

An Analysis of Pronouns in Ketapang Malay Dialect: Contributions to the Development of Educational Sciences Based on Local Wisdom

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ABSTRACT

This study examines the types of pronouns in the Ketapang Malay dialect based on their referents. Three kinds of pronouns—personal, demonstrative, and interrogative—were used to characterise the sentences and original utterances of speakers of the Ketapang Malay dialect whose data were collected. The results demonstrate that every kind of pronoun has a unique phonological form and is employed in various social contexts, reflecting speaker intentions, geographic location, interpersonal relationships, and ownership. Interrogative pronouns display local forms of *apə*, *siapə*, *manə*, *ɲapə*, *cammanə*, and *bilə*; demonstrative pronouns have variations like *sene?*, *sənun*, *nan*, *bəgene?*, *gian*, and *bəgian*, which represent deictic distance; and personal pronouns are differentiated by number and degree of formality, such as *aku*, *saya*, *kaw*, *sida?*, and *diə*. Possessive pronouns display a combined form with the word *no?* *aku* ‘mine’. Pronoun forms and functions in the Ketapang Malay dialect are abundant and reflect the social and cultural structure of the local community, according to this investigation.

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1. Introduction

As historical proof of language evolution, dialects are crucial because they capture the changing sociopolitical landscape and cultural exchanges (Darvishov, 2019; Softić, 2003). The linguistic tradition has long placed a strong emphasis on studying dialects, especially in the areas of historical and comparative linguistics, which has greatly advanced our knowledge of language variety and change (Asfar, 2017; Hickey, 2017). In addition to focusing on the structural features of language, current dialectology incorporates a sociolinguistic approach to examine how societal shifts impact language usage patterns (Escobar, 2008). In addition to being linguistic entities, dialects serve as indicators of social

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and cultural identity and offer valuable factual information for the advancement of multidisciplinary research and linguistic theory (Asfar, 2015; Escobar, 2008; Wiyanda et al., 2024).

One of the important dialects within the Malay linguistic landscape of West Kalimantan is the Ketapang Malay dialect. This dialect is a regional variation that has been shaped by migration, historical processes, and close interethnic contact in Ketapang's inland and coastal regions. In addition to strengthening the Malay linguistic legacy of West Kalimantan, this dialect's distinctive phonological, lexical, and morphological characteristics set it apart from the Malay dialects of Sambas, Pontianak, Sanggau, and Kapuas Hulu. The Ketapang Malay dialect has a unique Malay agglutinative morphology in its structure (Rafael & Nama, 2022), and there are notable linguistic distinctions between it and the Kapuas Hulu Malay dialect (Patriantoro, 2022). From a cultural standpoint, this dialect represents the Ketapang Malay community's ethnic identity, which is closely linked to oral traditions and regional values (Atimi et al., 2023).

In reaction to the impact of globalization, which can lead to linguistic alterations and the loss of the dialect's original form, efforts have been made to conserve the Ketapang Malay dialect through a number of projects, including the creation of the Ketapang Malay Dictionary application (Atimi et al., 2023). The dynamics of cultural interaction between the Dayak and Malay ethnic groups in this area present another difficulty since they may cause the distinguishing features of the Ketapang dialect to be weakened or perhaps mixed (Ahyat, 2014). As a result, studying the Ketapang Malay dialect is crucial for both linguistic documentation and the preservation of the local cultural identity, which is beginning to be lost due to modernity.

Pronouns in the archipelago's languages have been the subject of numerous studies. One such study found that the Taba language in North Maluku repeats personal pronouns in the first, second, and third person, as well as in the singular and plural (Taha et al., 2023). There are also research findings about five different types of pronouns in Kupang Malay, including the asker pronouns, indefinite pronouns, the demonstrative pronouns, and the personal pronouns (Lau et al., 2022). In addition, there is also research regarding the types of pronouns in the Komerling language in Baturaja, South Sumatra (Muhidin, 2020).

Additionally, the Bima language also contains three types of place-indicating pronouns, which are indicated by the affirmative particles *re* and *ku*. In addition to the syntactic behavior of place-indicating pronouns marked by prepositions, specifically the prepositions *ke* and *dari*, as observed based on the antecedent, these pronouns are distributed at the beginning, middle, and end of the sentence (Desi & Jafar, 2020). Research on pronouns in the Dayak Bidayuh language was conducted in West Kalimantan. The findings indicated that the first, second, and third person pronouns are the three personal pronouns used in Bidayuhic (Syahrani et al., 2022).

No study has yet to describe the pronoun system in the Ketapang Malay dialect in West Kalimantan, despite the fact that numerous studies on pronouns have been carried out in various regions of the Indonesian archipelago, including place-indicating pronouns in Bima (Desi & Jafar, 2020), personal pronouns in the Taba language of North Maluku (Taha et al., 2023), the classification of five types of pronouns in Kupang Malay (Lau et al., 2022),

pronouns in Komerling (Muhidin, 2020), and pronouns in Bima (Desi & Jafar, 2020). Nonetheless, this dialect may contain a distinct pronoun system in terms of form, distribution, and sociopragmatic function because it is a member of the Malay family that coexists with the Dayak ethnic group and undergoes intensive language contact dynamics. Pronoun research in West Kalimantan is still restricted to the Bidayuhik language (Syahrani et al., 2022), ignoring the variety of regional Malay dialects, including Ketapang. Thus, this study adds to the body of knowledge on pronouns in dialectal Malay in Indonesia by shedding light on the form and function of pronouns in the Ketapang Malay dialect. It also contributes to the documentation and description of regional language.

Pronoun usage is an intriguing linguistic feature to investigate in the context of internal dialect variation. The choice of pronouns in Indonesian has long been researched as a social and identity indication, especially in the presentation of time, social relationships, and formality levels (Djenar, 2008). For instance, the usage of "aku" and "saya" indicates disparities in intimacy and power dynamics. The pronoun system in the Ketapang Malay dialect, however, has special features that have not been well investigated. Thus, the purpose of this study is to characterise the different kinds of pronouns in West Kalimantan's Ketapang Malay dialect.

It is anticipated that the findings of this study will greatly advance knowledge of the pronoun system in the Ketapang Malay dialect, which has not yet gotten much attention in Indonesian linguistic studies. Additionally, it is anticipated that this research would improve the documentation of regional languages and create opportunities for future research on the sociocultural processes represented in the pronoun choices of the Ketapang Malay population. Therefore, it is anticipated that the results of this study will serve as the foundation for future comparisons with other West Kalimantan Malay dialects and serve as a crucial guide in attempts to maintain regional linguistic heritage in the face of globalisation and changing linguistic identities.

2. Literatur Review

Personal Pronouns

A crucial part of the language's grammatical system, personal pronouns serve as social and cultural instruments that represent relationships between speakers and the formation of identity in addition to serving as referential markers. First-person pronouns like "aku" and "saya" are used in Indonesian to refer to the speaker; "aku" is typically employed in casual contexts, whilst "saya" denotes formality and politeness (Aziz, 2020; Nasution et al., 2024). Second-person pronouns, such "you" and "anda," also exhibit this variation; their selection is impacted by social context and familiarity level (Afsari & Sobarna, 2024; Sukesti, 2012). Conversely, third-person pronouns like "dia" and "dia" are used to refer to other people; "dia" is more frequently used in formal speech, while "dia" is more frequently used in casual communication (Djenar, 2010). More generally, social identities are shaped and negotiated through the use of personal pronouns. For instance, the first-person pronoun forms among Okinawan speakers in Japan indicate cultural identification and community belonging (Kroo, 2022), while the use of *jo* and *nosaltres* might highlight individual position or group solidarity in Catalan parliamentary discourse (Kuzmová, 2024). These variations in preference show how social and cultural values are linked to grammatical construction.

Additionally, cross-linguistic research demonstrates that there is substantial morphosyntactic and pragmatic variance in personal pronouns. For instance, the English words "I" and "we" have been examined as intricate morphological structures with a variety of communication functions (Trager, 1967). In contrast, the decision between "yo" and "nosotros" in Spanish has to do with grammatical structure as well as power, solidarity, and social interaction objectives (Serrano, 2018). The difference between *kami* (exclusive) and *kita* (inclusive) among Indonesian speakers shows consideration for social engagement in group communication (Wehril & Mat Awal, 2014). According to sociolinguistic research, the younger generation is really using pronouns like *kamu* and *kalian* with greater flexibility, which reflects a change in conventional politeness ideals (Djenar, 2008).

Demonstrative Pronouns

In Indonesian, the demonstrative pronouns "this" and "that" are essential for creating reference and preserving discourse unity. The context in which these two pronouns are employed has a significant impact on their referential characteristics. "This" is typically used to establish a consistent and precise reference to an entity that has just been mentioned or is directly present in the conversation's context. This is frequently employed in classroom discourse to efficiently arrange information and preserve coherence between textual sections (Crawford & Csomay, 2024). On the other hand, "that" is more frequently employed in contexts that call for greater clarification or explanation, such as in relation to complex references or categorisation procedures. Additionally, "that" frequently occurs with longer noun phrases, suggesting a more intricate mental relationship between the word and its referent (Mignot, 2018). These two pronouns are used in educational settings to help students comprehend the topics being covered and to make the structure of information more clear (Crawford & Csomay, 2024). In contrast, the employment of "this" and "that" as cohesive techniques is essential for logically tying concepts together and enhancing argumentative coherence in rhetorical or public presentations (Zhao, 2021).

In conversation, demonstrative pronouns like "here" and "there" are essential for creating spatial linkages. However, their comprehension is influenced by the speaker's viewpoint and the context in which they are employed in addition to their physical location. According to research on cognitive development, infants between the ages of 2.5 and 3.5 first struggle to comprehend these locative expressions from the speaker's point of view; they frequently make erratic allusions before they can correctly adopt the viewpoint of the other person (Charney, 1979). In order to create spatial descriptions and aid listeners in comprehending the situational or geographic environment under discussion, this locative function is essential (Freundschuh & Blades, 2022; Vieu et al., 2005). Locative pronouns in signed languages, like American Sign Language (ASL), are represented by pointing gestures that combine symbolic and physical locations. This shows that spatial concepts are not universal and are heavily reliant on the representational system of the language (Wilcox & Occhino, 2016). Additionally, the interpretation of "here" and "there" can also be influenced by linguistic structures and cultural differences, making the comprehension of these locative pronouns far more complicated than it first seems (Seraku, 2024).

Interrogative Pronouns

In Indonesian and other languages' syntactic and pragmatic structures, interrogative pronouns are essential because they indicate person reference, reason, method, and condition

in question formulations. According to Höhn (2025), interrogative pronouns are often found in prenominal positions in many languages and interact with word order and the direction of a phrase's head to reveal their syntactic complexity. In a variety of communication scenarios, the Indonesian language uses "why" and "how" to ask for clarification or explanation. Both formal and informal language variations employ "why" to enquire about the cause or explanation behind an event, while "how" refers to the technique, process, or state (Wehril & Mat Awal, 2014). Age, cultural background, and the degree of formality of the encounter are sociolinguistic factors that have a significant impact on the choice and usage of these pronouns. In ordinary communication, younger generations tend to favour more informal forms, whereas elder speakers typically employ more formal and conventional enquiry structures (Foster & Welsh, 2023; Manns, 2012). Additionally, the lack of grammatical gender categories in Indonesian allows for pragmatic flexibility in the use of pronouns, which influences speakers' reactions and perceptions in a variety of communication contexts (Hernina et al., 2024). Because of this, studying interrogative pronouns not only improves knowledge of Indonesian language structure but also highlights the intimate connection between language, culture, and speaker social dynamics.

3. Methods

This study uses a qualitative descriptive approach aimed at in-depth descriptions of the forms, types, and functions of pronouns in the Ketapang Malay dialect. This approach was chosen because it aligns with the characteristics of linguistic studies, which emphasize understanding empirical data within the social and cultural context of its speakers (Asfar, 2004, 2015, 2016b; Irawan et al., 2024). The research location focused on Ketapang Regency, specifically in Benua Kayong District, Tuan-tuan Village, which is one of the areas with a native Ketapang Malay dialect speaker community that still actively maintains the use of the regional language in everyday life.

Informants in this study were selected purposively, considering diversity in age, gender, education level, and sociocultural background (Asfar et al., 2023; Jupitasari et al., 2024). The selection criteria included native speakers who had resided in the area for at least 15 years and actively used the Ketapang Malay dialect in daily interactions (Asfar, 2016a). With this approach, it is hoped that authentic and representative linguistic data will be obtained on the variation in pronoun use within the speaking community.

Data collection techniques included participant observation, semi-structured interviews, and recordings of natural speech in everyday communication situations. Participant observation enabled researchers to understand the social and cultural contexts of pronoun use, while interviews and recordings of speech were used to collect oral data that could be analyzed linguistically. All speech data were recorded and transcribed phonetically and morphosyntactically to ensure the accuracy of the analysis (Asfar, 2019; Putra et al., 2023; Syahrani et al., 2021).

Data analysis was conducted qualitatively by classifying pronoun types based on linguistic categories, such as personal, possessive, demonstrative, indefinite, and reflexive pronouns. The analysis also considered pragmatic aspects and contextual variation to uncover the socio-cultural dimensions underlying pronoun use in the Ketapang Malay dialect (Crawford & Csomay, 2024; Lau et al., 2022; Winarti et al., 2020).

4. Results and Discussion

Personal Pronouns in the Ketapang Malay Dialect

Pronouns that relate to a person or group of people are known as personal pronouns. They can be used as a person's name or as a person in general. First-, second-, and third-person personal pronouns are the three primary categories into which personal pronouns are separated in linguistic research. The first-person singular and plural personal pronouns, second-person singular and plural personal pronouns, and third-person singular and plural personal pronouns are the six categories into which this division can be further subdivided according to the quantity aspect. A variety of sample sentences in Ketapang Malay that contain personal pronoun elements according to these categories are provided to demonstrate the realisation of the use of these forms.

Singular Personal Pronouns

The singular and plural first-person pronouns are the two types of first-person pronouns used in the Ketapang Malay dialect. Forms of address such *aku* (my), *sayə* (sayə), *kaw* (kaw), and *diə* (diə) are examples of first-person singular pronouns. The speaker's standing in social relations with their interlocutor is reflected in their choice of this singular pronoun. The following examples illustrate these solitary personal pronoun data.

- (1) *Aku te udah bəkabay ba dənjan pa? long, besok aku bale?*
'I've told Mr. Long, I'll be home tomorrow'
- (2) *Sayə te besok mao? pulaŋ ba kaynə səkolah dah liboy.*
'Since school is off tomorrow, I would like to return home'
- (3) *Kaw te dayi manə bah?*
'Where are you from?'
- (4) *Diə te memaŋ oyang hulu am, tapi diə bəlom bale? a?*
'He is indeed from Hulu, but he has not returned home'

The first-person singular pronouns, "*sayə*" and "*aku*," are used in sentences (1) and (2) to refer to the speaker, or the individual writing or speaking. The "*sayə*" form is usually employed in formal settings or when the speaker wants to express respect for the other person, particularly if they are older or of a higher social status. The Ketapang Malay community values civility in communication, and this is shown in the use of "*sayə*" in language etiquette. The "*aku*" form, on the other hand, is employed in more casual or private contexts, such as discussions amongst close relatives or peers or when there is little to no social difference between the speaker and the listener. These two first-person singular pronouns express the speaker's attitude and social standing in the communication environment and take the place of the speaker's given name.

Sentence (3) uses the personal pronoun "*kaw*" to refer to the person directly addressed, which is the second-person singular. In casual settings, this pronoun is frequently used, particularly when speaking to a female or male person who is the same age as the speaker. The form *kaw* indicates a close or equal social relationship between the speaker and the interlocutor and is used to substitute the name of the person being addressed. In formal settings or while interacting with elderly and esteemed people, it is often discouraged to utilise *kaw*. According to Ketapang Malay society, this is deemed rude or incompatible with politeness

standards. Depending on the context, the pronoun *kaw* may find its way to the beginning, middle, or end of a sentence. The usage of this pronoun illustrates not just the sentence's grammatical function but also the interpersonal ties and social ideals that are characteristic of the Ketapang Malay dialect.

The third person singular, or the individual being discussed in the conversation, is referred to in sentence (4) in the form *diə*. This pronoun can be used for both men and women because it is gender neutral and serves as a replacement for a real name. *Diə* is typically used in casual contexts, particularly when discussing someone who is the same age or younger. In order to preserve civility, it is customary to refrain from using this pronoun for elderly or higher-status individuals. The form *diə* frequently occurs at the start, middle, and conclusion of sentences in regular speech practice. This variational form's existence demonstrates the third person singular pronoun's adaptability in the Ketapang Malay dialect and illustrates how language use is responsive to the speaker's social relationships and situation.

Plural Personal Pronouns

In order to convey communal ownership or involvement between the speaker and others, the plural personal pronouns *kami*, *kame?*, *sida?*, *kitə*, and *kitak* are utilised. In addition to serving a syntactic purpose, the usage of these pronouns shows the social dynamics and degree of familiarity within the Ketapang Malay dialect-speaking group.

- (5) *Kami te besok kə pantay pəcal bah.*
'We're going to Pecal Beach tomorrow'
- (6) *Kami te besok mao? kə pantay tanjung bəlandəŋ bah.*
'Tomorrow we are going to Tanjung Belandang Beach'
- (7) *Sida? te mao? kə manə bah?*
'Where are they going?'
- (8) *Kitə nin udah nda? punyə bəyas gi? im.*
'We don't have rice anymore'
- (9) *Buyoŋ ku te kita? simpan di manə?*
'Where do you keep my bird?'

The pronoun *kami* (we), which refers to the first person plural—that is, the speaker and other parties, excluding the interlocutor—is used in sentences (5) and (6). Because it solely refers to the speaker and their group and excludes the listener, this pronoun is exclusive. *Kami* is utilised in speech practice in a variety of social contexts, including conversations with peers, younger individuals, and elderly persons. When a speaker speaks on behalf of a specific group or position—for example, the head of the village or the neighborhood—instead of speaking for themselves, they also use this pronoun.

The personal pronoun *sida?* (they), which is used to politely refer to the second person plural, is demonstrated in sentence (7). Whether or not they are personally acquainted, this word is frequently used to address a group of interlocutors, particularly those who are older or of better social standing. As a show of respect, this pronoun can also be used to refer to individuals of the same age in the plural, whether in a formal or informal relationship. Regarding age and social interactions, *sida?* exemplifies the sophistication and manners of the Ketapang Malay language, especially when speaking in contexts that call for deference and civility.

The first-person plural pronoun *kitə* (we) in sentence (8) refers to the speaker as well as one or more other individuals, including the interlocutor. In a communication scenario, this pronoun encompasses both the speaker and the listener because it is inclusive. *Kitə* can be used when chatting to peers, younger individuals, or older people because it is not restricted by age or social standing. This form frequently manifests in social settings, such as customary practices, reciprocal assistance, or casual discussions that highlight group participation. The Ketapang Malay dialect's use of the pronoun *kitə* reflects societal ideals that prioritise community solidarity and togetherness in addition to grammatical structure.

Sentence (9) when speaking to multiple people, the pronoun *kita?* 'all of you' can also be used as a second-person plural pronoun. In casual settings, this pronoun is frequently used, particularly when addressing classmates or younger persons. However, it is avoided in official settings and when speaking with elderly people because it is regarded as rude and goes against local politeness standards. As a result, the social function of the second-person plural pronoun *kita?* is strongly correlated with speakers' age and degree of familiarity with one another.

Possessive Pronouns

Pronouns that indicate a link of possession or ownership between the speaker and a certain item are known as possessive pronouns. The primary focus of this pronoun is on the aspect of ownership, even though the referent still refers to a person, whether that person is an individual or a group. The Ketapang Malay dialect exhibits this, since the possessive pronoun form *no?* *aku* 'mine' is used. Therefore, to show that something belongs to a person or group of individuals, possessive pronouns are utilised. Here are a few sample phrases in Ketapang Malay that use possessive pronouns to illustrate their structure and usage.

(10) *Punya? ku te kita? simpan di manə?*

‘Where do you keep mine?’

(11) *Itu te bukan punya? ku a?, punya? orang tua? yang səmalam tu bah.*

‘It's not mine, it's my parents' from last night.’

Possessive pronouns are used to express possession or the connection between the speaker and the item they own in the Ketapang Malay dialect. These pronouns primarily suggest ownership of an object or entity, even though the referent is still a person. *Punya? ku*, a frequently used form, is made up of the bound personal pronoun *ku* (first-person singular) and the word *punya?* (own). The possessive expression *punyaku* is morphologically formed by this combination. This form, which is frequently used in sentence forms that emphasise intimate connections with particular items or assets, highlights that something belongs to the speaker in a discourse context.

Sentence (10) provides an illustration of its use: "Punya? ku te kita? simpan di manə?" "Where do you store my belongings?" The speaker's strong claim of ownership over an item held by another party (*kita?*, "you") is demonstrated in this line. The importance of the speaker's object as the subject of discussion is emphasised by the use of the possessive pronoun *punya? ku* at the beginning of the phrase. While pragmatically, the usage of this form expresses a sense of complaint or a need for explanation from the interlocutor regarding the speaker's possession, syntactically, this starting position is essential to the topic-rheme

structure. This pattern illustrates how possessive pronouns are used as an expressive and straightforward way to control social interaction.

But in sentence (11): "It's not mine, it's my parents who lived last night," the term "punya" is employed in a negative construction to deny possession. In the explanatory clause that follows, the speaker makes it clear that the item belongs to the parents and not to him. The particle "bah" marks attitude or emphasis in the speech, while the word "punya" (the parents who lived last night) denotes a transfer of ownership reference from the speaker to a third party. In addition to their grammatical function, possessive pronouns in the Ketapang Malay dialect have a significant pragmatic role in creating social relationships and referential clarity between speakers, as this scenario illustrates.

Demonstrative Pronouns in the Ketapang Malay Dialect

Pronouns that designate a particular place, locality, or object as their referent are known as demonstrative pronouns. These pronouns are divided into three primary categories in linguistic studies: thing demonstrative pronouns, place demonstrative pronouns, and generic demonstrative pronouns. In a spoken setting, each type serves a distinct purpose in communicating the validity or presence of something. A number of sample sentences in Ketapang Malay are provided to demonstrate the structure and usage of these demonstrative pronouns.

General Demonstrative Pronouns

- (12) Ini te punyā siapə ye?
‘Whose is this?’
- (13) a: di manə kaw məletakkan buku te?
‘Where do you put the book?’
b: *jan* bah di atas mejə
(There, on the table)

This “*ini*” common demonstrative pronoun refers to something that is near the speaker in sentence (12). This pronoun is frequently used in casual speech to refer to things, occasions, or circumstances that are within the speaker's physical or contextual grasp. Expressions like "Ini te punyā siapə ye, ‘Whose is this?’” which illustrate how this term serves as a proximity indication, provide examples. According to its reference, *ini* falls into the general demonstrative pronoun category since it only conveys the meaning of the utterance through its context rather than naming the item or thing in issue. This makes it a generic demonstrative pronoun that denotes the referent's closeness to the speaker in the Ketapang Malay dialect.

The demonstrative pronouns *jan* 'itu' are used in sentence (13) of the Ketapang Malay dialect dialogue to refer to items that are not close to the speaker. Speaker A poses the query, "Where did you put the book?" in part (13a). ('Where did you store the book?'), which denotes an attempt to find an identifiable object in a common setting. In response, Speaker B uses *jan* to indicate that the book is present in (13b): *jan bah di atas mejə* ('It's on the table'). In this situation, the pronoun *jan* serves a deictic purpose by indicating a referent that is situated a considerable distance away from the speaker's position as well as from the continuing discourse. In the pronominal system of the Ketapang Malay dialect, *jan* is classified as a

general demonstrative pronoun since it lacks a focus on spatial proximity or discourse proximity. This expression is frequently used to denote things, occasions, or circumstances that are known to both parties but are out of the speaker's direct line of sight. The spatial marking system in this dialect, which stresses distance both semantically and pragmatically in daily contacts, is thus reflected in *nan*.

Demonstrative Pronouns of Place

- (14) *Diə biay nuŋgu taŋ sene? ja?*
 'He'll just wait here.'
 (15) *Yaŋ kə sənun biay pa? usu ja?, yang lain biay nuŋgu di sene?*
 'Let Mr. Usu go there, the others can wait here.'
 (16) *Biak yaŋ dayi tanjuŋ hulu biay tido? kə sian ja?*
 'Let the young man from Tanjung Hulu sleep there.'
 (17) *Mejə yaŋ bəlum jadi te ditayoh di sənun ja?*
 'The unfinished table is just stored there.'

Place-demonstrative pronoun *taŋ sene?*, which means 'here', is used in sentence (14) to describe a place near the speaker. The location where the subject *diə* (he) is left waiting is made clear by this pronoun. *Sene?*, which comes at the conclusion of the phrase, highlights the importance of location in the waiting process. This form illustrates how place-demonstrativeness is straightforward in the Ketapang Malay dialect and helps to make clear the spatial relationship between an action and where it occurs in the discourse. There are two place-demonstrative pronouns in sentence (15): *di sene?* (here) and *kə sənun* (to go there). Although *sene?* denotes a location near the speaker, *sənun* denotes a location far away. In order to contrast the behaviours of two groups—those who went there (turned over to Mr. Usu) and those who stayed here (waited), this line compares two sites. The Ketapang Malay dialect's locational deictic system, which makes a clear distinction between direction and distance within narrative frameworks, is reflected in the differing usage of these two pronouns.

The directional pronoun *kə sian*, which appears in sentence (16), meaning "to there." The direction of travel (sleeping) or moving to a place distant from the speaker is indicated by this pronoun. *Sian* serves as a directional marker in this sentence structure, giving the subject "biyak" (young guy), who is from the particular area of *Tanjuŋ Hulu*, an indirect command. As a result, *sian* joins the locative system that uses the speech act to communicate geographic links.

The locative pronoun *di sənun*, which denotes a place distant from the speaker, is employed in sentence (17) to denote the position of the incomplete table. The storage place is made clear by this pronoun, which is in the sentence-final position, that it is not immediately accessible. The spatial deictic function in the Ketapang Malay dialect to convey direction or location depending on distance relative to the speaker's position is highlighted by the usage of *di sənun* in this context.

Demonstrative Pronouns

18. *bəgene?* 'begini'

A: ajayakan ga? aku cayə ɲidupkan laptop bah (Please also teach me how to turn on the laptop.)

B: bəgene? bah. (Like this) (while practicing how to turn on the laptop)

A: gene? e? (is this how it is?) (While practicing how to turn on the laptop again)

19. gian, bəgian 'begitu'

A: si ano? te dah kəluay dayi yumah saket am (Mr. Fulan has been discharged from the hospital)

B: oo gian e. (Oh, I see.)

A: dah kaw tageh e utaj diə dəŋan ko nan? (Have you collected his debt from you?)

B: usah bəgian bah oyang bah bayu kəluay dayi rumah saket. (Don't be like that, that person just got out of the hospital).

A: nda? mah nana? mah, soalnə utaj diə dəŋan si ano? te dah dibayaɲnə gian bah. (No, just asking, because his debt to So-and-so has already been paid off, you know)

The Ketapang Malay dialect's sentences (18) and (19) show how to utilise demonstrative pronouns, *bəgene?* (like this) and *gian/bəgian* (like that), which serve as iconic demonstratives in direct communication as well as non-deictively indicating a method, state, or event. These forms include situational context and pragmatic expression in the encounter in addition to referential meaning.

The pronoun *bəgene?* is employed in a direct learning context in sentence (18), which is when someone is acting out a process or action. The form *bəgene?* serves as an indication of the activity being performed, both orally and physically, when speaker B says "*bəgene? bah*" while practicing turning on a laptop. This illustrates the purpose of a performative demonstrative, which is to indicate something using tangible acts. Another example of a strengthening or confirmation function for the demonstration is A's remark, "gene? e?" (like this?). In this instance, *bəgene?* is both interactive and iconic, and it heavily depends on the conversation's visual and physical surroundings.

The words *gian* and *bəgian*, which both mean "like that" but have differing pragmatic connotations, are employed in sentence (19). After learning that someone has been released from the hospital, B's reaction, "*oo gian e*" is a type of acknowledgement signal that indicates confirmation of information or recognition of new information. *Gian* is used here to convey comprehension or sympathy for the interlocutor's account of the events. Additionally, B uses the phrase "*usah bəgian bah oyang bah bayu kəluay dayi rumah saket*" (don't do that, folks just got out of the hospital) to convey disapproval of a behaviour or attitude that is considered improper. This demonstrates that the pronoun component can indicate social judgement in addition to serving as a reference to events.

Lastly, *gian* serves as an indicator of the manner or form of action, specifically the payment method that is deemed proper or valid, in the final line A: "*soalnə utaj diə dəŋan si ano? te dah dibayaɲnə gian bah*" (because his obligation to Fulan has been paid, that's how it is). In this case, the approach is referential and resolve, making reference to an earlier procedure. In the Ketapang Malay dialect, the pronominal roles of the forms *bəgene?*, *gian*, and *bəgian* indicate a range of things, from tangible demonstratives to those that communicate social expressions, attitudes, and evaluations of behaviour or acts in conversation.

Interrogative Pronouns in the Ketapang Malay Dialect

Pronouns that are used to refer to individuals or objects in order to gather information are known as interrogative pronouns. In speech, these pronouns primarily serve as interrogative tools, meaning they can be used to pose queries about different facets of information. Interrogative pronouns in the Ketapang Malay dialect can be divided into three groups according to the kind of information they ask: (1) pronouns that enquire about people, things, animals, or specific items; (2) pronouns that enquire about time; and (3) pronouns that enquire about situations. The following list of sentences in Ketapang Malay that use interrogative pronouns serves as a more specific example of their form and usage.

Interrogative Pronouns of People and Things

- 20a. *apə yaŋ sidaʔ kəɣjəkan di ɣumah paʔ long te?*
'What are you doing at Mr. Long's house?'
- 20b. *apə yaŋ dikəɣjəkan sidaʔ səmalam te?*
'What did they do last night?'
21. *siapə bah yaŋ bəli tanah pələdaŋan di sungay awan te?*
'Who bought the farming land in Sungai Awan?'
22. *manə bah biak yaŋ kəmayen te?*
'Where are the young people from yesterday?'

Sentence (20a) asks about the object or activity that is the object of the action "kəɣjəkan" by the subject *sidaʔ* ('they') using the interrogative pronoun *apə* (what). This pronoun starts the phrase and creates an open-ended enquiry to learn more about the activities that took place in Mr. Long's house. The fact that *apə* can be used to refer to both concrete objects and activities or processes in this context shows how versatile this pronoun is in the Ketapang Malay dialect. *Apə* in sentence (20b) serves as an interrogative pronoun, as in the preceding sentence, inquiring about the activity's object, with the time focus on *səmalam* (last night). The verb *dikəɣjəkan* denotes the passive voice, and the subject is *sidaʔ* (they). The *apə* is still the first element to indicate that the question is focused on the subject of a previous activity, which is indicative of a passive question structure in this sentence. In ordinary encounters, this structure is frequently used in interrogative discourse to extract retrospective knowledge.

Sentence (21) asks about the actor or agent of the action "bəli" (purchasing) of the object "tanah pələdaŋan" (farming land) by using the interrogative pronoun "siapə" (who). The particle "bah" is used to convey emphasis or astonishment, suggesting that this query could be asked in an instructive or combative setting. Although the location is explained by the word "di Sungai Awan" the major emphasis is still on the unidentified actor.

Sentence (22) inquires about the identity or location of a young Biak guy known as "kəmayen" (yesterday) using the interrogative pronoun "manə" (where). When the speaker is aware of the location of the entity in question but wishes to elucidate its identification or make a specific reference, they employ this referential interrogative. The query is emphasised once more with the particle "bah" ('bah'). Instead of referring to a location in this context, *manə* serves as an indicator of a choice or specification among a collection of contextually known referents, much to "yang mana" in Indonesian.

Interrogative Pronouns of Time

23. bilə acayə sepa? bola dimulai te?
'When does the football event start?'

Sentence (23) bilə acayə sepa? bola mulai te? ('When will the football match start?') in the Ketapang Malay dialect shows the use of the interrogative pronoun bilə, which functions to ask when an event occurs. In this context, bilə is the equivalent of the word kapan in Indonesian and is used as the initial element in an interrogative sentence structure. The main function of bilə is to obtain temporal information regarding the start time of an event, namely acayə sepa? bola ('football match'). This sentence structure shows that bilə is syntactically placed at the beginning as the focus of the question, followed by the predicate and the event description. The use of bilə reflects the concept of temporal deixis in the interrogative pronoun system, where the speaker signals ignorance of the time and leaves it to the interlocutor to explain. In a pragmatic context, this kind of question also reflects social involvement in shared activities, such as watching or attending an event, and shows that the understanding of time is not only grammatical, but also cultural and participatory in the discourse of the Ketapang Malay community.

Interrogative Pronouns of State

24. ḡapə biak nda? datan kə təmpat pa? usu ḡə te?
'Why do young people come to Mr. Usu's place?'
25. A1: cammanə kaw ni bəntay masok bəntay ada?
'What's wrong with you, you come in for a minute, then you don't come in for a minute'
B1: cammanə ga?, namə ga? oḡang dəmam.
'('well, it's okay, it's just like being sick'
A2: oi tugas kitə te kəlupa? an, cammanem (from the form cammane am)?
(our assignment is left behind, what should we do?)
B2: dah am aku mah pəḡi ḡambi?
(okay, I'll just go get it)

In sentence (24): ḡapə biak nda? datan kə təpat pa? usu ḡə te? ('Why didn't the young people come to Mr. Usu's place?'), the question word ḡapə is used to request an explanation of the cause or reason for the young people's absence. The function of ḡapə in this sentence is identical to why in Indonesian, and marks a rhetorical or informative question that opens space for the interlocutor to provide a reason, whether in the form of a physical, social, or emotional condition that caused the event. This shows that ḡapə has a strong pragmatic function in building a question-and-answer discursive structure.

Meanwhile, in the series of dialogues in sentence (25) between A1, B1, A2, and B2, the use of *cammane* ('how') and its derivative form *cammanem* (a combination of *cammane* + *am* as an expressive particle) serves to express feelings of confusion, frustration, or ask for advice regarding a situation. For example, in A1: *cammanə kaw ni bəntay masok bəntay ada?* ('what are you doing, come in a minute, come in a minute'), the speaker conveys impatience with the other person's actions. In B1, *cammanə ga?, namə ga? oḡang dəmam.* ('well, it's okay, it's just like being sick') indicates a resigned and defensive response to the situation. In A2: *cammanem?* ('how is this?'), this expression is used to indicate panic or haste due to a missed task, and in B2 is responded to with a direct solution. This usage pattern shows that *cammane*

in the Ketapang Malay dialect functions not only as an interrogative word, but also as an expressive device in everyday interpersonal communication.

5. Conclusions

The investigation leads to the conclusion that the Ketapang Malay dialect's pronoun system exhibits complexity in both syntactic and pragmatic aspects. First, there are distinct forms of personal pronouns such *aku*, *saya*, *kaw*, *sida?*, and *diə* that exhibit usage changes according to social proximity and formality levels. The first, second, and third person, in both singular and plural forms, are the six subcategories into which these forms fall. These pronouns are used by speakers to denote social connection and hierarchical relationships in addition to designating the subject or object of a sentence. Second, in order to clearly indicate ownership, morphemes like *no?* *aku* is added to possessive pronouns in this dialect. These possessive forms can be used as a predicate or as an adverb of possession, depending on where they are in the phrase.

Third, the locative form and the form indicating things are used differently in the category of demonstrative pronouns. *Sene?* and *sian* are two examples of place indications that are used to physically and discursively identify near and remote locales. The pronoun *pan* serves a wide designative role by referring to something or things that have already been known or mentioned. Additionally, the forms *bəgene?*, *gian*, and *bəgian* are frequently employed in direct interaction situations with demonstrative elements and denote certain actions or states.

Fourth, forms like *apə*, *siapə*, *manə*, *ŋapə*, *cammanə*, and *bilə* are examples of interrogative pronouns that exhibit a questioning role that extends beyond merely asking for information; it also represents the nature of social interactions between speakers. While *ŋapə* and *bilə* are used to enquire about cause and time in expressive and situational forms, *cammanə* is employed in casual conversation to demonstrate familiarity and emotional connection. All things considered, the Ketapang Malay dialect's pronominal system not only exhibits a unique grammatical structure but also serves a significant function in fostering social relationships, identifying cultural identity, and enforcing politeness standards in inter-speaker communication. In light of Indonesia's regional linguistic diversity, the study's findings support the Ketapang Malay dialect's status as a rich and important linguistic variety for syntactic and pragmatic research.

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