of these deixes has a different function according to its use. The data found contained some 20 fairy tale titles containing deixis; then there were 24 data described as follows.

According to [20], deixis is a pragmatic study that refers to something based on the meaning referred to by the speaker and affected by context. Deixis can change based on the speaking situation. Data on Nusantara Bertutur children's fairy tale in Kompas newspaper contains deixis. These data were chosen because fairy tales are interesting and contain many educational messages. Data was collected by searching for data of words classified as deixis. After the data was collected, the authors coded the data to distinguish the data to be analyzed, grouped the data according to their shape, then analyzed the data and made conclusions. Data obtained is classified into persona deixis, place deixis, and time deixis.

3.1.1 Persona Deixis

According to [8], persona deixis refers to the person in the conversation, such as the speaker and the person being discussed, dividing persona deixis into three categories: first-person, second-person, and third-person.

Based on Table 1, the data found amounted to 12, consisting of first persona deixis, second persona deixis, and third persona deixis.

The first classification in data (3), (8), (10), and (12) is the first persona deixis. Data (3) in the word 'I' which is the first person pronoun. The deixis 'I' is a pronoun that refers to the character named Sisi Snail. The context of this sentence is that Sisi Snail wants to clean up the rubbish because she does not want the previous incidents, in which her house flooded because of waste in the river, to be repeated. Data (8) in the word 'We' is the first person pronoun. Deixis of 'We' refers to a character named Baba. The context in the sentence is that Baba is a fish who likes to help friends in trouble. Data (10) in the word 'We' is the first person pronoun. Deixis 'We' refer to Loli and Bili characters. In this sentence, the context is Loli and Bili's regret for not listening to Ali's words, for which they apologized and thanked Ali for helping him. Data (12) in the word 'We' is the first person pronoun. Deixis 'We' refers to the pronoun for the characters Ayah Dino and Dino. In that sentence, the context is that Dad does not want Dino to play on his cell phone for a long time.

The second persona deixis is the second classification in data (6) and (11). Data (6) in the word 'You' which is the second person pronoun. Deixis 'You' refers to a character named Putri. The context in this sentence is that Putri wants to ask her aunt about songket cloth. Data (11) in the word 'We' which is the second person pronoun. Deixis 'We' refers to a character named Hilan. The context in the sentence is that Hilan is a unique and special shark, but it can walk but cannot swim.

The third classification in data (1), (2), (5), (7), and (9) is the third-person deixis. Data (1) in the word 'They' are third-person pronouns. The term deixis 'We' refers

Table 1. Persona Deixis Forms

No	Data Code	Title	Data
1	D-01/P/2.02.2022	<i>Hadiah Istimewa Burung Pleci</i> (Bird Special Prize)	<i>Minggu depan Pak Macan, Sang Raja Hutan berulang tahun. Burung burung pleci ini bingung menentukan hadiah yang akan mereka berikan untuk pemimpin di hutan itu.</i> (Next week, Mr. Macan, the King of the Jungle, has a birthday. These pleci birds need clarification about what gifts they give to the leader in the forest..)
2	D-02/P/16.01.2022	<i>Ingat Selalu Nasehat Ibu</i> (Always Remember Mother's Advice)	<i>Musim hujan sudah mulai datang. Suatu sore di suatu perkampungan di Jakarta, ada tiga ekor anak kucing sedang bermain. Mereka adalah Tamtam si kucing hitam, Langlang si kucing belang, dan Pupu si kucing putih.</i> (The rainy season has started. In a village in Jakarta village, three kittens played in the afternoon. They are Tamtam, the black cat; Langlang, the striped cat; and Pupu, the white cat.)
3	D-03/P/6.02.2022	<i>Sisi Siput, Si Pahlawan Sungai</i> (Sisi Snail, The Hero of the River)	<i>Tumpukan sampah sampah plastik inilah yang menghambat aliran sungai hingga mengakibatkan banjir. Tahun lalu, rumahku sampai banjir. Aku tak ingin kejadian itu terjadi lagi” jelas Sisi Siput.</i> (This pile of plastic waste blocks the flow of rivers, causing flooding. Last year, my house got flooded. I do not want that incident to happen again,” said Sisi Snail.)
4	D-04/P/13.02.2022	Primata Paling Populer (Most Popular Primates)	<i>Hai, teman teman, sedang apa kalian?” Tiba tiba Tanta menghampiri Owa dan Mikko.</i> (Hey, friends, what are you ?” Suddenly Tanta approached Owa and Mikko.)

(continued)

Table 1. (continued)

No	Data Code	Title	Data
5	D-07/P/08.05.2022	<i>Sungkeman</i> (Showing respect by kneeling)	<i>Firdaus terdiam. Sebenarnya, bocah kelas empat itu merasa takut untuk bertemu nenek. Sebab tiga bulan silam, ia menjatuhkan kacamata nenek hingga pecah. Namun, Firdaus tidak berani mengakuinya di depan nenek.</i> (Firdaus was silent. The fourth-grade boy was afraid to meet grandma. Because three months ago, he dropped grandma's glasses until they broke. However, Firdaus did not dare to admit it in front of his grandmother.)
6	D-12/P/19.06.2022	<i>Songket</i> (Songket)	<i>Nanti setelah sampai di tempat Tante Maya, kamu bisa tanyakan saja langsung, ya," jawa ibu.</i> (When you arrive at Aunt Maya's place, you can ask directly, okay," replied the mother.)
7	D-13/P/17.07.2022	<i>Ulos, Kain Persegi Panjang Khas Sumut</i> (Ulos, North Sumatra's Typical Rectangle Cloth)	<i>Saat Ella mengamati kain kain yang sedang diangkatnya, ia sedikit bingung karena kali ini ada kain kain yang berbeda dari biasanya. Terdapat kain kain berbentuk persegi panjang dengan warna sedikit gelap dan dihiasi oleh ragam tenunan dari benang emas atau perak. Ella tak pernah melihat kain seperti itu sebelumnya. Setelah memastikan jemuran sudah kosong, Ella kembali masuk ke rumah dengan membawa setumpuk kain.</i> (When Ella looked at the cloth she was lifting, she was confused because there were different fabrics this time than usual. A rectangular cloth is slightly darker and decorated with various woven gold or silver threads. Ella had never seen cloth like that before. After making sure the clothesline was empty, Ella returned to the house with a pile of cloth)
8	D-16/P/21.08.2022	<i>Selamatkan Pepe Si Pesut Mahakam</i> (Save Pepe the Pesut Mahakam)	<i>Tidak apa apa, Pepe. Sudah selayaknya kita saling membantu," kata Baba.</i> (It is okay, Pepe. should We help each other," said Baba.)
9	D-17/P/28.08.2022	<i>Dongeng Piyu Penyu Kita Semua Sahabat</i> (The Fairy Tale of Piyu Turtle We Are All Friends)	<i>Ketika Piyu sedang merenung, dia dikagetkan dengan suara teriakan minta tolong.</i> (When Piyu was contemplating, he was startled by a scream for help.)

(continued)

Table 1. (continued)

No	Data Code	Title	Data
10	D-18/P/04.09.2022	<i>Ikan Selais yang Egois</i> (The Selfish Fish Jam)	<i>Kami janji tidak akan menjadi ikan yang egois lagi!" Bili menambahkan. (We promise we will not be selfish fish anymore!" Billy added)</i>
11	D-20/P/02.10.2022	<i>Hilan si Hiu yang Aneh</i> (Hilan the Strange Shark)	<i>Hilan, kenapa kamu tidak berenang seperti ikan biasanya? Kenapa kamu berjalan seperti Kaka kadal?" tanya Mimi cumi. (Hilan, why you swim like a typical fish? Why are you walking like a lizard, sis?" asked Mimi squid.)</i>
12	D-21/P/16.10.2022	<i>Kapal Pelepah Pisang</i> (Banana leaf boats)	Sekarang, <i>Kita</i> balapan kapal pelepah daun pisang. Kalau Dino menang, ayah akan kasih uang jajan bonus hari ni. Tapi, kalau Dino kalah, Dino harus janji untuk melihat ponsel dua jam sehari, sepakat? (Now, <i>we</i> race banana leaf boats. If Dino wins, dad will give him a bonus allowance today. However, if Dino loses, Dino has to promise to look at his cell phone two hours a day, okay?)

to Sekwanan Pleci bird characters: Pleci Dada Kuning, Pleci Enggano, and Pleci Dahi Hitam. The context is that the Sekwan Pleci bird wants to give a gift to the King of the Forest, Pak Macan. Data (2) in the word ‘They’ is a third-person pronoun. The term deixis ‘They’ refers to the character named Amtam, the black cat, Langlang, the striped cat, and Pupu, the white cat. The context is that three cats are playing in Jakarta village even though it is the rainy season. Data (5) in the word ‘He’ is the third person pronoun. The term deixis ‘He’ refers to the character named Firdaus. The context is that Firdaus was afraid to meet his grandmother because he had dropped his grandmother’s glasses. Data (7) in the word ‘She’ is a third-person pronoun. The term deixis ‘She’ refers to the character Ella. The context is that Ella was confused when she picked up the clothesline because she was a different cloth than usual. Data (9) in the word ‘She’ is the third person pronoun. The term deixis ‘She’ refers to the character named Piyu. The context is that Piyu was shocked when he heard a voice asking for help.

The persona deixis often used in Nusantara Bertutur children’s fairy tale in Kompas Newspaper is the word ‘You’ is the second personal pronoun. A pronoun refers to other people directly. A study on persona deixis has been conducted by [12] found that there are five types of persona deixis: first-person plural, third-person singular, and third-person plural. Similarly, this study found three forms of persona deixis: first persona deixis, second persona deixis, and third persona deixis.

A previous study has also been carried out [21]. In this study, both discussed persona deixis. In a study [21], data were oral sources originating from the communication acts of

the people of Ambon City. The results showed that the deixis of the Indonesian Ambonese dialect consisted of singular and plural first personal pronouns, singular and plural second personal pronouns, singular and plural third personal pronouns, and pronouns kinship lexeme persona. In this study, data were sentences contained in Nusantara Bertutur children's fairy tale in Kompas Newspapers. The study's results found three forms of persona deixis: first persona deixis, second persona deixis, and third persona deixis.

Another study discussed persona deixis conducted by [22] found that there are several types of persona deixis: first-person deixis, speakers to themselves; second-person, a speaker to someone or more who involves himself; third person, giving a form of reference to a person who is not a speaker or hearer of speech in a language. It is in line with this study deixis. They both discuss deixis in a fictional story. However, this study focuses on deixis forms and functions and Its implications for learning Indonesian language.

3.1.2 Place Deixis

According to [11], place deixis is related to the location used by the speaker participant in the conversation. Place deixis is divided into the category of place deixis here and there.

Based on Table 2, the data found are some four place deixis data contained in data (13), (14), (15), and (16). Data (13) in the word 'not far' indicates that the place is close. The context of the sentence is that Kotagede Legi Market is close to the boarding house. Data (14) in the word 'This' indicates the deixis of a place that means cassava. The context in the sentence is Grandma asking Fia for help to pound cassava. Data (15) in the word 'there' is a place pronoun. In the deixis, there is the word aquarium. The context in this sentence is Apu who cleans the environment where the fish live, the aquarium, so Apu's arrival at the aquarium is very beneficial. Data (16) in the word 'Here' is a place pronoun. The word deixis 'Here' in the data shows the pronoun of place which is the marine environment, especially in coral reefs. The context in the sentence is that Otto left his father and mother because he felt bored eating algae every day.

A study on place deixis has been carried out by [23] showing place deixis in online shopping advertisements with six data of clauses, sentences, and discourse. This study divides place deixis into three categories of place: not far, this, there, and here. [24] showed deixis of this place: this, there, here. However, the differences are the types of deixis and their functions. The authors also discussed the implications of deixis for learning Indonesian. This study focuses on the forms, types, and functions of deixis in the Nusantara Children's Fairy Tales in the Kompas newspaper and their implications for learning Indonesian. However, it only focuses on discussing the form and function of deixis in the short stories published by the Kompas newspaper.

3.1.3 Time Deixis

According to [9], space deixis shows the time designated by speakers or speech partners in language events. Time deixis is divided into three types (1) continuous; (2) future; and (3) past.

Table 2. Place Deixis Forms

No	Data Code	Title	Data
13	D-08/T/15.05.2022	<i>Kipo Lezat dari Kotagede</i> (Kipo Lezat from Kotagede)	<i>Ibu Haura memang sudah tidak asing dengan Pasar Legi Kotagede. Semasa kuliah di Yogyakarta dahulu, Ibu indekos di daerah yang tak jauh dari pasar ini.</i> (Mrs. Haura is no stranger to Kotagede Legi Market. When I was studying in Yogyakarta, Mother was in a boarding house in an area not far from the market.)
14	D-11/T/12.06.2022	<i>Memasak Tiwul Bersama Nenek</i> (Cooking Tiwul with Grandma)	Fia, tolong tumbuk gaplek ini , ya?" pinta nenek. (Fia, please mash this , okay?" asked the grandmother.)
15	D-14/T/31.07.2022	<i>Apu, Ikan Sapu-sapu Pembersih Lingkungan</i> (Apu, A Broom Fish Cleaning the Environment)	<i>Tiba-tiba Apu melihat ketiga ikan mas koki tersebut saling berebut ke permukaan air. Ternyata ada butiran-butiran makanan mengapung di sana. Ikan-ikan mas itu sedang diberi makan oleh Doni.</i> (Suddenly Apu saw the three goldfish scrambling to the surface of the water. There are grains of food floating there . Doni is feeding the goldfish.)
16	D-19/T/11.09.2022	<i>Otto Penjaga Laut</i> (Otto Guardian of the Sea)	<i>Otto minta maaf karena pergi terlalu jauh, Ayah, Ibu. Otto hanya merasa bosan karena harus setiap hari memakan alga di sini," Ujar Otto.</i> (Otto apologizes for going so far, Father, Mother. Otto feels bored because he has to eat algae every day here ," said Otto.)

Based on Table 3, there are eight data found consisting of time deixis: continuous, future, and past. The first classification in data (21), (23), and (24) is a time deixis that happens in continuous. Data (21) on the word 'that afternoon' refers to the continuous during that day. The context of the time is in Sitiwinangan village that afternoon, the drooping sky dark. Data (23) on the word 'today' refers to continuous. The context of time is the day the turtle family has been waiting for because the turtle mother lays eggs today. So, she will have a new family member. Data (24) on the word 'now' refers to continuous. The context of the time is when the father invited Dino to race because the father did not want Dino to play on his cell phone all the time.

The second classification in data (17) and (22) is time deixis which has yet to happen. Data (17) on the word 'next week' refers to a time the future. The context of the time is next Sunday, Mr. Macan's birthday, so a flock of pleci birds thinks gift for Mr. Macan. Data (22) on the word 'later'. In the sentence, time deixis indicates by the word 'later'

refers to the future. The context of time is Putri will ask about songket cloth when he arrives at Aunt Maya's house.

The third classification in data (18), (19), and (21) is a time deixis that has happened in the past. Data (18) in the word 'in the past' refers to the time has occurred. The context is mother introduced the traditional congklak game which was often played in the past. Data (19) in the word 'earlier' refers to the time has already occurred. The context is earlier at school the teacher explained about dance material. Data (20) in the sentence, there is a time deixis marked by the word 'three months ago refers to the time that has happened in the past. The context in the sentence is that three months ago Firdaus dropped his grandmother's glasses, but he did not admit it until now. Therefore, Firdaus was very fear when he wanted to meet his grandmother.

Table 3. Time Deixis Forms

No	Data Code	Title	Data
17	D-01/W/2.01.2022	<i>Hadiah Istimewa Burung Pleci</i> (Pleci Bird Special Gift)	<i>Minggu depan Pak Macan, Sang Raja Hutan berulang tahun. Burung burung pleci ini bingung menentukan hadiah yang akan mereka berikan untuk pemimpin di hutan itu.</i> (Next week , Mr. Macan, the King of the Jungle, has a birthday. These pleci birds need clarification about what gifts they give to the leader in the forest)
18	D-05/W/13.03.2022	<i>Serunya Bermain Congklak</i> (The Excitement of Playing Congklak)	<i>Ini namanya congklak, Nisa. Permainan ini merupakan permainan tradisional dari Jawa. Dahulu, waktu kecil, Mama suka memainkannya dengan teman teman.</i> (This is called congklak, Nisa. This game is a traditional game from Java. In the past , when I was little, Mama liked to play it with friends)
19	D-06/W/20.03.2022	<i>Sanggar Tari Meme dan Wayan</i> (Meme and Wayan Dance Studio)	<i>Tadi Bu guru sudah menjelaskan tentang tangkep, macam macam ekspresi dan mimik wajah saat menari. Minggu depan akan dijelaskan tandang, cara jalan mengikuti irama, dan agama, gerakan dasar tariannya.</i> (Earlier , the teacher explained about tangkep, the various expressions and facial expressions when dancing. Next week it will be explained away, how to walk to the beat; and religion, the basic movement of the dance)

(continued)

Table 3. (continued)

No	Data Code	Title	Data
20	D-07/W/08.05.2022	<i>Sungkeman</i> (Sungkeman)	<i>Firdaus terdiam. Sebenarnya, bocah kelas empat itu merasa takut untuk bertemu nenek. Sebab tiga bulan silam, ia menjatuhkan kacamata nenek hingga pecah. Namun, Firdaus tidak berani mengakuinya di depan nenek.</i> (Firdaus was silent. Actually, the fourth grade boy was afraid to meet grandma. Because three months ago , he dropped grandma's glasses until they broke. However, Firdaus did not dare to admit it in front of his grandmother.)
21	D-10/W/22.05.2022	<i>Perkakas Gerabah Bapak</i> (Father Pottery Tools)	<i>Siang itu, awan gelap menggelayut di langit Desa Sitiwinangan, Cirebon. Belakangan ini, Cirebon sering diguyur hujan.</i> (That afternoon , dark clouds hung over the sky in Sitiwinangan Village, Cirebon. It's been raining a lot lately in Cirebon.)
22	D-12/W/19.06.2022	<i>Songket</i> (Songket)	<i>Nanti setelah sampai di tempat Tante Maya, kamu bisa tanyakan saja langsung, ya," jawa ibu.</i> (After arriving at Aunt Maya's place, you can ask directly, okay," replied the mother.)
23	D-15/W/14.08.2022	<i>Menyambut Adik Baru Pipi Penyu</i> (Welcoming New Baby Turtle Pipi)	<i>Hari ini, semua anggota keluarga Penyu yang tinggal di Pantai Ujung Genteng, Sukabumi, bergembira karena Ibu Penyu baru saja bertelur. Ya, sebentar lagi Pipi si Penyu akan mendapatkan adik adik yang lucu!</i> (Today , all members of the turtle family who live in Ujung Genteng Beach, Sukabumi, are happy because mother turtle has just laid an egg. Yes, soon pipi turtle will have cute siblings!)
24	D-21/W/16.10.2022	<i>Kapal Pelepah Pisang</i> (Banana leaf boats)	<i>Sekarang, Kita balapan kapal pelepah daun pisang. Kalau Dino menang, ayah akan kasih uang jajan bonus hari ini. Tapi, kalau Dino kalah, Dino harus janji untuk melihat ponsel dua jam sehari, sepakat?</i> (Now , we race banana leaf boats. If Dino wins, dad will give him a bonus allowance today. But, if Dino loses, Dino has to promise to look at his phone two hours a day, okay?)

The time deixis that is often used in the time deixis that is happening including the words that afternoon today, and now. The deixis that is often used is the deixis of time that has occurred, including the words before, earlier, and three months ago.

The study on time deixis has been carried out by [25] has similarities, discussing time deixis. The result of the study both found time deixis of present, continuous, and past. However, there is a difference to [25], data used in the utterances of lecturers whose cultural backgrounds are different. While the data in this study is Nusantara Bertutur Children's fairy tale in Kompas newspaper.

Time deixis conducted by [25] found that there are three forms of time deixis: past, present, and future. This is in line with the study that the authors examine time deixis. In this study, they both discussed deixis on fairy tales in newspaper. However, there are difference that the researcher studies is discussing deixis, the types of deixis, and its functions. The researcher discussed the implication of deixis for learning Indonesian language, this study focuses on the forms, types, and functions of deixis on Nusantara Bertutur Children's fairy tale and its implication for learning Indonesian language, while this study [25] only focuses on time deixis.

3.2 Implications of Deixes on Indonesian Language Learning

This study by [12] implies the use of forms and functions of deixis in Indonesian language teaching materials. In this study, there are deixis implications for learning Indonesia as teaching material of handouts in class XII in high school. It recommends that educators learn Indonesian language through linguistic material and writing skills. In this case, one of writing fictional texts of fairy tales and publishing their writing in hard files and digital media. Fictional text material of fairy tale was chosen because this study is standard to be used as a handout for class XII Indonesian language learning in high school. A fairy tale text involves elements of person, place, and time clue. Therefore, it requires deixis in it.

According to [26], a handout is teaching material containing summaries of materials obtained from various references and relevant sources that guide and assist students in teaching and learning. Handouts to increase student interest in learning, increase student activity, and improve understanding of concepts received by students.

Panen [27] explains that teaching materials are arranged which are adapted to the curriculum and its development. This is because education will use teaching materials to carry out learning and achieve learning objectives. In terms of government policy to implement the driving school program, learning outcomes as learning materials are related to deixis in Indonesian language learning in class XII high school, namely in phase F (generally for class XI and XII high school) with learning achievement in writing skills: (1) students can write ideas, thoughts, views, metacognitive knowledge for various purposes logically, critically, and creatively; (2) students can publish their writing in print and digital media. Following the learning outcomes, the objectives for learning Indonesian for class XII are as follows. (1) After reading fairy tales, students can write fairy tale texts following the elements and rules of the language; (2) After making fairy tale texts, students can publish the results of writing fairy tale texts in print and digital media. The material presented in the handout includes the definition of fable text; fairy tale text features; fairy tale text elements; steps to write a fairy tale text.

In the definition of fairy tale text, students correctly explore the material meaning of fairy tales. This section is the initial introduction to the importance of a fairy tale. Students are invited to explore broader knowledge, such as what is known about fairy tales, the contents of fairy tales, and examples of fairy tales they have ever known. This material can improve students' exploratory abilities in the elements of the fairy tale text: the title, theme, character, characterization, setting of the place, setting of time, and setting of the atmosphere. In this section, students can practice students understanding of the contents of these fairy tales by providing the student with reading material in fairy tales. The fairy tale must be read carefully so that students can find the elements, including the theme, characters, characterizations, setting of the place, setting of time, and setting of atmosphere. With this, this material can support students to think critically.

In the steps for writing fairy tale texts, students are taught to write fairy tales according to the instructions, including determining characters, making conflicts, determining the plot and setting of the story, writing an outline, then making a fairy tale. In this section, students are trained to be creative because they are asked to make fairy tales according to the elements and steps so that the fairy tales that are made are exciting to be published in print and digital media. This material can support students in thinking creatively and improving students writing skills.

These materials can increase students' knowledge in making fairy tales properly and correctly to support student competence so that students can think critically, improve student skills, improve writing skills, and train student creativity. Learning materials must contain information to implement the learning that aims to assist student teaching and learning activities. Therefore, the material must be arranged so that students acquire more precise and complete knowledge and skills so that they will explore the competencies possessed by students. The subject matter is prepared for the achievement of objectives. Therefore, the subject matter is selected according to the essential competencies that must be achieved so that several factors affect the quality of teaching materials, including content, scope, readability, language, illustration, appearance, and packaging.

A previous study by [13] discussed the implications of deixis in learning Indonesian. However, there are differences in the study's results belonging to [13] materials and teaching materials used in learning, namely writing exposition texts, especially in the essential competencies of developing the contents of exposition texts orally or in writing. This study uses fairy tale texts aimed at students being able to write fictional texts in the form of fairy tales and publish their writings in print and digital media.

A previous study also carried out by [28] found that using social deixis in explanatory text serves to distinguish social levels and politeness in language or communication, clarify one's position as an identity, and clarify social kinship relations. This is in line with this study in which the authors will examine the use of persona, place, and time deixis and their implementation in learning Indonesian. However, the differences are the types of deixis and their functions. The authors also discussed the implications of deixis for learning Indonesian. This study focuses on the forms, types, and functions of deixis in Nusantara Bertutur children's fairy tale in Kompas newspaper and their implications for learning Indonesian. In contrast, our study [28] only focuses on social deixis.

4 Conclusions

Based on the results of the study entitled "Deixis of Nusantara Bertutur children' fairy tale and Its Implementation in Indonesian Language Learning". Three types of deixis were persona deixis, place deixis, and time deixis. Persona deixis is used to replace people's words; 12 deixes found in data include the first persona deixis are the pronouns I, We, and Us. The second persona deixis is the pronoun You and You. The third person deixis is the pronoun They and He and She.

Deixis of place relates to showing the shape of the place where something is intended. Four data pronouns were found: far, this, there, and here. Time deixis is used to give shape at a particular time. Time deixis is divided into three types: continuest, future, and past. Based on the study's results, eight place deixis data were found, including the time deixis happening today, that afternoon, and now. The time deixis that will occur is after and next week. Time deixis occurred three months ago, in the past, and earlier.

A study on Deixis in Nusantara Bertutur children's fairy tale in Kompas Newspaper and Its Implementation in Indonesian Language Learning, the text is in phase F (generally for class XI and XII SMA) with the learning outcomes of writing skills:(1) students can write ideas, thoughts, views, metacognitive knowledge for various purposes logically, critically, and creatively; (2) students can publish their writing in print and digital media. With the learning objectives: (1) after reading fairy tales, students can write fairy tale texts following the elements and rules of the language; (2) after making fairy tale texts, students can publish the results of writing fairy tale texts in print and digital media.

Deixis on learning Indonesian is implemented as teaching materials in the form of handouts in class XII SMA. The material presented in the handout includes, among other things, the definition of fable text; fairy tale text features; fairy tale text structure; steps to writing a fairy tale text. These materials can increase students' knowledge of correctly and adequately making fairy tales. This will support student competence that can make students think critically, improve student skills, improve writing skills, and train student creativity.

Acknowledgments. The authors would like to thank Universitas Muhammadiyah Surakarta for providing facilitators with this program and providing funding for article publication. Thanks to all program committees of the International Summit on Science, Technology, and Humanity (ISETH) where students will get positive and valuable experiences in research.

References

1. Rukiyah, "Dongeng, Mendongeng, dan Manfaatnya [Fairy Tales and Its Benefits]," ANUVA, vol. 2, no. 1, pp. 99–106, 2018. doi: <https://doi.org/10.14710/anuva.2.1.99-106>.
2. V. Septiningtias, "Pola Kalimat Pada Kumpulan Dongeng Gadis Korek Api Karya H.C. Andersen (Suatu Kajian Sintaksis) [Sentence Patterns in a Collaction of Match Girl Fairy Tales by H.C. Andersen (A Study of Syntax)]," Jurnal Kajian Bahasa dan Sastra Indonesia, 1(1), 2015. doi: <https://doi.org/10.52657/jp.v1i1.76>.

3. R. Yuliana, M. Rohmadi, and R. Suhita, "Daya Pragmatik Tindak Tutur Guru dalam Pembelajaran Bahasa Indonesia pada Siswa Sekolah Menengah Pertama [Pragmatic Power of Teacher Speech Acts in Indonesian Language Learning for Junior High School Students]," *Jurnal BASASTRA*, 1(2):1, 2013. Accessed: Dec. 13, 2022. [Online]. Available: https://jurnal.fkip.uns.ac.id/index.php/bhs_indonesia/article/view/2146
4. L. Sa'diyah, "Deiksis pada Wacana Sastra Cerpen Bermuatan Kearifan Lokal Mahasiswa Program Studi Pendidikan Bahasa Indonesia [Deixis on Short Story Literary Discourse Contained with Local Wisdom of Indonesian Language Education Study Program Students]," *Briliant: Jurnal Riset dan Konseptual*, vol. 4, no. 4, 2019. doi: <https://doi.org/10.28926/briliant.v4i4.402>.
5. Jarwati, "Pembalikan Deiksis Persona dalam Teks Dongeng Anak di Koran Kompas Klasika Minggu [Reversal of Persona Deixis in Children's Fairy Tale Texts in Kompas Classical Sunday Newspaper]," *Nuansa Indonesia: Jurnal Ilmu Bhasa, Sastra, dan Filologi*, 20(1):96, 2018. doi: <https://doi.org/10.20961/ni.v20i1.35803>.
6. Fitriani, "Panggunaan Deiksis dalam Pembelajaran Bahasa Indonesia Siswa Kelas XI SMA Negeri 11 Makassar [The Use of Deixis in Learning Indonesian for Class XI Students of SMA Negeri 11 Makassar]," 2019. Accessed: Dec. 13, 2022. [Online]. Available: <http://eprints.unm.ac.id/13854/1/Artikel%20Fitriani%20Nim%201351042028>.
7. R. A. Maharani and P. Suyata, "Pengacuan Deiksis Persona dalam Cerpen pada Koran Suara Merdeka Online Edisi November 2018 [References to Persona Deixis in Short Story in the November 2018 Edition of Suara Merdeka Online Newspaper]," *BASASTRA*, 8(3): 201, 2019. doi: <https://doi.org/10.24114/bss.v8i3.15871>.
8. S. Raihanny, Wildan, and Y. Yusuf, "Deiksis dalam Antologi Cerpen Pembunuh Ketujuh [Deixis in the Anthology of the Seventh Killer Short Story]," *JIM Pendidikan Bahasa dan Sastra Indonesia*, 2(4)2017. Accessed: Dec. 13, 2022. [Online]. Available: <https://jim.unsiah.ac.id/pbsi/article/view/6999/3120>
9. Listiyarini and Sarifah Firda Arindita Nafarin, "Analisis Deiksis dalam Percakapan pada Channel YouTube Podcast Deddy Corbuzier Bersama Menteri Kesehatan Tayangan Maret 2020 [Deixis Analysis in Conversations on Deddy Corbuzier's Podcast YouTube Channel with the Minister of Health March 2020 Broadcast]" *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 9(1):622020. doi: <https://doi.org/10.15294/jpbsi.v9i1.38628>.
10. M. Ansiska, D. Lasmono, and Agus Wartiningih, "Penggunaan Deiksis Persona dan Tempat dalam Novel Supernova 1 Karya Dee [The Use of Persona and Place Deixis in Dee's Novel Supernova 1]," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa*, 3(3), 2014. doi: <https://doi.org/10.26418/jppk.v3i3.5039>.
11. P. Irawan and L. Ode Sahidin, "Deiksis dalam Novel Kerlip Sang Bintang yang Hilang Karya Anna Azlina [Deixis in the Novel in the novel Kerlip Sang Bintang yang Hilang by Anna Azlina]," *Jurnal BASTRA*, 7(3):425–426, 2022. doi: <https://doi.org/10.36709/bastra.v7i3.23>.
12. M. M. Purwandari, A. Rakhmawati, and S. Mulyono, "Bentuk dan Fungsi Deiksis dalam Tajuk Rencana pada Surat Kabar Solopos Edisi 2017 dan Relevansinya sebagai Bahan Ajar Pembelajaran Teks Editorial di Sekolah Menengah Atas [Forms and Functions of Deixis in the Editorial of Solopos Newspaper and Its Relevance as Teaching Material for Learning Editorial Text in Sunior High School]" *BASASTRA: Jurnal Bahasa, Sastra, dan Pengajarannya*, 7(1), 2019. doi: <https://doi.org/10.20961/basastra.v7i1.35500>.
13. A. C. D. D. Puspitasari, "Analisis Deiksis dalam Tajuk Rencana Harian Kompas dan Relevansinya dengan Pembelajaran Menulis Teks Eksposisi [Deixis Analysis in Kompas Daily Editorials and Its Relevance for Learning to Write Expository Texts]," *Jurnal Ilmiah Wahana Pendidikan*, vol. 6, no. 3, 2020. doi: DOI: <https://doi.org/10.5281/zenodo.3960153>.
14. M. R. Febriza, "A Deixis Analysis Of Online Newspaper In Jakarta Post," *Professional Journal of English Education*, vol. 3, no. 6, 2020. doi: <https://doi.org/10.22460/project.v3i6.p689-696>.

15. H. Pardede and Herman, "Deixis Analysis in the Business Article of the Jakarta Post," *Wanasatra : Jurnal Bahasa dan Sastra*, vol. 12, no. 2, 2020. doi: <https://doi.org/10.31294/w.v12i2.8464>
16. C. L. I. Pratiwi and A. P. Y. Utomo, "Deiksisis dalam Cerpen 'Senyum Karyamin' Karya Ahmad Tohari sebagai Materi Pembelajaran dalam Bahasa Indonesia [Deixis in the short story 'Senyum Karyamin' by Ahmad Tohari as Learning Material in Indonesian Language]," *Lingua Sastra*, 2(1), 2021. doi: <https://doi.org/10.24036/ls.v2i1.22>.
17. F. Pratami, P. Ekaningtiass, and M. Hayati, "Deiksisis dalam Cerita Rakyat Negeri Para Phuyang Hikayat Komerling Pitu Phuyang Karya Hbr. Himawan Bastari R [Deixis in Para Phuyang Country Folklore Hikayat Komerling Pitu Phuyang by Hbr. Himawan Bastari R]," *Aksara: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, 5(2):194, 2021. [Online]. Available: <http://Aksara.unbari.ac.id/index.php/aksara>
18. D. Wirawati, I. Zumrotus Solikhah, and U. Ahmad Dahlan, "Deiksisis pada Slogan dalam Instagram @Kominfomagelang dan Kaitannya dengan Bahan Ajar Teks Slogan [Deixis on Slogans on Instagram @Kominfomagelang and its Relation to Slogan Text Teaching Materials]," *Semantik*: vol. 10, no. 2, 2021. doi: <https://doi.org/10.22460/semantik.v10i2.p163-176>
19. Moleong, *Metodologi Penelitian Kualitatif [Qualitative Research Methodology]*, Bandung: PT Remaja Rosdakarya, 2017.
20. Resviya, *Bentuk dan Penggunaan Deiksisis dalam Bahasa Bakumpai [Forms and Use of Deixis in Bakumpai Language.]*, Pekalongan: PT. Nasya Expanding Management, 2022.
21. Taufik, "Deiksisis Persona Bahasa Indonesia Dialek Ambon [Personal Deixes of Indonesian Leanguage With Ambonese Dialect]," *TOTOUANG*, 5(2):3252017. doi: <https://doi.org/10.26499/ttbnng.v5i2.41>.
22. Y. Papiyaya, "Deiksisis Persona dalam Film Maleficent: Analisis Pragmatik [Persona Deixis in Maleficent: Pragmatic Analysis]," *Jurnal Elektronik Fakultas Sastra Universitas SAM Ratulangi*, 3(2):12, 2016. Accessed: Dec. 13, 2022. [Online]. Available: <https://ejournal.unsrat.ac.id/index.php/jefs/article/view/12897>
23. D. Y. Nureli and L. E. Rahmawati, "Bentuk Deiksisis Tempat dalam Iklan Belanja Online [Forms of Place Deixis in Online Shopping Ads]," *Linguistik: Jurnal Bahasa dan Sastra*, vol. 5, no. 1, 2020. doi: <https://doi.org/10.31604/linguistik.v5i1.41-48>
24. S. Nugroho, I. Shalima, and A. Wijayanti, "Bentuk dan Fungsi Deiksisis dalam Cerpen Terbitan Surat Kabar Kompas [Forms and Functions of Deixis in Short Stories Published by Kompas Newspaper]," *Repetisi*, vol. 5, no. 1, 2022. doi: <https://doi.org/10.31002/repetisi.v5i1.2468>.
25. D. I. Effendi, M. Safhida, and J. Hariadi, "Analisis Deiksisis Waktu pada Tuturan Dosen yang Berlatar Belakang Budaya Berbeda [Analysis of Time Deixis in the Speeches of Lecturers with Different Cultural Backgrounds]," *SIMBOLIKA*, vol. 4, no. 1, 2018. doi: <https://doi.org/10.31289/simbollika.v4i1.1465>.
26. Nana, *Pengembangan Bahan Ajar Pendidikan Fisika Berbasis Model Pembelajaran [Development of Learning Model-Based Physics Education Teaching Materials] P0E2WE*, Klaten: Penerbit Lakeisha, 2022.
27. Prastowo, *Pengembangan Bahan Ajar Tematik Tinjauan Teoritis dan Praktik [Development of Thematic Teaching Materials Theoretical and Practical Reviews]*, Jakarta: Prenadamedia Grup, 2014.
28. V. Ardiansyah, R. Wardarita, and S. Rukiyah, "Analisis Deiksisis Sosial Teks Eksplanasi Berbasis Ekologi Karya Siswa Kelas VIII SMPN 3 Penukal Utara Pembelajaran Bahasa Indonesia [Social Deixis Analysis of Ecology-Based Explanatory Text or Learning Indonesian by Class VIII Students of SMPN 3 Penukal Utara fl]," *Jurnal Ilmu Pendidikan (JIP) STKIP Kusuma Negara*, vol. 13, no. 2, pp. 144–150, Jan. 2022. doi: <https://doi.org/10.37640/jip.v13i2.1051>
29. M. S. Kovacs, "Applied physiology of tennis performance," *Br. J. Sports Med.*, vol. 40, no. 5, pp. 381–385, 2006, doi: <https://doi.org/10.1136/bjism.2005.023309>.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

