

# Deixis in Pak Joko Widodo's Speech Text in Bandung Asian-African Conference 2015

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**Abstract:** *As linguists say that pragmatics relates to the study of deixis (at least in part), implicature, presupposition, speech acts, and aspects of discourse structure. Thus the materials of the president's speech are of interesting studies in the field of pragmatics. From Pak Joko Widodo's Speech Text in Bandung Asian-African Conference 2015, the analysis can be done specifically on the aspects of deixis. The deixis concerned then is about person deixis, place deixis, and time deixis as recommended by Levinson. Person deixis concerns the encoding of the participants in the speech event in which the utterance in question is delivered. Place deixis concerns the encoding of spatial locations relative to the locations of the participants. And time deixis concerns the encoding of temporal points and spans relative the time at which an utterance was spoken or a written message inscribed. The findings show that the three kinds of deixis are really used in that speech.*

**Keywords:** *president's speech, person deixis, place deixis, and time deixis.*

## INTRODUCTION

Pragmatics is one of the language studies that has developed well recently. This has completed any other studies on language such as semantics, syntaxes, morphology, phonology, psycholinguistics, and sociolinguistics. For higher education pragmatics becomes a special offer for students of English or languages in general. More and more people concern much on pragmatics as something challenging.

Nowadays the concern on the study of pragmatics becomes more and more interesting for academic programmes either for the students or the lecturers specifically in higher education. This is identified by many researches done in this era. Aruni (2007) carried out a research on the advice/suggestions in Indonesian language texts, Wahyu A P (2008) researched about the slogan language of companies from the point of view of sociopragmatics, Kartomihardjo (1993: 151-152) about refusal way expressions on someone elses' suggestions, Aziz E A (2002) about the refusal way expression based on the age of interlocutors, Bambang Haryanto (2008) about the use of language as media of chatting in internet, Tanaka (1988) about language politeness among Japanese who are able to speak English vs Australians based on Brown and Levinson's theory, Rieger (2003) about self repair on speaking English and German, Smith Hefner (1998) about politeness in language on Javanese Women, Beebe, Takahashi, and Uliss Weltz (1990) about refusals' expression in English by Japanese and Americans, Bardovi Harlig (1991) about refusals' expression by English native speakers and non-English native speakers, Garcia (1992) about the comparison of refusals' expression in English between Venezuelans and English native speaker Americans, Tumbul and Saxton (1996) about refusals' expression in English with different aspects on the students of Simon Fraser University America, Indawan Syahri and A Effendi Kadarisman (2007) about pragmatic transfer in request realizations, Roberta Piazza (1999) about dramatic discourse approached from conversational analysis perspective: Catherine Hays Skirmishes and other contemporary plays, Ella Masita (2004) about apology: a cross-cultural speech act

realization patterns, Michele Guidetti (2000) about pragmatic study of agreement and refusal messages in young French children, Akinbiyo Adetunji (2006) about inclusion and exclusion in political discourse: deixis in Olusegun Obasanjo's speeches, and Mehmet Ozcan (2003) about developmental differences in the use of deixis by children from 3 to 9 plus 13 year olds. More specifically, the last two researches are about deixis; and the first one shows that there is an essential difference between the situation of deixis in different texts; the speaker in text A seeks an acceptance form and a collaboration with the audience (inclusion aspect), while in text B the speaker expresses the ways of rejection (exclusion aspect). The other one shows that the use of deictic expressions is closely related with vocabulary development on linguistic bases and with the development of organizational skills on cognitive bases.

In pragmatics and linguistics deixis (Ancient Greek: deicic, display, demonstration, or reference, the meaning "point of reference" in contemporary linguistics having been taken over from Chrysippus is collectively the orientational features of human languages to have reference to points in time, space, and the speaking event between interlocutors. A word that depends on deictic clues is called a deictic or a deictic word. Deictic words are bound are bound to context - either the linguistics or extra linguistic context - for their interpretation. Some English deictic words include, for example, the following: now vs then, here vs there, this vs that, me vs you vs him/her, and go vs come (Wikipedia, the free encyclopedia: 2009). Levinson in FX Nadar (2009: 55-56) said that there are three kinds of deixis in English; i.e. person deixis, place deixis, and time deixis. Person deixis concerns the encoding of the participants in the speech event in which the utterance in question is delivered. Place deixis concerns the encoding of spatial locations relative to the locations of the participants. And time deixis concerns the encoding of temporal points and spans relative the time at which an utterance was spoken or a written message inscribed. This present study/research focuses on the use of those three kinds of deixis in Pak Joko Widodo's Speech Text in Bandung Asian-African Conference 2015.

## METHODOLOGY

As the purpose of this research is to look into the use of the three kinds of deixis, i.e. the person deixis, place deixis, and time deixis in Pak Joko Widodo's Speech Text in Bandung Asian-African Conference 2015; the discussion focuses on steps as follows:

- (1) Person deixis relates especially to personal pronouns; like "saya, kita, kami, and mereka" (I, We, and They) as these three/four pronouns are used effectively and efficiently in the text.
- (2) Place deixis relates specially to something in general, i.e. country, or names of country or any cities, and special context of place like 'here', and 'there'.
- (3) Time deixis relates to any set of time like year, or the era of school, or precise index of time like today, tomorrow, and or now (time signals), and or adverb clause of time.

## RESULTS AND DISCUSSION

The data collection and the analysis are shown in Tables 1, 2, and 3 as follows:

Table 1  
The Appearance of Person Deixis (Personal Pronouns)

Pronouns (Person Deixis)	I (Saya)	We (Kita/Kami)	You (Saudara/Anda)	They (Mereka)
Frequency of Appearance	6	43	--	2

Table 2  
The Appearance of Place Deixis

Place Deixis	Continent (Asia/Africa)	World	The country	Names of Cities
Frequency of Appearance	10	8	Palestine (3), & Indonesia (3)	Jakarta (1), & Bandung (3)

Table 3  
The Appearance of Time Deixis

Time Deixis	Time Signals (now/sekarang -saat ini)	Time Signals (today/hari ini), & (tomorrow/esok)	Any other setting time (Sixty years ago/60 tahun yang lalu, Sixty years later/60 tahun kemudian, six decates/enam dasa warsa, & 1955)	Time Order (The first, The second, & The third/Pertama/ Kedua/Ketiga)
Frequency of Appearance	2	6	7	3

The following is Pak Joko Widodo's Speech Text:

*//Yang terhormat pemimpin negara dan pemerintahan, pemimpin delegasi//.*

*//Yang terhormat, Jusuf Kalla, Megawati, BJ Habibie, Tri Sutrisno, Hamzah Haz//.*

*//Atas nama rakyat dan pemerintah Indonesia saya ucapkan selamat datang di Indonesia, negara penggagas dan tuan rumah KAA 1955//.*

From the beginning of Pak Joko Widodo's Speech, it seems that the first greeting is addressed to the audience in general while the second greeting is addressed to the special figures, such as 'Jusuf Kalla, Megawati, BJ Habibie, Tri Sutrisno, Hamzah Haz'. The first paragraph is about welcome greeting from Pak Joko Widodo as the host to the audience who have already attended the conference. The person deixis in this paragraph is 'saya' referring to Pak Joko Widodo himself. By expressing the word 'saya', Pak Joko Widodo would like to confirm that he himself is exclusion and not inclusion. The place deixis is shown by 'Indonesia', and the time deixis is shown by the year '1955'.

*//Enam puluh tahun lalu Bapak Bangsa kami Presiden Soekarno, Bung Karno, mencetuskan gagasan tersebut demi membangkitkan kesadaran bangsa-bangsa Asia dan Afrika untuk mendapatkan hak hidup sebagai bangsa merdeka yang menolak ketidakadilan, yang menentang segala bentuk imperialisme//.*

The second paragraph shows that Pak Joko Widodo is inconsistent in using pronouns, not 'saya' but 'kami'; the word saya is exclusion while kami is inclusion. The place deixis in this paragraph is shown by the word 'Asia and Afrika'. The time deixis then is shown by the word 'enam puluh tahun lalu' (sixty years ago).

*//Enam puluh tahun lalu, solidaritas Asia-Afrika, kita kumandangkan untuk memperjuangkan kemerdekaan. Untuk menciptakan kesejahteraan dan untuk memberi keadilan bagi rakyat kita. Itulah gelora KAA 1955. Itulah esensi semangat Bandung//.*

The third paragraph shows that Pak Joko Widodo is also inconsistent in using pronouns, not 'saya' but 'kita'; the word saya is exclusion while kita is inclusion. The place deixis is shown by using the words of Asia and Afrika, and Bandung. The time deixis then is shown by 'enam puluh tahun lalu and 1955' (sixty years ago and 1955).

*//Kini, 60 tahun kemudian, kita kembali bertemu di negeri ini, di Indonesia, dalam suasana dunia yang berbeda bangsa-bangsa terjajah telah merdeka dan berdaulat, namun perjuangan kita belum selesai//.*

The fourth paragraph shows that Pak Joko Widodo uses the same pronoun 'kita' meaning that someone or many people are included in his speech. The place deixis is shown by the expressions of 'di negeri ini – di Indonesia' (in this country – in Indonesia). The time deixis then is shown by the expression of '60 tahun kemudian' (sixty years later).

*//Yang mulia para hadirin sekalian//,  
//Dunia yang kita warisi sekarang masih sarat dengan ketidakadilan, kesenjangan dan kekerasan global, cita-cita bersama mengenai lahirnya sebuah peradaban baru, sebuah tatanan dunia baru berdasarkan keadilan, kesetaraan, dan kemakmuran, masih jauh dari harapan//.*

The fifth paragraph shows that Pak Joko Widodo also uses the pronoun 'kita' to show that this nowadays world with all the problems belongs to all people/nations in Asia and Africa; something included, not excluded. The place deixis in this paragraph is not explicitly expressed; but it is implicitly expressed by the expression of 'dunia' twice meaning that the problems belong to the world (all nations in Asia and Africa). The time deixis then is shown by the expression of 'sekarang' (now/the present time).

*//Ketidakadilan dan ketidakseimbangan global masih terpampang di hadapan kita. Ketika negara-negara kaya yang hanya sekitar 20 persen penduduk dunia, menghabiskan 70 persen sumber daya bumi maka ketidakadilan menjadi nyata. Ketika ratusan orang di belahan bumi sebelah utara menikmati hidup super kaya, sementara 1,2 miliar penduduk dunia di sebelah selatan tidak berdaya dan berpenghasilan kurang dari 2 dolar per hari, maka ketidakadilan semakin kasat mata//.*

The sixth paragraph shows that Pak Joko Widodo also uses the pronoun 'kita' to show that this nowadays world with all the problems belongs to all people/nations in Asia and Africa; something included, not excluded. The place deixis in this paragraph is not explicitly expressed; but it is implicitly expressed by the expression of 'dunia' meaning that the problems belong to the world (all nations in Asia and Africa). The time deixis then is shown implicitly by the expression of 'ketika' (now/the present time); the function is like 'Adverb of Time'.

*//Ketika ada sekelompok negara kaya merasa mampu mengubah dunia dengan menggunakan kekuatannya, maka ketidakseimbangan global jelas membawa sengsara yang semakin kentara ketika PBB tidak berdaya//.*

The seventh paragraph confirms the past paragraph that this paragraph uses the same pronoun, i.e. 'kita', and the place deixis also refers to the same thing and representing by

the expression of 'global' meaning that the problems belong to the world. The time deixis then concerns with past paragraph so the problems occur at present (nowadays).

*//Aksi-aksi kekerasan tanpa mandat PBB, seperti kita saksikan, telah menafikan keberadaan badan dunia yang kita miliki bersama itu. Oleh karena itu kita bangsa-bangsa di Asia-Afrika mendesak reformasi PBB. Agar berfungsi secara optimal sebagai badan dunia yang mengutamakan keadilan bagi kita semua, bagi semua bangsa//.*

The eighth paragraph shows the person deixis of 'kita' meaning that the problems are something included, not excluded; i.e. all nations in Asia and Africa. The place deixis also concerns the same thing, i.e. 'dunia and global', and the time deixis refers to the present time (nowadays).

*//Bagi saya, ketidakadilan global terasa semakin menyesak dada. Ketika semangat Bandung yang menuntut kemerdekaan bagi semua bangsa-bangsa Asia-Afrika masih menyisakan utang selama enam dasawarsa//.*

The ninth paragraph shows that the person deixis by the expression of 'saya' meaning that this is exclusive pronoun; does not include someone else or any other people. This also shows that Pak Joko Widodo is inconsistent in using pronouns. The place deixis is shown by the expression of 'Bandung and Asia-Afrika'. The time deixis is shown by the expression of 'selama enam dasa warsa' (during the six decades).

*//Kita dan dunia masih berutang kepada rakyat Palestina. Dunia tidak berdaya menyaksikan penderitaan rakyat Palestina yang hidup dalam ketakutan dan ketidakadilan akibat penjajahan yang berlangsung begitu lama//.*

The tenth paragraph shows that Pak Joko Widodo uses the pronoun 'kita' inclusive pronoun meaning that the problems refers to all nations in Asia and Africa; and the place deixis is represented by the expression of 'dunia' referring to all nations in Asia and Africa; and the expression of 'Palestina' referring to the people in Palestene. The time deixis then is shown by the expression of 'begitu lama' (too long colonized/colony).

*//Kita tidak boleh berpaling dari penderitaan rakyat Palestina, kita harus terus berjuang bersama mereka. Kita harus mendukung lahirnya sebuah negara Palestina yang merdeka//.*

The eleventh paragraph is the following up the past paragraph so that this paragraph uses the same person deixis, i.e. 'kita', the place deixis is shown by 'Palestina' referring to all people in Palestine. And the time deixis also refers to the thing, i.e. 'begitu lama' (too long colonized/colony).

*//Yang mulia pada hadirin sekalian//,  
//Ketidakadilan global juga terasa ketika sekelompok dunia enggan mengakui realita dunia yang telah berubah. Pandangan yang mengatakan bahwa persoalan ekonomi dunia hanya bisa diselesaikan oleh Bank Dunia, IMF dan ADB adalah pandangan yang usang yang perlu dibuang//.*

The twelfth paragraph is the following up the past paragraph so that this paragraph uses the same person deixis, i.e. 'kita', the place deixis is shown by 'dunia' referring to all people/nations in Asia and Africa. And the time deixis also refers to the thing, i.e. 'begitu lama' (too long colonized/colony); especially in economy aspect.

*//Saya berpendirian pengelolaan ekonomi dunia tidak bisa hanya diserahkan kepada ketiga lembaga keuangan internasional itu. Kita wajib membangun sebuah tatanan ekonomi baru yang terbuka bagi kekuatan-kekuatan ekonomi baru. Kita mendesak dilakukannya reformasi arsitektur keuangan global untuk hilangkan dominasi kelompok negara atas negara-negara lain//.*

The thirteenth paragraph is the following up the past paragraph but this paragraph uses the different person deixis, i.e. 'saya', i.e. exclusive pronoun, the place deixis is shown by 'dunia and global' referring to all people/nations in Asia and Africa. And the time deixis also refers to the new thing, i.e. 'tatanan ekonomi baru' (new economy order).

*//Saat ini dunia membutuhkan kepemimpinan global yang kolektif, yang dijalankan secara adil dan bertanggung jawab dan Indonesia sebagai kekuatan ekonomi baru yang bangkit, sebagai negara berpenduduk Muslim terbesar di muka bumi, sebagai negara demokrasi terbesar ketiga dunia, siap memainkan peran global sebagai kekuatan positif bagi perdamaian dan kesejahteraan. Indonesia siap bekerjasama dengan semua pihak untuk wujudkan cita-cita mulia itu//.*

The fourteenth paragraph does not mention the real person deixis; and the place deixis is shown by the expression of 'global' and 'dunia' referring to all nations/people in Asia and Africa. The time deixis is really shown by the expression of 'saat ini' (now).

*//Yang mulia pada hadirin sekalian//,  
//Hari ini dan esok kita berkumpul di Jakarta untuk menjawab tantangan ketidakadilan dan ketidakseimbangan itu. Hari ini dan esok, rakyat kita menanti jawaban terhadap persoalan-persoalan yg mereka hadapi//.*

The fifteenth paragraph uses the pronoun 'kita' as the inclusive pronoun for the real person deixis, while the place deixis is shown by the expression of 'Jakarta' as the location/place where the Asian-African Conference 2015 takes place. The time deixis is then really shown by the expression of 'hari ini and esok' (today and tomorrow).

*//Hari ini dan hari esok dunia menanti langkah-langkah kita dalam membawa bangsa-bangsa Asia-Afrika berdiri sejajar sama tinggi dengan bangsa-bangsa lain di dunia. Kita bisa melakukan itu semua dengan membumikan Semangat Bandung dengan mengacu pada tiga cita-cita yang diperjuangkan para pendahulu kita 60 tahun lalu//.*

The sixteenth paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis is shown by the expression of 'Asia-Afrika, dunia, and Bandung'. The time deixis is then shown by the expression of 'hari ini, esok, and 60 tahun lalu' (today, tomorrow, and sixty years ago).

*//Pertama, kesejahteraan. Kita harus pererat kerja sama untuk hapuskan kemiskinan, meningkatkan pendidikan dan layanan kesehatan, mengembangkan ilmu pengetahuan dan teknologi, dan memperluas lapangan kerja//.*

The seventeenth paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis and the time deixis refers to the same thing as the past paragraph mentions, i.e. 'dunia' stands for all nations/people in Asia-Africa, and the present time context (the nowadays context). This paragraph also uses the time order 'pertama' (the first).

*//Kedua, solidaritas. Kita harus tumbuh bersama dan meningkatkan perdagangan investasi di antara kita dengan membangun kerja sama ekonomi antara kawasan Asia-Afrika dengan saling membantu dalam konektivitas yang menghubungkan pelabuhan-pelabuhan kita, bandara-bandara kita dan jalan-jalan kita. Indonesia akan bekerja menjadi jembatan maritim yang menghubungkan kedua benua//.*

The eighteenth paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis is shown by the expression of 'Asia-afrika and Indonesia', and the time deixis refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context). This paragraph also uses the time order 'kedua' (the second).

*//Ketiga, stabilitas internal dan eksternal dan penghargaan pada HAM. Kita harus bertanya apa yang salah dengan kita sehingga banyak negara Asia-Afrika dilanda berbagai konflik internal dan eksternal yang menghambat pembangunan//.*

The nineteenth paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis is shown by the expression of 'Asia-Afrika', and the time deixis refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context). This paragraph also uses the time order 'ketiga' (the third).

*//Kita harus bekerjasama menghadapi ancaman kekerasan, pertikaian dan radikalisme seperti ISIS. Kita harus melindungi hak-hak rakyat kita. Kita harus menyatakan perang pada narkoba yang menghancurkan masa depan anak-anak kita//.*

The twentieth paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis still refers to 'Asia-Afrika' as the past paragraph mentions, and the time deixis also refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context).

*//Kita harus menyelesaikan berbagai pertikaian baik dalam negeri atau antar negara secara damai. Oleh karenanya Indonesia memprakarsai pertemuan informal negara-negara Organisasi Kerjasama Islam untuk mencari penyelesaian berbagai konflik yang kini melanda dunia Islam//.*

The twenty first paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis is shown by the expression of 'Indonesia'. The time deixis still refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context).

*//Kita juga harus bekerja keras menciptakan stabilitas dan keamanan yang jadi prasyarat pembangunan bangsa//.*

The twenty second paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis refers to the same thing as the past paragraph mentions; i.e. all nations/people in Asia-Africa. The time deixis also refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context).

*//Kita juga harus pastikan samudera kita, laut kita, aman bagi lalu lintas perdagangan dunia. Kita menuntut agar sengketa antar negara tidak diselesaikan dengan penggunaan kekerasan. Ini tugas dan tantangan di hadapan kita yang harus kita rumuskan dalam sidang KAA ini//.*

The twenty third paragraph also uses the same inclusive pronoun 'kita' as the person deixis, while the place deixis refers to the same thing as the past paragraph mentions; i.e. all nations/people in Asia-Africa. The time deixis also refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context).

*//Melalui forum ini saya ingin menyampaikan keyakinan saya bahwa masa depan dunia ada di sekitar okuator. Di tangan kita. Bangsa-bangsa Asia-Afrika yang ada di dua benua//.*

The twenty fourth paragraph uses the exclusive pronoun 'saya' as the person deixis, while the place deixis is shown by the expression of 'dunia and Asia-Afrika' referring to all nations/people in Asia-Africa. The time deixis also refers to the same thing as the past paragraph mentions, i.e. the present time context (the nowadays context).

When discussing "Pragmatics" then the study much relates to the term of "context", i.e. the surroundings, in the widest sense, that enables the participants in the communication process to interact, and that make the linguistic expressions of their interaction intelligible (Mey, 1993: 38). The 'context' is something important and valuable, because the study of conditions of human language uses as these are determined by the context of society (Mey, 1993: 42). The other linguists also refer to the term of "context", such as Kiefer and Bierwisch (1980), and Levinson (1983). They all agree that pragmatics depends on the particular conditions of their use in context; and or even the context related to the language that is grammaticalized, or encoded in the structure of language. A word that depends on deictic clues is called a deictic or a deictic word. Deictic words are bound are bound to context – either the linguistics or extra linguistic context – for their interpretation. Some English deictic words include, for example, the following: now vs then, here vs there, this vs that, me vs you vs him/her, and go vs come (Wikipedia, the free encyclopedia: 2009). Consequently the context cannot be separated from the language expressions.

For the "context" of Pak Joko Widodo's Speech Text in Bandung Asian-African Conference 2015, there must be some analyses as follows:

- (1) Pak Joko Widodo expresses the pronouns "I/Saya, We/Kita/Kami, They/Mereka" referring to him/himself in "I", while in any other time "We" is used to refer to the nation and country of Indonesia, and the countries and nations in Asia and Africa, and "They" is used to refer to the Palestine Nation and Country, and in any other time "They" is used to refer to the nation/all nations and countries in Asia and Africa.
- (2) The context of place refers to some places like continents, countries, and cities. They are Asian and African Continents, Indonesia, Palestine, Jakarta, and Bandung.
- (3) The time deixis is expressed clearly by today, tomorrow, now, in 1955, sixty years ago, sixty years later, and six decades (*hari ini, esok, sekarang, tahun 1955, 60 tahun yang lalu, 60 tahun kemudian, dan enam dasa warsa*). While "Time Order" is expressed by the expression of the first (*Pertama*), the second (*Kedua*), and the third (*Ketiga*).

## CONCLUSIONS

When studying the pragmatics, the aspect of context cannot be separated from the discussion. The context here then refers to the person/people/agent or the pronouns, place, time, or any set of group of people, or ethnics, and or culture. From Pak Joko Widodo's Speech Text in Bandung Asian-African Conference 2015, the context of person/people refers to he himself, the nation of Indonesia, and the nations in Asia and Africa; while the context of time: most are the nowadays/the present time, though some

comparison of conditions refers to the past events/occurrences, like sixty years ago, and some others are for tomorrow. The last is the context of place, most are our country (Indonesia), the cities like Jakarta and Bandung, and all countries in the continents of Asia and Africa.

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