
FIRST PERSONAL DEIXIS IN 10-17 AGED CHILDREN' UTTERANCES OF MINANGKABAU LANGUAGE IN SARIAK, BANUHAMPU SUNGAI PUAR SUBDISTRICT, WEST SUMATERA

Yusra Dewi
Universitas Jambi
yusradewi12@yahoo.com

Received: 11-10-2017

Revised: 06-11-2017

Accepted: 20-11-2017

How to Cite: Dewi.Y. (2017) First Personal Deixis in 10-17 Aged Children' Utterances of Minangkabau Language in Sariak, Banuhampu Sungai Puar Subdistrict, West Sumatera. RETORIKA: Jurnal Ilmu Bahasa 3(2). 247-254

DOI: 10.22225/jr.3.2.337.247-254

Abstract

Deixis utilization uniqueness in 10-17 aged children' utterances of Minangkabau language resulted in the conduction of this research. Unique thing of Minangkabau language phenomenon was, in addition, the orientation for the formulation of the research problems. There were two kinds of research questions, namely: 1) What are first personal deixis forms realized in 10-17 aged children of Minangkabau language in Sariak village, Banuhampu Sungai Puar subdistrict, West Sumatera?; and 2) How is first personal deixis utterances used? The objective of this study is to describe the forms and the use of first personal deixis utterances. The research was designed by using qualitative descriptive research approach. The data was verified by illustrating evidences according to *Metode Simak* 'refer to method' and *Metode Cakap* 'Advanced Method' which are divided into some techniques. *Metode Simak* consists of basic technique and advanced technique. Advanced involving free referred to technique, recording technique, and note-taking technique. Meanwhile, advanced method is divided into basic technique including note-taking technique and eliciting technique. The data of the research were words and phrases in utterance form. The data was obtained from Minangkabau language used by 10-17 aged children in Sariak village, Banuhampu Sungai Puar subdistrict, West Sumatera. Trustworthiness of data was examined by data triangulation technique. The finding shows that there six types of first personal deixis realized in 10-17 aged children' utterances of Minangkabau. The forms of 10-17 aged children' utterances of Minangkabau language are *sayo, ambo, aden, nama diri, aku, kami, awak, denai, kito* 'I'. Utilization of first personal deixis in the utterances of 10-17 aged children is adapted to *when, where* and *who* the utterances take place.

Keywords: Personal deixis, children' utterance, Minangkabau language

INTRODUCTION

Each person is worth of communication need. The means used to communicate is language. Language existence has made every message can be interpreted by the user of the language. Hence, language is reflection of one's identity. In line with this, Chaer (1994:1) stated "Language is an arbitrary sound symbol system used by a group of society to cooperate, communicate, and identify self."

Different language users from different regions or countries have resulted in appearance of the concept of making the diction of words used to identify one's self. Similarly, phenomena of using language and making diction of words to identify self also occur in Sariak village, Banuhampu Sungai Puar Bukittinggi sub-district, West Sumatera. In communicating with other people, the member of society uses local language, namely Minangkabau language. The member of the society shares unique characteristics in using first personal deixis. This phenomenon resulted in the conduction of this re-

search.

Minangkabau language is one of hundreds local languages exist in Indonesia. It is used by a group of society living in Minangkabau and even outside Minangkabau. One of society groups in Minangkabau is the group of society in Sariak village, Banuhampu Sungai Puar Bukittinggi sub-district, West Sumatera. Like all other languages, Minangkabau language plays crucial roles and functions. According to Chaer (Putra, 2008:1), the function of local language is as (1) Regional symbol of pride, (2) regional symbol of identity, (3) medium of interaction within community and regional society, and (4) regional culture proponent.

Society, as local language user, shares uniqueness on many aspects in using the language, including in using deixis. The word 'deixis' is derived from Greek word *Deiktikos* that means 'to denote' or 'to reference'. In other words, contextual information in the form of lexical or grammatical referencing certain thing, such as thing, place, or time called deixis.

Deixis is defined as a bound expression to its context. It is distinguished from the definition of metaphor. Deixis can be defined as something lies beyond an utterance, in which central orientation of it is the speaker, which is excluded from the internal element of the language itself. Anaphora refers to internal element of an utterance, whether referring to words in back position or the words in the front position. For instance, information of personal pronoun 'I' and 'him' in the clause "I love him" can be explored on the context of the utterance. Expressions known only at the basic of the context of the utterance are called deixis.

Wijana (1998:6) mentioned "Deixis is words with varied or changeable reference". Deixis can also be interpreted into identification and location of person, object, event, process, or activity being discussed or referred to in relation to time and space dimension when uttered by the speaker of someone invited to speak, Lyons, (Djajasudarma 1993:43). In line with the views, Purwo (1984:1) stated that a word is said to refer to deixis is when its reference is changeable of varied, depending on who the speaker is, when, and where the word is uttered.

Building on the experts' concepts on deixis above, it can be concluded that deixis refers to relation between words used on utterance whose references are impermanent or changeable as well as uttered by the speaker or other people invited to speak. Hence, expressions which can only be understood on the context of use are called deixis.

Furthermore, Agustina (1995:43) classifies deixis into five categories, namely: (1) personal deixis, (2) deixis of time, (3) deixis of place, (4) discourse deixis, (5) social deixis. Regarding the classification, investigation in this conduction is focused on personal deixis analysis. Hence, the object of this investigation is the personal deixis and the overall discussion in paper is specified to the deixis itself.

Personal deixis is a genuine deixis, whereas deixis of time and deixis of place are subdivided deixis. According to Becker and Oka in Purwo (1984:21), personal deixis includes basic orientation to spatial, place, and time deixis. Purwo (1984) classifies personal deixis into three categories, such as first personal deixis, second personal deixis, and third personal deixis. This investigation is focused on the first personal deixis.

First personal deixis is the speaker's categorization of referring to himself. In other words, the first personal pronoun refers to the speaker himself. Furthermore, in Indonesia, there are two types of first personal singular, namely *aku* and *saya* 'I'. Both of the words are different in the context of use. The word *aku* can only be used in informal situation, such as between two persons knowing each other engaged in an utterance. The word *saya* is used in formal situation (Purwo, 1984:22). In Indonesia, first personal pronoun is the speaker's categorization of reference to his own. In other words, the first personal pronoun refers to the speaker who is speaking. Besides, the first personal pronoun is divided into two types covering first personal pronoun singular and first personal pronoun plural.

In the process of communication, to show politeness, greeting expressions are usually used. Greetings take place when someone communicates with others. In the process of communication, additionally, the person, who greets, uses greetings, and the greetings are adjusted to relation between the speaker and the listener, including the greeting on the kinship and non-kinship. Greeting is the words used to greet the other participant or listener, (Nababan, 1988:138). Greeting expression involves morphemes, words or phrases used to mutually refer to each other in distinctive situation of discussion according to social relation feature between the speaker and the listener (Kridalaksana, 2008:214).

In addition, greeting expressions appear when the people carrying out process of communication. The form of greeting is spoken to the interlocutor aiming at obtaining responses of the interlocutor himself. The use of greeting expression is not consistently same in greeting activity due to social status within the society. Such level of greeting situation can occur in a family, society, governmental agency, private etc. Variation of greeting expression given to the interlocutor can be the call name, title, and pronoun depended on the context of language use.

In a process of communication, consideration on the context of interlocutor status has also to be paid attention. Kinship usually influences diction of appropriate words to use. Kinship is the term used to indicate relationship status between the speaker and interlocutor due

to social degree status within each of kinship status.

Language and cultural diversities of regions in Indonesia follow greeting variation used within a community, particularly in the case of kinship. In each region there is greeting in terms of kinship and unique social meaning. Greeting in line with the term of kinship is used to greet each other in a community. In circle of kinship, there is grandfather, grandmother, father, father, sister, brother, uncle, aunt, children, nephew, and grandchild. These terms are included in a kinship circle. The kinship in social context results in the use of proper nouns to identify the speakers' self. This kind of language phenomenon is included as deixis. Kridalaksana (2008:161) said "proper noun is an identity form adhered to someone's self/person's name"

In accordance with deixis, there is a term of personal pronoun, such as pronoun indicating personal category, which includes 'I', 'he', 'they', and so forth. Kridalaksana (2008) stated that personal pronoun is pronoun used to refer to person. Personal pronoun can refer to speaker's self (first personal pronoun), refer to interlocutor (second personal pronoun), or refer to the object being talked (third personal pronoun). Regarding this, pronoun that is discussed in this paper is first personal pronoun.

Pragmatic is the study of language which explores external structures which cover the use of language components, such as phoneme, phrase, sentences, and discourse used in communication. This study influences the use of deixis to the speakers. It is because object of pragmatics is speech acts, implication, and presupposition.

Deixis is word or phrase whose reference is changeable. Reference of word or phrase that contains deixis can be interpreted based on who, where, and when the word or phrase is used. Phenomena of deixis discussed in this research are the form of the use of first personal deixis.

The term concept concerns all pre-existed knowledge understood by every speakers or language users. The concept of situation, included in the context, covers (1) speaker, the important participant to be well-known in order to be able to interpret his utterances, (2) listener, is as well as the importance of the speaker since it is required in the prediction of the in-

tended meaning, (3) topic of discussion, is other important element which is as well as the importance of the speaker and the listener. By knowing the topic being discussed, utterance and/or written discourse results in comprehension facility, (4) place/time, this refers to where and when a certain discussion takes place. Relation between the speaker and the listener, gesture, facial expressions, (5) the way of message deliverance, in the oral form, can be in written and oral, telegram, etc., (6) message to be conveyed contains contextually suitable content and form to help the listener able to comprehend, (7) event, speech event occurs in various kinds of forms depending on the purpose of discussion. Thus, speech event is a language contact made to other people. (Chaer and Agustina, 1995: 62).

METHODS

Research method used in this research was qualitative descriptive research approach. Object of the description was first personal deixis in 10-17 aged children speech of Minangkabau. The data was verified for trustworthiness. It was verified by describing evidences according to *Metode Simak* 'refer to method' and *Metode Cakap* 'Advanced Method' which are divided into some techniques. *Metode Simak* consists of basic technique and advanced technique. Advanced involving free referred to technique, recording technique, and note-taking technique. Meanwhile, advanced method is divided into basic technique including note-taking technique and eliciting technique.

Data collection instrument used in this research was document contained data corpus arranged into table. It covered all speech of 10-17 aged children of Minangkabau containing realization of first personal deixis. The corpus was arranged to identify the genuinely realized in first personal deixis speeches. Reference of the identification of the first personal deixis was theory of Purwo (1984), particularly concerning personal deixis classification.

The data of the research were words and phrases in utterance form. The data was obtained from Minangkabau language used by 10-17 aged children in Sariak village, Banuhampu Sungaipuar sub-district, West Sumatera. Trustworthiness of data was examined by data triangulation technique.

DISCUSSION

First Personal Deixis Use

First personal pronoun is reference of speaker's categorization about himself. In other words, first personal pronoun refers to someone who is speaking. In Indonesia language, the first personal pronoun is divided into two types, which covers first personal singular, such as *aku*, *saya*, *daku* 'I' and first personal plural, such as *kami* and *kita* 'we'.

First personal pronoun of 10-17 aged children' speech of Minangkabau language in Sariak village of Banuhampu Sungaipuar sub-district, West Sumatera, consists of first personal singular *sayo* 'I', *ambo* 'I', *nama diri* 'name given in the family', 'aku' 'I', *kami* 'we', *awak* 'I', *denai* 'I', and first personal plural *kami* 'we', *kito* 'we'. First personal deixis of 10-17 aged children of Minangkabau language in Sariak village of Banuhampu Sungaipuar sub-district, West Sumatera, has four forms of first personal singular deixis and two forms of first personal plural deixis.

The Use of First Personal Singular Deixis of *Sayo* 'Saya'

The form *sayo* 'I' refers to first personal singular pronoun category used as pronoun to the speaker's self. Unlike *saya* 'I' in Indonesia language which is used formal situation, the word *sayo* 'I' in Minangkabau language is used in non-formal situation regarding who is involved as interlocutor (under of social degree), its use is limited at the same age as the speaker.

The use of the term 'I' in Minangkabau language can be seen in the conversation 1 below:

- (1) *Ibu* : *Riska!*
Riska : *Sayo, Buk.*
 Mother : 'Riska!'
Riska : 'Me, mom.'

Context: The conversation occurs between Riska and her mother. This conversation takes place in the house where Riska is watching TV. Her mother who is in bathroom calls Riska for her need of her help.

Analyses: The use of personal deixis can be seen in conversation 1, such as *sayo* 'Me'. The use of the term *sayo* 'me' in conversation 1 above indicates singular meaning referring to speaker. The term *sayo* 'I' is used to identify the speaker is not with other. Hence, deixis is included as first personal singular deixis.

The Use of First Personal Singular Deixis of *Ambo*, *Denai*, *Awak*, and *Aden* 'I'

The term *ambo* 'I' refers to first personal singular category of pronoun used as the pronoun to the speaker. The term *ambo* 'I' is used in regard with who the interlocutor is. Usually the term *ambo* 'I' occurs in the conversation of a child with the older to show politeness. It is different from the term *sayo* which is used by seeing the social level of the interlocutor. The use of the term *ambo* 'I' is significantly identic to showing respect of politeness in a communication. Other terms, instead of *ambo* are *denai*, *awak*, dan *aden*.

The use of the term *ambo*, *denai*, dan *awak* 'I' in Minangkabau language in Sariak village of Banuhampu Sungaipuar sub-district, West Sumatera can be seen in the conversation 2 and 3 as illustrated in the following.

- Susi* : *Buk, mintak pitih Buk!*
Ibu : *Sabanta yo, nak.*
Susi : *Ambo ka mambali buku di suruah guru, Buk.*
Ibu : *Pai jo Uda yo*
Susi : 'Mom, give me money, mom!'
 Mother : 'Wait moment, child.'
Susi : 'I want to buy some the books asked by my female teacher, mom.'
 Mother : 'Go with your brother, dear.'

Context: The conversation occurred between Susi and her mother. It took place at the kitchen. Susi came to meet her mother who was cooking and asked her money used to buy some books as ordered by her teacher. In this context of conversation, Susi uses the polite term *ambo* to refer to herself.

Analyses: There is the use of first personal deixis found in the conversation 2 above, namely *ambo* 'I'. The use of the term *ambo* 'I' in the conversation has singular meaning referring to the speaker, which is Susi. This kind of first personal deixis is included as first personal singular deixis. This kind of phenomena is also occurred in the use of the term *denai* 'I'. However, the term *denai* 'I' is used to indicate more polite expression. The term *denai* is more polite than the term *ambo*.

Example:

- (3) *Inyiaq Datuak* : “*Ririn, buekan kopi untuak papa, Nak!*”
Ririn : “*Ondeh, papa denai ko lai. Sabanta ko ha bis mangopi.*”
Inyiaq Datuak : “*Satangah galeh se jadih Rin*”.
Inyiaq Datuak : “*Ririn, make me a glass of coffee, dear!*”
Ririn : “*Uhh, you ask me again, Dad. A moment, I’m drinking my coffee.*”
Inyiaq Datuak : “*Half a glass is enough, Rin*”

Context: The conversation occurred between Ririn and her father, Inyiaq Datuak. It took place in a family room. Inyiaq Datuak was doing his office work as a school principal. He was calling out Ririn to make her make him coffee. Previously, he has drunk a glass of coffee which was made Ririn. Perhaps because of business on his project, he did not realize that he has already drunk a glass of coffee but still wants to drink more. Ririn felt strange of his father as she realized that he has already drunk a glass of coffee but still asked to make more. Instead, Ririn did not want to refuse it. While mumbling, Ririn responds to his father and mention herself using first personal pronoun *denai* ‘I’ with the aim of indicating kinship between a child and parents. The term *denai* ‘I’ is usually used to refer to the speaker’s self when being engaged in a communication with closer people to the speaker. In contrast, parents can also use the term *denai* to refer to themselves when talking to a child or interlocutor who is considered to be shown respect aiming at showing kinship.

Furthermore, the form *awak* ‘I’ is included as first personal singular of pronoun used to replace the speaker’ self. The word *awak* ‘I’ in Minangkabau language in Sariak village of Benuahampu Sungaipuar Bukittinggi sub-district, West Sumatera approximately has two contrary meaning ‘I’ dan ‘you’. Sometimes the use of this the term *awak* ‘I’ and ‘you’ is unclear. It can only be understood on the basic of communication context. Pronoun *awak* can refer to the figure of the speaker (I) and can also refer to interlocutor (you). The word *awak* in the utterance of 10-17 aged children in Sariak can be

used with both coevals and older persons.

The use of first personal pronoun *aden* ‘I’ in the utterances of both of coeval and different aged children. These children who use the term *aden* ‘I’ usually are close friends. The pronoun *aden* ‘I’ is used to indicate disappointment or anger.

Example:

- Ujang* : “*Wan, geserlah duduak waang tu.*”
Wan : “*Aden pulo waang parintah-parintah yo.*”
Ujang : “*Wan, move a bit, please.*”
Wan : “*I am that you often command.*”

Context: The conversation occurred between Ujang and Wan who has been close friend to each other. It took place at a small shop, where Ujang was getting angry at someone had misunderstanding with him. When suddenly Wan asked him to move a bit on his seat, Ujang felt annoyed. That condition resulted in the use of the first personal pronoun *aden* ‘I’.

Analyses: In conversation 4 above, there is the use of first personal deixis, *aden* ‘I’. The use of the term *aden* ‘I’ in conversation 4 indicates singularity referring to the speaker, Susi. This kind of first personal singular is included as first personal deixis. The same case also occurs in the use of *aden*, but usually used to indicate rudeness or annoyance.

The Use of First Personal Pronoun of Deixis *Nama Diri* ‘Proper Name’ Given by Family Member.

The term *nama diri* ‘proper name’ given by family member refers to first personal singular category of pronoun. Some children tend to call themselves with their proper name, instead of *aku* or *saya* ‘I’. It results from their family who consider that using *nama diri* ‘proper name’ sounds more polite than *aku* or *saya* ‘I’. Additionally, the children were trained to call them by their proper names since they were in childhood so they continually call themselves using their proper names, instead of first personal pronoun ‘I’. The term *nama diri* can be used in all situation, such as between both those speakers and interlocutors who well-know each other and those who do not well-know each other.

The use of proper name in Minangkabau

language can be seen in the following conversation.

- (5) *Mama* : “*Riyan! Riyan!*”
Riyan : “*Apo Ma. Riyan sedang ma lukih ko ha*”
Mama : “*Riyan! Riyan!*”
Riyan : “*Yes, mom. Riyan is painting, mom*”

Context: the conversation occurred between Riyan and his mother. It took place between or Riyan’s bedroom and his mother bedroom. During the conversation, Riyan’s mother was in need of his help when he was about to finish his painting.

Analyses: In the conversation 5 above, first personal deixis is used, such as *Riyan*, the proper name of the speaker, instead of *saya* ‘I’. The use of *Riyan* in the conversation 5 has a referring singular meaning to the speaker’s self, in which *Riyan* is a proper name.

The Use of First Personal Pronoun Singular Deixis *Aku* ‘I’

The term *aku* ‘I’ refers to the first personal category of pronoun used to replace the proper name of the speaker. The word *aku* can only be used in informal situation, as an instance, between speaker and interlocutor who have well-known each other so their social relation is truly close to each other. The form *aku* is, basically, a general and neutral term, which is used by everyone within communication activity. In Minangkabau, however, if the term *aku* is used by children to refer to themselves to older person, it sounds impolite.

The use of the term *aku* in Minangkabau language can be understood through the following conversation.

- (6) *Alfian* : *Son, mainlah ka ru mah aku!*
Soni : *Bekolah dih.*
Alfian : *Son, come around to my house!*
Soni : *I will come later.*

Context: The conversation occurred between Alfian and his friend, Soni. It took place at the side of a road when they were crossing over each other.

Analyses: In conversation 6 above, there is the use of first personal deixis found, namely

aku ‘I’ in *rumah aku* ‘my house’. The use of the form *aku* in the conversation 6 refers to the speaker’s himself, Alfian. Since the word *aku* intended to explain his want as Alfian, not others, the deixis is included as first personal pronoun deixis.

The Use of First Personal Singular Pronoun Deixis *Kami* ‘We’

The form *kami* ‘we’ refers to first personal singular category of pronoun used as replace the speaker’s proper name. The word *kami* in Indonesia is an exclusive form (combination of third and first person). It means that it includes the speaker and other people in its position, but excluded other people in the interlocutor’s position. In Minangkabau language in Sariak village of Banuhampu Sungaipuar Bukittinggi sub-district, West Sumatera, it is found that the term *kami* ‘we’ includes only the first personal singular to refer to the speaker’ self or is the same with the term *aku* and *saya* ‘I’. The term *kami* is to large extent of use as well as used in various situations. For instance, it is can be used two participants, having known each other and having not known each other, engaged in an interactional activity. It is a general and neutral term that can be used by everyone in communication activity.

The use of the term *kami* ‘we’ in Minangkabau language can be seen in the following conversation.

- Peneliti* : “*Caca suko baju ko? Beko ibuk balikan yo*”.
Caca : “*Kami cuma suko modelnyo Buk*”.
Peneliti : ‘Does Caca like this shirt? I want to buy it.’
Chaca : ‘I like only its model, ma’am.’

Context: The conversation was carried out by a researcher and Chaca. It took place in a clothes shop. The research was immediately involved in a conversation with Chaca.

Analyses: In the conversation 7 above, there is the use of first personal deixis found, namely *kami* ‘we’. The use of the term *kami* ‘we’ in the conversation 7 indicates singularity referring to the speaker’s self, which is Chaca. The word *kami* appears on when the speaker does not include his/her name and his/her friends’ name and does not represent someone. Hence, intention of Chaca to use *kami* in the

conversation is referring to herself as an individual. Therefore, it can be said that the word *kami* is included as first personal singular deixis.

The Use of First Personal Plural Pronoun Deixis *Kito* 'We'

The form *kito* 'we' refers to first personal plural category of pronoun. The word *kita* in Indonesia language is actually included as an inclusive form (combination of second and third person). It means that the term is used to refer to the speaker and all other people.

The use of the term *kito* 'we' in Minangkabau language can be seen in the following conversation.

- Peneliti : "Ado mak di rumah, Zal?"
 Zal : "Kito kan samo-samo baru sampai."
 Peneliti : "Is mother at home, Zal?"
 Zal : "You know we both just arrive."

Context: The conversation occurred between a researcher and Zal. It took place in front of the house of Zal's mother. The research is immediately engaged in the conversation.

Analyses: In the conversation above, there is the use of first personal deixis, which is *kito* 'we' indicating plurality. The use of the term *kito* 'we' uttered by Zal in the conversation 8 indicates that Zal himself is the first person representing others in his position, that is the researcher and he himself, so it can be said that the term *kito* 'we' is included as first personal plural deixis.

The Use of Deixis of First Personal Plural *Kami* 'We'

The form *kami* 'we' refers to first personal plural category of pronoun. The word *kami* in Minangkabau language is, actually, identical to the use of the word *kami* 'we' in Indonesia language, in which it is included as exclusive form (the combination of the first and third person). In other words, it covers the speaker and other persons in the speaker's position, but it does not include the persons in the interlocutor's position. Additionally, the use of the term is under any circumstances, such as between two speaker and interlocutor who have well-known each other and those who do not know each other well. The form *kami* is general and neutral used by everyone in communication.

The use of *kami* 'we' in Minangkabau language can be seen in the conversation 9 below.

- Peneliti : "Buliah ibu singgah ka ru mahnyo?"
 Elin : "Buliah Bu, Kami sanang manarimo tamu."
 Peneliti : "May I stop by your house?"
 Elin : "Sure, ma'am. We are pleased of guests."

Context: the conversation is carried out by Researcher and Elin. It took place in a living room. Researcher wanted to take notes of data needed to obtain from previous conversations. Researcher took a role in the conversation.

Analyses: In the conversation above, there is deixis of first personal plural found, which is *kami* 'we'. The use of the form *kami* in the conversation 9 belongs to first personal plural category of pronoun because Elin is a first person who tried to represent her family as the third person to say they are pleased to have guests. The word *kami* is included as first personal plural deixis.

CONCLUSION

Regarding the formulation of research problem, research finding concerning first personal deixis in 10-17 aged children's speech in Sariak, Banuhampu Sungaipuar Bukittinggi sub-district, West Sumatera can be concluded as in the following.

There are nine forms of first personal deixis in 10-17 aged children's speech in Sariak, Banuhampu Sungaipuar Bukittinggi of West Sumatera in the form of words. First personal deixis consists of six forms, namely *sayo*, *ambo*, *denai*, *nama diri*, *aku*, *kami*, *awak*, *kami*, *kito*.

The use of first personal deixis in 10-17 aged children's speech in Sariak, Banuhampu Sungaipuar Bukittinggi of West Sumatera is adapted to the participant, place, and time to which the speech occurs. The terms *sayo*, *ambo*, *denai*, *nama diri*, *aku*, *kami*, and *awak* are used as pronoun for the first personal and they are general and neutral, can be used by teenagers, such as 10-17 aged children in communication activity. Particularly, the terms *ambo*, *denai*, *awak* 'I' is identical to respect and politeness showing during communication. The terms *kito* and *kami* refers to first personal plural category of pronoun. The use of *kito* and

kami is eligible under any circumstances and are neutral for it can be used by everyone in communication. The term *aden* “*saya*” is used to refer to the speaker’s as a pronoun but is non-polite.

ACKNOWLEDGMENT

The writer kindly expresses deep gratitude to reviewers and all contributors for critical and constructive suggestions and inputs on the article’s correction.

REFERENCE

Agustina, 1995. *Pragmatik dalam Pengajaran Bahasa Indonesia*. Padang: FPBS IKIP.
Chaer, A dan Agustina, L. 1995. *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta

Djajasudarma, T.F. 1993. *Metode Linguistik Ancangan dan Metode Kajian*. Bandung: PT. Eresco.

Kridalaksana, H. 2008. *Kamus Linguistik*. Jakarta: PT Gramedia Pustaka Utama.

Nababan, P.W.J. 1987. *Ilmu Pragmatik: Teori dan Penerapan*. Jakarta: P2LPTK.

Purwo, B.K. 1984. *Deiksis dalam Bahasa Indonesia*. Jakarta: Balai Pustaka.

Putra, E. 2008. *Deiksis Ruang dan Waktu di Kana-garian Kecamatan Pantai Cermin Kabupaten Solok*. Jambi: FKIP Universitas Jambi.

Wijana, I.D.P. 1998. *Dasar-Dasar Pragmatik*. Yogyakarta: Andi.