

## THE CORRELATION BETWEEN PERSON DEIXIS AND SOCIAL CLASS IN SINGARAJA SOCIETY

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**Abstracts:** This study aims to analyze the correlation between person deixis and social class in Singaraja community. The people of the city of Singaraja use a unique language in their daily communication. Person deixis in communication used in Singaraja uses animal names as personal pronouns. The relationship between social class and person deixis pronouns is interesting to be analysed. This study uses deixis theory and the relationship between deixis and social class from Levinson (1983). He argued that social deixis is related to the aspect of sentences reflecting or establishing the social situation when the speech event occurs which means social deixis is also a deictic expression to distinguish speaker's social, Levinson (1983). This research is qualitative descriptive research. Data was collected by recording and observation techniques from the communication of the Singaraja people and their relationship with the social class of society. The results of this study found that person deixis is used in daily conversations in the Singaraja community such as first person singular, second person singular and possessive pronouns. The research findings state that the type of deixis used is related to the dimensions of the speaker's social class. The social class in question is the difference in class in society.

**Keywords:** *person deixis, social class, Singaraja community.*

### INTRODUCTION

In every communication, it is important to use good language as a message delivery to the other person. The language used by the community has its own characteristics and uniqueness. Communication is the process of receiving and sending messages to the interlocutor. When the interlocutor understands the intent and purpose of the communication expressed, the communication can be successful. Meaning is the thing or idea that wishes to communicate to you by what they say or do (Pangaribuan et al., 2015). But some people do not express the intent and purpose directly but through an explicit way. They have some different meaning from what is said, so that often lead to ambiguous meanings that may not be understood by the other person. Two-way communication will be successful if both parties interpret the utterance with the same perception. One of the branch in the pragmatic is deixis that indicating a word or phrase which conducting refers of object, processes, attributes and circumstances (Natalia & Santoso, 2020). In pragmatic language, people have to know the meaning of reference word or known as deixis to understand about the whole context (Wibowo & Nailufar, 2018). Deixis is the study of deictic or indexical expressions in language dialogues, prologues, and monologue like you, now, today (Sasmita et al., 2018). One of the similarities in perception in communication expressed by communicators is a pronoun called Deixis. Deixis on phenomena where the meaning of certain words and phrases in a speech requires contextual information (Setiakawanti & Susanti, 2019). Deixis, based on (Brown, Penelope and Lavinson, 1987) is classified into five; person deixis, time deixis, place deixis, discourse deixis, and social deixis. Person deixis concerns with the grammatical person involved in an utterance (eg, *I* and *you*), it refers to the participant role of a referent such as the speaker, the addressee, and referents which are neither speaker nor addressee.

Person deixis in Balinese in Singaraja becomes unique when the types of animals are substituted for the subject. This phenomenon has become a tradition that cannot be removed. This is some characteristic of the Singaraja people in communication. This will be too rude when the communication carried out by the people of Singaraja is carried out to the people of other cities around Bali. These words are not commonly used in other areas and with other communities outside the city of Singaraja. Even so, the people of the city of Singaraja still persist with the uniqueness of their language. This is unique when the people of Singaraja are more comfortable using this language than using the formal language that is done by people outside the of Singaraja. The level of language used by the Balinese people has different levels. Referring to the Balinese language level, the language

used by the people of Singaraja is a lower class language. However, it is the language that is used as their *lingua franca* which characterizes familiarity. Based on these phenomena, it is important to analyze the reasons why person deixis has been used to this day and its relationship to social class. Thus, this study aims to analyse the relationship between person deixis and social class in Singaraja society. The previous research as literature review in this research are the research form (Zulyanputri et al., 2020) Previous research is research socio-linguistic that provides insight into the social class of society identified through linguistic features such as social deixis. This study found that Nobel Prize winners were identified using both absolute and relational types of social deixis. Through research findings, only the type of relational social deixis can determine the dimensions of the speaker's social class. They are wealth, work, education, and social networks. The other research from (Siregar, 2020) shows that there are three types of personal deixis first personal deixis, second personal deixis and third personal deixis and three kinds of the reference on Frozen Movie include that reference that refers to first person, the reference which refers to second person and the reference which refers to third person. The research from (Sari, 2015) explained that if someone wants to learn a language, they must also learn about the rules and cultural background of that language. In addition, we must also know other aspects such as the character of the speaker, goals, problems and situations in the conversation. The last previous study as review of literature in this research is the analysed from (Zulyanputri et al., 2020). She analysed regarding the correlation between social deixis and social class in speech. Her findings show that both types of social deixis which are absolute and relational can be identified from every speech uttered by the Nobel Prize winners. Through the findings of the research, only the relational type of social deixis can determine the speakers' social class dimensions. They are wealth, occupation, education, and social networking. From the previous study that mention above, it is interesting to analyse the correlation between person deixis and social class in Singaraja. This analysis has analysed about direct interaction between speaker and hearer. It can be unique when someone say something in different way.

## **METHODOLOGY**

This research applied a qualitative approach. Data collection techniques in this study is to collect data in the form of interviews, responses, concept information and information collected through direct observation. Qualitative research is a series of activities or processes of filtering data or information that is reasonable in nature regarding a problem in certain conditions, aspects, or fields in the life of the object. The location of the research was carried out at Singaraja city one of the big city in Bali. The types and sources of data in this study are qualitative data types in language learning. The data supporting the validity of this research are data in the form of observations, documentation and interviews from students after the learning process with the application of constructivism theory is carried out. The research instrument used to obtain the required data was using observation sheets, questionnaire sheets. Methods and techniques of data collection is to carry out observations.

## **FINDING AND DISCUSSION**

In deixis (person), a linguistic expression is used for the purpose of picking out a specific individual in the context who may not have already been linguistically evoked. Probably the most common examples of deixis (person) involve the pronouns I and you, (Birner, 2013:116). Moreover, "you" in English can be used both deictically (when the context is required to determine the reference) and non-deictically (when the reference is general rather than to particular identifiable persons). The word "you" is also used in English in a much wider range of social contexts than would be represented by a single second person reference term in most other languages (Grundy, 2000:26). (Block, 2015) added that social class is unlike dimensions of identity like gender, race, ethnicity, nationality, sexuality, and religion, but social class is about a wide range of experiences in the day-to-day lives of people.

## **FINDING**

Person deixis used in Singaraja community as the form of close relationship between locutor and interlocutor. There are some finding in Person deixis that analyses in this research.

Tabel 1 Data Finding

No	Data	Meaning	Person Deixis	Meaning
1	<i>Mekejang suba ngayah uli tuni semengan nganteg sanja, <u>cicinge ne mare teka jam amone. Sing ngelah lek nani</u></i>	Everyone here has been <i>ngayah</i> from morning to evening, but <u>you</u> just arrived at this hour	cicinge ne	Dog / you
2	<i>Sing ngelah lek <u>nani</u></i>	Have no feelings this <u>guy</u>	nani	You
3	<i>Aduh... <u>bojoge ento tusing pesu pas ane lenan ngeroyong</u></i>	Oops.. <u>that monkey</u> doesn't come out when everyone is working together	bojoge	He
4	<i>Cai harusne ngarap ene ibi</i>	You should have done it yesterday	cai	You
5	<i>Jenenge pules <u>cicinge</u> ento jumahne nganteg tengai kene.</i>	Call that monkey inside his house	Cicinge ento	He

Based on the tabel above, person deixis used in communication between locutor and interlocutor. The person deixis used in those utterances are the kinds of animal like monkey and dog. These are commonly used in daily conversation in Singaraja society. How it is used in communication and how the correlation between person deixis and social class, it would be explained below.

## DISCUSSION

### *Relational Person Deixis to Place of Residence*

Social class in place of residence is the type of neighborhood one lives in (poor, working- class, middle class, gated community, an area in the process of gentrification) or the type of dwelling (individual house, flat, caravan) (Block, 2015).

Data 1: *Mekejang suba ngayah uli tuni semengan nganteg sanja, cicinge ne mare teka jam amone. Sing ngelah lek nani, cai harusne teka uli semengan patuh teken ane lenan. Ngayah semengan teka tengai, apa men nyidang gae cai yen tekane suba tengai.*

(Everyone here has been *ngayah* from morning to evening, but you (*cicinge ne*) just arrived at this hour. Have no feelings this guy (*nani*), you should have come from the morning just like everyone else. *Ngayah* in the morning but you come in the afternoon, what can you do if it comes at noon)

The utterances in data 1 is utterance in daily communication in the Singajara community. People use *bahasa kepara* (rough language) as everyday language to the interlocutor. Person deixis is shown in the word *cicinge*. The word *cicinge* becomes person deixis instead of the word person as the other person. This person deixis is unique in Singaraja because not all people in Bali use the lexicon as a substitute for the word people. *Cicinge* in English is Dog. Dog is one of the mammals that used as deixis to replace someone. Person deixis is used by the speaker on the data to show intimacy between the interlocutor. In addition to the word dog which is called *cicing*, there are several person deixis used in the data. There are words *nani* and *cai*. These two words are substitutes for you. These two words are at the rough word level in Balinese language. The word appears to be used by people when they have the same social class. Referring to the data, it appears that the context in the sentence is in the same community environment and has a close relationship with residence or neighbors in the same community. In the utterance, there is the word "*ngayah*" or mutual cooperation in the temple. In Bali, *ngayah* activities are carried out by the community in one *Banjar* or community, so that the proximity of the speaker to the other person is related to the place of residence that close. The speaker uses the word "dog" as a substitute for the word you because they have close proximity as neighbors or in the community.

Data 2: *Aduh... bojoge ento tusing pesu pas ane lenan ngeroyong. Tere tawange apa yen gegaen ne harusne garap ajak mekejang apang engalan pragat. Engalin kaukin bojoge ento di umahne. Jenenge pules cicinge ento jumahne nganteg tengai kene.*

(Oops.. this monkey doesn't come out when everyone is working together. Doesn't he know that this work must be done together so that it can be finished quickly. Soon, call that monkey inside his house. Maybe he slept at his house until this afternoon).

In the second data, the person deixis used is the word *bojog*. In Balinese, the word *bojog* as a refers for people, that is not commonly used in daily communication. It is different in Singaraja society. The word *bojog* as a refers for the word people is commonly used by the community. *Bojog* in English is monkey. Monkeys are one of the most energetic mammals. Generally, if someone is called a monkey, they may feel offended because they are equated with animals. However, for the Singaraja community, the words *bojog* or monkey as person deixis are used precisely to reflect the closeness between speakers. In addition, the data appears person deixis *cicinge*. The word *bojog* and the word *cicinge* in Balinese are generally low-level words that are unwell used in public communication because they are too harsh. This is unique when the Singaraja community uses these two words as a form of intimacy. The context in the second utterance is a mutual cooperation activity in which one of the residents does not participate in the activity. Other residents who felt annoyed then called him and asked him to work together. It is clear that the intimacy that occurs between residents, because they have the same social class. The social class between them is the proximity of residence. Living close to them makes it commonly used for them to call someone with animal words such as dogs and monkeys.

### ***Relation between Person Deixis to Occupation***

Occupation is the kind of work done: information-based or manual, specialized or unskilled, etc. (Block, 2015)

Data 3: *Patuh peturu guru, cai harusne nawang teken awig-awig di desa. Ane cen dadi jalanang ane cent using dadi. Jani jemak berkas e ento terus engalin tanda tanganin*

(Same as a teachers should understand the rules in the village. What can be done and what can't be done. Now take the file and sign it immediately)

The person deixis used in the utterance is the word *cai*. The word *cai* as person deixis replaces the word you. *Cai* is a harsh language that refers to *you*. In some Balinese the word *cai* is rarely used because it is a rough form of the Balinese language. Balinese language has a level of language used in society based on social class. The utterance means to say that the interlocutor should obey the existing rules. The speaker gives advice to the other person to do something that should be done. The sentence implies that the speaker and the interlocutor have the same social class. The sentence "*patuh peturu guru*" which means the same as a teacher says explicitly that they are in the same social class. This same social class makes the speaker and the interlocutor not feel awkward using person deixis with the word *cai*.

Data 4: *Engalin ka carike, apang tusing engalan tengai nenggala carik. Cai harusne ngarap ene ibi, kan jani tusing je sibuk dadine. Ulian ibi tusing ka carik kanggaong jani ke carik semengan gati.*

(We quickly go to the rice field; we must be plowed immediately so that it is not too late. You should have done it yesterday, so today wasn't too busy. Because yesterday we were not in the fields, today we have to go to the fields early)

The person deixis used in the fourth data is the word *cai*. The word *cai* refers to you or the other person. The sentence *Cai harusne ngarap ene ibi*, the sentence refers to you as the interlocutor to work on the rice fields. The context in the sentence is that the speaker and the interlocutor must immediately plow the fields so that is not too late. The speaker and the interlocutor carry out this communication on the way to the rice fields. The utterance explicitly states that the speaker and the interlocutor have the same social class. The word *cai* is commonly used by speakers and interlocutors in this context. The speaker uses the word *cai* as a form of intimacy between the speaker and the interlocutor. This intimacy is due to the existence of the same social class, which is the same in the same occupation. They are farmers so the communication is around the fields. This utterance can be seen in the sentence "*enggalin kecarik....*". The sentence implies that the speaker and the interlocutor are the same as a farmer. In the data, the word *cai* as person deixis is clearly used by people who have the same occupation.

### ***Relation between Person deixis to Social Networking***

Middle-class people tend to socialize with middle-class people, working-class people with working-class people, etc. (Block, 2015)

Data 5: *Di desa ajin barange tileh mudah, cai meli tipat nu nyidang aji 2000, len yen cai meli tipat di kota jeg 10000 ajine. Makane demen atine nyidang hidup di desa.*

(In the village the price of goods is still cheap, you buy *tipat* still at a price of 2000 different if you buy *tipat* in the city it becomes 10000. So we are grateful to be able to live in the village).

Person deixis used in data 5 is the word *cai*. Similar to the previous data, the word *cai* is a rude language refers to the other person or you. In the sentence “*cai meli tipat nu nyidaang aji 2000*”, the person deixis that appears is the word *cai* which replaces you. The context of the utterance is that speaker and the interlocutor are communicating about life in the village. The communication implicit in the data states that life in the village is better than life in the city because all prices are still cheap. The speaker is comparing the price of goods between in the village and in the city which is much cheaper. Person deixis with the word *cai* shows intimacy between the speaker and the interlocutor. The intimacy between the speaker and the interlocutor occurs because they have the same social networking. The social networking is Middle-class people tend to socialize with middle-class people. From the data it is clear that the speakers and interlocutors are villagers. The villagers communicate relates to the village community, so that the person said *cai* as person deixis is used commonly by the community.

Data 6: *Mani rainan di banjar kanggoang nganngo buah local dogenan kondisi ekonomi jani sedeng tusing luwung. Cai maturan nganggo buah lokal apa buah import patuh dogen di arep Hyang Widhi.*

(Tomorrow it will get ceremony in *Banjar* we use only local fruits; the economic condition is not good. Whether you are a local fruit or an imported fruit, you are the same in the eyes of God).

The utterances in data 6 intend to give advice to the interlocutor about the means of ceremony used. In the data there is a person deixis with the word *cai* which refers to “you”. The word *cai* is a type of rough Balinese language used by people if they have more closeness. The utterance of “*cai maturan nganggo buah lokal apa buah import patuh dogen di arep Hyang Widhi*”. It is a form of advice sentence. The person deixis used is the word *cai* which refers to “you” as the other person. It seems clear that the speaker and the interlocutor have close relationship in same *Social Networking*. It can be seen in speech *Mani rainan di banjar kanggoang nganngo buah local dogenan...* The utterance states that they are in the same social class. the speaker and the interlocutor are *krama banjar* or live in the same *banjar*. *Banjar* is the smallest form of local government in Bali is the *Banjar*. It is basically a local community group who acts as a village government system and village council. In this data, it is stated that person deixis is commonly used by people who have same *Social Networking*. Social networking in this case is both from the same community (*banjar*) so that the speaker and the interlocutor have the same social class.

### **CONCLUSION**

The language used by the community has its own characteristics and uniqueness. Communication is the process of receiving and sending messages to the interlocutor. When the interlocutor understands the intent and purpose of the communication expressed, the communication can be successful. Based on the analysis above, it can be concluded that this same social class makes the speaker and the interlocutor not feel awkward using person deixis. Person deixis that commonly used by Singaraja people are monkey, dog, *cai*, nani as subject or object in the sentences. I addition, there are three aspect of social class that have correlation between person deixis that found in this research, such as Relational Person Deixis to Place of Residence, Relation between Person Deixis to Occupation, Relation between Person deixis to Social Networking.

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