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**RESEARCH ARTICLE**

**Pronoun Substitutes in *Kick Andy* Talkshow**

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**ABSTRACT**

This study aims to discover and analyze the meaning and application of greeting people in Indonesian. The information in this paper was derived from *Kick Andy* Talkshow episodes from the 2019 season. The theory used in this study is the theory of Indonesian pronouns and nouns, which was developed by Moeliono et al. (2017) refined by the theory from Sneddon et al. (1996). This study employs a qualitative method. This study's data is in videos, which can be found on the official *Kick Andy* YouTube channel. Data collection methods and techniques were carried out using non-participatory observation methods. In addition, the qualitative data analysis method was carried out using the theory of Indonesian pronouns and nouns. The results of data analysis are presented using a narrative approach that employs descriptive sentences. According to the analysis findings, presenters and resource persons use pronoun substitutes, namely nouns used to refer to self and the third person, as well as greeting the second person. The use of pronoun substitutes can help the presenter and sourcepersons establish intimacy. Establishing intimacy between the presenter and the resource person can create a fluid atmosphere that makes the sourcepersons feel more at ease.

**KEYWORDS**

Pronoun, Noun, Intimacy, Talkshow

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**1. Introduction**

Language is a collection of arbitrary sound symbols that members of a society use to communicate, interact, and identify themselves (Aziz et al., 2021: 148). Due to the diversity of Indonesia's language and regional culture, there are numerous forms used as second-person greetings and as a reference for the first and third person (Alwi et al., 1998: 258). The noun and pronoun word classes can express greetings and references. A noun is a word that refers to a person, thing, or abstract concept (Sneddon, 1996: 128). A person's given name is also a noun (Sneddon, 1996: 128). According to Sneddon, Alwi et al. (1998: 213) stated that a noun is a word that refers to humans, animals, objects, and concepts or understandings from a semantic perspective. Thus, nouns include the following: teacher, cat, table, and nationality. Additionally, pronouns are words that are used to refer to other nouns. The pronouns he or she can be used to refer to nurse nouns. Alwi et al., 1998, p. 249. Pronouns are classified into several categories, one of which is personal pronouns. These pronouns are used to refer to individuals. Personal pronouns can be used to refer to oneself (first personal pronouns), to the person speaking (second personal pronouns), or to the person being discussed (third personal pronouns) (Alwi et al., 1998: 249). However, in certain circumstances, such as during the interaction between the presenter and the speaker on the *Kick Andy* talk show, the use of personal pronouns to greet the person being addressed and to refer to oneself and the person being discussed is deemed inappropriate since the pronominal persona is less adept at establishing rapport with the audience. Specific nouns are used as greetings and identifiers for the actors in speech events. The greeting noun addresses the listener/reader, whereas the referent refers to the discussed individual (Moeliono et al., 2017: 241). The greeting and referring nouns are generally associated with kinship terms such as father, mother, brother, sister, and brother, as well as titles and ranks such as *lurah*, professor, doctor, and captain. Instead of saying "**Anda** sekarang tinggal di mana? (Where do you live now?)", People soften and familiarize it with the sentence "**Bapak** sekarang tinggal di mana? (Where do you (*Bapak*) live now?)" (Moeliono et al., 2017: 340). Sneddon (1996; 161) also confirmed this, who mentions the pronoun substitute. Pronoun substitutes are personal

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names and kinship terms used instead of pronouns. It is also mentioned that Pronouns substitutes are basically nouns (Sneddon, 1996:162). As previously mentioned, the noun class can be used as a greeter and a referent. Therefore, this study was conducted to analyze substitute pronouns to establish the intimacy between the presenters and the speakers at the *Kick Andy Talkshow*.

## **2. Literature Review**

### **2.1 Persona Pronouns**

Personal pronouns are pronouns that are used to refer to people. Personal pronouns can refer to oneself (first personal pronouns), refer to the person being spoken to (second personal pronouns), or refer to the person being spoken of (third personal pronouns). (Moeliono et al., 2017: 330).

The first personal pronouns in Indonesian, for example, are 'saya' and 'aku'. 'Saya' is a formal form and is generally used in formal writing or speech. The form 'aku' is used more in informal situations and shows more intimacy between the speaker/writer and the listener/reader (Moeliono et al., 2017: 332).

The second personal pronouns are 'kamu' and 'anda'. The second personal pronoun 'kamu' is used by the speaker in various situations, such as: a) Parents for young people who have been known well and for a long time, b) People with higher social status are compared to those with lower social status. Meanwhile, the pronoun 'anda' can be used in situations where the speaker and listener meet, but the speaker does not want to be too formal or too familiar (Moeliono et al., 2017: 334)

The third-person pronouns are 'dia' and 'beliau'. 'Dia' is used in informal situations. 'Beliau', as a singular third-person pronoun, is used to express respect (Moeliono et al., 2017: 337)

### **2.2 Pronoun Substitutes**

Personal pronouns can be substituted with personal names and kinship phrases. Saudara (sibling or close relative of the same generation), like 'anda', is frequently used to refer to people in the speaker's generation or younger. It has an impersonal tone and is typically used to refer to people with whom the speaker is unfamiliar. 'Saudari' is occasionally referred to as females (Sneddon, 1996:161). The other pronouns can refer to either I or you. 'bapak' (father) and 'ibu' (mother) are the most frequently used. These are respectful salutations directed at senior citizens or any adult of marriageable age:

*Ibu tinggal di sini?*

Do you live here? (said to an older woman)

*Apa ini anak ibu?*

Is this your child? (said to an older woman) (Sneddon, 1996: 162)

The abbreviated forms 'pak' and 'bu' cannot be used alone as pronoun substitutes; they cannot mean 'you'. They can, however, be used in conjunction with a name as terms of reference for a third person or in addressing a second person, i.e., as pronoun substitutes:

*Pak Supri mau makan sekarang?*

Do you want to eat now?

The above sentence could also be a question about a third person:

'Does Mr. Supri want to eat now?'

As pronoun substitutes, 'bapak' and 'ibu' can also mean 'I'. Here they are restricted to use by older people to younger people, whether they are their children or not:

*Ibu mau ke pasar.*

I'm going to the market.

(said by a woman to someone younger)

*Kasi pada bapak!*

Give it to me! (said by a man to a younger person)

Other abbreviated kinship terms can also combine with names and be used in addressing another person: 'Mas Arif' (older brother Arif), 'Mbak Nunik' (older sister Nunik), 'Dik Gendis' (younger sister Gendis). There is a considerable amount of regional variation in the use of such terms.

Personal names are also commonly used as substitutes for 'I' and 'you'. This is particularly common among children, as a substitute for 'aku' and 'kamu':

*Dinah mau ikut.*

I want to come along. (said by a girl named Dinah)

*Ini untuk Dinah.*

This is for you. (said to a girl named Dinah) (Sneddon, 1996:162)

### 3. Methodology

This is a qualitative study aimed at comprehending, describing, and occasionally explaining the phenomenon of the use of pronoun substitutes on the 2019 *Kick Andy* Talkshow. According to Flick (2007), data can be gathered by observing and analyzing the practice of interacting and communicating. The data for this study were collected through non-participatory observation. Observations were made to ascertain the context of the phenomenon under investigation, namely the presenter and sourcepersons on the *Kick Andy* Talkshow's use of pronoun substitutes. Since the researchers are unfamiliar with the context, observations are critical (Darlington and Scott, 2002: 76). Additionally, the data were analyzed using the theory of Indonesian personal pronouns (Moeliono et al., 2017) and the Pronoun Substitute technique (Sneddon: 1996). The analysis's findings are presented using Cresswell's (2019: 267) methods and techniques, specifically a narrative approach and descriptive sentences.

### 4. Results and Discussion

#### 4.1. First Person

<b>Dari Audisi Jadi Profesi (Bagian 5) / From Audition to Profession (Part 5)</b>			
Andy	:	<i>Ibu yang mengambil alih....</i> (So, your mother took over.....)	Q1
Rara	:	<i>Iya betul</i> (Yes, that's right)	A1
Andy	:	<i>Sebagai.. tiang keluarga?</i> (As the breadwinner of the family?)	Q2
Rara	:	<i>Iya</i> (Yes)	A2
Andy	:	<i>Oke</i> (Okay)	Q3
Rara	:	<i>Rara bersyukur banget punya ibu yang... berjuang mati-matian demi keluarga, terus juga eee... apa mengorbankan waktu, tenaga, demi... anaknya bisa makan, eee.. keluarganya bisa tercukupi kebutuhan, bisa sekolah juga</i> (Rara is very grateful to have a mother who fights desperately for the sake of her family, and also sacrifices her time, energy, so that her child can eat and her family's needs can be fulfilled, we can go to school too.) (The audience applauded)	A3

Rara is the resource person in the episode From Audition to Profession Part 5. Rara is a dangdut singer who gained notoriety after competing in a dangdut competition broadcast on a national television station. Rara comes from a modest family in which her father suffered a stroke, and her mother struggled to make ends meet. Rara has aided the family's economy through her accomplishments in various national and international dangdut competitions.

As can be seen from the conversation above, Andy generated several questions to elicit information from Rara. After her father's stroke, Andy created Q1 and Q2 to establish that Rara's mother took over as the breadwinner. Expect to learn about Rara's parents' work. In Q2, Andy attempts to corroborate Rara's parents' work. Rara then expressed her gratitude for having a mother who worked tirelessly to support her family on A3.

In terms of pronoun substitution, Rara employed the first persona referencing noun in the form of her nickname, Rara. Indeed, Rara could have used the first-person pronoun 'saya' to demonstrate her politeness when speaking with an elder (Andy). 'Saya' is a term that refers to someone who speaks or writes in an official capacity (Aziz et al., 2021: 1474). Rara, on the other hand, appeared to create a significant distance between herself and Andy when she used the first person pronominal 'saya'. Rara also chose not to use the pronominal 'aku' in the first person. 'Aku' is the first-person pronoun used in conversation (in the conventional sense); self; me (Aziz et al. 2021: 40). As can be seen from this explanation, the first person pronominal 'Aku' can be used to establish intimacy. However, if Rara uses 'aku,' it is inappropriate because she spoke to Andy, significantly older than her. As a result, Rara chose to use her nickname, Rara, as the first persona reference noun. By using a reference noun, specifically her own nickname, she established intimacy with the presenter while remaining polite.

4.2 Second Person

A. Uptake from English

<b>Penyelamat Surga Dunia (Bagian 5) / Savior of Heaven on Earth (Part 5)</b>			
Andy	:	<i>Tenia boleh tahu umurmu berapa sekarang? (Tenia, may I know how old are you?)</i>	Q1
Tenia	:	<i>Dua puluh empat tahun (Twenty-four years old)</i>	A1
Andy	:	<i>Seusia berarti kita ya? (Oh! We're the same age, it seems...)</i>	Q2
Tenia	:	<i>Iya kayaknya yah (penonton tertawa) (Yeah, maybe (the audience were laughing))</i>	A2
Andy	:	<i>Apa kabar sis? (What's up, Sis?)</i>	Q3
Tenia	:	<i>Baik bro (Great, Bro)</i>	A3
Andy	:	<i>(Tertawa) (Laughing)</i>	Q4
Tenia	:	<i>(Tertawa) (Laughing)</i>	A4

Tenia is a scuba diver and the founder of Divers Clean Action. Divers Clean Action began as a community in 2015. This community is made up of divers from all over Indonesia. They regularly conduct beach and sea cleaning activities at depths ranging from 5 to 16 meters. This community has grown into a foundation with 1024 members over time.

Andy began the initial conversation by delivering an interrogative speech in Q1. Andy requests permission to learn Tenia's age in this Q1. Tenia then revealed her age to Andy by producing the A1.

Andy then created Q2. If you pay attention, Andy created the Q2 story to make a joke by claiming to be the same age as Tenia. Indeed, Andy is significantly older than Tenia, 59 years old. Andy initiated the joke to lighten the mood and allow him to develop intimacy with Tenia. Tenia realized that Q2 was a joke, so Tenia supported Andy's statement by saying 'Well, maybe' to A2. The conversation then continued with Q3-A3. In Q3-A3, it can be seen that Andy and Tenia used the greeting words sis and bro. Sis and bro are English greeting words that come from the words 'sister' and 'brother'. Sister is a noun, a girl, or a woman who has the same mother and father as another person (Hornby, 2010: 1388). Brother is a noun that can be interpreted as a boy or a man who has the same mother and father as another person (Hornby, 2010:180). In informal situations, the greeting words sis and bro are used among close friends. Sis is used to greeting female friends, while bro is used to greeting male friends. By using jokes in Q2-A2 and casual greeting words in Q3-A3, intimacy and solidarity were formed between Andy and Tenia.

B. The Use of Nicknames

<b>Selamat Dari Maut (Bagian 2) / Surviving Death (Part 2)</b>			
Andy	:	<i>Kalau ada teman-teman yang masih depresi ya, tidak siap menghadapi kenyataan, pernah mendapat perlakuan kasar ya, kemudian menarik diri dari pergaulan, ada sesuatu yang bisa Pao Pao sampaikan untuk mereka supaya bangkit kembali dan hidup normal seperti Pao Pao? (If there are friends who are still depressed, aren't ready to face reality, have they been abused, and then withdraw from society, is there anything Pao Pao can say to them so they can get back up and live a normal life like Pao Pao?)</i>	Q1
Pao-Pao	:	<i>Kejadian seperti itu hanya di chapter satu, sisanya di chapter kemudian itu, ada cerita yang lebih menarik lagi (Such an incident is only in chapter one, the rest in the later chapters, there is an even more interesting story)</i>	A1
Andy	:	<i>Oke, kita berikan... applause untuk Pao Pao, terima kasih (Okay, give applause to Pao Pao, thank you)</i>	Q2

This conversation is narrated at the conclusion of segment 2, Survivors from Death. Listia Magdalena is one of the guests in this episode. Listia is a 27-year-old famous YouTuber. She frequently shares her works on her YouTube channel, Last Day Production. Behind her cheerful demeanor, Listia was revealed to have been a victim of a 2010 stabbing. Listia was stabbed 17 times by a college classmate. Listia was reported to have leaked her lungs and spleen due to this incident.

Andy initiated the conversation fragment above by saying Q1. Q1 is used to elicit motivation from Listia for the studio and home audiences to be able to bounce back after experiencing violence, as Listia has. Additionally, Listia expresses the motivation in A1. Andy concluded the conversation in Q2 by expressing gratitude to Listia.

Listia Magdalena is the name of the speaker who was introduced. However, Andy referred to Listia Magdalena as Pao Pao throughout the conversation. To develop intimacy with her, Andy addressed her or greeted her with Listia's nickname, Pao Pao. Andy could have used the pronominal 'kamu' for the second persona, as Listia is younger than Andy. 'Kamu' is a pronoun that refers to the person being addressed, whether in a friendly or rude manner (Aziz et al., 2021: 734). As can be seen from the explanation above, the pronoun 'kamu' and the noun Pao Pao both convey intimacy, but Andy makes Listia feel more at ease during the interview by using a nickname.

### C. Greeting Nouns with Regional Elements

Berbagi Hati Jalani Hidup (Bagian 5) / Sharing Hearts, Living the Life (Part 5)			
Andy	:	<i>Jadi, selain... anaknya <b>Teh Neneng</b> yang tidak setuju, ya, <b>Teh Neneng</b> memberikan... satu ginjal kepada Dewi, juga... <b>Teh Neneng</b> sudah membuat surat wasiat, tapi surat itu belum ...pernah dibuka ya? (So, apart from your daughter, who doesn't agree with <b>Teh Neneng</b> giving Dewi one kidney, also... <b>Teh Neneng</b> has already made a will, but the letter has never been opened, has it?)</i>	Q1
Neneng	:	<i>(Menggeleng) / (Shook her head)</i>	A1
Andy	:	<i>Dan hari ini saya mohon maukah dibuka dan kita dengarkan apa isi eee... surat wasiat itu ya, boleh ya (And today I beg you, will you please open it and can we hear what the will says?)</i>	Q2
Neneng	:	<i>Boleh (tersenyum) (Alright (smiled))</i>	A2
Andy	:	<i>Oke, kalau gitu.... kita rehat sejenank, kita ikuti terus Kick Andy (OK, then.... let's take a break, stay tune on Kick Andy)</i>	Q3

Neneng is a resource person featured in segment 5 of the episode Sharing Hearts, Living the Life. Neneng offered to donate a kidney to her sister, who had kidney failure. Dewi, Neneng's sister, required nearly a year of dialysis due to chronic kidney failure. When Neneng's daughter learned that his mother would donate a kidney, she expressed concern. However, following consultation with the extended family, it was decided to proceed with the kidney transplant operation. Neneng prepared a will for her family prior to the kidney transplant operation if the operation failed and she died. Finally, Neneng and Dewi were able to resume their everyday lives in good health following the operation. As a result, Neneng's will had not been opened.

Andy used Q1 in the initial conversation to confirm that Neneng's will had not been opened. Additionally, in Q2, Andy requested permission to open the letter to ascertain its contents. Andy ended the conversation in Q3 after obtaining permission from Neneng (A2). As a result, the will would be opened in segment 6.

Judging from the fragment of the conversation above, Andy tried to establish intimacy with the speakers. In Q1, it was seen that Andy greeted the interviewees as 'Teh Neneng'. 'Teh' in the greeting 'Teh Neneng' is a shortened form of 'tete'. 'Tete' is a nickname for older sister in Sundanese (Aziz, 2021: 1740). Andy could have called Neneng 'Ibu'. 'Ibu' (Madam) is a greeting for a married woman, a respectful greeting to women, whether married or not (Aziz et al. 2021: 619). However, Andy chose the greeting word 'Teh' to address Neneng as a resource person, even though he has no blood ties or sibling relationship with Neneng. Andy did this to build intimacy between himself and the resource person through the greetings.

4.3 Third Person

<b>Aku Love Indonesia (Bagian 3) / I Love Indonesia (Part 3)</b>			
Andy	:	<i>Dan tadi kalau liat itu di desa Ngaget, Tuban, Jawa Timur ya? (And that was in Ngaget village, Tuban, East Java, right?)</i>	Q1
Yuta	:	<i>Iya (Yes)</i>	A1
Andy	:	<i>Anda hidup dua minggu disana? (You lived there for two weeks?)</i>	Q2
Yuta	:	<i>Eh ehm</i>	A2
Andy	:	<i>Membangun saya lihat jalan (You built roads,)</i>	Q3
Yuta	:	<i>Iya (Yes)</i>	A3
Andy	:	<i>infrastuktur, membantu masyarakat disana. Nah bagaimana responnya karena saya dengar, dulunya banyak sekali orang yang takut masuk kesana. Tapi setelah anda dan teman-teman hidup disana semua dua minggu, pergi, sekarang orang-orang mulai... berani masuk ya? (infrastructure, helping the people there. So, how is the response of the people there (leprosy patients and survivors)? I heard that there used to be a lot of Ngaget Village outsiders who were afraid to go there. But after you and your friends have lived there all two weeks, now people are starting to get in, right?)</i>	Q4
Yuta	:	<i>Iya (Yes)</i>	A4
Andy	:	<i>Bergaul dengan saudara-saudara kita yang pernah mengalami kusta? (Associating with our brothers and sisters who have had leprosy?)</i>	Q5
Yuta	:	<i>(Mengangguk) (Nodded)</i>	A5
Andy	:	<i>Nah ini dampak yang nanti eee...Yuta ceritakan ya. (Please tell us about the results after this)</i>	Q6
Yuta	:	<i>(Mengangguk) (Nodded)</i>	A6
Andy	:	<i>Sekarang kita rehat sejenak, saya akan segera kembali (berbicara ke arah kamera) (Now let's take a break, I'll be right back (talking to the camera))</i>	Q7

The above conversation fragment was told at the conclusion of segment 3 of *Aku Love Indonesia*. Yuta is a young Japanese man. He is concerned about people who have leprosy or have had leprosy. Work Camp is one of the programs that Yuta started to demonstrate his concern. This Work Camp activity is jam-packed with activities that involve the construction of roads, toilets, and waterways. With the Work Camp program, which takes place over two weeks in villages populated by people who have suffered from leprosy, Yuta and his friends emphasized the importance of not excluding or discriminating against people who have or have had leprosy.

By posing questions in Q1-Q5, Andy attempted to elicit information about Yuta's activities in Ngaget village. Andy then continued the conversation by referring to Q6, in which Andy asked Yuta to describe the impact of holding the Work Camp activity in the following segment, namely segment 4. The conversation was then concluded with Q7. Andy announced in Q7 that the *Kick Andy* program would resume following an advertising break.

In Q5, Andy applied a pronoun substitute in a third-person reference noun. This third-person referencing noun is manifested by the noun phrase 'saudara-saudara kita / our brothers and sisters'. 'Our brothers and sisters' refers to a third party, namely people with leprosy or people who have had leprosy. 'Brother/Sister' occupies a noun class, which can be interpreted as a person who is the same mother and father (or only one mother or only one father); brother or sister; people who are related to the family (Aziz et al. 2021:1472). The noun sibling is reduplicated to become 'brothers' to make it plural.

People who have experienced leprosy do not have Andy's same mother and father. They are also not brother or sister and have no family ties to Andy. However, Andy used the phrase 'our brothers and sisters' to refer to people who have experienced leprosy. Andy did this to show his support and concern for people who have experienced leprosy. Andy could have used the third person pronoun 'mereka/they'. Meanwhile, 'they' can be interpreted as the third person plural (with others) of the people discussed (Aziz et al., 2021: 1079). However, if Andy used the third person pronoun 'they', this cannot reflect Andy's concern for people with leprosy.

## 5. Conclusion

From the discussion, it can be concluded that there are three distinct types of pronoun substitutes: first, second, and third-person pronoun substitutes. The referring noun specifies the pronoun substitute for the first person. The first-person referencing noun is demonstrated by using a nickname, specifically Rara, to refer to oneself. Additionally, second-person pronoun substitutes were discovered. This substitute pronoun for the second person is manifested by a noun and is used to greet the interlocutor. The forms of greeting nouns discovered include English greeting nouns, nicknames, and greeting nouns with regional elements. Sis and bro state English uptaking greeting nouns, Pao Pao states nicknames, and Teh Neneng states the greeting with regional elements.

Additionally, there is a third-person pronoun substitute. These third-person referents also have a noun class, as the phrase 'saudara-saudara kita/our brothers and sisters' demonstrates. Both referring and greeting nouns discovered in this study have the potential to establish the intimacy between the presenter and resource person. This study only focuses on the use of pronoun substitutes to create intimacy between the presenter (the speaker) and the sourcepersons (the interlocutors). For further research, it is recommended to examine the use of substitute pronouns to increase respect (politeness) between the speaker and the interlocutor in formal situations.

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