



THE PHENOMENON OF LANGUAGE ON STREETS BANNERS DURING RAMADAN AND EID AL FITR: SPEECH ACT STUDY

FENOMENA BAHASA PADA SPANDUK DI BULAN RAMADAN DAN IDUL FITRI (LEBARAN): KAJIAN TINDAK TUTUR

Wiwini Erni Siti Nurlina^{1*}, Riani²[orcid.org/0000-0003-1649-380X]

^{1,2} Pusat Riset Bahasa Sastra dan Komunitas, Badan Riset dan Inovasi Nasional, Jakarta, Indonesia

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Abstract: Language is a part of human life as a means of communication. Related to the function of language, this paper reveals one of the phenomena of language that arises in society as a social phenomenon. The phenomenon is in the form of utterances on street banners during the fasting period of Ramadan and Eid al-Fitr in Yogyakarta. Those utterances are discourse forms with certain meanings and purposes realized in speech acts. This study uses a sociopragmatic approach to explain the purpose of utterances written on street banners, especially speech act theory. The speech acts are seen in their locution and illocution. This study uses a descriptive qualitative method that is descriptive analysis. The step taken in this method is to describe the facts found, followed by data analysis. This study found several types of speech acts that purpose to educate the public in traffic and the matter of worship during Ramadan until the Eid Al-Fitr. Those speech acts are congratulation, appeal, order, remind, and announce/inform.

Keywords: sociopragmatics, context, speech acts

INTRODUCTION

Before the fasting month of Ramadan and the Eid period, some banners with certain utterances are placed in strategic public places to welcome the holy month in Yogyakarta. The utterances on the banner before

^{1*} Corresponding Author: wiwi019@brin.go.id

² rian017@brin.go.id

the fasting month of Ramadan and the Eid period are a linguistic phenomenon in society or a social phenomenon. The expression on the banner reflects the community life of its speakers in line with (Kartomihardjo, 1988) that the language is a mirror of its speech community. As also stated by (Wijana, 1997:195), the certain proverb can imply the circle or social class of the person (speaker) originated; it may also be known from which the person's area, region, or ethnicity.

The utterance written on the banner is a way to participate in educating the public and as the tradition before the fasting month of Ramadan, which is connected with the events of Eid. The spoken or expressed language on the banner is a part of social communication. Mass communication is the process by which media organizations produce and convey messages to a wide audience and by which messages are sought, used, understood, and influenced by audiences. This utterance on the banner event is necessary to create peace and harmony in society. Besides, the speech on the banner also has various purposes. In essence, this research intends to give the community understanding of the events of Ramadhan and invite them to take part in maintaining the peace during Ramadhan. On the other hand, Setiawati said that information or news could be conveyed in various ways, either through writing or pictures. Still, most importantly, those ways must contain effective meanings (Setiawati, 2017:133).

As a linguistic phenomenon, the utterances contain messages with various linguistic expressions. Consider the following example of an utterance.





From a linguistic point of view, the speech on the banner can be described as follows. When speech (1) is rewritten linearly, it says *Matador (manunggaling taruno dadiolah roso) Babinsa of Maguwoharjo Village congratulates the village for practicing fasting*. The location of the speech is on the North Ringroad. Utterance (2) states that *Ramadan sekarang harus lebih baik dari Ramadan kemarin* “This

Ramadan must be better than last Ramadan. The speech (3) is on the two strings of banner arranged on the bottom from the same speaker. The speech says (i) Happy Eid al-Fitr 1435 H and (ii) *siji, loro, telu; wong beja yen macet ojo nesu* "one, two, three, if lucky people are in traffic jams, don't get angry".

Some data also use Javanese or a mixed language between Javanese and Indonesian. This data as follows.

(4) *Ramadan ojo mung ra madhang*

'Ramadan is not only eating'

The utterance shows that the language used on the banner adapts to the situation and context of the conversation around the utterance. So, it can be said that the speakers have used their language repertoire. According to Wijana's statement, language speakers will use their language repertoire according to the situation or context of the conversation. (Wijana, 2019:9). Furthermore, the sociopragmatic approach is used to understand the meaning of these utterances. According to Zamzani's definition (2007:23), sociopragmatics is a meeting and marriage between sociology and pragmatics. A sociopragmatic approach uses pragmatic principles proposed by Austin's speech act theory (Austin, 1962). Sociopragmatic is the study of 'local' conditions or more specific 'local' conditions regarding language (Tarigan, 1986: 26). As a definition, it is argued that pragmatics is a branch of linguistics that studies the structure of language externally, namely how the language unit is used in communication (Wijana, 1996:1).

Sociopragmatic studies are limited to the use of language in certain social conditions and are tied to local conversations. The related concepts of sociopragmatics are (a) pragmatic principles, (b) sociopragmatic approach, (c) speech acts, (d) speech components, and (e) speech context. Baryadi asserts the statement (Baryadi, 2012: 8) that from a pragmatic point of view, a language is a verbal act (Wijana, 1996: 12). Furthermore, Searle (1969) denotes that verbal acts as "speech acts" or "speech acts". Speech acts include three actions that can be manifested by speakers, namely acts of locus, illocution, and perlocution. A locus act is a speech act to say something; an illocutionary act is a speech act that functions to inform something, which can also be used to do something; a perlocution act is not speech whose utterance is intended to influence the interlocutor (Wijana, 1996:17-21). The function of the speech act appears to be the intention or purpose (for what the speech was conveyed for). This function, among others, is to convey something related to the truth of the disclosed proposition or statement (Audina, 2017:3).

In sociopragmatic, the context of a speech plays an important role because it is related to the topic. The context utterances on the banner are the events that lie behind the utterances. This is called the context of speech. This context can determine the vocabulary used. For this reason, an analysis of language elements (speech forms) is also needed in this discussion. The observation of language elements is carried out on the meaning and category of words. The expressed and implied meanings could be explained by knowing the language elements and structures used. As Bakri said, in a critical discourse analysis study, a critical linguistic approach is used to reveal how the grammar of a language or expression carries certain ideological positions and meanings (Bakri, 2016:93). This aspect is observed by looking at the use of language choice and form, likewise in examining the utterance vocabulary and structure on the banner discussed in this paper.

Although similar discussions with this study have been carried by Paina (2010), Widada (2000), and Nurlina (2014), this study is necessary as an enrichment and a continuation of the relevant studies. Paina discusses utterances with commissive speech acts in Javanese (Paina, 2010). Widada (2000) discusses directive speech in Javanese. Nurlina discusses the 'proverbial' *sesanti* utterance, which means 'forbid' in Javanese (Nurlina, 2014: 321-326). In Nurlina's writing, it is explained about the function of speech and various kinds of speech acts. Based on the events underlying the appearance of the utterances on the banner, the utterances have different meanings and contexts. For this reason, it is necessary to study the speech on the banner.

METHOD

This study uses a qualitative descriptive method that is descriptive analysis. The descriptive method aims to give an overview of symptoms or reality to understand the symptoms or reality². Research with qualitative methods is investigative research (Patilima, 2011: 21). Qualitative research is a method for exploring and understanding the meaning of social or humanitarian problems by interviewing informants, collecting specific data, analyzing data inductively starting from specific to general themes, and interpreting the meaning of data. In a qualitative approach, the method used is observation and documentation. The analysis description, as explained by Ratna (2015) in (Setiawati, 2017: 136), is carried out by describing the facts followed by the analysis. Initially, the data are described to find the elements; then, they are analyzed and compared. The goal is to describe the data or to provide a systematic description.

To implement the method, three stages are carried out, namely (i) data collection, (ii) data processing, and (iii) presentation of the analysis result, as stated (Kesuma, 2007: 29-31). Each stage is used as follows. First, data is collected by observing and recording. The observation is carried out by searching for the banner location. Next, the documentation technique is done by photographing utterances on the banner containing the Lebaran theme in DIY. Finally, the collected photos are recorded on a computer. After that, it is followed by a further discussion of the utterances into a sentence with a complete language element without changing the meaning.

In data analysis, data sorting is carried out. First, data are sorted based on the language elements used in the utterances. After sorting the data, the form and meaning are analyzed. Next, an analysis of utterance meaning is conducted. The data is in the form of utterances written on the banner issued before the fasting month of Ramadan and the Eid period. Not all of the data containing congratulation for a happy Eid al-Fitr or happy fasting of Ramadan are taken. Only a few utterances were taken as samples because they were written the same. The data are taken when they are found on the relevant banner. The data collection area is in DIY.

RESULT AND DISCUSSION

Finding

Based on the data obtained, the vocabulary used on the banner related to the Eid and Ramadan fasting events can be categorized as nouns, verbs, and adjectives, as in the following example.

- 1) The noun vocabularies of the Eid and fasting event theme are *ramadan, maksiat, ibadah, Idul Fitri, sedekah, senyum, pahala, alam kubur, amal saleh, tobat, emosi, aturan*.
- 2) The verb vocabularies of the Eid and fasting event theme are *menerangi, mengucapkan, menunaikan, berarti, dilanjutkan, terlaknat, melambat, bertobat, baca, berlalu, tinggalin, banyakin, berhati-hati*.
- 3) Adjective vocabularies of the Eid and fasting event theme are *sia-sia, baik, gelap, sehat, dekat, cepat, terlambat, hebat, udik*.

From the data obtained, it can be argued that the utterances on the banner can be in the form of single sentences and compound sentences. Examples of single sentences on the banner are:

(5) *Hidupkan Ramadan dengan baca Alquran.*

Liven up Ramadan by reading Koran

(6) *Ramadan sekarang harus lebih baik dari Ramadan kemarin.*

Ramadhan today must be better than previous Ramadhan

(7) *Yuk, banyakin sedekah di bulan berkah.*

Let's give charity in the month of blessing.

Examples of compound sentences on the banner are as follows.

(8) *Orang bejo, biar gayanya udik, tapi bisa mudik bolak-balik.*

The lucky person, despite his style, is hick but cannot go back and forth.

(9) *Untuk memperlancar lalulintas dan perjalanan Anda (mudik), gunakan jalur alternatif.*

To expedite your traffic and your journey (going home), use an alternative route.

(10) *Ramadan bulan full pahala, sayang bila berlalu sia-sia.*

Ramadhan is a full month of rewards; it's a shame if it passes in vain.

1. Speech Acts on Banner

The type of speech act can be seen from the prediction of what is spoken or written down. There are various types of speech acts (Baryadi, 2012:8-9). The various speech acts are expressed in a verb called “*mengatakan* (say).” In Indonesian, there are 219 “*mengatakan*” verbs. These verbs can be in the form of verbs beginning with *ber-* and *me (N)*, along with their variations. The speech acts include inviting, prohibiting, motivating, seducing, giving advice, agreeing, and joking speech acts.

Speech or utterances can take various forms. The forms of speech or utterances are impositive, commissive, expressive, and assertive speech. Commissive speech is a speech that functions to express a promise or offer. Impositive speech is speech that functions to express orders or commands. Expressive speech is a speech that expresses the speaker's psychological attitude towards a situation. Assertive speech is a speech that functions to express the truth of the proposition that is expressed (Wijana, 1996: 55-56).). Impositive speech is also referred to as directive speech (Budiarti, 2013).

From the data obtained, it was found out several forms of speech were contained on the banner during the fasting month of Ramadan and Eid. The utterances are expressive, directive, assertive, and commissive

speech. From these utterances, speech acts can be observed, namely congratulating, appealing, reminding, and announcing. Each can be seen in the following description.

A. Expressive Speech Acts

Expressive speech acts in the form of utterances that express the speaker's psychological attitude towards a situation. From the observation of the data, it is obtained that utterances with congratulation speech acts are as follows.

(11) *Babinsa Desa Maguwoharjo: mengucapkan selamat menunaikan ibadah puasa.*

Babinsa Desa Maguwoharjo: Say Happy Fasting

(Matador, Maguwoharjo)

In utterance (11) the speaker is Matador, Maguwoharjo. The data (11) is in the form of an expressive speech act marked by the verb *mengucapkan* 'to say'. Then, it is followed by the word *selamat* 'happy'. The speech act states the speaker's attitude towards the conditions or atmosphere in the fasting month, which must be fulfilled or implemented. The speech act is addressed to the public, especially the Muslim community, who cross the location (Maguwoharjo) where the banner is placed. The speaker is Babinsa (Police) of Maguwoharjo Village, which has the title Matador. The purpose is to give congratulation as a way to support fasting activities in the month of Ramadhan.

(12) *Selamat Hari Raya Idul Fitri 1438 H*

Happy Eid Al-Fitr 1438 H

(RESCUE 920 Yogyakarta, Jalan Wates Km, Sentolo)

The speaker in speech (12) is RESCUE 920 Yogyakarta, Jalan Wates Km, Sentolo. The data (12) is in the form of expressive speech act marked by the word *selamat* 'happy', which expresses a congratulative attitude towards the public regarding the Idul Fitri 1438 H. The speech is addressed to the community that crosses the location (on Jalan Wates, Sentolo). The purpose is to congratulate those who celebrate Eid and do activities on Eid.

B. Directive Speech Act

Impositive or directive speech is a form of speech that expresses order or command. A directive speech act is intended to make the speech partner take action according to what is stated in the speech. Based on data observation, directive speech acts include telling, appealing or suggesting, reminding, and inviting. Each example and explanation can be seen in the following description.

Order Speech

Order speech is an utterance that has the meaning of ordering someone to do something. The speech containing an order speech act is found in the following data.

(13) *Hidupkan Ramadan dengan baca Alquran.*

Liven up Ramadan by reading the Koran.

(Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul)

The speaker in speech (13) is the Muslim Community of Kayuhan Village, Triwidadi, Pajangan, Bantul. The data (13) is a speech act that means 'to order'. The word *hidupkan* 'liven up marks the order speech act'. The content of the 'order' utterance is people are asked to enliven the atmosphere of the month of Ramadan by reading the Koran. The speech is addressed to people passing through Kayuhan Village, Triwidadi, Pajangan, Bantul. The purpose is to ask people to read the Koran to liven up the atmosphere of the month of Ramadan.

Suggestion / Appeal Speech

Appeal speech is a speech that means "earnestly asking, and asking". The speech on the banner with the purpose of an appeal, is found in the following data.

(14) *Untuk memperlancar lalu lintas dan perjalanan Anda (mudik), gunakan jalur alternatif.*

'To expedite the traffic and your journey (coming home), use an alternative route.'

(Dishub Kabupaten Bantul)

From the data (14), it can be explained that the speaker is Dishub Kabupaten Bantul. The speaker appeals to the community to do what is written on the banner. The appeal speech act is marked by the word *gunakan* 'use' which means 'the public is encouraged to use an alternative route'. The speech act on the clause *gunakan jalur alternatif* has the hope intention stated in the subordinate clause and marked by the word *untuk* 'to'. The purpose of this hope is to expedite motorists' traffic and trips when coming home.

(15) *Ramadan bulan full pahala, sayang bila berlalu sia-sia.*

‘Ramadan is a full month of rewards; it's a shame if it passes in vain.’

(Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul)

The speaker in utterance (15) is Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul. The speaker appeals to the community to do what is written on the banner. The speech act of appeal is marked by the word *sayang* ‘it’s a shame’ (15) which means ‘the public is encouraged to worship as much as possible in that month’. People are advised to increase their worship before the month has passed in vain. The appeal is accompanied by a reminder that this month is full of rewards.

(16) *24 jam tanpa maksiat itu hebat.*

24 hours without doing immoral deeds is great.

(Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul)

The speaker in speech (16) is Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul. The utterance is an appeal speech act expressed by the utterance *24 jam tanpa maksiat itu hebat* ‘24 hours without doing immorality deeds is great’. It means that the utterance gives knowledge to others to become great person in the month of Ramadan by staying away from immoral deeds. So the purpose of the utterance is to advise the community not to do immorality acts at all, which is like 24 hours or a full day.

(17) *Pacar 1 wajar, pacar 2 kurang ajar. Macet itu wajar, ditikung harus sabar.*

Girlfriend 1 is fair, and girlfriend 2 is insolent. Traffic is common, and cornering must be patient.

(Ditlantas Polda DIY kerjasama Perusahaan Jamu Bintang Toedjoe)

The speaker in speech (17) is Ditlantas Polda DIY in collaboration with the Jamu Bintang Toedjoe Company. *Macet itu wajar, ditikung harus sabar* ‘Traffic jam is common, cornering must be patient’ utterance means suggestion or advice. The advice contained in the speech is to advise the rider always to be patient when cornered in a traffic jam. *Pacar 1 wajar, pacar 2 kurang ajar* ‘Girlfriend 1 is fair, girlfriend 2 is insolent’ is the first couplet (of a pantun) that does not have relation to the meaning of the utterances on the back. The utterance is addressed to people who cross the banner's location.

Reminding Speech Act

Based on the data found, some utterances have to remind speech acts as follows.

(18) *Jangan dekati maksiat agar tidak terlaknat.*

Do not approach immoral deeds in order not to be cursed.

(Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul)

The speaker in the utterance (18) is Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul. The utterance is reminding speech act marked by the word *jangan* 'do not' meaning that the speaker reminds the public not to commit immoral acts'. The reminder is accompanied by the hope that the community will not be cursed if the community does not commit immoral deeds.

(19) *Ramadan ojo mung ra madhang.*

'Ramadan jangan hanya tidak makan'

'Ramadan is not only not eat'

(Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul)

The speaker in the utterance (19) is Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul. These data use Javanese words, namely *ojo* 'don't', *mung* 'only', *ra* 'no', and *madhang* 'to eat'. The reminding speech act is marked by the word *ojo* 'don't', namely *ojo mung ra madhang* 'not only not to eat'. It means that in the month of Ramadhan a person should not only endure hunger by not eating, but they must understand fasting as worship and do other acts of worship sincerely. The utterance aims to remind the surrounding community and people who cross the location of the banner to be able to interpret that a person does not only not eat in fasting month, but they must also understand that fasting is sincere worship.

(20) *Siji, loro, telu, wong bejo nek macet, ojo nesu.*

'satu, dua, tiga, orang mujur kalau macet, jangan marah'

'One, two, three, lucky people, when in the traffic jam, don't be angry'

(Ditlantas Polda DIY collaborates with Jamu Bintang Toedjoe Company)

From the data (20) it can be explained that the speaker is Ditlantas Polda DIY in collaboration with Jamu Bintang Toedjoe company. In the data, Javanese words are used, namely *siji* 'one', *loro* 'two', *telu* 'three', *wong bejo* 'lucky people', *nek* 'when' *macet* 'in traffic jam', *ojo* 'don't', and *nesu* 'get angry'. The reminding speech act is expressed in the words ... *wong bejo nek macet, ojo nesu* which means "to remind lucky people will not be angry if there is a traffic jam". The speech aims to remind the surrounding community and people who cross the banner's location not to be angry if there is a traffic jam.

C. Assertive Speech Act

Assertive speech form is speech that is commonly used to express the truth of the expressed proposition. The assertive speech act is used to state the truth of the proposition expressed in the banner utterance. The data state the truth of the proposition as follows.

(21) *Alam kubur sangat gelap, penerangannya tak lain hanya amal saleh.*

The realm of the grave is very dark, the lighting is nothing but righteous deeds.

(Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul)

The speaker in utterance (21) is Masyarakat Muslim Desa Kayuhan, Triwidadi, Pajangan, Bantul. The utterance states the truth of the proposition about the light in the grave, expressed by the words the *penerangannya tak lain hanya amal saleh* 'the light is only righteous deeds. The utterance is addressed to people who cross the location of the banner.

(22) *Saya sopir galau, tapi BEJO (berhati-hati, eling aturan, jaga jarak) ojo emosi*

I am a confused driver, but BEJO (be careful, obey the rules, keep the distance, do not get angry easily)

(Ditlantas Polda DIY in collaboration with Jamu Bintang Toedjoe Company)

From the data (22) it can be explained that the speaker is Ditlantas Polda DIY in collaboration with the Jamu Bintang Toedjoe Company. The data also uses Javanese words, namely the word *eling* 'be aware', *ingat* 'remember' and *ojo* 'don't'. The truth proposition is stated by the acronym BEJO, which stands for *Berhati-hati* 'be careful', *Eling aturan* 'remember the rule', *Jaga jarak* 'keep the distance', *Ojo emosi* 'do not get angry easily'. The utterance in the form of the word *bejo* is a true proposition that a driver must

do. The utterance means that a good driver is a driver who drives according to the acronym BEJO. The acronym BEJO can be explained as follows. (i) The *berhati-hati* ‘be careful’ utterance means that the driver should be careful. (ii) The *eling aturan* utterance means that the driver must always remember the rules. (iii) The *jaga jarak* utterance means that the driver keeps his distance from other vehicles. (iv) The *ojo emosi* utterance means that the driver should not be easy to get tempered when driving on the road.

CONCLUSION

From the discussion of the utterance on the banner before the Ramadhan and Eid, it can be drawn some conclusion that the utterances on the banner placed before the Ramadhan and Eid, are various, namely Indonesian, Javanese, and English. The language level on the banner consists of single and compound sentences. A single sentence is short and simple to make people understand it easily. The types of speech act on the utterances are expressive speech in the form of congratulatory speech; directive speech in the form of (i) instructive speech, (ii) suggestive/appeal speech, (iii) remind speech; and assertive speech in the form of propositional truth speech. Furthermore, this discussion is intended to increase the community's insight into the language form and variety of the banner. In this case, the language on the banner is used as an effective means of communication to provide moral support to the community during Ramadhan and Eid. The language form is a possible support model for achieving peace and security in society. Therefore, the expressions on the banner are widely posted in various places. Through the language on the banner media, implicit education in maintaining peace in performing worship and enjoying the time of Eid can be mediated and delivered.

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