Pragmatic Study of Persona and Temporal Deixis in Minangkabau Language in The Bromo Area

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Abstract -- **This research is field research entitled "Pragmatic Study of Persona and Temporal Deixis in Minangkabau Language in the Bromo Area". The problem discussed is the use of person and temporal deixis in the Minangkabau language. The purpose of this study is to introduce the regional language, namely Minangkabau language, regarding the deixis of people and time because so far not much has been discussed about deixis in Minangkabau language. To analyze the use of deixis used by the Minangkabau people in the Bromo area, a pragmatic study was applied referring to the views of Putrayasa and Bambang Kuswanti Purwo. The method used in data collection was the observation and interviwes methods by listening to the informant's conversation about persona and temporal deixis in the Minangkabau language. Informants were traditional or community leaders who were fluent in Minangkabau language. The techniques of interviews applied in collecting the data. The researcher was directly involved in the conversation because the researcher was also a Minangkabau language user. The method used to analyze data was the matching method. The matching method is a method where the determining tool is outside or not part of the language in question (Sudaryanto, 1993:13). Furthermore, the descriptive qualitative method was used to analyze as a whole and utilized interpretive ways to present a description. The results of the analysis and discussion of persona and temporal deixis in the Minangkabau language showed 13 forms of persona deixis and 4 forms of temporal deixis. This discussion of deixis in the Minangkabau language also adds to the repertoire of research in the Minangkabau language.**

Keywords – pragmatics; persona deixis; temporal deixis; Minangkabau language

1. INTRODUCTION

Minangkabau people call their village 'Nagari'. They have loyalty to their respective regions but they still use the same language, namely Minangkabau. Even so, the Minangkabau people are also inseparable from foreign influences because of the presence of internet technology (Franzia et al., 2015) so it is not surprising that the Minangkabau people carry out cultural landscape reclamation to protect three main aspects, namely traditions, local practices, and a sense of identity (Jani, & Hussain, 2014). The Minangkabau people in the Bromo area of Medan City also interact using the Minangkabau language because most of the population comes from the Minangkabau area. They use proverbs and pleasantries in any situation in everyday life. The use of this proverb is pragmatic language which aims to convey certain messages within the Minangkabau community.

Pragmatics is the study of meaning as conveyed by speakers (or writers) and interpreted by listeners (or readers). Therefore, pragmatics is the study of speaker intentions (Yule, 2006 :3). One of the pragmatic studies that can be studied is deixis. Consequently this study has more to do with the analysis of what people mean by their utterances than with the separate meanings of the words or phrases used in the utterances themselves. Levinson (in Putrayasa,

2014: 9) suggests another limitation that seems to highlight aspects of context-dependent nature in relation to understanding language in pragmatics. According to Lavinson, pragmatics is the study of the relationship between language and context which is the basis for understanding language.

The use of pragmatic languages in the Minangkabau community tends to use the principle of deixis. However, there will be differences in its use between Minangkabau communities because there are two different community categories, namely those who live in the homeland and those who live in overseas (Anwar, 1980). Deixis comes from the Greek word, namely 'deiktikos' which means "directly indicating things". This term was used by Greek grammarians in the sense of "demonstrative pronouns", which in Indonesian are the words "this" and "that". Deixis can be divided into five categories, namely deixis of person, time, place, discourse and social (Nababan in Putrayasa, 2014:16). In general, Giaxoglou (2015) mentions deixis by referring to the use of linguistic expressions that shape speakers in relation to other contextual aspects, namely the context of the listener (persona deixis), space (spatial deixis), and time (temporal deixis).

A word is said to be deictic if the referent moves or changes depending on who is the speaker and the place where the word is spoken. For example, the words 'I', 'here', 'now'. For the sake of full understanding, the use of the term "deixis" needs to pay attention to the elements that contain the meaning - usually the lexeme - and also those that replace it pronominally, whether in the form of free forms or morphetically bound forms. This can be distinguished between those that are referential, for example the words 'house', 'table', etc., and those that are not referential, for example the words 'although', 'ouch', etc. (Purwo, 1984: 1).

Deixis is a universal language phenomenon because deictic expressions can be found in all human languages. Regarding why this is the case, the answer can be obtained, for example, from Huang (in Hasibuan, 2011: 38) who explains that communicating through language between fellow users cannot run effectively and efficiently without the presence of deixis in it.

Time deixis in a conversation can be described by the situation and conditions being experienced by the speaker. Temporal deixis is the giving of a form to a period of time as intended by the speaker in a language event (Yule, 2006: 22). The time lexeme is deictic if the speaker is the reference. Words included in time deixis are 'now', 'tomorrow', 'yesterday', 'ago', which contain elements of time. Example, bisuak awak akan ka Jakarta [I will go to Jakarta tomorrow].

II. LITERATURE REVIEW

The literature review related to this research are pragmatic study books, especially Ida Bagus Putrayasa's pragmatic books (2014) and Bambang Kaswanti Purwo's pragmatic books (1984).

The form 'we' is a plural pronoun because it refers to more than one person. The form 'we' is used by speakers when in language the speaker includes himself. The form 'we' refers to the interlocutor and people who are inside or outside the speech event. The form 'we' refers to anyone, be it a group of men, women, children, or a group of adults regardless of age. Example: Urang tu dunsanak kami [that person is our relative].

A word is said to be deictic if its referent moves or changes, depending on who is the speaker and when and where the word is spoken. For example, the words 'I', 'this', 'now'. Deictic terms not only have elements that contain meaning - usually lexemes - but also those that replace them pronominally, whether in the form of free forms or morphologically bound forms. This can be distinguished between referential ones, for example the words 'house', 'table', and non-referential ones, for example the words 'although', 'ouch' (Purwo, 1984:1).

In everyday life, the use of language or communication often occurs, as in social interactions, language incidents are often encountered, namely the use of language in communication, both formal and informal activities. These language events are often encountered, namely during leisure activities, chatting, waiting for something, or during deliberations. Communication or interactions carried out by the community indirectly involve the use of deixis. For example, like someone calling himself, or someone indicating a place by just pointing, or just saying 'there'. Besides, when someone says tomorrow or yesterday. All words used in language events can be called deixis because the references of these words can change or not be fixed, depending on the context. Who spoke, where the event occurred, and when the speech was uttered.

Deixis in the first person category refers to oneself. The forms of the first person singular category in the Minangkabau language in the Bromo Medan area are 'den', 'awak', 'ambo' and 'denai'. These forms are singular pronouns replacing oneself. This form is used by Minangkabau speakers in their language regardless of the age and position of the speaker in society. These forms refer to anyone, male or female, child or adult. Example: persona deixis in Minangkabau language, aden saat saat ko [I'm having a hard time now].

III. METHODOLOGY

This research was conducted in the Bromo area of Medan city. This research is qualitative research using descriptive methods. According to Bogdan and Taylor (in Moloeng, 2005: 4) say that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words about people and behavior that can be observed. According to Semi (1993: 23), the descriptive method is a method that is carried out by not using numbers but using appreciation of the interactions between concepts that are being studied empirically. The descriptive method can be interpreted as a problem solving procedure that is investigated by describing or depicting the current situation or object of research based on the facts that are visible and as they are. The current research examines and describes the deixis used by Minangkabau people in the Bromo area, Medan City. The researcher was directly present in the Bromo area of Medan city and interacted with the informants. The informants in this research are community leaders who are old and highly respected by the community because these community leaders or traditional leaders have had a significant impact in preserving Minangkabau culture and language. Furthermore, community leaders as local village heads are fluent in Minangkabau and are also influential in this research. So, these informants really mastered the Minangkabau language, especially regarding the deixis used in Minangkabau language conversations. Minangkabau language deixis uses techniques 1) field study by determining informants and must be community leaders, 2) conducting interviews, recording deixis of persona and temporal, and 3) recording back the results of the interviews. Furthermore, secondary data is obtained through sources of books, articles, journals and scientific papers related to research.

Methods of data analysis carried out with a qualitative approach. Analysis is carried out from discussions, in-depth and open interviews and describes the information as it is in accordance with the data. Observations were made by recording using a tape recorder and transcribing and then classified according to the data taken, namely the persona and temporal deixis used by the Minangkabau people in the Bromo area, Medan city.

The data that has been collected is then analyzed by 1) describing the recorded data into written language and 2) classifying the persona and temporal deixis.

IV. RESULTS AND DISCUSSION

A. The Use of Persona Deixis in the Minangkabau Language in the Bromo Medan Area

1. Use of 'Ambo' as the Singular First Person Deixis

The use of the *Singular First Person* deixis 'ambo' in the conversations of the Minangkabau people in the Bromo area of Medan is used to refer to oneself or an individual. Usually the deixis of the first person singular ambo is felt to be more subtle in the narrative.

Example:

Ambo indak pai, ambo sakik

I'm not going, I'm sick

This singular first person deixis 'ambo' replaces self. This form is used by speakers in the language regardless of the speaker's age and position in society that refers to anyone, male or female, child or adult.

2. Use of 'Aden' as the Singular First Person Deixis

The use of the singular first person 'aden' deixis in the conversation of the Minangkabau people in the Bromo Medan area is used to refer to oneself or personally.

Example:

Aden lain mangarati

I already know

This deixis replaces oneself, usually harsher in a speech. This form is used by speakers in the language regardless of the speaker's age and position in society that refers to anyone, male or female, child or adult.

3. Use of 'Denai' as the Singular First Person Deixis

The use of the deixis 'denai' in the conversations of the Minangkabau people in the Bromo area of Medan is used to refer to oneself or individuals but is used in song lyrics in the Minangkabau language.

Example:

Ampunkan denai jo mande

I'm sorry, mother

This deixis 'denai' replaces oneself. Usually more subtle in his narrative. This form is used by speakers in language regardless of age and position of speakers in society which refers to anyone male or female, children or adults..

4. Use of 'Awak' as the Singular First Person Deixis

The use of 'Awak' deixis in Minangkabau community conversations in the Bromo area of Medan is used to refer to oneself or the individual.

Example:

Awak litak alun makan

I'm hungry, I haven't eaten

The 'Awak' deixis replaces self that usually more subtle in a narrative. This form is used by speakers in the language regardless of the speaker's age and position in society that refers to anyone, male or female, child or adult. The differences in lexical construction for singular first person deixis cases in the Minangkabau community appear to be different and in different contexts which greatly affect the meaning pragmatically in a discourse. This understanding, according to Tagliamonte and Jankowski (2020), is a discourse-pragmatic feature that can be studied within the framework of grammaticalization theory. This theory says that items and lexical constructs appear in certain linguistic contexts to carry out grammatical functions and, after being grammaticalized, continue to develop new grammatical functions (Hopper & Traugott, 1993).

5. Use of 'kami' as the Plural First Person Deixis

The use of the deixis 'kami' in the conversations of the Minangkabau people in the Bromo area of Medan is used for the speaker and the speaker's friends who number more than one.

Example:

Kami alah mambuek proposal seminar

We have made a seminar proposal

Deixis 'kami' has reference to more than one person. This form of kami is used by speakers when in language the speaker includes himself. So our form refers to anyone, be it a group of men, women, adults, children regardless of age.

6. Use of 'Waang' as the Singular Second Person Deixis

The use of the 'waang' deixis in the conversation of the Minangkabau people in the Bromo Medan area refers to men who are the same age or younger than the speakers.

Example:

A karajo waang

What work do you do

The deixis 'waang' is used as a male pronoun and is also used if the speaker is younger or the same age as the speaker, but for older people, 'waang' is not used because it is too rude.

7. Use of 'Kau' as the Singular Second Person Deixis

The use of the 'kau' deixis in the conversation of the Minangkabau people in the Bromo Medan area refers to women who are the same age or younger than the speakers.

Example:

Dima buku tu kau latakkan

Where did you put the book

The deixis 'kau' is used as a female pronoun and is also used when the speaker is younger or the same age as the speaker.

8. Use of 'Kalian' as the Plural Second Person Deixis

The use of the 'kalian' deixis in the conversation of the Minangkabau people in the Bromo Medan area refers to people who are younger or the same age as speakers who number more than one person.

Example:

Kalian mambuek gaduah sajo paniang kapala

You're just making a lot of noise, headaches

The deixis 'kalian' is used as a plural second person pronoun and is also used for people who are younger or the same age as the speaker, which is more than one for both women and men. The deixis form of 'kalian' is the same as Indonesian.

9. Use of 'Inyo' as the Singular Third Person Deixis

The use of the deixis 'inyo' refers to the person being talked about who is slightly younger or the same age as the speaker, both male and female.

Example:

Inyo sakik kini ko

He's sick now

The diexis 'inyo' is used for the person being talked about who is slightly older or the same age as the speaker.

This form of deixis means 'he/she' in Indonesian.

10. Use of 'Amak' as the Singular Third Person Deixis

The use of the deixis 'amak' refers to biological parents or other people who are the same age as the speaker's biological mother, both those who are married and who already have children.

Example:

Amak tu sakik kini ko
The mother is sick now

The form of deixis 'amak' is included in the category or is a singular third person pronominal (pronoun) because it becomes the subject of conversation between speakers and speakers.

11. Use of 'Apak' as the Singular Third Person Deixis

The use of the deixis 'apak' refers to biological parents who are male or other people who are the same age as the speaker's biological father, both those who are married or who already have children.

Example:

Apak kini ko alah sakik-sakit
Father is starting to get sick now

The deictic form 'apak' is included in the category or is a singular third person pronominal (pronoun) because it is the subject of conversation between the speaker and the speakers.

12. Use of 'Baliau' as the Singular Third Person Deixis

The deixis 'baliau' is used to express respect. Therefore, this deixis is used by people who are younger or have a younger social status than the person being discussed. This deixis is used in the same way as Indonesian.

Example:

Pak Rektor indak datang kini ko baliau ado urusan di Jakarta
The Rector didn't come today because he had business in Jakarta

So the deictic form 'baliau' is clearly used by speakers to express respect and is used by people who are younger or older who have a lower social status than the person being talked about.

13. Use of 'Urang tu' as the Plural Third Person Deixis

The use of the deixis 'urang tu' is only used for humans. Plural objects or concepts are expressed in other ways, for example by repeating the noun (reduplication) or by changing the syntax. The third person plural deixis 'urang tu' does not have variations in form so that in any position only that form is used, for example their home, their house.

Example:

Di dalam ujian matematika urang tu batigolah yang luluih dalam ujian tu
In a mathematics test, the three people passed the test
Di Kota Padang alah tajadi banjia tapi rumah urang tulah ndak kanai banjir
In the city of Padang there was a flood but their house was not flooded

Penggunaan deiksis '*urang tu*' sama dengan penggunaannya dalam bahasa Indonesia. Semua deiksis '*urang tu*' selalu digunakan oleh masyarakat Minangkabau.

B. The Use of Temporal Deixis in the Minangkabau Language in the Bromo Medan Area

1. Use of 'Saisuk' as the Temporal Deixis

The use of the 'Saisuk' deixis in the conversation of the Minangkabau people in the Bromo Medan area refers to decades ago or a very long time ago.

Example:

Kok dikana zaman saisuk payah bana iduik
If you remember the era several tens of years ago, life was very difficult

This deixis is an expression or the giving of a form at a point in time that is considered an expression. The meaning of 'saisuk' temporal deixis will be known if the context of the speech user is known.

2. Use of 'Beko' as the Temporal Deixis

The use of the deixis 'beko' in the conversations of Minangkabau people in the Bromo area of Medan refers to some time in the future. In Indonesian, it is called 'later'.

Example:

Beko datang ka rumah aden yo ado pangajian
Later, come to my house and there will be a recitation

This temporal deixis is an expression or the giving of form at a point in time that is considered an expression. The meaning of the form of 'beko' will be known if the context of the speech user is known.

3. Use of 'Lamo' as the Temporal Deixis
The use of this deixis in the conversation of the Minangkabau people in the Bromo Medan area refers to the hours, days, months and years after the utterance was uttered.

Example:

Alah lamo kito ndak pai ka Jakarta
It's been a long time since we went to Jakarta

The meaning of this deixis will be clear if it is known when the speech was uttered. In Indonesian, long time deixis is used.

4. Use of 'Kini ko' as the Temporal Deixis
The use of deixis in the conversations of the Minangkabau people in the Bromo area of Medan refers to the time the speech is spoken which has 'present tense'.
Example:

Kini ko hiduknyo alah sanang
Now his life is happy

This temporal deixis in Minangkabau language must use the word 'ko' so that it becomes 'kini ko' which means 'now; current; present'. All of these temporal deixis are always used by the Minangkabau people. All forms of 'temporal' deixis used in the Minangkabau community are not interpreted lexically but pragmatically so that their meaning becomes implicit for each expression in its context. According to Ruthrof (2015) implicit deixis is considered as a modal shadow of expression which is important for the transformation of the potential meaning of sentence signs into a meaningful utterance. In addition, the various forms of 'temporal' deixis in the Minangkabau community are not understood as regular or irregular forms of time like in English but must be understood as deixis whose meaning can be obtained and understood through consistent use in a communication process. The forms of deixis, both persona and temporal, in the Minangkabau community do not refer to the complexity of linguistic structure. Therefore, Todisco et al. (2020) said that the form of deictic communication is not always related to the complexity of linguistic structure.

V. CONCLUSION

Based on the results of research and discussion of person deixis, there are 17 time deixis in the Minangkabau language, including 13 persona deixis and 4 temporal deixis. The singular first person form of deixis i.e. *ambo, aden, denai,* and *awak.* The plural first person form of deixis such as *kami* and *waang.* The singular second person form of deixis is *kau.* The plural second person form of deixis is *kalian.* The singular third person form of deixis ie *inyo, apak, amak, baliau.* The plural third person form of deixis is *urang tu* (they). The form of temporal deixis such as *saisuk, beko, lamo,* and *kini ko* (now; present). The use of person and time deixis in the Minangkabau language to add to the repertoire of research on the Minangkabau language and develop one of the regional languages in Indonesia.

VI. ACKNOWLEDGMENTS

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