

An Analysis of Social Deixis in Duduk Atas Village

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ABSTRACT

This research analyzes the types and causes of social deixis used in Duduk Atas Village, West Lombok. Social deixis refers to linguistic expressions that encode social relationships between speakers and addressees. Using a descriptive qualitative method, the researcher collected data through observation, interviews, questionnaires, and note-taking from speakers across five areas of the village. The findings show that the community employs a wide range of social deixis depending on age groups, social status, occupation, religious achievements, and peer relationships. Social deixis used among children includes *side* and *meq/ante*, while among teenagers additional forms such as *kak tuan/tuanno*, *bapak*, and *jejalek* appear based on social status and friendship circles. Adults use deixis such as *wayahanno*, *mamiq*, and *bapak*, while elderly individuals are referred to using *niniq* and *puk tuan* as markers of respect. General deixis such as *ne*, *ie*, and *mbilinan* are used across all age groups. The study concludes that variations in social deixis are influenced by age, social hierarchy, religious status, jobs, and interpersonal relationships. These findings highlight the importance of social deixis as a sociolinguistic system that shapes politeness, social identity, and communication patterns in the Sasak-speaking community of Duduk Atas Village.

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INTRODUCTION

Language is a tool used to communicate by everyone in the form of spoken, written or body language. According to Wibowo (2001) Language is a system of meaningful and articulate sound symbols (produce by speech organ) that are arbitrary and conventional, which is used as a communication tool by a group of humans to produce feelings and thoughts. Good language is a language that is easily understood

by the listener because they can understand the meaning or what the speaker wants to say.

Referring to the place where researcher did the research, namely in Duduk Atas village, located in West Lombok, Batulayar sub-district, West Batulayar Village. Duduk Atas Village has residents of about 150 families spread across various places because Duduk Atas village is divided into 5 places, namely: North part of Duduk Atas, South part of Duduk Atas, Batujaran, Belumbang and Pengonongan. The people in Duduk Atas Village communicate using Sasak language with the dialect *ngeno-ngene* which involves a lot of use of deixis which is a characteristic of the people over there.

When we talk about language, we will find deixis, deixis is a linguistic unit (sound, word, phrase, clause) with reference or meaning determined by context with reference to language users, Saragih (2006). Word is the smallest or most basic language unit in a sentence, as the smallest unit of language words can stand alone without additional words or other language elements, such as subject, predicate, or object. Words can also act as a subject, predicate, or object in a sentence. Phrases are combinations of two or more basic words with some characteristics. It consists of two or more words, a phrase does not have a predicate and cannot be a sentence but a phrase can be a subject, a predicate, or any other element in a sentence. A clause is a grammatical unit in the form of a combination of words which at least consists of a subject and a predicate. The clause or combination of words has the potential to become a sentence, Arifin (2008:34).

Differences using of deixis is often occur in every community because there are some social class and errors in the choice of words used, which are not in accordance with the context and who the other person is talking to.

According to Levinson (62) deixis is divided into three : Person deixis, place deixis and time deixis. Added by Lyson and Fillmore, with two kinds of deixis again namely social and discourse deixis. Person deixis is the most important factor in communication. It is because person deixis encodes the role of participants in the speech event, such as speaker, addressee, and other entities. It is encoded in pronouns of 'I' for the speaker, 'you' for the addressee, and 'he, she, it, we, they' for others (Levinson, 1983, p.62-8). Place deixis encodes spatial locations in relation to the location of the participants in the speech event (Levinson, 1983, p.62). Time Deixis encodes to the time at which an utterance was spoken (or a written message inscribed) is called as time deixis (Levinson, 1983, p.62). Discourse deixis deals with the encoding of reference to portions of the unfolding discourse in which the utterance (which includes the text referring expression) is located (Levinson, 1983, p.62). Levinson describes social deixis as the predetermination of social differences that are relative to participant-roles, mainly aspects of the social correlation that is possessed between the speaker and addressee(s) or speaker and some referent (1983, p.63). This research must be done because there are many different uses social deixis in the community of Duduk Atas village which causes different calls to someone based on social class, occupation and others. The objective of this research are 1. To find out types of social deixis in Duduk Atas village. 2. To find out causes the different social deixis in Duduk Atas village.

METHOD

Research Design

This study employs a qualitative descriptive research design to analyze the preservation of imaginative and mythological elements in the Indonesian translation of J.R.R. Tolkien's lyrical poem *"Far Over the Misty Mountains Cold."* A qualitative approach is suitable for exploring the nuanced interplay of language, culture, and style in both the source and target texts. The research is grounded in Lefevere's (1992) theory of translation as rewriting, which emphasizes how translation is shaped by ideological, cultural, and aesthetic influences. This theoretical lens allows for the interpretation of the translator's choices beyond linguistic accuracy, highlighting the broader cultural and artistic implications. In this research writer use descriptive qualitative research which will be used to researching deixis in people. Descriptive qualitative is a research involves theory, design, hypothesis and determine the subject. Then it is supported by data collection, data processing and data analysis before writing conclusions.

Research Instruments

Source of data writer collect from the people in every social class around the village and the setting of this study is in the village of Duduk Atas.

Data Collection and Analysis

Observing, Researchers made observations on the validity of the data obtained by mingling directly with other people in those places.

Interview, Interview is a meeting between two people to exchange information and ideas through question and answer so that meaning can be constructed in a particular topic (Esterberg, 2002). In interview researcher went to the field to make sure the truth of the data obtained by conducting a dialogue with several people. There are two types of interview that writer used in this research. First is depth interview, In-depth Interview is the process of obtaining information for research purposes by using question and answer while face to face between the interviewer and the respondent or the person being interviewed, with or without using an interview note in which the interviewer and informant are involved in a social life relatively long enough (Sutopo 2006: 72). Second is written interview, form consisting of a series of written or printed multiple choice questions to be marked by the informant. Researcher will distribute a written interview from the internet and will make sure the correctness of the data obtained.

Note taking, In the note-taking method carried out by the researcher, the researcher writes every social deixis word used in the village of Duduk Atas which would be used as data analysis.

Techniques of Data Analysis

Understanding the all of deixis that using by people to communicate with other in society.

Identify every deixis used and classified based on its types.

Analyzing the meaning of deixis that make difference perspective of people in society.

Making a conclusion based on data analysis.

FINDINGS AND DISCUSSIONS

The Types of social deixis in Duduk Atas village are : social deixis used in children, social deixis used in teenagers, social deixis used in adults and social deixis used in elderly.

Data	Types of Data			
	Used in children	Used in Teenagers	Used in Adult	Used in Elder people
Side	Side and Ante	Ante, Side, Tuanno/Kak Tuan, Bapak	Mamiq, Wayahanno, Bapak.	Niniq and Puk Tuan
Ne				
Ante				
Tuanno/Tuanno				
Mamiq				
Bapak				
Wayahanno				
Niniq				
Puk Tuan				
Types of Jejalek	Dedi called Demprit, Amil called Omeng, etc.			
Mbilinan	Used in general			

3. Social deixis used children is defined into two, those are :

3.1. Word of *Side* used to called children.

Data 1 *Side*

A : *Dimon mbe aning bapakde ie?*

B : *Tono lek bale.*

A : *Ceket takde besempede?*

B : *Tao kune.*

A : *Cobak so ngkeku gitak*

B :

A : *Onyakan leun rebaqde.*

In the conversation, it can be seen that there are three uses of deixis of *side* which refer to children. That are *Dimon mbe aning bapakde*, *ceket takde besempede*, *onyakan leun rebaqde*. In this sentence, the word of *side* is denoted by *de*. Normally word of *side* just used to call the people older than the speaker but in duduk atas village, it serves not only to give respect to the older people but word *side* also used to call children; its purpose is to give examples to children to become humble people or a good example for children.

1.2. Word of *Meq or ante* used to called children.

Data 2 *Ante / Meq*

A : *Put ndeq meq sekolah onek?*

B : *Kan eku libur.*

A : *Oaoq, pas begiq rapotno knengku.*

B : *Sekolah kune.*

A : *Sei tak juere sekeq?*

B : *Lebila.*

A : Ente juere pire takne?

B : Juere nol.

A : Lasingan ndeq meq girang berajah.

In the conversation we can found word meq three times. That are : Put **ndeq** meq tame sekolah oneq?, **Ente** juere pire taqne?, Lasingan ndeq meq girang berajah. The word meq is a deixis used to call children who are younger than the person calling. Meq is normal word using for everyone to call children.

3.2 Social deixis used teenagers is defined into two, those are :

The words *side* use in younger people than speaker and *meq* or *ante* used in people older than speaker also apply to teenagers, besides that there are also deixis which is used specifically for teenagers. That are:

3.2.1. Based on social status

3.2.1.1 Hajj of teenagers

Data 3 Kak Tuan / Tuanno

Questionnaire

1. Apakah nama yang digunakan untuk memanggil seorang remaja yang sudah pergi haji?

A. Kak tuan / Tuanno

B. Mamiq

2. Apakah yang paling mempengaruhi perbedaan nama panggilan yang digunakan kepada remaja yang sudah pergi haji?

A. Status sosial

B. Zona pertemanan

3. Bagaimana pendapat anda tentang perbedaan penggunaan nama panggilan terhadap remaja yang sudah pergi haji? Jelaskan!

From the questionnaire distributed, the researcher got several answers. Below is a table of answers obtained.

No	Source	Questionnaire		
1	Hazizul Karnaen teenager of Duduk Atas	A. Kak Tuan/Tuanno	A. Status Sosial	Lebih dihormati, disegani leboh-lebih di dusun duduk atas
2	Irfan Mustafa teenager of Duduk Atas	A. Kak Tuan/Tuanno	B. Zona pertemanan	Menurut pendapat saya perbedaan panggilan terhadap org yang pernah pergi haji merupakan suatu hal yang wajar dan juga suatu bentuk penghormatan bagi yang memanggilnya dan memberikan dampak yang

				<i>positif entah itu dari segi perilaku maupun tata bahasanya</i>
3	Iswandi teenager Duduk atas	A. Kak Tuan	A. Status sosial	<i>Sangat baik, karna dengan begitu kita bisa mengetahui sekaligus membedakan status antara remaja yg pernah berhaji dengan yg belum pernah.</i>

When the teenagers has gone to do hajj in Mecca, they will have a different nickname from the teenager in general, such as *Kak tuan* and *Tuanno*. *deixis*, *Kak tuan* and *Tuanno*, have difference in their use, even though they have the same meaning as referring to teenagers who have gone to hajj. *Deixis*, *Kak tuan*, is used to call teenager who we should call side before they go to Hajj and *Deixis Tuanno* is used to call teenager who we should call ante before going for Hajj.

3.2.1.2 Jobs of teenagers

Data 4 *Bapak*

Questionnaire

1. *Apakah status sosial akan berpengaruh terhadap deixis yang digunakan?*
A. Ya
B. Tidak
2. *Bagaimana bentuk perubahan deixis yang digunakan?*
A. Berubah total
B. Hanya pada tempat tertentu
3. *Bagaimana pendapat anda tentang perubahan deixis berdasarkan status sosial?*

No	Source	Questionnaire		
2	Hazizul Karnaen teenager of Duduk Atas	A. Ya	B. Hanya di tempat tertentu saja	Biasa aja
2	Irfan Mustafa teenager of Duduk Atas	B. Tidak	A. Berubah Total	<i>Dalam perubahan nama pada org yang sudh pergi haji tidak memandang setatus sosial apapun, panggilannya tetap sama walaupun status sosialnya beda</i>
3	Iswandi teenager of Duduk Atas	A. Ya	A. Berubah total	<i>sangat berpengaruh,sebab dengan berubahnya setatus sosial</i>

				seseorang akan lebih baik lagi, demi menjaga setatus sosialnya.
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Jobs and positions will affect the deixis used to call teenagers, namely when teenagers have positions, their nicknames will be different from teenagers in general, like Father nickname, but the nickname is only used when he is on duty or carrying out his duties in his position and will be called as usual when he is out of duty.

3.2.2 Based on friend zone

Data 5 Jejalek

1. Apakah penggunaan jejalek sering digunakan di Dusun Duduk Atas?
 A. Ya
 B. Tidak
2. Apakah penggunaan jejalek akan berpengaruh terhadap teenagers?
 A. Iya, jelaskan!
 B. Tidak, jelaskan!
3. Bagaimana pendapat anda tentang pengaruh penggunaan jejalek di Dusun Duduk Atas?

No	Source	Questionnaire		
.1	Hazizul Karnaen teenager of Duduk Atas	A. Ya	A. Ya	- Akan berpengaruh terhadap keakraban antar satu sama lain. - Timbulnya kebencian. Dll
2.	Irfan Mustafa teenager of Duduk Atas	A. Ya	A. Ya	pengaruh penggunaan jejalek lebih mengarah ke dampak negatif terhadap remaja karna setiap seseorg berbeda-beda cara berpikirnya bahkan jika seseorg yang jiwanya keras panggilan jejalek itu akan menyebabkan perkelahian.
3	Iswandi teenager of Duduk Atas			Bahwa jejalek itu sangat berdampak baik bagi masarakat duduk atas dan batu jaran

Friend zone is a place where teenagers interact with their peers, therefore the nickname used is very uncertain because familiarity and their daily habits. Then we get a nickname or deixis in the friend zone, namely *Jejalek*. *Jejalek* divided into three, these are :

- 1.2.2.1 *Jejalek* based on a person's character, such as a quiet person, quick tempered usually called *Simbit*
- 1.2.2.2 *Jejalek* based on the resemblance to the original name, such as someone named Dedi called *Demprit* and someone named Amil will be called *Omeng*.
- 1.2.2.3 *Jejalek* based on body shape or skin colors, such as *Bodak* to call people with white skin and *Siteng* for people with black skin.

3.3 Social deixis use in Adult

Social deixis use in adult are divided into three :

Data 6

3.3.1 *Wayahanno*

Wayahanno is a deixis used to change the names of both parents in a conversation, especially if someone feels reluctant to mention the names of both parents. Word of *wayahanno* not only refers to the parents of the speaker but can also refer to the parents of the interlocutor.

Data 7

3.3.2 *Mamiq*

The word *mamiq* has the same meaning as the word father, but the words of *mamiq* are used for people who have gone to hajj or umrah. The word *mamiq* arises because of differences in status in social groups.

3.3.3 *Bapak*

Deixis of *bapak* is used in teenager who has related to their job but also used in adult deixis *bapak* also exist.

3.4 Social deixis used in elder people

Data 8

3.4.1 *Niniq*

Deixis *niniq* is a deixis used to refer to elder people who have gone to Hajj as a form of respect for their status as Hajj. Using of deixis *niniq* is used to call or just mention something that refers to him. deixis *niniq* is equivalent to the word *baloq*.

Data 9

3.4.2 *Puk Tuan*

Deixis *Puk Tuan* is same meaning with deixis *niniq* but the place of its using is different, deixis *puk tuan* used in feminim.

3.5 Social deixis used in general

Data 10 *Ne*

Deixis *ne* is a general deixis that is used for everyone, whether it's children, teenagers, adults or the elderly. Deixis *ne* serves to indicate a third person in a conversation, the use of deixis *ne* is only used in the middle of a sentence, but this deixis can also be interpreted like (he wants/will) and can be at the beginning of a sentence if it is used as a question sentence. While deixis *ie* has the same meaning as deixis *ne*, but the place of it deixis use is only at the beginning of the sentence. Deixis *ie* is also interpreted (he has) if it become a question sentence but is not used in the middle of a sentence.

Data 11 *Mbilinan*

Mblinan It is a deixis used to refer to someone who has died. This deixis is used in general with the purpose of using it more kind or use a more polite word as a mention the people dead.

CONCLUSION

Based on the analysis of social deixis used in Duduk Atas Village, several important conclusions can be drawn. First, the people of Duduk Atas Village use a rich variety of social deixis that reflect their social structure, cultural norms, and communication patterns. Social deixis in this community differs according to age groups, social status, occupation, religious achievements, and interpersonal

relationships. These deixis forms include terms such as *side*, *meq/ante*, *kak tuan/tuanno*, *bapak*, *mamiq*, *wayahanno*, *niniq*, and *puk tuan*, each functioning to encode respect, familiarity, or social hierarchy among speakers.

Second, the study found that the causes of differences in social deixis usage are strongly influenced by several factors: **age**, **social hierarchy**, **religious status (e.g., Hajj or Umrah)**, **jobs or positions**, and **friendship zones**, especially among teenagers who use *jejalek* as nicknames. These social factors shape how individuals address each other, and misunderstanding can arise when deixis is used incorrectly or without regard to context.

Third, social deixis in Duduk Atas Village also serves as an instrument to maintain politeness, reinforce community values, and mark respect—particularly toward elders, people with higher status, or those who have completed religious obligations. In addition, deixis such as *ne*, *ie*, and *mbilinan* represent general deixis used across all age groups, reflecting linguistic features unique to the Sasak community.

Overall, the findings show that social deixis plays a significant role in daily interactions in Duduk Atas Village. It not only reflects linguistic variation but also demonstrates the community's social structure and cultural identity. Therefore, understanding these deixis forms is crucial to avoid misinterpretation and to preserve the sociolinguistic richness of the Sasak language, particularly in Duduk Atas Village.

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