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Translation Techniques Found in Sign Boards in Tourist Areas in Bali

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ARTICLE INFO	ABSTRACT
Received: 12 Aug 2025	In international tourism hubs such as Bali, bilingual or multilingual sign boards help ensure that foreign tourists can understand public information, navigate spaces safely, and engage meaningfully with their environments. This research investigates the translation techniques used, and the types of equivalence applied in translating Sign Board in tourist areas in Bali. The research employs qualitative descriptive method. A total of 45 sign boards were analyzed in this study. The results show that in using LT, translators tend to retain the structure and lexical meaning of the source language directly into the target language. The dominance of the LT indicates that the translated texts are common public signs that are informative, concise, direct, and do not require denotative creativity. The language used on signboards typically consists of instructions, prohibitions, or directions, making semantic precision more important than stylistic considerations. In addition, some other data employ the CT technique, especially in longer texts, warnings, or messages that require greater clarity within the cultural context of the target audience. The WFW technique appears only in very simple terms, whereas FT is used for texts that require more flexible meaning adaptation. Then, DE is the most dominant technique, accounting for approximately 75.5% of the total data. The dominance of DE indicates that the translator prioritizes naturalness, readability, and the effectiveness of the message for English readers. Conversely, FE is used in more technical contexts or when the source language structure can be preserved without affecting the meaning.
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1. Introduction

Translation sign boards in tourist areas serve as essential communication tools that provide directional information, warnings, prohibitions, and announcements to visitors from diverse linguistic and cultural backgrounds (Kavati et al., 2017; Luo & Huang, 2025). In international tourism hubs such as Bali, bilingual or multilingual sign boards help ensure that foreign tourists can understand public information, navigate spaces safely, and engage meaningfully with their environments (Datang et al., 2023; Lestari et al., 2021; Pendit et al., 2023). Research has shown that the translation of public signs directly affects visitors' comprehension of instructions and the overall tourism experience (Prayogi & Manipuspika, 2025).

Translation plays an important role in linguistic landscapes, which refers to the visibility and use of languages in public spaces (Luo & Huang, 2025). Studies in Bali have focused on the linguistic functions of sign boards, demonstrating that signs not only convey informational messages but also reflect the cultural and communicative priorities of a region (Dewi et al., 2024). Given Bali's status as a major international destination, accurate and contextually appropriate translation of sign boards is not merely a linguistic exercise but a necessity for tourist safety, accessibility, and intercultural communication (see Dewi et al., 2024; Paramarta, 2022; Purnawati et al., 2025).

Several studies have examined translation strategies and practices in public signage. For instance, research on English–Indonesian signage at Bali Zoo found a range of translation strategies, with literal and free translations being the most common (Lestari et al., 2021). Other investigations into outdoor sign translation in the Nusa Dua area identified structural and meaning shifts caused by translation choices (Maharani & Putra, 2024). Furthermore, research on bilingual traffic signage in Bali highlighted meaning discrepancies that occur when translators apply literal techniques without fully considering cultural context or target audience comprehension (Prayogi & Manipuspika, 2025).

Despite these contributions, a significant research gap remains in systematically analyzing both the translation techniques and the types of equivalence applied in bilingual sign boards specifically within tourist areas of Bali. Most existing studies either focus narrowly on particular sites (e.g., Bali Zoo or Nusa Dua) or emphasize linguistic landscape aspects without integrating translation theory such as equivalence or comparing translation strategies across multiple contexts (Cf. Mani, 2026; Xie et al., 2026; Zhang et al., 2025). Additionally, few studies explicitly link translation techniques with equivalence outcomes—a theoretical bridge crucial for understanding why certain translation choices succeed or fail in facilitating comprehension for international tourists.

Based on the background above, this study aims to address these gaps by investigating: what translation techniques are used in translating sign boards in tourist areas in Bali; and what types of equivalence are applied by translators.

2. Theoretical Framework

2.1 Translation

Translation activities is an attempt to divert messages from one language into another. Nida and Taber (1974) stated that translating consists of reproducing in the receiving language the closest natural equivalent of the source language message, firstly in terms of meaning and secondly in terms of style. According to Larson (1998), translation is the transfer of meaning from the source language to the target language. It is the meaning that is transferred and must be maintained, while the form may be changed.

In conducting a translation, there is a process translation process that refers to the linguistic operations carried out by the translator in diverting the source language text message to the target language and manifesting it in three stages: 1) analysis of the source language text, 2) creating the message, 3) reconstructing target language text (Nida & Taber, 1974). Meanwhile, Newmark (1988) argued that translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language. That is, translation is a skill or art that seeks to replace a written message or statement in one language with the same message or statement in another language (Nida, 1964).

According to Pradita (2012), translation involves the rendering of source language (SL) text into the target language (TL) so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structure of the SL will be preserved as closely as possible, but not so close that the TL structure will be seriously distorted. That is, translation involves trying to change the source language text into the target language text so that it can be guaranteed that (1) the surface meanings of the two texts will have the same exact similarities, and (2) the structure of the source language will be maintained as precisely as possible, but not so precise that the structure of the target language is damaged.

2.2 Translation Technique

According to Molina and Albir (2002), the technique describes the results obtained and can be used to classify various types of translation solutions. They provide definitions of translation techniques which are procedures for analyzing and classifying how translation equivalents work. Translation techniques have five basic characteristics, namely 1) Impact on the translation results; 2) Classified by comparison with the original text; 3) Impact on the micro units of the text; 4) It is discursive and contextual; and 5) Functional. Furthermore, several translation techniques are described by Newmark (1988):

1. Word-For-Word translation

This is often demonstrated as interlinear translation, with The TL immediately below the SL words. The SL word-order is preserved and the words are translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or construe a difficult text as a

pre-translation process.

2. Literal translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

3. Faithful translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It ‘transfers’ cultural words and preserves the degree of grammatical and lexical ‘abnormality’ (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

4. Semantic translation

Semantic translation differs from ‘faithful translation’ only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on ‘meaning’ where appropriate so that no assonance, word-play or repetition jars in the finished version. The distinction between ‘faithful’ and ‘semantic’ translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity, and allows for the translator’s intuitive empathy with the original.

5. Adaptation

This is the ‘freest’ form of translation. It is used mainly for plays (comedies and poetry; the themes, characters, and plots are usually preserved, the SL culture is converted to the TL culture, and the text is rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have ‘rescued’ period plays.

6. Free Translation

Free translation reproduces the matter without the manner or the content without the form of the original. Usually, it is a paraphrase much longer than the original, a so-called ‘intralingual translation’ often prolix and pretentious, and not translation at all.

7. Idiomatic Translation

Idiomatic translation reproduces the ‘message’ of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original- (Authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively, ‘natural’ translation.)

8. Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

2.3 Equivalence

Equivalence is the most appropriate meaning of source language in the target language. Catford (1974) argued that the central problem of translation practice is that finding TL translation equivalence. A central task of translation theory is that of defining the nature and condition of translation equivalence. Meanwhile, Bell (1991) defined the term equivalence as the replacement of stretch of a source language (particularly idioms, proverb, greetings, etc.) and the like by its functional equivalent.

There are five types of translation equivalence; they are equivalence at word level, equivalence above word level, grammatical equivalence, textual equivalence and pragmatic equivalence (Baker, 2011). Baker's concept of translation equivalence will be discussed more elaborately in this final project which is focused on the strategies used by translator based on the classification word, above word, textual level equivalence.

1. Equivalence at word level

In translating the first consideration is the equivalence at word level because the translator starts analyzing and exploring the meaning of the word as single units in the source language. Crystal (2018) defined word as "the smallest unit of language that can be used by itself." One word may contain several elements of meaning in it. For example, a word such as *retell*, there are two distinct elements of meaning in it: *re* and *tell*, i.e., 'to tell again' (Bolinger & Sears, 1968).

There is no one-to-one correspondence between orthographic word and element of meaning within or across languages. For instance, *bawang putih* in Indonesia is written in one word *onion* in English; and *Semangka* in Indonesia is written in two words *water melon* in English (see Amalia, 2022; Sudartini, 2009). To differentiate the elements of meaning in words, the term *morpheme* then to be introduced to describe the minimal formal element of meaning in language. A word such as *unbelievable* consists of three morphemes; *un*, meaning 'not' *believe* meaning 'able to be'. Then, it can be paraphrased as 'cannot be believed.' Word also has a lexical meaning. The lexical meaning of a word or lexical unit may be thought of as the specific value it has in a particular linguistic system and the 'personality' it acquires through usage within that system (Baker, 2011). In her quotation from *Cruse*, she distinguishes four main types of meaning in words and utterances: proportional meaning, expressive meaning, presupposed meaning, and evoked meaning.

2. Equivalence above word level

Besides having individual meanings, words almost always occur in the company of other words to construct meaning, because of the differences in lexical patterning of the source language, the translator usually finds difficulties in translating. Lexical patterning deals with collocation and idiom and fix expression.

a. Collocation

Arndt (2024) defines collocation as semantically arbitrary restrictions

which do not follow logically from the proportional meaning of a word. Then, Baker added that collocation is the tendency of certain words to co-occur regularly in a given language. In English people typically pay a visit, less typically make a visit, and are unlikely to perform a visit sometimes we might think that words as synonyms or near synonyms will often have quite different sets of collocations.

English speakers say to break the rule but not break the regulations, they talk of wasting time but not squandering time. The pattern of collocation is largely arbitrary and independent of meaning both within and across language. For example, collocation delivers a baby (to help a mother to give birth to a child) in Arabic *ywallidu imra'atan* which literally means deliver a woman (in the process of childbirth, Arabic focuses on the woman). Every word in a language has a range (set a collocate which is typically associated with the word in question). For example, the word run can be collocated with company, business, show, car, stocking, tights, nose, wild, debt, bill, river, course, water, and color, some collocations are less familiar to all of us, this relates to specific register. For example, in computer literature, data may be handled, extracted processed, manipulated, and retrieved, but not typically, shifted, treated, arranged, or tackled (Baker, 2011).

b. Idiom

Unlike collocations which allow several variations in forms, idioms, and fix expressions allow no variation in the form under normal circumstances. For example, fix expressions such as all the best, as a matter of fact, and ladies and gentlemen, allow little or no variation in form (Crystal, 2008).

3. Grammatical equivalence

Grammar as 'the setoff rules which determines the way in which units such as words and phrases can be combined in a language and the kind of information which has to be made regularly explicit in the utterance' (Sudartini, 2009). Grammatical structures are different across languages. It is why the translator encounters difficulties in finding the direct equivalent in the target language. This lack of grammatical categories often results in some change in the information in the target language; adding or omitting information. Baker focuses on five grammatical categories in which the translators often encounter problems, they are number, gender, person, tense and aspect, and voice.

4. Textual equivalence

The verbal record of communicative event; it is an instance of language in use rather than language as an abstract system of meanings and relation (Brown & Yule, 1988). Textual equivalence refers to the equivalence between a source language text and a target language text emphasizing the information and cohesion.

5. Pragmatic equivalence

The pragmatic equivalent looks at how texts are used in communicating

situations that involve variables such as writers, readers, and cultural context. Pragmatics is the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation (Larson, 1998).

2.4 Theory of Equivalence

Nida and Taber (1974) classified equivalent translation into two: formal equivalence and dynamic equivalence.

a. Formal equivalence

Formal equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this formal orientation, one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. This means, for example, the message in the source culture to determine standards of accuracy and correctness.

b. Dynamic equivalence

A translation of dynamic equivalence focuses on the equivalent effect. The context in the target language should be relevant or the same as the context in the source language. The aim of dynamic equivalence is to complete the natural expression in the source message. A translation of dynamic equivalence aims at complete naturalness of expression and tries to relate the receptor to modes of behavior relevant within the context of his own culture. It does not insist that he understands the cultural patterns of the source language context in order to comprehend the message in such a translation the focus of attention is directed, not so much toward the source message as toward the receptor response.

3. Method

The study employed a descriptive qualitative method to examine the types of translation techniques found on sign boards (Miles et al., 2014). The qualitative approach allowed the researchers to collect and analyze data obtained through observation. The research was conducted in Denpasar, Bali.

Technically, this research was carried out through several steps: data collection, data classification, data analysis, and drawing conclusions based on the analysis. Therefore, before examining the data, the researcher first conducted observations aimed at collecting and selecting data relevant to the research problem. The data that had been collected and selected were then classified into specific categories, which facilitated the processes of data organization and analysis (Creswell & Creswell, 2018).

The data used in this study consisted of sign boards found in tourist destinations in Bali. The sign boards were collected in the form of photographic images taken with a camera. In this case, only sign boards containing written information in both Indonesian and English (i.e., those that contain written language) were selected—for example, sign

boards for entrances, parks, beaches, toilets, and other facilities in tourist areas, as illustrated in Fig. 1 below.



Figure 1. The Sign board as research data obtained via observation

A total of 45 sign boards were analyzed in this study, and the written language contained in these sign boards was transcribed. All data were obtained through direct field observations. After the transcription process, the data were classified based on the types of sign boards, such as warning signs, direction signs, and prohibition signs, as presented in Table 1.

Table 1. Data Transcript from Sign board

No.	Jenis Sign Boards	Informasi Dalam Sign Board	
		SL=Indonesian	TL=English
1	warning signs	Hati-Hati Banyak Orang Menyebrang	Slowly People Crossing
2	Direction signs	Pantai	Beach
3	Prohibition signs	Dilarang membawa makanan/ minuman dari luar	Food and drinks from outside are not allowed

Note: SL= Source Language; TL= Target Language

The categorized data were then analyzed based on the predetermined theories. First, to analyze the translation techniques, Newmark's (1988) theory was applied. Second, to examine the types of equivalence, the study used Nida's (2021) theory. Finally, all research findings that had been analyzed were interpreted and organized into analytical tables (see Appendix) and accompanied by descriptions of each data item.

4. Results and Discussion

The research results described below are divided into two: 1) translation techniques used in translating sign boards in tourist areas in Bali; and 2) types of equivalence applied by the translators.

4.1 Translation Techniques Used in Translating Sign Boards in Tourist Areas in Bali

The technique outlines the findings and helps classify different translation solutions. These techniques explain the procedures used to analyze how translation equivalence function. This study applies Newmark's (1988) framework to examine the translation techniques. The techniques identified in the data include Word-for-Word Translation, Literal Translation, Faithful Translation, and Communicative Translation.

The analysis of translation techniques in a total of 45 signboards shows that the most dominant technique is Communicative Translation (CT) with 23 instances, followed by Literal Translation (LT) with 15 instances, Free Translation (FT) with 10 instances, and finally Word-for-Word (WFW) with 5 instances (see Table 2).

Most of the analyzed data show that in using LT, translators tend to retain the structure and lexical meaning of the source language directly into the target language. The dominance of the literal technique indicates that the translated texts are common public signs that are informative, concise, direct, and do not require denotative creativity. The language used on signboards typically consists of instructions, prohibitions, or directions, making semantic precision more important than stylistic considerations. In addition, some other data employ the CT technique, especially in longer texts, warnings, or messages that require greater clarity within the cultural context of the target audience. The WFW technique appears only in very simple terms, whereas FT is used for texts that require more flexible meaning adaptation.

First, the WFW technique is used when the terms on the information boards are simple, universal, and have direct equivalents. The translator simply matches the words one by one without altering the structure. The WFW technique is effective for basic nouns and single-word instructions that have universal equivalents in English and do not create ambiguity, as explained below

Data 1

SL= *Pantai*

TL= Beach

This translation preserves the denotative meaning of *pantai* without any additional explanation because the word *beach* is universally understood in tourism contexts.

Data 2

SL= *Keluar*

TL=Exit

The word *exit* is a direct equivalent commonly used on global information signs. No structural changes or contextual adjustments are required.

Second, LT appears because most of the texts consist of simple phrases or sentences that can be translated directly without altering their syntactic structure. LT becomes the primary choice because it maintains semantic accuracy and preserves the clear instructional form characteristic of signboards. LT thus serves as the preferred technique, as it retains both meaning and clarity of instruction, in line with the nature of signboard texts, as described in Data 3–4

Data 3

SL= *Jalur evakuasi*

TL= Evacuation route

The structure of the source language (noun + noun) is preserved, and its English equivalent follows the same syntactic pattern.

Data 4

SL= *Mohon tidak menginjak rumput*

TL= Please do not step on the grass

The prohibition request structure is translated literally but remains natural in the target language.

Furthermore, FT appears in longer, more complex sentences or those requiring adjustments in English structure to make the translation more natural. This technique emphasizes *sense for sense* rather than *word for word*. FT is used when the Indonesian structure cannot be translated directly without causing ambiguity or awkwardness, as shown below.

Data 5

SL= *Dilarang parkir di sepanjang jalan ke selatan*

TL= No Parking is allowed along the stretch road

The source language contains a complex structure, “Dilarang parkir di sepanjang jalan ke selatan.” FT is used to convey the overall meaning more naturally.

Data 6

SL= *Kendaraan yang sudah selesai menurunkan barang dari jam 06:00 WITA sampai jam 18:00 wita*

TL= Motorized vehicles that send goods are opened from 06:00 WITA local time until 18:00 local time

The translation shifts the meaning into a form that is easily understood by readers, even though it is not entirely literal.

Finally, CT is chosen when the message must be easily understood, culturally appropriate for the target audience, and instructional in nature. This technique does not merely translate words but communicates the intended meaning. CT is dominant in longer prohibition texts because ensuring that foreign readers fully understand the message is more important than rendering a strictly literal translation.

Data 7

SL= *Bagi wanita yang sedang haid/datang bulan, mohon untuk tidak berenang di kawasan pantai ini. Terima kasih untuk ikut menjaga kesucian pantai ini*

TL= If you are having your period at this time, please do not swim in this ocean. Thank you for respecting our Balinese culture

This sentence is very long in the source language and contains certain cultural norms. CT is used so that the message can be conveyed communicatively without being constrained by the convoluted original structure.

Data 8

SL= *Tidak ada pengawasan dan berenang di laut adalah risiko anda sendiri*

TL= Beach unsupervised and swimming in the sea is at your own risk

The source language provides risk information implicitly; CT is employed to emphasize the warning aspect that is common in international tourism contexts.

In conclusion, LT is the most dominant technique due to the informative and straightforward nature of signboard texts. CT is used for warnings or culturally bound instructions that must be understood by international readers. FT appears when the source language structure is not suitable for a literal translation. WFW is used only for basic and universal terms. Overall, the pattern of techniques indicates that the translator strives to maintain semantic accuracy while prioritizing readability for foreign tourists, especially in safety-related information.

4.2 Types of Equivalence Applied by The Translators

The data analysis in Table 3 shows that the translation of signboards is dominated by Dynamic Equivalence (DE) compared to Formal Equivalence (FE), with DE appearing in 34 instances and FE in 11 instances. Thus, DE is the most dominant technique, accounting for approximately 75.5% of the total data. The dominance of DE indicates that the translator prioritizes naturalness, readability, and the effectiveness of the message for English readers. This aligns with the nature of sign texts—informational boards, warnings, and prohibitions—which require clarity, simplicity, and quick comprehension, making a dynamic approach more appropriate. Conversely, FE is used in more technical contexts or when the source language structure can be preserved without affecting the meaning, particularly in simple terms that have direct equivalents such as *Entry*, *Exit*, *Pedestrian*, or *Men's Toilet*.

First, DE is used in many instances to adjust the message to English-language norms so that it becomes more communicative. The following are three examples explained in detail.

Data 9

SL: *Hati-hati banyak orang menyebrang*

TL: Slowly people crossing

This translation attempts to adjust the message so that it is immediately understood by TL readers. Although the TL structure is somewhat less idiomatic, the use of DE reflects an effort to convey the function of the warning rather than translate word for word.

Data 10

SL: *Dilarang membawa anjing ke areal air terjun*

TL: It is forbidden to bring dogs into the waterfall area

In DE, the structure “*It is forbidden to bring dogs into the waterfall area*” is used because it is a standard formula in English for expressing prohibitions. The translator focuses on the effectiveness of the instruction.

Data 11

SL: *Sesuatu kehilangan bukan tanggung jawab kami*

TL: Something lost is not our responsibility

DE makes the message more direct and straightforward, aligning with the general style of English signage, which prioritizes clarity. The sentence structure is made concise, even though it differs literally from the source language.

Second, FE preserves the form and structure of the SL as closely as possible. This technique appears primarily in technical terms or expressions that can be translated directly.

Data 12

SL: *Keluar*

TL: Exit

Because these items have direct terminological equivalents, FE becomes the ideal choice. The referential meaning does not change, and the TL form already aligns with international signage standards.

Data 13

SL: Locket tiket

TL: Ticket counter

The TL maintains a word-for-word correspondence (*Ticket = Tiket; Counter = Locket*). FE is used because the terms are sufficiently technical and can be translated without contextual adaptation.

Data 14

SL: Titik kumpul

TL: Assembly point

These terms represent universal concepts in safety contexts; thus, the TL retains the SL form formally. FE is effective because these terms have officially recognized equivalents at the international level.

Thus, the analysis shows that the choice between DE and FE is influenced by the communicative function of the text, its context of use (directions, warnings, prohibitions), and the need for naturalness in the target language.

5. Conclusion

Translators are always faced with challenges in the translation process because they handle two different languages that are not identical to one another. Different expressions from the same language may require different techniques during the translation process because the text contains a different context. Before the translation process begins, translators must understand the context and culture of the text. Therefore, they are able to select the right technique so that the translation product can achieve equivalence and acceptability (Wiramarta et al., 2022). Likewise, the translation techniques used in translating sign boards in tourist areas in Bali must be chosen carefully. Certain techniques must be applied by translators to produce accurate translation results. The same type of Sign Board can be translated using different techniques.

Based on the research data, there are four translation techniques identified in sign boards in tourist areas in Bali. The analysis of translation techniques shows that the most dominant technique is CT with 23 instances, followed by Literal Translation (LT) with 15 instances, FT with 10 instances, and finally WFW with 5 instances. In addition, there are some items that can be understood only by reading the text on the Sign Board. However, there is also data that can only be understood by looking at the symbol as well as reading the text on the Sign Board.

Furthermore, in translating the sign boards, the translators applied is dominated by DE compared to FE, with DE appearing in 34 instances and FE in 11 instances. DE is the most dominant technique, accounting for approximately 75.5% of the total data. The dominance of DE indicates that the translator prioritizes naturalness, readability, and the effectiveness of the message for English readers. This aligns with the nature of sign texts—informational boards, warnings, and prohibitions—which require clarity, simplicity, and quick comprehension, making a dynamic approach more appropriate. Conversely, FE is used in more technical contexts or when the source language structure can be preserved without affecting the meaning, particularly in simple terms that have direct equivalents such as entry, exit, pedestrian, or men's toilet.

It is suggested for future researchers to conduct further research on translation techniques using other translation approaches. Future researchers may use the results of this study as a basic concept to gain new insights in conducting further research. Then, it is suggested that readers and translators develop a good understanding of translation techniques and types of equivalence. The results of this study are also expected to provide new horizons in linguistics. Finally, all constructive criticism, suggestions, and ideas are highly appreciated by the researcher so that this research becomes useful and can serve as a new reference in the field of language studies.

Conflict of interest

The authors declare that there is no conflict of interest in this research.

Authors' contribution

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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Appendices

Table 2. Research Results Based on Translation Technique Analysis

No. Data	Information on Sign Board		Translation Techniques			
	Source Language	Target Language	WFW	LT	FT	CT
1	Pantai	Beach	✓			
2	Keluar	Exit	✓			
3	Pejalan kaki	Pedestrian	✓			
4	Jalur sepeda	Cyclist lane	✓			
5	Masuk	Entry	✓			
6	Loket tiket	Ticket counter		✓		
7	Jalur evakuasi	Evacuation route		✓		
8	Mohon tidak menginjak rumput	Please do not step on the grass		✓		
9	Sampai rambu berikut	Until the next sign		✓		
10	Hati-hati banyak orang menyebrang	Slowly people crossing		✓		
11	Dilarang naik dan duduk di pagar	Not allowed to go up and sit on the fence		✓		
12	Sepeda motor dilarang masuk	Motorbikes are not allowed		✓		
13	Pemukiman pribadi dilarang masuk	Private residences		✓		
14	Dilarang membawa anjing ke areal air terjun	It is forbidden to bring dogs into the waterfall area		✓		
15	Dilarang memetik dan mengambil tanaman di areal air terjun	It is forbidden to pick and take plants in the waterfall area		✓		
16	Dilarang membawa minuman beralkohol	It is forbidden to bring alcoholic drink		✓		
17	Disarankan membawa pakaian pengganti	Suggested to bring replacement clothes		✓		
18	Dilarang membuang sampah sembarangan di area air terjun	It is forbidden to litter in the waterfall area		✓		
19	Dilarang berbicara kasar di area air terjun	It is forbidden to speak rudely in the waterfall area		✓		
20	Jaga barang bawaan kalian	Take care of your belongings		✓		
21	Sesuatu kehilangan bukan tanggung jawab kami	Something lost it's not our responsibility		✓		
22	Dilarang parkir disepanjang jalan keselatan	No parking is allowed along the stretch road			✓	
23	Kendaraan yang bisa masuk hanya yang bawa barang dan sudah bayar retribusi sesuai dengan kendaraannya	Vehicles that can enter only those who carry goods and have paid fees according to the vehicle			✓	
24	Kendaraan yang sudah selesai menurunkan barang dari jam 06:00 WITA sampai jam 18:00 WITA	Motorized vehicles that send goods are opened from 06:00 WITA local time until 18:00 local time			✓	
16	Dilarang melewati tanda bendera merah	Do not cross the red flag sign			✓	
17	Dilarang masuk	No entry			✓	

18	Titik kumpul	Assembly point			✓	
19	Hati-hati/alon-alon	Slow down			✓	
20	Laju khusus sepeda	Special lane of bicycles			✓	
21	Jika anda merasakan gempa bumi, waspada tsunami mungkin terjadi, jangan panic, segera tinggalkan pantai, ikuti rambu evakuasi/ menuju dataran lebih tinggi	In the case of earthquake, tsunami may follow, do not panic! leave beach immediately to high ground or inland follow evacuation route			✓	
22	Cek tiket	Tickets check			✓	
23	Toiler laki-laki	Men's toilet			✓	
24	Dilarang masuk ke areal pura selain sembahyang	It is forbidden to enter temple are other than praying			✓	
25	Dilarang mencuci muka dan kaki di sini	It is forbidden to wash your face and feet in this area			✓	
26	Buanglah sampah pada tempatnya	Throw garbage in its place			✓	
	Jagalah keamanan barang-barang anda	Watch your belonging			✓	
26	Kami tidak bertanggung jawab atas kehilangan barang-barang anda	No responsibility will be taken for lost and stolen property			✓	
27	Bagi wanita yang sedang haid/datang bulan, mohon untuk tidak berenang di kawasan pantai ini. terima kasih untuk ikut menjaga kesucian pantai ini	If you are having your period at this time, please do not swim in this ocean. thank you for respecting our balinese culture			✓	
28	Anda memasuki areal pantai umum	You are entering the public beach area			✓	
29	Tidak ada pengawasan dan berenang di laut adalah risiko anda sendiri	Beach unsupervised and swimming in the sea is at your own risk			✓	
30	Jangan berenang di malam hari	Do not swim at night			✓	
31	Anak-anak harap selalu dalam pengawasan	Always supervise children			✓	
32	Wajib memakai masker	Must use a mask			✓	
33	Cuci tangan di wastafel yang telah disediakan	Wash hand at portable wastafel			✓	
34	Gunakan hand sanitizer yang telah disediakan	Use hand sanitizer			✓	
35	Tetap jaga jarak dan hindari berkerumun	Physical distancing check-in by peduli lindungi			✓	
36	Basahi tangan dengan air bersih dan mengalir	Wet hands with clean running water			✓	
37	Gunakan sabun secukupnya dan gosok hingga berbusa	Apply enough soap & rub palms to foaming			✓	
38	Gosok sela-sela jari satu per satu	Rub each finger			✓	
39	Gosok punggung tangan secara merata	Rub the back of each hand			✓	
40	Bersihkan bagian bawah kuku satu per satu	Rub nails on palm			✓	

41	Bilas dengan air bersih dan mengalir	Rinse with clean running water			✓	
42	Dilarang membawa makanan/minuman dari luar	Food and drinks from outside are not allowed				✓
43	Mohon untuk tidak melakukan kegiatan seksual di area tempat ini	Please respect and do not commit sexual activity in this area				✓
44	Pribadi Dilarang masuk	Private No entrance				✓
45	Dilarang membawa makanan & minuman dari luar	Please no outside food & beverages allowed				✓

Source: Researchers

Table 3. Research Results Based on Equivalence Type Analysis

No. Data	Types of Sign Boards	Information on Sign Board		Types of Equivalences	
		Source Language	Target Language	DE	FE
1	Direction	Pantai	Beach	✓	
2	Direction	Keluar	Exit	✓	
3	Direction	Pejalan Kaki	Pedestrian	✓	
4	Direction	Jalur Sepeda	Cyclist Lane	✓	
5	Direction	Masuk	Entry	✓	
6	Direction	Loket Tiket	Ticket Counter	✓	
7	Direction	Jalur Evakuasi	Evacuation Route	✓	
8	Prohibition	Mohon Tidak Menginjak Rumput	Please Do Not Step on The Grass	✓	
9	Direction	Sampai Rambu Berikut	Until the Next Sign	✓	
10	Warning	Hati-Hati Banyak Orang Menyebrang	Slowly People Crossing		✓
11	Prohibition	Dilarang Naik Dan Duduk di Pagar	Not Allowed to Go Up and Sit on The Fence	✓	
12	Prohibition	Sepeda Motor Dilarang Masuk	Motorbikes are not Allowed	✓	
13	Prohibition	Pemukiman Pribadi Dilarang Masuk	Private Residences	✓	
14	Prohibition	Dilarang Membawa Anjing ke Areal Air Terjun	It is Forbidden to Bring Dogs into The Waterfall Area		✓
15	Prohibition	Dilarang Memetik dan Mengambil Tanaman di Areal Air Terjun	It is Forbidden to Pick and Take Plants in The Waterfall Area		✓
16	Prohibition	Dilarang Membawa Minuman Beralkohol	It is Forbidden to Bring Alcoholic Drink		✓
17	Prohibition	Disarankan Membawa Pakaian Pengganti	Suggested to Bring Replacement Clothes		✓
18	Prohibition	Dilarang Membuang Sampah Sembarangan di Area Air Terjun	It is Forbidden to Litter in The Waterfall Area		✓
19	Prohibition	Dilarang Berbicara Kasar di Area Air Terjun	It is Forbidden to Speak Rudely in The Waterfall Area		✓
20	Warning	Jaga Barang Bawaan Kalian	Take Care of your Belongings		✓
21		Sesuatu Kehilangan Bukan Tanggung Jawab Kami	Something Lost Its Not Our Responsibility		✓

22	Prohibition	Dilarang Parkir Disepanjang Jalan Keselatan	No Parking is Allowed Along the Stretch Road	✓	
23	Announcement	Kendaraan yang Bisa Masuk Hanya yang Bawa Barang dan Sudah Bayar Retribusi Sesuai dengan Kendaraannya	Vehicles That Can Enter Only Those Who Carry Goods and Have Paid Fees According to The Vehicle	✓	
24	Announcement	Kendaraan yang Sudah Selesai Menurunkan Barang Dari Jam 06:00 WITA Sampai Jam 18:00 WITA	Motorized Vehicles That Send Goods Are Opened From 06:00 WITA Local Time Until 18:00 Local Time	✓	
16	Prohibition	Dilarang Melewati Tanda Bendera Merah	Do Not Cross The Red Flag Sign	✓	
17	Prohibition	Dilarang Masuk	No Entry	✓	
18	Direction	Titik Kumpul	Assembly Point		✓
19	Warning	Hati-Hati/Alon-Alon	Slow Down	✓	
20	Direction	Laju Khusus Sepeda	Special Lane of Bicycles		✓
21	Announcement	Jika anda merasakan gempa bumi, waspada tsunami mungkin terjadi, jangan panic, segera tinggalkan pantai, ikuti rambu evakuasi/ menuju dataran lebih tinggi	In the case of earthquake, tsunami may follow, do not panic! leave beach immediately to high ground or inland follow evacuation route	✓	
22	Direction	Cek Tiket	Tickets Check	✓	
23	Direction	Toilet Laki-Laki	Men's Toilet	✓	
24	Prohibition	Dilarang masuk ke areal pura selain sembahyang	It is Forbidden to enter temple are other than praying	✓	
25	Prohibition	Dilarang mencuci muka dan kaki di sini	It is Forbidden to wash your face and feet in this area	✓	
26	Announcement	Buanglah Sampah pada Tempatnya	Throw Garbage in Its Place	✓	
	Warning	Jagalah Keamanan Barang-Barang Anda	Watch your Belonging	✓	
26	Announcement	Kami Tidak Bertanggung Jawab atas Kehilangan Barang-Barang Anda	No Responsibility Will Be Taken for Lost and Stolen Property	✓	
27	Announcement	Bagi Wanita yang Sedang Haid/Datang Bulan, Mohon untuk Tidak Berenang di Kawasan Pantai Ini. Terima Kasih Untuk Ikut Menjaga Kesucian Pantai Ini	If You Are Having Your Period at This Time, Please Do Not Swim in This Ocean. Thank You for Respecting Our Balinese Culture	✓	
28	Announcement	Anda Memasuki Areal Pantai Umum	You Are Entering the Public Beach Area	✓	
29	Announcement	Tidak Ada Pengawasan dan Berenang di Laut Adalah Risiko Anda Sendiri	Beach Unsupervised and Swimming in The Sea is at Your Own Risk	✓	
30	Prohibition	Jangan Berenang di Malam Hari	Do Not Swim at Night	✓	
31	Announcement	Anak-Anak Harap Selalu dalam Pengawasan	Always Supervise Children	✓	
32	Announcement	Wajib Memakai Masker	Must Use a Mask		✓
33	Announcement	Cuci Tangan di Wastafel yang Telah Disediakan	Wash Hand at Portable Wastafel		✓

34	Announcement	Gunakan Hand Sanitizer yang Telah Disediakan	Use Hand Sanitizer		✓
35	Warning	Tetap Jaga Jarak dan Hindari Berkerumun	Physical Distancing Check-In By Peduli Lindungi		✓
36	Announcement	Basahi Tangan Dengan Air Bersih dan Mengalir	Wet Hands with Clean Running Water	✓	
37	Announcement	Gunakan Sabun Secukupnya dan Gosok Hingga Berbusa	Apply Enough Soap & Rub Palms to Foaming	✓	
38	Direction	Gosok Sela-Sela Jari Satu Per Satu	Rub Each Finger	✓	
39	Direction	Gosok Punggung Tangan Secara Merata	Rub The Back of Each Hand	✓	
40	Direction	Bersihkan Bagian Bawah Kuku Satu Per Satu	Rub Nails on Palm	✓	
41	Direction	Bilas Dengan Air Bersih dan Mengalir	Rinse with Clean Running Water	✓	
42	Prohibition	Dilarang Membawa Makanan/Minuman dari Luar	Food and Drinks from Outside Are Not Allowed	✓	
43	Warning	Mohon Untuk Tidak Melakukan Kegiatan Seksual di Area Tempat Ini	Please Respect and Do Not Commit Sexual Activity in This Area	✓	
44	Prohibition	Pribadi Dilarang Masuk	Private No Entrance	✓	
45	Prohibition	Dilarang Membawa Makanan & Minuman dari Luar	Please No Outside Food & Beverages Allowed	✓	

Source: Researchers



Analyzing Anna Foxx's Character Development in A.J Finn's *The Woman in the Window*

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ARTICLE INFO	ABSTRACT
Received: 06 Aug 2025	Character development in literature refers to the ability to provide a character with personality, depth, and motivation that propels them through a story. As an individual gains knowledge from previous experiences, a person who has overcome difficulties and problems in life will be stronger and become a better person. The study explores Anna Fox's character development in <i>The Woman in the Window</i> . This research aims to describe the character development of Anna Fox in A.J. Finn's novel and to examine the causes and effects of her development.
Accepted: 31 Oct 2025	
Published: 19 Des 2025	
Keywords: Character development, Personality, Novel, Literature	The analysis uses a qualitative descriptive method, and the intrinsic approach is employed in this research. All data in this study collected <i>The Woman in the Window</i> by focusing on the main character of the story. The results of this study show three major aspects of Anna Fox's character development: coping with fear and anxiety, overcoming drug and alcohol dependence, and managing loneliness and panic attacks. The causes of Anna Fox's development are rooted in her friendship with Jane and Ethan Russell, as well as her experience of witnessing Jane Russell's murder. Finally, the effect of Anna's character development is that she is eventually able to live more normally and build genuine friendships, while others come to realize that she is not insane and apologize to her. In the end, Anna resumes her life as before by returning to her profession as a child psychologist.
Doi: https://doi.org/10.59011/austronesian.4.3.2025.173-184	

1. Introduction

Character development, in general, is a process of changing or growing the personality of a character (Jeffery-schwikkard et al., 2025). Character development in literature refers to the ability to provide a character with personality, depth, and motivation that propels them through a story. As an individual gains knowledge from

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previous experiences, a person who has overcome difficulties and problems in life will be stronger and become a better person. Every human being undoubtedly has a goal in life: to win or succeed. The human journey is not always straightforward when achieving a life purpose. People frequently encounter difficulties, obstacles, and even long-term issues that cause anxiety, pain, and depression. It is asserted that every person encounters challenges daily, resulting in numerous obstacles (Jean-berluche, 2024; Menzies et al., 2024). If a person gives up midway through life because they have to deal with problems and difficulties, they will lose everything and may even begin to consider ending their own life. As a result, they should attempt to resolve their issues or move forward as best they can. According to Hurlock (1973), nobody is born into the world as a positive person, because humans can be affected by various factors, and positivity can be developed gradually through interactions with others, social circumstances, nature, and personal or social experiences in their early lives. The human personality can evolve over time. Previous studies also highlight that character growth is shaped by internal conflicts, social environment, and traumatic encounters (Bennett, 2017; Palmer et al., 2019), which reinforces the idea that human development is continuous and dynamic.

In relation to the discussion above, writers engage readers in the plot by making the characters likable. Character development is one literary element that writers frequently emphasize, as it serves as a hook into a story's narrative and is essential to writing fiction (see Abiyar & Berikbolova, 2014; Nishihara & Miura, 2015; Rączaszek-Leonardi et al., 2022). Each character has inherent characteristics such as personality, image, and a backstory that make them relatable. The developmental arc of the story is shaped by the characters' motivations, which explain their actions and decisions. Literary scholars have shown that character development not only enhances plot progression but also deepens thematic interpretation and reader empathy (Forster, 2000; Santos et al., 2018). Thus, analyzing a character's development becomes a crucial entry point into understanding the moral, emotional, and psychological aspects of a literary work.

This novel, A.J. Finn's *The Woman in the Window*, tells the story of the main character, Anna Fox, a child psychologist who experiences severe anxiety about what is happening outside her home. Anna often stands behind the window and goes about her daily activities while spying on her neighbors using a camera. The camera that she uses serves as a silent witness to everything that occurs around her. However, one day Anna sees a shocking incident—a murder involving her new neighbor, Jane. Witnessing the scene, Anna rushes out of the house to help her neighbor. This novel is interesting to analyze because Anna Fox exhibits unique character traits and demonstrates significant character development that shapes her life story (Cf. Olan & Richmond, 2023). The conflicts she experiences provide readers with valuable moral lessons. While many prior studies on psychological-fiction novels focus on themes of trauma, hallucination, and memory (Jeffery-schwikkard et al., 2025; Kellogg & Torres, 2021), there remains limited research concerning how these psychological aspects contribute specifically to character development. Moreover, the protagonist in *The Woman in the Window* represents a complex female figure struggling with agoraphobia, trauma, and blurred perception—

elements that make her character development a compelling subject of academic inquiry. Therefore, studying this novel is important because it reveals how mental instability, external conflict, and self-confrontation drive the transformation of an individual—both psychologically and morally.

This study employs three main research focuses to examine the factors that influence Anna Fox's character development. The first concerns the portrayal of Anna Fox's character development. The second examines the causes of her character development. Finally, the third explores the effects of Anna Fox's character development.

2. Literature Review

a. Characters and Characterization

Kennedy and Gioia (2007) point out that a story's character is the author's constructed or imagined figure. In novels, a character undergoes various experiences that contribute to their development. The character's growth is influenced by the experiences and events they encounter. Novels, unlike short story collections, are generally longer works of fiction that contain more complex and dynamic characters, and often incorporate elements of real-life experiences into the narrative. In any well-written novel, the writer creates fictional characters by assigning them goals, presenting obstacles, and introducing conflict. Similarly, human characters within a story can undergo development and growth.

b. The Character Definition

According to Putri (2017), a character appears in a story through conversations, actions, or thoughts, and assumes a fictitious name as their identity. These characters also show how they talk to and interact with one another, and their origins are explained. Because fictional characters are clearly explained and portrayed, readers are more likely to recognize them than to identify real-life individuals. How people act, think, and feel makes up their character, and each person's life experience is different (see Suwastini et al., 2022). Every person on this planet goes through a variety of life experiences that influence their behaviour, movement, and responses. As a result, people's personalities differ, making them distinctive.

c. Type of Character

There are two kinds of characters in fiction: static and dynamic (developing) (Johnson & Arp, 2018). Characters who do not change throughout the story are referred to as static characters. From the beginning to the end of the narrative, the static character remains unchanged. In contrast, dynamic characters undergo changes for various reasons. Dynamic characters exhibit shifts in character traits, personality, and perspective. In other words, static characters continue to behave consistently without significant transformation, whereas dynamic characters eventually experience noticeable development or change.

According to Forster (2000), there are two kinds of characters in literature: flat and round. A flat character has little impact on the story, and can be described briefly in just a few sentences. For example, if we know from the beginning that a character is a hero, we can expect that he will remain heroic and continue helping others until the end of the story. In contrast, a round character plays a significant role in the narrative, contributing to change and driving the plot forward. Therefore, in a story where the protagonist transforms from a bad person into a good one or vice versa, the character is considered round. The researcher uses characterization as a tool to describe a character in a story or literary work. Through characterization, the researcher can more effectively illustrate and develop the characters in the narrative. In literature, characterization serves to construct and convey the personality, traits, and behaviors of a character.

The process of characterization that is carried out in a certain way can create characters in a fictional story that are uniquely tied to the person or figure in the story. According to Murphy (1972), characterization methods include personal description, character as seen by another, speech, past life, other people's conversations, reactions, direct comments, thoughts, and mannerisms. In direct characterization, the narrator, other characters, or the character themselves provide direct descriptions of the characters. The context-specific background of the plot and setting helps enhance the reader's comprehension. In contrast, indirect characterization shows how one character affects another and paints a picture of the characters through actions, interactions, and language use. In most movies, this form of characterization shows how the character behaves, thinks, and speaks in various situations.

d. Character Development

Character development is a literary technique or tool that allows the reader to connect with the characters in a story (Self-Publishing School, 2024). These characters are central to the plot, character structure, and themes. In a story, these elements aid the character's development over time. Character development refers to how an individual's behaviour and personality change or grow to reveal specific traits. The characters in the story can continuously develop or change, and various factors can influence this. According to Johnson & Arp (2018), a well-constructed narrative should meet several conditions, including character changes that are impacted by the circumstances and conditions experienced by the character, as well as personal feelings in the story, resulting in the story being dramatic and, at the same time, coherent. Generally, character changes in individuals do not happen spontaneously or in a linear fashion.

e. Conflict

Tension, stress, or pressure may occur in a literary work, which can emotionally connect readers to what is happening in the story. These conflicts often involve the problems, arguments, and resistance between the antagonist and protagonist characters. Beheshtifar and Zare (2013) state that conflict occurs when two or more people disagree on a problem of substantial importance within an organization and harbour emotional

antagonism toward one another. In addition, Fang and Hipel (2020) suggest that conflict is a narrative element that occurs within a major character. Human beings are easily drawn into this situation because all human social interactions have certain objectives, especially when two characters do not share the same agreement. In real life, this usually happens to most people worldwide because their individual goals are mutually exclusive; therefore, when one person feels that achieving their goal prevents another person's goal from being achieved, conflict arises.

f. Cause of Conflict

Pruitt and Kim (2004) state that the cause of conflict is generally rooted in the diversity of interests that clash with the interests of other parties involved. Additionally, they explain that conflict often begins with the personal interests of a particular individual. Thus, desires, interests, and other underestimated or overlooked factors can cause conflict, some of which may also lead to aggression. Some of the major contributing factors include scarce resources, adversity, faulty communication, perceived differences, and biological as well as environmental health factors.

3. Method

The research employs a qualitative approach (Miles et al., 2014). The researchers collected data from *The Woman in the Window* by focusing on the main character of the story. Qualitative research is used because the data collected are contextual in the form of words or images, not numbers, especially to describe human activities, situations, conditions, and relationships. This intrinsic method was also used because the researchers used the theory of character development, which focuses on the character development of the story's main character, whose circumstances influence her development. The development of Anna's character occurs as a result of everything that happened in her life. The writer collected the data through several steps: (1) selecting *The Woman in the Window* as the object of analysis, (2) reading the novel to understand its content, and (3) identifying and classifying the data by taking notes of the characters' words in the story that show the development of Anna's character. Academic psychology is a discipline that examines literary works from a psychological point of view and has three possible meanings. Through character development theory, the writer examines, identifies, and classifies the necessary information. After that, the researchers draw conclusions based on the findings.

4. Results and Discussion

This section presents an analysis of the problems, divided into three sections: the portrayal of Anna Foxx's character in A.J. Finn's *The Woman in the Window*, as well as the causes and effects of Anna's character development.

4.1 The Portrayal of Anna Foxx's Character Development

A child psychologist named Anna Fox experienced Post Traumatic Stress Disorder (PTSD) due to an accident that killed her husband and child; at that time, Anna was the one directing the car. Anna becomes acrophobic, where she feels extreme anxiety when she leaves a room/open place and in this story, she is very anxious and afraid when she leaves the house (see Silalahi & Saragih, 2021). A person's phobia can be attributed in large part to this factor. The event in question is terrifying and horrific, and it has a profound psychological impact. Additionally, Anna is a complete alcoholic; she may have had the accident in order to overcome her feelings of post-traumatic stress disorder (PTSD). She even uses wine to get medicine from his doctor. Anna even became one of her friend's patients at a psychologist to overcome this mental illness. Anna feels responsible for her family's deaths. The following quotation explains the analysis.

Anna is unable to go outside because of her anxiety event. She can only look at the sky, which is unusually wide after that accident, and only sees the wide sky while lying with her injured family. After the accident, the sky becomes a bad memory for her, resulting in trauma to her, and she is afraid to look at it. Anna developed trauma and always remembers her family when she is in the outside world and the open space. She fears what is outside her home and worries about what is there. Once a week, visitor Bina, a yoga and gymnastics instructor, suggested that Anna open the window so that the warm weather outside would bring positive energy into the house. This time, Anna became sensitive, and a traumatic event emerged.

This claim reveals the trauma Anna experienced when it snowed. Because of the car accident, her family died in a snowy. Anna's encounter at the scene of the vehicle collision served as more evidence of her traumatic event. All of those quotations above show that Hutch Mansell exhibits toxic masculinity traits, specifically traumatic, which is depicted from the chosen date of Anna's personality banes on her confession, the narrator's description, and the utterances from someone else.

1. Getting Rid of Fear or Anxiety

Anna displays numerous antisocial, paranoid, and dissociative behaviours. For instance, Anna Fox is the story's main character. She has psychological problems after the car incident. She is frightened and anxious as a result of the accident. One of the effects of social anxiety, which makes sufferers feel constantly watched, is that they will continue to hide and try to keep information about them hidden. Similar to happiness to Anna, she did not want him to feel uncomfortable by opening the window and letting the wind and light into the house, which would make him feel overshadowed by the overly bright conditions. Anna watches her neighbours through her windows, and when she wants to see something or someone more clearly, she uses the high-powered zoom lens on her camera to focus on her subject. In this quote, Anna compares her neighbours to animals in nature; this comparison heightens the writer's appreciation of Anna's sense of isolation because of her anxiety. For about a year, Anna Foxx did not

leave her house. It is not easy for ordinary people, but it makes sense if they are apprehensive about leaving the house. It causes a person to feel afraid to go outside and stay lonely. This quotation shows Anna's anxiety. It also explains quite clearly the reason for leaving the house. The cause is a fear of being alone outside the house.

Throughout the story, Anna is finally able to cope with her fear and anxiety. In this explanation, Anna has dared to show that she is not afraid of tomorrow, and she has convinced herself to let go of her addictions and worries.

2. Getting Rid of Addiction to Alcohol and Drug

Alcohol and drugs are a signal of anxiety or traumatic disorder because people with it usually have bad emotions or want to reduce the problems that they have. Some people may be successful that way, but others will be affected negatively. Anna compares herself to her neighbour (Dr Miller) when it comes to drinking. Anna is a heavy drinker and substance abuser. Anna drinks to uplift her mood and feel more relaxed, energized, and happier, although she is alone and never communicates with others. Anna is terrified when someone sends her a picture while she is sleeping. She is in a state of panic and has no idea what to do. She only drinks to relax, but it can make her feel even more anxious. It demonstrates that alcohol has a short-term effect when panic sets in. Alcohol may act as her coping mechanism for dealing with stress, anxiety and other mental conditions. However, this is a temporary solution, and as the effect of alcohol wears off, she may feel worse due to withdrawal agoraphobia and change her personality. Anna tries to reduce her illness by consuming the drugs, but the fact that it makes her body experience negative side effects. She also drinks alcohol, which symbolizes an escape, and feels she will be fine—one more glass before bed. Grasping the bottle by its throat, I turn to the window, toward three ghosts haunting the sidewalk, and hoist it in a toast. Anna Fox will consume alcohol before going to bed. It implies that Anna Fox is addicted to alcohol. Sometimes, alcohol makes her experience such hallucinations.

The statement above shows that Anna Foxx is a drug addict who consumes the pill before doing her activities. She uses drugs to relax and communicates with the outside world via an online site. The quotation states that Anna Foxx consumes drugs and the side effects on her physical body. When Anna Foxx consumes a drug, side effects appear in her and her patient, but they are different; Anna experiences fear of being in an open space while her patient can go outside. Drugs also change her body, her mind, and her character. Abuse of alcohol or other substances intensifies the consequences of anxiety. The individual becomes more addicted to alcohol or drugs, and their physical and psychological anxiety symptoms worsen, forcing them to use more substances in order to maintain their regular level of functioning. In the end, this leads to a cycle of substance abuse that creates a tolerance to the drug and, eventually, physical dependence and

addiction. Here, it is shown that Anna finally stops drinking due to reconvening with Doctor Julian Fielding. Anna admits that her addiction to drinking alcohol cannot help her escape from her trauma.

3. Coping with Loneliness

Anna, who has a post-traumatic disorder with agoraphobia (fear of open spaces), never goes outside or communicates with her neighbour; she just investigates her neighbour from the window in her husband's library. The writer implies that the window is a symbol; it symbolizes the world to Anna.

The previous quote describes Anna's loneliness; she is never distracted or disturbed by her neighbour's music, which could distract and bore others hearing the same theme. Moreover, the music or the genre is disliked and unwelcome. With her misery, Anna wants to try to have friends so she does not feel lonely at home due to the anxiety she suffers, which causes Anna not to be able to leave the room. This explanation is the dialogue in which he first meets Khate, who he thought was Jane Russell. She tries to make them scurry away by threatening them through the intercom and banging her window pane. After all that Anna has been through, she can finally cope with her loneliness. The final chapter of the book shows a happy ending. The tone in this section is optimistic. The writer indicates that Anna has come to terms with the deaths of Ed and Olivia. In addition, she has ended her alcoholism. The narrative's conflict that revolves around Anna's condition is resolved when she can finally step outside onto the snow cover of her roof. The author shows that there is hope for Anna.

4. Coping with Panic attack

The panic attack occurs because of the sadness that Anna Foxx had experienced in her past life. Fast breathing, shortness of breath, trembling, numbness, loss of control, and imminent danger are classified as panic physical symptoms of a panic attack. Anna sees her best friend Katie (whom she mistakenly identified as Jane Russell) fighting with someone at Russell's home. Katie's neighbour, Anna, is powerless to intervene while Katie is in danger. She observed Katie hanging in her home's window with a bloody chest wound. She is a frightening sight to behold. She truly wants to support Katie, but she suffers from agoraphobia. She tries to phone the police in her desperation but fears it will be too late to save Katie. She tries to force herself to leave the house, but she is unable to move to the open area. The following quotation demonstrates every piece of the evidence mentioned above. Anna makes a valiant effort to leave her house. To help Katie, she went into her kitchen through the side door. She grabs her umbrella and stands in the middle of her home's park, blocking her view of the area outside. She understands that Russell's home lacks a door leading to the park. To enter Russell's home, she must first go to the street. She is in a panic and stressed. She sincerely desires to assist her best friend (Katie).

Anna also perceives the outside as extremely dark, like her home's hallway. The word "dark" in this scene illustrates how naive Anna is to the world around her; she believes something might threaten her. She is unable to move after her mental rage. Another piece of evidence is that Anna fears being in open spaces when she tries to leave her house and help Jane Russell across her house. It shows that Anna is accommodating. It is also depicted Ethan as a victim of his parent's strife. Ethan accepts her offer and gives Anna his phone number so she can call him whenever she needs his aid.

4.2 The Causes of Anna Foxx's Character Development

There are two causes of Anna Foxx's character development in the story. They are Anna's friendship with Jane and Ethan Russell, and Anna witnesses Jane's murder.

1. Anna's Conflict inside Friendship with Jane (Katie) and Ethan Russell

When Ethan first visits Anna, he brings a candle from his mother. When Anna meets the woman, she believes is Jane Russell (Ethan's mother), Jane seems to confirm Anna's belief that Alistair Russell (Ethan's father) is controlling and does not trust people easily. Anna and Jane became instant friends after spending an evening together playing checkers and drinking wine. Jane is Ethan Russell's biological mother. Fortunately, a woman arrives to save her. She helps bring her back to her home and gives her first aid. Anna initiates a conversation with her. Anna explains her condition to Jane, who understands her encounter and is sympathetic to her. It shows the toll that relocating to a new town can have on individuals. Anna, on the other hand, is sympathetic to Ethan's situation.

2. Witnessing Jane Russell's Murder

Though Anna remembers Katie identifying as Jane Russell, it is Anna who first assumes that the stranger must be her new neighbour and calls her Jane Russell. Anna witnesses Jane's (Katie) murder through the windows of Russell's house, which is critical to her interpretation of the events as the actual stabbing and perpetrator is hidden from her view. The killer is never shown, but Anna assumes, based on her interactions with Ethan and Alistair Russell, that Alistair is the perpetrator.

4.3 The Effects of Anna Foxx's Character Development

The story shows two effects of Anna Foxx's character development: being able to live normally and making friends.

1. Anna Lives a Normally life

It is satirical that Anna's habit of prying on her neighbours has been useful in solving the murder. At the end of the story, Anna again feels the need to breathe open air without any feelings of panic.

2. Able to Make Genuine Friend

Anna attempts to make an internet friend through the Agora website. She becomes well-known on the Agora website due to her work as a child psychologist. Through the website, she assists many friends experiencing the same issues as her. Anna is an excellent psychologist. Her world, however, becomes very dark after the tragedy in her family. She misses her life as a psychological doctor terribly, but she has no control over her agoraphobia. Six weeks after the incident, Anna pries on her neighbours in the snow. The writer indicates that she continues to watch her neighbours from her window. Anna also has a new hobby, reading books. As she watches her neighbours, she states that the Russell house is up for sale. The couple had moved after Ethan's incident. The writer highlights the anti-climax of the plot; Anna stops drinking and follows her medication, the detectives are apologetic for failing to believe her initially, and Anna re-joins "Agora" to assist other patients. In the last chapter, Anna returns to normal life and forgets and forgives her past of drugs and alcohol. Now, she has decided to move and leave her old house and resume her work as a child psychologist.

5. Conclusion

The analysis shows that Anna Fox experiences significant character development in A.J. Finn's *The Woman in the Window*. This can be seen from the fact that she successfully copes with her traumatic experiences, overcomes her fear and anxiety, and gradually abandons her dependence on drugs and alcohol, as well as managing her loneliness and panic attacks. This explanation proves that character development does occur. It also shows that Anna's character development is influenced by her friendship with Jane and Ethan Russell, and is further intensified after witnessing Jane Russell's murder. Anna becomes more willing to acknowledge her pain and open herself to others, attempting to heal her trauma by sharing what she witnessed with the people around her. However, based on the testimony she gives and the report she files concerning Jane's murder, people assume her claims are false because she cannot provide evidence at first. In addition, Anna suffers from mental health issues and engages in heavy drinking and drug use, causing people around her to believe she is delusional or imagining things (see Jean-berluce, 2024). Anna later proves that she is telling the truth by finding evidence of what happened. Last but not least, the effect of Anna's character development is that she is eventually able to live more normally and build genuine friendships, while others come to realize that she is not insane and apologize to her. In the end, Anna resumes her life as before by returning to her profession as a child psychologist.

Conflict of interest

The authors declare that there is no conflict of interest in this research.

Authors' contribution

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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Forensic Linguistic Analysis of the Construction of Investigation Report of Suspect in Criminal Cases of Insulting the Tolaki Ethnic Group in Southeast Sulawesi

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ARTICLE INFO	ABSTRACT
Received: 29 Jul 2025	This study examines the construction of the investigation report (BAP) by using forensic linguistics study. This study employs a qualitative approach to analyze the BAP. The primary data used consist of two copies obtained from the Regional Police Department of Southeast Sulawesi. The results show that total of 26 productive questions and 4 non-productive questions were found. The most dominant type of question used in the interrogation of the criminal case of insulting the Tolaki ethnic group is the productive closed question type, with 15 occurrences, representing approximately 46.6 percent. In addition, there were six types of presuppositions were identified as correlating with all speech events. These include existential presupposition, factual presupposition, lexical presupposition, structural presupposition, non-factual presupposition, and temporal clause presupposition. The most dominant type of presupposition found was structural presupposition, with a total of 13 occurrences. These research findings affirm that forensic linguistics plays a strategic role in evaluating the quality of investigative examinations and the evidentiary strength of the BAP. The analysis of question types and presuppositions demonstrates that language is not merely a means of communication, but a legal instrument that can influence the validity of a suspect's statements. Accordingly, the application of forensic linguistic principles enables an objective assessment of whether a BAP is produced through examination procedures that are fair, non-misleading, and consistent with legal standards of proof.
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1. Introduction

The application of linguistic principles and methods in law represents the use of linguistic science to analyze language samples in investigative processes (Yu & Monas, 2020; Sari et al., 2025). In any legal system, everything is related to language, whether explicitly or implicitly. For examples include summons, warrants, questions, testimonies, contracts, decisions, confessions, investigation report and others. All of these are expressed through language (Alduais et al., 2023). This illustrates that linguistics is essential in addressing legal issues for the purpose of law enforcement. The important role of forensic linguistics is to connect the fields of language, crime, and law, legal issues and law enforcement, and even disputes that involve potential legal violations or the need to find legal solutions (McMenamin, 2008).

Forensic linguistics is a branch of study closely related to law. In this case, law serves as a domain of linguistic inquiry. Olsson (2008) states that forensic linguistics is an interdisciplinary field that combines linguistics with law. Forensic linguistics is the study of language applied in forensic contexts for purposes related to forensic (legal) evidence (McMenamin, 2008). Essentially, research in forensic science is applied linguistic research that refers to the scientific study of language to solve forensic problems. In other words, forensic linguistics seeks to scientifically analyze linguistic evidence from an action that constitutes a legal offense for law enforcement purposes.

In this case, the investigation report (BAP) is a legal document produced through investigative processes and practices carried out by police officers or investigative expert teams (see also Adhikara, 2022; Kassin et al., 2007; Sumampouw et al., 2022). However, in obtaining the report, several studies have indicated that interrogation practices in Indonesia still lack a systematic, evidence-based approach to interviewing techniques, robust empirical field data, and strong integration between academic research, practical policing procedures, and legal frameworks (Adhikara, 2022; Muniroh & Heydon, 2022; Ramadani et al., 2023). Moreover, the BAP constitutes a document that contains complex and crucial information, as it involves interactions between investigators' questions and suspects' statements, which may significantly influence judicial decisions (Verhoeven, 2018). Therefore, the BAP is highly important to be analyzed using a forensic linguistics approach, as it fundamentally involves language within a legal context (Sumaljag, 2018).

Accordingly, the application of forensic linguistics often arises from requests made by law enforcement agencies to gain insights into interview or interrogation texts (Lee, 2020), thereby assisting in the development of effective strategies for interviewing or interrogating suspects in criminal cases (Mahsun, 2018). An interview or interrogation refers to the process of asking questions to obtain information from examinee, conducted by investigators and formally recognized as an examination. According to Indonesian Code of Criminal Procedure, Article 1, Number 2, the main objective of examinations in criminal investigations is to gather statements or information from the examinee so that the criminal case becomes clear and the perpetrator of the crime can be identified with certainty. Within the investigative process, examinations play a crucial role in determining the effectiveness and success of criminal case handling (Harahap, 2007).

From a linguistic perspective, examinations are referred to as interrogations, which are question-and-answer activities conducted by investigators with the examinee to obtain evidence related to the criminal act that occurred. Interrogation is the only examination technique used to obtain statements from examinees who are considered to know or at least be related to the criminal case being investigated (Bachari et al., 2019). The uncovering of criminal cases in court proceedings is always determined by the completeness and accuracy of the statements collected by investigators during examinations (Milne & Bull, 2025). Conversely, the failure of criminal prosecutions in court often results from incomplete or inaccurate information collected by investigators during examinations. This reality shows that the examination process, manifested through question-and-answer interaction, is an important aspect that must be considered to support fair law enforcement. This condition aligns with the views of Griffiths and Milne (2005), who place examinations as an essential phase in the investigative process of criminal cases.

This research analyzes the list of questions posed by investigators to the examinee (suspect) about defamation against the Tolaki ethnic group in Southeast Sulawesi (see Mintowati, 2016). Through this analysis, it becomes possible to understand what is embedded in the investigator's thoughts and expressed through utterances that are understood by the examinee, ultimately leading to the examinee providing valid answers. As an illustration, consider one form of interrogation by an investigator in a theft case involving a suspect (Panggabean, 2019):

Investigator: *Ya... ya apa yang Abang ambil sama kwan Abang itu, Bang?*

[Yeah... yes, what did you take from that your friend, bro?]

Suspected: *Sawit, Bang* [Palm oil, bro]

The types of questions posed by the investigator in above have not been able to reveal clearer and more detailed information. There are still hidden facts that should have been brought to the surface by the investigator, such as whether only palm oil was stolen or whether other items were also taken. This information is crucial in relation to presenting evidence in court. In addition, the investigator's attitude in extracting information also plays a very important role. Therefore, it is essential for investigators to map out the types of questions to obtain answers to what, who, where, how, or why (see Griffiths & Milne, 2005; B. Milne & Powell, 2010). This aims to ensure that investigators can obtain the clearest possible information from the examinee.

Based on the above background, this research aims to identify the types of questions applied by investigators in the BAP of a suspect in a criminal case of insulting the Tolaki ethnic group in Southeast Sulawesi and to describe the presuppositions employed by investigators during the interrogation of the suspect.

2. Theoretical Framework

2.1 Forensic linguistics

Forensic linguistics is a branch of linguistics that analyzes and examines language as an evidentiary tool in judicial proceedings and the legal domain (Gibbons, 2003; Olsson,

2012; Perkins & Grant, 2013; Varney, 1997). According to Coulthard (2016), there are three main areas that constitute the core focus of forensic linguistics: (1) language as a product of law. It involves investigating the language used within legal systems, including statutes, regulations, and legal documents; (2) language in the legal process. It refers to the analysis of spoken discourse that occurs during legal proceedings from various perspectives. This area includes the language used by courtroom participants such as judges, lawyers, and witnesses; and (3) language as evidence. It concerns issues of authorship and communication that require the application of linguistic theories for analysis, including phonetics and phonology, morphology, syntax, pragmatics, and discourse analysis.

2.2 Investigation report (BAP)

The investigation report (Berita Acara Pemeriksaan / BAP) of a Suspect is an authentic written document prepared by investigators (Jannah, 2019; Sumaljag, 2018). It contains a description of the alleged criminal act, specifying the time, place, and circumstances of the offense (Violine, 2008). Fundamentally, BAP of suspects, witnesses, and experts provide a representation or construction of a criminal act. These records can be classified into three forms: (1) a narrative or chronological description, (2) a question-and-answer format, and (3) a combination of narrative and question-and-answer forms (Jannah et al., 2024). In other words, a BAP contains the substantive material of an ongoing criminal investigation (Malombeke et al., 2021).

Based on Article 184 paragraph (1) of the Indonesian Criminal Procedure Code, the legally recognized forms of evidence are explicitly limited to witness testimony, expert testimony, documents, indications, and the defendant's statement. The BAP forms part of the case file. Within the field of forensic linguistics, the BAP falls under language as evidence, as it relates to issues of authorship and communication that require the application of linguistic theories for analysis and interpretation.

2.3 Investigative interviewing theory

Investigative interviewing refers to a systematic, ethical, and evidence-driven communication approach employed in investigative contexts—such as law enforcement and corporate inquiries—to obtain accurate, comprehensive, and reliable information from victims, witnesses, and suspects (B. Milne & Powell, 2010). This method emphasizes rapport-building and the use of open-ended, non-coercive questioning techniques to enhance memory retrieval while reducing the risk of information contamination (see Heydon, 2012). Rather than prioritizing confessions, investigative interviewing focuses on establishing factual accounts and achieving justice. As such, it serves as a fundamental instrument for reconstructing events, identifying responsible parties, and safeguarding human rights in the pursuit of truth.

3. Method

This study is a forensic linguistics study (Gibbons, 2003). It employs a qualitative approach to analyze the BAP. The BAP constitutes a legal document produced through the stages of investigation. The primary data in this study consist of two copies of BAP involves insults against the Tolaki ethnic group in Southeast Sulawesi obtained from the Regional Police Department of Southeast Sulawesi. The Regional Police Department is the main territorial operational unit of the Indonesian National Police in Southeast Sulawesi that handles the case of insult against the Tolaki ethnic group and is legally authorized to process the case. These documents were officially obtained with research permit Number: B/32/I/2023/Ditreskimsus.

The BAP is examined using a forensic linguistics framework. Forensic linguistics is a branch of linguistics that examines language used as evidentiary material in judicial and legal contexts (Coulthard & Johnson, 2011). Forensic linguistics is a combination of two disciplines, namely linguistics and forensic science. In forensic linguistic studies: 1) Language is a legal product. This means investigating the language used in the legal system, particularly the styles and registers involve; 2) Language in court processes. This refers to examining spoken discourse occurring in legal proceedings from various perspectives. This includes the language used by courtroom participants, such as judges, lawyers, and witnesses; 3) Language as evidence. This relates to authorship and communication that require linguistic theories for their resolution (Coulthard & Johnson, 2010).

Additionally, this study employs Griffiths and Milne's (2005) theory to analyze questioning techniques in the BAP. Meanwhile, Levinson's (2001) theory is applied to analyze types of presupposition. Furthermore, the data were analyzed through several stages based on the qualitative data analysis (Mackey & Gass, 2016; Miles et al., 2014). First, the list of questions posed by the investigators in each BAP was identified and marked. Second, these questions were classified according to their types (See Table 2 and 3). Subsequently, the data were interpreted based on data categories (e.g., Data 1, Data 2), followed by the sequence of questions and responses between the investigator and the defendant. Finally, conclusions were drawn based on the research findings obtained.

4. Results and Discussion

The investigator's view of a case comprises elements that generally consist of facts and evidence described by the suspect, which require the investigator's reasoning and logical analysis (Panggabean, 2019). This requirement highlights the need for investigators to possess effective interrogation strategies when questioning a suspect. Referring to these elements, the interrogation strategies employed by investigators in the BAP of the Tolaki ethnic insult case can be examined through the types of interrogation questions proposed by Griffiths and Milne (2005).

4.1 Types of Questions in the Investigation Report of a Suspect in the Criminal Case of Insulting the Tolaki Ethnic Group

A total of 30 questions derived from the BAP are categorized into productive question types and non-productive question types, as described in Table 1 below. This analysis was conducted to describe the patterns of the investigator's examination of the suspect in the case of insulting the Tolaki ethnic group, in accordance with the theory of Griffiths and Milne (2005).

Table 1. Results of Question Type Analysis in the Investigation Report of the Criminal Case of Insulting the Tolaki Ethnic Group

Type of Question		Recapitulation	
		Number	Percentage
Productive questions	Open questions	1	3.3%
	Closed questions	15	50%
	Investigative questions	9	30%
Non-productive questions	Infective questions	1	3.3%
	Multiple questions	2	6.7%
	Leading questions	2	6.7%
Total		30	100%

Table 1 shows that in this case the investigator posed 20 questions in the first BAP and 10 questions in the second report. A total of 26 productive questions and 4 non-productive questions were found. The most dominant type of question used in the interrogation of the criminal case of insulting the Tolaki ethnic group is the productive closed question type, with 15 occurrences, representing approximately 46.6 percent.

1. Productive Questions

The productive question type refers to questions posed to the examinee in order to elicit detailed information. In this analysis, productive questions are divided into three types, namely open questions, investigative questions, and closed questions.

a. Open questions

In the process of asking open questions, the investigator can guide the examination to obtain more detailed information from the examinee regarding the occurrence of the criminal act involving the suspect. Open questions are described as questions that allow the examinee to provide a full response. This type of question expects longer and more accurate answers from the suspect. Open questions are typically marked by words such as *tell*, *explain*, or *describe*, which are also known as TED Questions (Griffiths and Milne, 2005).

Open questions are addressed to the suspect to obtain accurate and detailed information regarding the following matters:

- 1) Who committed the insult?
- 2) What issue triggered the act of insult?
- 3) Where did the incident occur?

- 4) Why did the perpetrator do it?
- 5) With what did the perpetrator carry out the act?
- 6) How was the condition of the victim?
- 7) How did the incident happen?

Data 1

Investigator: *Saudara jelaskan apakah hingga saat ini saudara masih memiliki atau menguasai serta mengakses akun facebook atas nama DE tersebut, jika ia, perangkat apakah yang saudara gunakan?* [Would you please explain whether you currently still own or control and access the Facebook account of DE, if so, what device do you use?]

b. Closed questions

In the BAP, closed questions are those posed by the investigator to the suspect in order to confirm certain matters that are already known. Generally, closed questions are addressed to suspects to verify and confirm the truth or falsity of information regarding the following:

- 1) The identity of the suspects
- 2) The suspect's understanding
- 3) The admissions made by the suspect
- 4) Other statements provided by the suspect

Data 2

Investigator: *Apakah saudara dalam keadaan sehat jasmani dan rohani?* [Are you in good physical and mental health?]

Data 2 above is a question posed by the investigator to the suspect to confirm the suspect's condition during the examination process. This question must be asked by the investigator as a formal requirement regulated in Article 27 paragraph (1) of Perkap No. 8 of 2009 concerning the implementation of Human Rights Principles and Standards in the Performance of the Main Duties of the Indonesian National Police, which obligates investigators to ensure the readiness of the examinee during the examination process.

c. Investigative questions

Investigative questions are questions that require specific and accurate answers from the suspect. This type of question is usually marked by interrogative words such as who, what, why, where, when, and how, often referred to as wh-questions. These questions are asked after the investigator knows or possesses certain information related to the matter being asked of the examinee (Griffiths and Milne, 2005).

Similar to open questions, investigative questions are posed by investigators to the suspect to reveal information related to the essential elements contained in Article 45A paragraph (2), which is used to charge the suspect, namely:

- 1) Who committed the insult, in this case who posted it and who was involved in the act of insult?

- 2) What issue triggered the act of insult?
- 3) Where did the incident occur?
- 4) With what means did the perpetrator commit the insult?
- 5) Why did the perpetrator do it?
- 6) How did the incident happen?

Data 3

Investigator: *Saudara jelaskan secara tegas dan terperinci apakah yang saudara maksud dengan Hubungan Khusus antara saudara dengan saudara RA?* [Could you explain clearly and in detail what do you mean by a special relationship between you and RA?]

Data 3 above is an investigative question posed by the investigator to uncover information about the motive behind the criminal act of insult. In this case, the suspect provided an answer that met the investigator's expectations, namely by explaining the special relationship between the suspect and RA, which triggered the criminal act. This information further reinforces that the examinee committed a violation of Article 45A paragraph (2).

2. Non-Productive Questions

Non-productive questions are associated with poor questions that are unable to elicit information of evidentiary value. According to Griffiths and Milne (2005), there are five types of questions that fall into the category of non-productive questions.

a. Infective questions

Infective questions are defined as questions that give the examinee the opportunity to evade or provide less detailed answers. This may occur because the question is not delivered appropriately, causing the suspect to withhold information they actually possess.

Data 4

Investigator: *Saudara jelaskan mengapa sehingga saudara dapat mengetahui semua postingan yang ada pada ketiga akun media sosial tersebut diatas?* [Could you explain why you can find out all the posts on the three social media accounts above?]

In Data 4, the investigator expected a detailed explanation from the suspect regarding how the suspect knew about all the insulting posts. This is considered infective because the answer provided by the suspect did not meet the investigator's expectations, which led the investigator to follow up with questions directed toward RA's social media access.

b. Multiple questions

Multiple questions are questions that contain several inquiries at once directed to the examinee. This causes the examinee to experience difficulty in determining which

question should be answered first. The following is a multiple question found in the suspect's BAP.

Data 5

Investigator: *Dipertanyakan kepada tersangka kapan dan dimanakah akun facebook RA memposting konten tersebut diatas dan siapakah yang menshare atau mengirimnya ke group facebook SULTRA WATCH dan KENDARI JUAL BELI?* [The suspect was asked when and where did the RA Facebook account post the above content and who shared or sent it to the SULTRA WATCH and KENDARI JUAL BELI Facebook groups?]

Data 6

Investigator: *Saudara jelaskan sejak kapankah sudara mengenal saudara RA dan apakah saudara memiliki hubungan keluarga atau hubungan pekerjaan atau hubungan lain yang sifatnya pribadi?* [Please explain how long you have known RA and do you have a family relationship, work relationship or other personal relationship?]

Data 5 and 6 are multiple questions that must be answered by the suspect. This type of question places the suspect in a difficult position, making the resulting statements unreliable as evidentiary information because they are produced through a procedure that disadvantages the suspect.

c. Leading questions

Leading questions are questions that provide answer options that corner the suspect. In other words, these questions only allow the suspect to choose or admit one of the answers provided by the investigator. Leading questions give the suspect only two possible responses, "yes" or "no." The following is an example of a leading question found in the suspect's BAP.

Data 7

Investigator: *Apakah benar perangkat ini (sambil pemeriksa memperlihatkan kepada tersangka sebuah handphone merek VIVO Y51L warna hitam dengan nomor Imei 1: 8690390xxxxxxx dan nomor Imei 2: 8690390xxxxxxx) adalah perangkat yang saudara gunakan untuk dapat mengakses masuk atau login dan menggunakan akun media sosial facebook atas nama RA dan akun Instagram atas nama FA serta akun WhatshApp dengan nomor 0822xxxxxxx?* [Is it true that this device (while the examiner showed the suspect a black VIVO Y51L brand cellphone with IMEI number 1: 8690390xxxxxxx and IMEI number 2: 8690390xxxxxxx) is the device that you used to access or log in and use the Facebook social media account in the name of RA and the Instagram account in the name of FA as well as the WhatsApp account with the number 0822xxxxxxx?]

Data 8

Investigator: *Saudara jelaskan selama saudara kenal dan berhubungan dengan saudara RA, apakah telah terjadi transaksi keuangan antara saudara dengan saudara*

RA, jika ia dalam bentuk apa transaksi tersebut? [Would you please explain during the time you have known and been in contact with RA? Have there been any financial transactions between you and RA? If so, what form did those transactions take?]

To sum up, productive question types were found more frequently than non-productive questions in the BAP of the suspect in the Tolaki Ethnic Insult Case. This indicates that the investigator applied proper examination procedures, particularly in using effective questioning strategies toward the suspect.

Closed questions were identified as the most frequently used type of productive question, followed by open questions and investigative questions. This shows that the investigator required accurate, confirmed, detailed, and clear information from the suspect. Through closed questions, the investigator attempted to verify the accuracy and consistency of the evidence and witness statements with the suspect's confession in order to prove the actual criminal act that occurred.

Overall, the dominance of productive questioning in the suspect's examination record (BAP) has a positive impact on the high evidentiary value of the BAP as documentary evidence. The language patterns and questioning strategies employed by investigators contribute to the construction of a criminal narrative that is clear, coherent, and difficult to refute. This strengthens the position of the BAP within the judicial process and supports the judge's conviction in delivering a lawful and just verdict, as reflected in the decision of the Kendari District Court, which found the defendant guilty and imposed a sentence in accordance with the applicable legal provisions.

4.2 Investigator's Presuppositions in the Interrogation of the Suspect in the Criminal Case of Insulting the Tolaki Ethnic Group

Presupposition is something assumed by the speaker in an utterance, and afterward there will be an entailment that carries meaning and is assumed within the utterance (Levinson, 2001). This is because presupposition can reduce the potential for misunderstanding between the speaker and the hearer. The following section presents the types of presupposition along with their specific features (characteristics) that distinguish each type of presupposition.

Table 2. Results of Presupposition Analysis in the Interrogation of the Criminal Case of Insulting the Tolaki Ethnic Group

Type of Presupposition	Recapitulation	
	Number	Percentage
Existential Presupposition	3	10%
Factual Presupposition	8	26.66%
Lexical Presupposition	2	6.66%
Structural Presupposition	13	43.33%
Non-factual Presupposition	1	3.33%
Temporal Clause Presupposition	3	10%
Total	30	100%

Table 2 show that there are six types of presuppositions were identified as correlating with all speech events. These include existential presupposition, factual presupposition, lexical presupposition, structural presupposition, non-factual presupposition, and temporal clause presupposition. All six types are described according to their respective categories by considering the specific features (characteristics) inherent in each type. Thus, the most dominant type of presupposition used in the interrogation of the Tolaki ethnic insult case is structural presupposition, with a total of 13 occurrences (43.33 percent).

1. Existential Presupposition

Existential presupposition indicates the existence of something that can be expressed through presupposition (Panggabean, 2019). The following is the existential presupposition data found in the BAP of the suspect in the Criminal Case of Insulting the Tolaki Ethnic Group.

Data 9

Investigator: *Apakah saudara memiliki akun di media sosial? Jelaskan* [Do you have any social media accounts? Please explain]

Data 9 above was presented by the investigator to the examinee in order to obtain information related to the offense alleged against the suspect, namely the criminal act of defamation or insult on social media. The question met the investigator's expectations, allowing for further investigative questioning related to the examination of the case.

2. Factual presupposition (Factive presupposition / Factive predicates)

This type of presupposition arises from information intended to be conveyed or expressed through words that indicate a fact or a piece of news believed to be true. In this presupposition, there are several lexical items used to identify that an utterance contains factual presupposition, such as "realize, regret, be aware, glad, know, be sorry that, be proud that, be indifferent that, be glad that, be sad that" (Panggabean, 2019). The following is the factual presupposition data found in the BAP of the suspect in the Criminal Case of Insulting the Tolaki Ethnic Group.

Data 10

Investigator: *Saudara jelaskan sejak saudara masuk atau login atau menggunakan dan mengakses akun media sosial facebook atas nama RA dan akun Instagram atas nama FA serta akun WhatshApp dengan nomor 0822 xxxx xxxx sedangkan ketiga akun media sosial tersebut adalah milik teman saudara bernama RA?* [Would you please explain how you entered or logged in or used and accessed the Facebook social media account in the name of RA and the Instagram account in the name of FA and the WhatsApp account with the number 0822 xxxx xxxx, while the three social media accounts belong to your friend named RA?]

Data 10 above shows that the investigator assumed that the suspect had a certain motive for accessing a social media account that did not belong to her. In this case, the investigator attempted to obtain detailed answers regarding the underlying reasons for the criminal act of insult. This is based on an important principle in the examination process, namely that the investigator must ensure that the examinee can recount everything they know freely and without feeling influenced, and may then be guided through further questions to clarify the relationship between their statements and the existing facts or to complete the information already provided (Pangestuti, 2020).

3. Lexical presupposition (Aspectual / Change-of-state predicates)

Lexical presupposition is a type of utterance that arises from information intended to be conveyed (Yule, 2020). In cases of lexical presupposition, the use of specific expressions by the speaker is taken to presuppose another concept that is not explicitly stated. The following is the lexical presupposition data found in the BAP of the Tolaki ethnic insult case.

Data 11

Investigator: *Mohon ceritakan riwayat hidup saudara secara singkat dan jelas?* [Please tell us your life history briefly and clearly?]

Data 11 represents a lexical presupposition because it contains an utterance that is interpreted through emphasis within the utterance. Utterances that constitute lexical presuppositions are expressed implicitly, yet they are already understood by the hearer. In this case, the investigator already possessed the identity of the perpetrator, so the question was intended to confirm the examinee's identity. It also refers to an additional concept, namely that the investigator attempted to obtain another implied meaning, one of which was identifying the examinee's character.

4. Structural presupposition

Structural presupposition is a type of presupposition expressed through utterances whose sentence structure is clear and can be directly understood without focusing on the specific words used. In English, the use of structural presupposition can be seen in interrogative forms such as *wh*-questions, alternative questions, and yes/no questions (Panggabean, 2019). The following is the structural presupposition data found in the BAP.

Data 12

Investigator: *Apakah saudara dalam keadaan sehat jasmani dan rohani?* [Are you in good physical and mental health?]

Data 12 shows a structural presupposition marked by the interrogative sentence "are you in a physically and mentally healthy condition?" This is conventionally interpreted as a statement already known as an issue, producing the structural presupposition that "the examinee is in a physically and mentally healthy condition."

5. Non-factual presupposition

Non-factual presupposition is a type of presupposition that is assumed to be untrue. This presupposition still allows the possibility of misunderstanding because it involves the use of uncertain or ambiguous expressions. It is used to assume something that is not true or not real (Panggabean, 2019). The following is the non-factual presupposition data found in the BAP.

Data 13

Investigator: *Apakah sebelumnya saudara pernah terlibat dalam suatu perkara tindak pidana kemudian diproses hukum dan mendapat putusan yang tetap dari pengadilan?* [Have you ever been involved in a criminal case before, which was then processed by law and received a final decision from the court?]

Data 13 is a non-factual presupposition because what is assumed is not true. This presupposition still allows the possibility of misunderstanding due to the use of uncertain or ambiguous expressions. The question is a sentence that is doubtful in relation to the facts presented, because the presupposition that emerges is non-factual. Referring to the suspect's answer, namely "has never been involved in any criminal case and subsequently processed by law and received a final decision from the court," the presupposition is structural in nature. This helps the investigator pose more investigative questions and form the final conclusion of the BAP, which may have evidentiary value.

6. Temporal clause presupposition

Temporal clause presupposition is marked by the presence of time indicators in an utterance or sentence. Several linguistic markers of this type of presupposition include when, after, before, as soon as, until/till, by the time, once, the moment (that), immediately, and while. The following is the temporal clause presupposition data found in the suspect's BAP.

Data 14

Investigator: *Saudara jelaskan sejak kapankah saudara mengenal saudara RA dan apakah saudara memiliki hubungan keluarga atau hubungan pekerjaan atau hubungan lain yang sifatnya pribadi?* [Would you please explain how long you have known RA and do you have any family or work relationships or other personal relationships?]

Data 15

Investigator: *Apakah saudara tetap pada keterangan saudara sebelumnya sebagaimana dalam Berita Acara Pemeriksaan (BAP) Tersangka pada hari Minggu tanggal 4 Oktober 2020, jelaskan?* [Do you stick to your previous statement as stated in the Suspect's Examination Report (BAP) on Sunday, October 4, 2020? Explain?]

As shown above in Data 14, there is a linguistic unit used, namely "when." Meanwhile, Data 15 contains a temporal marker, namely "on Sunday, 4 October 2022." All of these temporal details aim to indicate that the suspect is assumed to have carried out a specific activity at a particular time. Presupposition is an important component in

an interaction process or in communication between speakers. This is because presupposition can reduce the possibility of misunderstanding between the speaker and the hearer (Panggabean, 2019). The analysis and classification of presuppositions across the six categories served to describe the acceptability patterns of assumptions or signals within presuppositions.

Based on the results of the analysis, the most dominant type of presupposition is structural presupposition. This dominance is identified through a forensic linguistic perspective, which shows the large number of markers of clarity and sentence structures that can be directly understood without considering other words in the utterance. This aligns with the characteristics of structural presupposition, which focuses on the form and arrangement of sentences. In the context of interrogation, investigators must possess the ability to analyze the suspect's utterances in order not to be misled by pretense or deception. As the front line of the legal process, investigators are required to be firm and to comply with the Standard Operating Procedures (SOP) for examinations when interrogating suspects.

It must be understood that the SOP regulates several mandatory questions that investigators must ask in accordance with applicable provisions. For example, the question "Are you in a physically and mentally healthy condition?" is a required question that must be asked before entering more in-depth questions related to the case. This is important because the suspect's physical and mental condition may affect the course of the interrogation. These mandatory questions are generally structured in clear and easily understood sentence forms, thereby producing explicit structural presuppositions. Thus, the clarity of meaning in the investigator's utterances can be obtained directly through the sentence structure used.

From a forensic linguistics perspective, these findings underscore that presupposition functions not merely as a pragmatic phenomenon, but also as a linguistic mechanism that plays a crucial role in ensuring the validity, reliability, and evidentiary strength of a suspect's statements before the law.

5 Conclusion

To sum up, the investigative examination conducted by the investigators has generally applied linguistic strategies that are relatively effective and consistent with the principles of forensic linguistics. This is reflected in the dominance of productive questioning and the use of structured linguistic presuppositions in the interrogation of the suspect. Both aspects play a crucial role in constructing statements that are systematic, focused, and possess high evidentiary value. Overall, the combination of dominant productive questions and structural presuppositions results in an examination record with strong linguistic and juridical force. From a forensic linguistics perspective, the BAP functions not merely as an administrative document, but also as a legal discourse product capable of accurately representing the criminal event, minimizing the potential for retraction of statements, and supporting judicial conviction in the evidentiary process during trial.

These research findings affirm that forensic linguistics plays a strategic role in evaluating the quality of investigative examinations and the evidentiary strength of the BAP. The analysis of question types and presuppositions demonstrates that language is not merely a means of communication, but a legal instrument that can influence the validity of a suspect's statements. Accordingly, the application of forensic linguistic principles enables an objective assessment of whether a BAP is produced through examination procedures that are fair, non-misleading, and consistent with legal standards of proof.

Furthermore, this study reinforces the view that pragmatic analysis, particularly presupposition, can be employed to identify potential bias, pressure, or leading practices in interrogation. Therefore, Forensic Linguistics is not only relevant at the trial stage, but also serves as an important evaluative and preventive tool during the investigative phase.

Conflict of Interest

The author declares that there is no conflict of interest in the writing of this scientific article.

Authors' contribution

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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An Analysis of Deixis in Joe Biden's Speech 2024

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ARTICLE INFO	ABSTRACT
Received: 07 Aug 2025	This study analyzes how deixis influenced Joe Biden's 2024 speech regarding Donald Trump's electoral victory. This research applies a qualitative descriptive method. Joe Biden's statement after Donald Trump's election is important because it had major social and political significance and drew global attention, especially from his linguistic choices. Deictic expressions such as "I," "you," "here," "now," and "this" derive their meanings entirely on the contextual perspectives of the speaker and listener. The study seeks to ascertain the function of deixis in the context of political speech. The information was gathered from the whole official transcript of American Rhetoric after viewing the speech on the YouTube channel of ABC 7 Chicago. Levinson's (2001) theory was applied to the transcript in order to identify, categorize, and count all deictic words. The results show that there are five deixis types are identified: person (62.2%), spatial (14.2%), temporal (7.2%), social (10%), and discourse (6.4%). While geographical and social deixis assist tie Biden's message to actual surroundings and convey respect, the dominance of person deixis shows his attempt to foster unity and intimacy with the audience. In addition to serving as a resource for upcoming linguistic research of political speeches, this study advances our knowledge of how deixis works as a strategic and persuasive instrument in political communication. These findings confirm that deixis plays a vital role in political speech by influencing public perception, improving rhetorical coherence, and bolstering a leader's identity and authority.
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1. Introduction

Language is a basic way for people to share their ideas, thoughts, feelings, needs, and

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experiences with others (Chomsky, 2006; Yule, 2020). People are naturally social beings; thus, they need language to communicate effectively and keep their relationships strong in their communities (Holmes, 2013). It would be impossible to share knowledge, exchange arguments, or say what you think or feel as a group or as an individual without language (Purba et al., 2022; Albury, 2017; Silalahi & Silalahi, 2023). Simamora and Suryani (2022) define language as a system of communication, both spoken and written, used by people in a certain country or area. Linguistics is the study of language in every aspect of it. Linguistics is a theoretical examination of language systems, and this is what scholars in the discipline are most interested in (Budiarta & Gaho, 2021).

Pragmatics is a major part of linguistics that looks at how context affects our understanding of the meaning of speech acts. Levinson (2001) characterizes pragmatics as “the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language.” Yule (1996:3), as cited in Crystal (2008), characterizes pragmatics as the examination of speaker meaning, but Mey (1994:42) underscores the significance of social context in shaping language use (see also Jiangli, 2021). In verbal communication, utterances function as essential components that transmit grammatical information as well as meaning derived from context and performance. As a result, interlocutors depend not only on language structure but also on pragmatic clues to interpret spoken expressions appropriately. One pragmatic aspect, which is the focus of this work, is deixis (Simamora & Suryani, 2022).

Levinson (2001) classifies deixis as a fundamental term in pragmatics, semantics, and linguistics, characterizing it as a linguistic phenomenon whereby statements obtain meaning from context-dependent variables, including time, place, and participant roles. Chaer (2007) likewise characterizes deixis as the relationship between words employed in utterances and their shifting referents across different situations. Birner (2013) posits that deictic utterances require contextual information for precise interpretation, rendering deixis an essential component of effective communication. Deixis enables speakers and listeners to create common reference points during interaction, thereby strengthening the connection between language and its contextual environment (Yerznkyan, 2009). Levinson (2001) delineates five categories of deixis: person, spatial (place), temporal (time), discourse, and social deixis, each fulfilling a distinct communicative role (Simatupang et al., 2021).

In political communication, deixis is crucial for constructing meaning and shaping how people think about issues. Arsjad (1988) states that speech is a means for a speaker to communicate ideas or concepts to listeners in order to enlighten, persuade, or motivate them (see Gibbs, 2023). Politicians who hold important positions in government usually deliver political speeches, meaning that their words can influence people worldwide (see Gyuró, 2013; Kryk-Kastovsky, 2006). Therefore, deixis is an important component in ensuring that political communication is received and understood correctly (Ruthrof, 2015). Joe Biden, as the President of the United States, needs to be careful about what he says, as his statements can have an effect on people in the United States and around the world. Thus, his language choices are not only politically strategic but also pragmatically

grounded in real-world contexts

Joe Biden's statement after Donald Trump's election was chosen as main data in this research because it was important to society and received significant public attention. People around the world follow Biden's speeches because he is the President. People pay close attention to every word he says, and even the smallest errors receive substantial criticism. This careful choice of words and deixis is particularly important, since it has a significant effect on politics around the world. Biden's speech was widely covered in the news globally. Millions of people watched it on various digital platforms, and many more read about it on news sites and in political archives. This demonstrates how powerful the speech's rhetorical and emotional impact is, which makes it worthy of investigation from a linguistic point of view, especially through deixis theory. By researching deixis, researchers can demonstrate how Biden uses language to connect with people on an emotional level, convey a message of togetherness after a period of political division, and present himself as an inclusive leader.

This study focuses on deixis in Joe Biden's 2024 public speech, which was later uploaded to YouTube. The transcript used in this study comes from the official American Rhetoric website. Thus, the study uses an accurate and reliable version of the speech. This official text is the main dataset used, as it clearly and reliably represents the deictic expressions that reveal how Biden communicates and what he seeks to convey. By relying on this validated source, the study rigorously examines how language choices are used to shape meaning, engage audiences, and address the challenges of political persuasion.

Earlier research, including the work of Marlinda and Susanto (2022), examined deixis in Joe Biden's inaugural address, concentrating exclusively on personal, geographical, and temporal deixis. However, it omitted social and discourse deixis and failed to address the pragmatic roles of deixis within the framework of political rivalry. Furthermore, some research reviewed by Ricca and Johan (2021) has concentrated on the analysis of deixis in Joe Biden's inaugural address as President of the United States. Nevertheless, there exists an inconsistency in the research due to inadequate deixis data, resulting in a limited understanding of the overall significance of deixis in political discourse. Moreover, the study conducted by Khofiyaa and Silalahi (2022) fails to specify the exact number of categories under each deixis group. It is essential to identify the most commonly occurring words and their corresponding types of deixis. This study also does not examine deixis words in each category in detail; it merely discusses deixis functions in general, especially in political communication.

Consequently, this study seeks to provide a more thorough pragmatic examination of deixis in Joe Biden's 2024 address. The goals are: (1) to identify what kinds of deixis were used in the speech and how often they were used, and (2) to examine how these deictic expressions function in political discourse. The results are anticipated to enhance understanding of deixis in political discourse, especially regarding the reflection of power, competition, and persuasion in contemporary political oratory.

2. Literature Review

The literature review not only compares the deixis theories of Levinson (2001), Yule (1996), and Leech (2014), discussing their strengths, weaknesses, and relevance to political speech, but also summarizes previous research on deixis in political speeches, highlighting how earlier studies have analyzed deictic patterns and their pragmatic functions. This combined theoretical and empirical foundation supports the selection of Levinson's (2001) framework for the current study. Levinson's (2001) theory of deixis is highly detailed and divides deixis into five clear categories: person, spatial (place), temporal (time), discourse, and social deixis. This detailed classification helps researchers analyze language more precisely and understand how different types of deixis create meaning in context. Levinson (2001) emphasizes that deixis relies on shared knowledge between the speaker and the listener, which is important in political speeches because meaning depends on the situational context. However, Levinson's (2001) theory can be complex for beginners due to its many categories and detailed explanations, previous studies on political speeches have also shown limitations, such as focusing only on certain deixis types or overlooking their pragmatic roles. This study fills that gap by applying Levinson (2001) complete classification to provide a more comprehensive and context-based analysis of deixis in Biden's 2024 speech. Additionally, some types, such as social deixis, may be hard to identify without extensive contextual knowledge.

Yule's (1996) theory focuses on deixis as the way a speaker points to time, place, and person to help listeners understand what or who is being discussed. Yule's (1996) approach is simpler and easier to understand, which makes it suitable for researchers who are new to pragmatics; moreover, his emphasis on how speakers point to people, time, and place helps clarify the basic deictic mechanisms that also appear in political speeches. This connection reinforces the relevance of Yule's (1996) perspective to the current study, as it provides a foundational understanding of how political figures like Biden guide audience interpretation through deictic choices. However, it lacks the detailed classification found in Levinson's (2001) theory, particularly because it omits social and discourse deixis. This limitation restricts Yule's (1996) framework in analyzing the complex social relationships often found in political communication.

Leech (2014) adds another important perspective by focusing on politeness and social relationships in deixis, especially social deixis. He discusses how deixis signals social distance, politeness, and power relations between speakers and listeners. Leech's (2014) theory helps explaining how deixis not only locates people in time and space but also expresses social meaning and respect. This theory focuses on social dynamics, which is particularly useful in political speech, where power and politeness are central. On the other hand, Leech's (2014) view can be seen as more specialized and less comprehensive in addressing other deixis types, such as spatial or temporal deixis.

This study selects Levinson's (2001) theory of deixis for several compelling reasons. First, Levinson offers a comprehensive framework that covers all important types of deixis—person, place, time, discourse, and social—which are essential for a thorough analysis of political speech. This extensive classification ensures that no aspect of deixis

is overlooked. Second, Levinson's (2001) emphasis on context and shared knowledge aligns well with political discourse because meaning depends on the situation and the audience's background. Third, Levinson's (2001) model has been widely recognized and used in linguistic research; therefore, it provides a reliable and widely accepted foundation. Finally, studying complex political speeches like Joe Biden's 2024 speech requires a theory that can capture both explicit and subtle uses of deixis, and Levinson's detailed categories are particularly well suited for this task.

In conclusion, using Levinson (2001), Yule (1996), and Leech's (2014) deixis theories together creates a robust and balanced foundation for understanding deixis. However, Levinson's (2001) theory is chosen for this study because of its completeness, contextual focus, broad acceptance, and ability to fully analyze complex political communication. This choice enables the research to examine in depth how deixis shapes meaning, persuasion, and social relationships in Biden's speech.

3. Method

This research employed a descriptive qualitative method to examine the use of deixis in Joe Biden's 2024 victory speech (Krippendorff, 2004). The qualitative method was selected because the research sought to examine and elucidate linguistic characteristics as they occur in language, rather than measure them statistically (Gay et al., 2012). The main source of data for this study was Joe Biden's 2024 address, which was obtained from the official American Rhetoric website (WhiteHouse.gov, 2024). The transcript is an official version, not automatically generated captions or a researcher-produced transcription; therefore, it is a reliable and authorized linguistic source. This ensures that the speech is accurate, complete, and faithful to the way it was delivered (see also Full speech: President Joe Biden speaks after Trump's win - YouTube: Uploaded by ABC 7 Chicago).

There were a number of stages that were followed in a systematic way to analyze the data. First, the researchers carefully examined the entire transcript to identify all instances in which deictic terms were used. This study concentrates on the analysis of utterances composed of words and phrases, as these units most accurately represent the manifestation and function of deictic markers within speech. Subsequently, Levinson's (1983) framework was utilized to classify each utterance into one of five categories: personal deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis. To enhance the robustness of the categorization, each identified instance was juxtaposed with definitions and examples derived from previous linguistic studies on deixis (Al-hamzi et al., 2023; Artelu & Indah, 2023; Nurmatova, 2023; Raputri, 2021).

After the classification stage, the number of times each form of deixis was used was calculated to determine which type occurred most frequently in the speech. The researchers also examined the roles of the identified deictic expressions to determine how they contributed to making the speech clearer, more coherent, and more effective. The study was substantiated by direct quotations taken from the speech transcript, providing clear evidence for each deixis category. The results of the analysis were subsequently

organized into tables and elaborated upon in the discussion section (Hutabarat et al., 2020). This approach allowed the researchers to elucidate the pragmatic properties of deixis in natural spoken conversation and to examine how deixis supported the speaker's effort to engage with the audience and convey his message successfully.

4. Results and Discussion

4.1 The types of Deixis found in Joe Biden's Speech 2024

Joe Biden's address following Trump's victory on November 8, 2024, comprises 918 words and 77 sentences. The duration of the speech is 6 minutes and 15 seconds. The analysis indicates that personal deixis constitutes the predominant category in the discourse. To get this proportion, researchers counted how many personal deictic expressions were in Table 1, divided that number by the total number of deictic items in the transcript, and then multiplied the result by 100. The second most common type of deixis is spatial deixis, and the third most common type is social deixis. Each type was calculated using the same method based on the numbers in the table. Temporal and discourse deixis are less common, and their percentages are the same as the frequencies listed in Table 1, which were changed to percentages. These calculations show how each percentage was reached and show how deixis was used in Biden's 2024 victory speech. They serve to demonstrate respect and structure the discourse. Political speeches often employ this form of deixis to interest the audience and ensure comprehension of the speaker's message.

Table 1. Deixis categories in Joe Biden's Speech 2024

No	Types of Deixis	Frequency	Percentage
1	Person	87	62.2%
2	Spatial	20	14.2%
3	Temporal	10	7.2%
4	Social	14	10%
5	Discourse	9	6.4%
Total		140	100%

Table 1 illustrates the frequency and percentage of each deixis type identified in Joe Biden's victory speech. The data reveal that the speech predominantly employed personal deixis, appearing in 62.2% of the total occurrences. This high proportion indicates that Biden's speech places significant emphasis on interpersonal connection and inclusivity. The frequent use of pronouns such as I, we, and you serve to reduce social distance, foster solidarity, and engage listeners on both personal and collective levels. Such linguistic choices align with the persuasive and unifying nature of political rhetoric.

The second most frequent category is spatial deixis, which accounts for 14.2% of the data. Its presence demonstrates Biden's use of locative expressions to ground his ideas within specific geographical or situational contexts. By situating his message spatially, Biden enhances the concreteness of his discourse and enables the audience to visualize the events and settings being referenced.

Social deixis constitutes 10% of the total, highlighting Biden's attention to social

hierarchy and respect through the appropriate use of titles and forms of address. This reflects the speaker's awareness of social relationships and his effort to maintain politeness and formality within his communication.

The occurrences of temporal deixis (7.2%) and discourse deixis (6.4%) are comparatively lower. Temporal deixis functions to anchor the speech within a chronological framework, connecting past achievements with present realities and future aspirations. Discourse deixis, on the other hand, contributes to the textual cohesion of the speech by linking ideas and referencing different parts of the discourse.

Overall, the distribution in Table 1 suggests that Joe Biden's victory speech employs deixis strategically to strengthen interpersonal engagement, ensure discourse coherence, and reinforce the persuasive appeal of his political message.

Person Deixis

In Joe Biden's statement following Trump's victory, researchers identified many forms of personal deixis that directly referenced individuals involved in the discourse. Personal deixis is categorized into the following: first person singular, first person plural, second person, as well as third person.

a. First Person Singular (I, me, my)

"I will fulfill my oath and I will honor the constitution"

"...who have been hanging out with me..."

"particularly good to see my granddaughter..."

Biden employs "I" and "my" to assume personal accountability and convey his direct dedication. By stating "I will fulfill my oath," he underscores his responsibility for honoring his commitments and obligations. The employment of "me" in informal circumstances, such as "hanging out with me," fosters a sense of intimacy and familiarity with the audience or individuals mentioned. "My granddaughter" personalizes his discourse by revealing an intimate, relevant fact, so narrowing the divide between public figure and human. These applications establish a rapport with listeners, rendering his comments authentic and intimate.

b. First Person Plural (us, our, we)

"It's a story for all of us..."

"...our character..."

"we accept the choice..."

The terms "we" and "our" make it seem like everyone is part of the same group. Biden uses "we" to convey that he and the others who are listening have been through the same thing. He implies that everyone is included when he adds, "It's a story for all of us." When you say "our character," you're talking about the group's important traits. When Biden says "we accept the choice," he means that everyone should agree with the choice as a group or as friends.

- c. Second person (you, your)
“how are you, honey?”
“...your all know it in your lives”

The word “you” talks directly to the people listening. When you say “How are you, honey?” it sounds warm and welcoming, like you’re chatting to someone you care about. When someone says “you all know it in your lives,” they encourage people to think about their own lives. When you say “you,” it draws the audience’s attention and makes it feel like you’re talking to them directly.

- d. Third person references
“I spoke with President-elect Trump to congratulate him on his victory.”

Third-person words talk about persons who aren’t in the conversation. Biden mentions “President-elect Trump” here to be polite and formal. When you talk about Trump in the third person, you make it clear that he is not the speaker or the listener. This makes the speech more serious and polite, and it demonstrates respect for other significant individuals.

Spatial Deixis

- a. Closer to the speaker (here, this)
“...we will have a peaceful transfer of power here...”
“We lost this battle.”

“Here” and “this” mean a place or time that is very near to the speaker. When Biden says “here,” he means something that is happening currently or near where he is. When you say “this battle,” you denote the fight or challenge that is most important or close in time. These words make it plain and straightforward that the person who speaks is talking about something related to him.

- b. Closer to the listener (there, that)
“There’s so much -- so much we can get done...”
“...don’t forget all that we accomplished.”

The terms “there” and “that” point to a place, time, or notion that is closer to the person who is speaking or farther away from the person who is listening. When you say “there,” you could be talking about a place or circumstance that is not close to you but where the listeners might be. “That we accomplished” refers to what the listeners already know or have done. These words assist the discourse relate to the thoughts or space of the people listening.

- c. Specific Places or Groups (In the front row, In America, In rural communities, In the world)

“...sitting in the front row here.”

“...changing people’s lives in rural communities...”

Biden talks about certain regions or groups of people when he says things like “in the front row,” “in America,” and “in rural communities.” These reveal exactly where things are happening or who is being affected. For instance, “sitting in the front row” tells us exactly where the speaker or audience is. When you say “in rural communities,” you’re talking about folks who live in the country. These phrases assist make the speech clearer and more focused on genuine people and locations.

Temporal Deixis

Temporal deixis refers to things that happen at certain times or last for certain amounts of time. Words like “yesterday,” “now,” “today,” and phrases about time like “over the next 10 years” or “the last four years” assist Biden’s speech fit into a temporal frame.

- a. *“Yesterday, I spoke with president-elect Trump to congratulate him on his victory.”*
The word “yesterday” is an example of temporal deixis since it points to a certain moment in the recent past in relation to when the speech was given. Biden’s use of this phrase offers the viewer a precise time frame for an incident that just happened, which shows that he is honest and responsible. The term suggests that Biden acted quickly to make sure the transition was peaceful and democratic. It also strengthens his image as a respectful and cooperative leader who responds quickly to political developments.
- b. *“Now we have 74 days to finish the term.”*
The term “now” refers to the actual time of speaking, which makes it clear that this is the current period of his presidency. It makes everyone feel like they need to act right away, which motivates his staff and the audience to make the most of the time they have left. Adding “74 days” gives a specific time range that links the present to a deadline that is coming up: the end of his presidency. Biden uses this deixis to show that he plans to keep serving the people with passion until the last day of his term.
- c. *“On January 20th, we will have a peaceful transfer of power.”*
The temporal deixis “January 20th” points to a certain date in the future when a major political event, the transition of power will officially take place. This deixis establishes a specific period for the change, which makes the listener feel more at ease about the procedure. It also stands for how strong democratic institutions are in keeping order when leaders change.
- d. *“Over the next 10 years, we’re going to see over a trillion dollars’ worth of infrastructure work done.”*

The statement “over the next 10 years” is an example of future-oriented temporal deixis. It shows hope and long-term preparation, which means that Biden’s ideas will still affect the country after he leaves office. This deixis does more than just give information; it also makes people feel good about the progress that is being made. It shows Biden as a visionary leader who thinks beyond the present. Overall, Biden’s use of temporal deixis in his speech shows that he knows how to use time as a political and rhetorical instrument. Biden ties the idea of historical continuity with the promise of continued growth, stability, and responsibility by moving from references to the past, present, and future.

Social Deixis

Social deixis shows how the speaker feels about other people, such as their social standing or respect. It shows that the speaker knows about social status, formality, and emotional connection. Social deixis is very important in Joe Biden’s speech because it helps him strike a balance between being professional and friendly, making him seem both presidential and personable.

- a. *“Yesterday, I also spoke with Vice President Harris.”*

The term “Vice President Harris” is an example of social deixis because it tells you about someone’s social and political rank. Biden shows respect for Harris’s position in government by utilizing her official title instead of just her name. This deixis keeps things polite and shows respect for her position as a high-ranking political leader. It also demonstrates that Biden is willing to work with others, since he acknowledges Harris’s work and partnership during his presidency.

- b. *“I spoke with President-elect Trump to congratulate him on his victory.”*

Another example of social deixis that shows respect for Trump’s political opponent is the phrase “President-elect Trump.” By calling Trump “President-elect,” Biden makes Trump’s new role as the next leader legitimate, which shows maturity and respect for democratic values. This choice of language lowers political tension and brings people together by indicating that respect and professionalism are more important than political differences.

- c. *“Particularly good to see my granddaughter sitting in the front row.”*

The words “my granddaughter” show that there is a personal and family connection. Even if it shows a personal relationship, it nevertheless works as social deixis because it puts the speaker in the social role of a grandfather. This deixis helps Biden connect with the audience on an emotional level and make himself more relatable by showing that he is a family-oriented person.

- d. *“God love you, as my mother would say.”*

The phrase “my mother” is likewise an example of social deixis because it refers to a family member who has a certain social role. Bringing up what his mother said shows love, humility, and a strong regard for family values. This phrase makes the discourse sound less serious and more personal. It indicates that Biden cares about the people in politics and the ordinary knowledge and emotional ties he has with his family. Biden shows that he knows how to use social deixis to get around both formal and informal ways of talking. His use of official titles makes him sound more professional, and his references to family make his speech sound more friendly and relatable. This combination makes him more of a leader and a kind person, which makes people respect and care about him.

Discourse Deixis

Discourse deixis is a term for words that point to portions of the discourse itself, such as things that have already been spoken or things that will be said later. It helps the speaker stay on topic and helps the listener follow the speech’s logical flow. Discourse deixis makes sure that each thought in Joe Biden’s speech flows together, which strengthens the coherence and continuity of his message.

- a. *“That’s what the American people deserve.”*

As discourse deixis, the word “that” refers back to the prior sentence about making sure that power changes hands peacefully and in an orderly manner. This deixis sums up and emphasizes the idea that came before it, making it easier for the audience to connect Biden’s conviction in democracy with his message of respect and justice. It serves as a rhetorical link that keeps the flow of ideas clear.

- b. *“This story of America for over 240 years and counting.”*

In this statement, the term “this” relates to the larger story that Biden tells throughout the speech, which is the long-lasting journey of American democracy. This deixis sums up the whole conversation as a living story that goes on from one generation to the next. It makes people feel proud of their country and that they belong to it, reminding them that the tale of America is everyone’s story.

- c. *“It is honest. It is fair, and it is transparent.”*

The pronoun “it” is a type of discourse deixis that points to the American election system that was talked about in the last line. Biden utilizes “it” instead of repeating the noun to keep the sentences flowing smoothly. This deixis serves to validate the durability and integrity of the system, bolstering his primary assertion that democracy in America endures robustly.

- d. *“We lost this battle, but the story of America endures.”*

The phrase “this battle” means the current political loss, which is the loss in the

election. “The story,” on the other hand, alludes to the larger conversation about the country’s continued fight and strength. This difference between short-term loss and long-term endurance has a strong rhetorical effect. Biden uses discourse deixis to connect the current situation to the bigger story of trust in democracy, togetherness, and endurance. In general, discourse deixis in Biden’s speech is a structural and emotional thread that holds his thoughts together. Each deictic reference takes the audience from one idea to the next in a clear and purposeful way. This makes sure that his message of hope, respect, and consistency is clear throughout the speech.

5. Conclusion

This research examined the use of deixis in Joe Biden’s 2024 victory speech after Donald Trump’s election win, utilizing Levinson’s (2001) pragmatic framework, and the findings successfully addressed both research objectives by identifying the five types of deixis along with their frequencies and explaining how each type functioned within the political context of the speech. The research revealed five forms of deixis: personal, spatial, temporal, social, and discourse deixis. These were employed intentionally to create meaning, get people involved, and support Biden’s rhetorical goals. Among these sorts, personal deixis was the most common. This shows that Biden was trying to build unity and an emotional connection with his audience. Conversely, spatial and temporal deixis delineated events within distinct contextual parameters of time and location, and social deixis embodied a sense of respect, decorum, and consciousness of social hierarchy. Moreover, discourse deixis served to preserve cohesiveness and logical continuity throughout the speech.

Overall, Biden’s use of deixis shows how carefully he uses language while talking to people in the U.S. and throughout the world as president. The deictic terms in his speech serve not just grammatical and referential objectives but also pragmatic and rhetorical roles, conveying empathy, legitimacy, inclusion, and respect. These findings confirm that deixis plays a vital role in political speech by influencing public perception, improving rhetorical coherence, and bolstering a leader’s identity and authority.

Conflict of Interest

The author declares that there is no conflict of interest in the writing of this scientific article.

Authors’ contribution

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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Analysis of Ecolexicons *Tuo* (Tuak) in Nias Language

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ARTICLE INFO	ABSTRACT
Received: 11 Aug 2025	This study examines the ecolexicon of <i>tuo</i> (palm wine) in the Nias language as a reflection of the close relationship between language, environment, and culture in Nias Island, Indonesia. This study employs a qualitative approach to analyze the data. All data were collected in Nias Regency and Gunungsitoli City through observations and interviews with sap tappers and <i>tuo</i> consumers, and other documents such as dictionaries, books, and articles related to the study were used as supporting data. The analysis applies the grammatical framework of Bundasgaard (2000) (2000) to classify <i>tuo</i> lexical items into grammatical categories and to interpret their cultural and ecological meanings. The findings reveal 61 <i>tuo</i> lexical items in the Nias language. These include 19 lexical items for types of <i>tuo</i> , 26 lexical items referring to its natural sources (particularly coconut and aren palm), and 39 lexical items related to tools and the management of <i>tuo</i> . Grammatically, the ecolexicon consists of seven nouns, nineteen verbs, and eight adjectives that describe the qualities, processes, and functions of <i>tuo</i> in daily life. The study also shows that <i>tuo</i> lexical items are embedded in Nias proverbs and song lyrics, which encode moral teachings, social norms, and communal values such as self-control, solidarity, prudence, and respect for others. Overall, the <i>tuo</i> ecolexicon functions not only as a linguistic resource but also as a carrier of cultural identity and ecological knowledge. The study underscores the urgency of documenting and preserving this ecolexicon in the face of modernization and the declining use of traditional vocabulary among younger generations.
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1. Introduction

Indonesia is a culturally diverse country that possesses a wide range of traditionally produced alcoholic beverages, commonly known as *tuak* (palm wine). These traditional

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alcoholic drinks are generally produced through fermentation processes that utilize natural ingredients such as glutinous rice, coconut sap, or aren palm sap, often combined with ready-made yeast (Navianti et al., 2018). The fermentation process requires a considerable amount of time, and a longer fermentation period is believed to enhance the quality of the beverage by increasing its alcohol content (see Adnyana, 2020).

As a country with rich cultural plurality, Indonesia is home to many ethnic communities that produce traditional alcoholic beverages not only for consumption but also for medicinal purposes, daily livelihood, and various cultural functions (Ananda & Nabila, 2022). Several well-known traditional alcoholic beverages in Indonesia include *Tuak* from Toba and Tapanuli, *Tuak Nifaro* from Nias, *Lapen* from Yogyakarta, *Arak* from Bali, *Ballo* from Makassar, *Sopi* from Maluku and East Nusa Tenggara, and *Cap Tikus* from Manado and Minahasa (Muhid, 2021). These beverages are deeply embedded in local traditions and reflect the close relationship between language, culture, and the natural environment.

Tuak is one of the traditional alcoholic beverages that is still widely found in various regions of Indonesia and Southeast Asia, including Nias Island. It is an intoxicating drink produced through the fermentation of sugary liquids or fruits and is often referred to as arak, as it contains alcohol. Across the Indonesian archipelago, *tuak* is commonly produced by traditional communities and functions as both a cultural and economic resource (Widianindya et al., 2026).

Focusing on Nias Island, this study examines *tuo*, a traditional palm wine that holds a central position in the cultural life of the Nias people. *Tuo* is one of the most popular traditional beverages among the Nias community and is frequently consumed as a refreshing drink. In addition to its role as a daily beverage, *tuo* serves as a source of income, as it is widely sold in markets and small local stalls. Moreover, cultural ceremonies among the Nias people are considered incomplete without an abundant supply of *tuo*, and social interaction is often marked by gatherings in small stalls where people drink *tuo* while engaging in conversation (see Ndruru & Umiyati, 2017).

From a linguistic perspective, *tuo* represents more than merely a beverage; it is a lexical item that reflects traditional habits, cultural values, and the interaction between language and environment. In this context, *tuo* is examined as part of an ecollexicon, which refers to a set of lexical items that describe environmental, cultural, and ecological contexts (Rahmawati & Widayati, 2021; Suardiana et al., 2025; Widanti, 2022). A lexicon refers to the vocabulary of a language, encompassing information related to the meaning, form, and usage of words (Crystal, 2008). Thus, the ecollexicon of *tuo* provides insight into how language encodes ecological knowledge and cultural practices within the Nias community.

The ecollexicon of *tuo* specifically refers to a traditional fermented beverage made from coconut sap or aren palm sap that plays an important role in the social and cultural life of the Nias people. *Tuo* is commonly used in customary and religious ceremonies, including weddings, funerals, and major cultural celebrations (Tarigan et al., 2020). Beyond ceremonial functions, *tuo* also serves as a symbol of friendship, harmony, and

social cohesion among community members. The lexical item *tuo* in the Nias language represents a deeply rooted cultural tradition that has been preserved for centuries and reflects the cultural richness and values associated with its production and consumption.

Furthermore, the ecolexicon of *tuo* illustrates the strong relationship between the Nias community and their natural environment. The production of *tuo* relies heavily on locally available natural resources, demonstrating ecological knowledge passed down through generations. Understanding the ecolexicon of *tuo* therefore allows for a deeper appreciation of Nias cultural heritage and offers insights into how traditional practices continue to evolve amid modern social and economic changes.

The Nias community has historically maintained a close connection with nature, and *tuo* is one of the traditional products inherited from their ancestors (Cowley, 2018; Nash & Mühlhäusler, 2014). This beverage fulfills multiple functions, including use as traditional medicine, a source of daily income, and a cultural drink served in ceremonial and social contexts. The presence of *tuo* in social life contributes to strengthening kinship ties among the Nias people. However, the tradition of producing *tuo* is currently facing challenges due to the increasing influence of externally produced alcoholic beverages, which has led to a decline in local production of *tuo* from coconut or aren sap. As a result, there is a risk that this cultural heritage may gradually disappear, particularly as younger generations become less familiar with traditional production methods and the cultural significance of *tuo*.

In the Nias tradition, *tuo* exists in several varieties that reflect differences in production processes and quality. These varieties include *tuo* nifaro (distilled palm wine), *tuo* sataha (non-distilled palm wine), hogo duo (high-quality palm wine), and *tuo* ni eso (mixed palm wine). These distinctions further demonstrate the richness of the ecolexicon associated with *tuo* in the Nias language (see Renjaan, 2014).

Several previous studies have explored eco-linguistic topics related to traditional beverages and environmental lexicons. These include Ndruru (2022) on the ecolexicon of gowirio in North Nias; Bagiada (2019) on the palm wine lexicon in Mambal Village, Badung, Bali; Genua et al. (2018) on the ecolexicon of Nijo in Lio, Flores; Luardini et al. (2019) on ethnomedical of Kalimantan Community; Nurwahyuni et al. (2023) on form and meaning of the ecolexicons in the Oral Literary Text of Guyub Spoken Tolaki Language; and Sadra and Kasni (2023) on Forms of the Ecolexicon of Khazanah Nominal and Bali Verb. These studies generally employ qualitative descriptive methods to analyze ecolexicons related to environmental and cultural practices.

Based on these previous studies, similarities and differences can be identified with the present research. The similarity lies in the focus on eco-linguistic phenomena, particularly ecolexicons, and the use of qualitative approaches. However, the present study differs in that it specifically concentrates on the ecolexicon of *tuo* in the Nias language, with an emphasis on its cultural values, social practices, and community efforts to preserve this tradition.

This study is therefore significant because the ecolexicon of *tuo* in the Nias language has not been examined in previous research. Moreover, *tuo* represents an important

element of Nias cultural identity that must be preserved to protect local wisdom embedded in the language, particularly the ecolexicon related to traditional beverages. Accordingly, the objectives of this study are as follows:

1. To identify the lexical items related to *tuo* (palm wine) in the Nias language.
2. To examine the social practice dimensions associated with the ecolexicon of *tuo* in the Nias language

2. Literature Review

Ecolinguistic studies in Indonesia show significant development in mapping the relationship between language, environment, and local culture through the documentation of eco-lexicons in various speech communities (Døør & Jørgen, 1993; Eliasson, 2015; Mbete, 2013; Subiyanto, 2013). Widanti (2022) explains that the eco-lexicons related to the idea of “green” used by the school community reflect ideological, biological, and sociological relationships between language and the natural environment where the community interacts. These lexicons appear as nouns, verbs, phrases, and nominal phrases such as black bamboo or playing Jegog. The findings also demonstrate that the school’s environmentally oriented learning system shapes ecological social practices among its members. A related study was conducted by Ndruru (2022), who examined the eco-lexicon associated with *gae* (banana) in the Nias language. Through the documentation of 57 lexicons consisting of nouns, verbs, and adjectives, the study shows that social change and the reduced use of the Nias language contribute to the gradual decline of traditional vocabulary that once played an important role in daily cultural life.

Research on the linguistic and environmental relationship in Nias was also carried out by Gaho (2022), who analyzed the lyrics of the song “Elefu.” The lexicons identified include fauna such as *sökha* (wild boar), *elefu* (freshwater fish), and *katömbi* (water crab). These lexicons function as eco-texts that reflect the ecological closeness of South Nias communities to their environment. The study also shows that cultural texts such as songs can serve as effective tools to preserve local languages at a time when language competence among younger generations is declining. Meanwhile, Abida et al. (2023) investigated eco-lexicons in East Java and found that lexicons related to flora, fauna, and ecological concepts represent the local wisdom of communities who live in mountainous, riverine, coastal, and agricultural regions. The study also notes that many traditional terms have begun to shift due to modernization and increasing cultural contact with global influences.

In media discourse, Yuniawan et al. (2024) analyzed eco-lexicons in conservation news. The results show that mass media construct environmental issues through lexicons that carry biological, sociological, ideological, and cultural meanings. The study extends the framework of Lindø and Bundsgaard (2000) by adding a cultural dimension to ecolinguistic analysis. It also recommends the use of conservation texts as educational materials to strengthen environmental literacy in schools and universities. Research on eco-lexicon sustainability was conducted by Lubis and Widayati (2022), who examined 239 rice-field eco-lexicons in Barus Malay. With a sustainability rate of more than 95

percent, the study shows that the close connection between the community and agricultural environments still supports the vitality of traditional eco-lexicons. At the same time, some terms are slowly being replaced by modern vocabulary as social and technological changes occur.

Another study by Abi et al. (2022) documented 71 flora and fauna eco-lexicons in the Baikeno language of Timor-Leste. These lexicons reflect biological and sociological aspects of the community. However, not all contain ideological elements. The study highlights the impact of foreign language dominance in reducing the use of traditional lexicons and emphasizes the importance of documenting eco-lexicons for language preservation and regional language education.

In summary, the literature demonstrates that eco-lexicons function not only as linguistic units. They also represent cultural values, ecological knowledge, and social practices that arise from human interaction with the environment (Nash, 2016). Documentation of eco-lexicons in environmentally oriented schools, agrarian societies, coastal communities, and indigenous groups in Nias and Timor-Leste reveals that ecological vocabulary carries intergenerational knowledge that reflects local identity. However, modernization, migration, and shifts in language usage threaten the continuity of local eco-lexicons.

Therefore, ecolinguistic research plays an important role not only in linguistic documentation but also in preserving ecological wisdom embedded within traditional communities (Stibbe, 2015). These studies highlight the need for further research that focuses on eco-lexicon revitalization, integration into education, and deeper mapping of cultural values represented in ecological vocabulary.

3. Method

This study employs a descriptive qualitative approach aimed at providing an in-depth description of the ecolexicon of *tuo* in the Nias language. The qualitative approach was chosen because it is capable of uncovering meanings, cultural values, and social practices related to the tradition of producing and consuming *tuo* (see Subiyanto, 2013). The research was conducted on Nias island, particularly in Nias regency and Gunungsitoli city, in villages such as Gido and Idanogawo, where the tradition of tapping coconut and aren palm sap is still maintained. Data collection was also carried out within traditional communities and local markets to obtain information regarding the production, perception, and use of *tuo* in daily life.

The data sources consist of primary and secondary data. The primary data include lexical items and spoken expressions obtained from informants who work as sap tappers or community members who regularly consume *tuo*. The secondary data include Nias language dictionaries, books, articles, and documents related to the ecolexicon. Informants were selected through purposive sampling based on specific criteria such as knowledge of the *tuo* production process and involvement in local cultural traditions.

The research instruments include a list of questions, interview guidelines, and tools for observation and recording. Data were collected through online conversations using

WhatsApp, the observation method, and the interview method. The techniques used include non-participatory observation, note-taking, and audio recording (Zaim, 2014). The interview method was carried out through guided conversations using elicitation techniques to obtain deeper information about the *tuo* lexicon. All conversations were recorded and transcribed as research data.

Data were analyzed qualitatively and descriptively through several stages, including collecting lexical items related to *tuo*, classifying them based on grammatical categories such as nouns and verbs, and interpreting the semantic relations, cultural values, and social practices embedded within each lexical item (Miles et al., 2014). To enhance the validity of the findings, triangulation techniques were used by comparing interview results, observations, and information from experts or sap tappers.

The results of the analysis are presented using both formal and informal methods. The formal method is used to present data in the form of tables, diagrams, and illustrations that describe the grammatical categories and cultural dimensions of the *tuo* lexicon. The informal method is used to present descriptive explanations regarding the meaning and function of the lexicon in the daily life of the Nias community. The combination of these methods allows the findings to be presented in a more comprehensive, systematic, and accessible manner.

4. Results and Discussion

4.1 Lexical Items of Tuo (Palm Wine)

a. Lexicon of Naming the Types of Tuo

The naming of the different types of *tuo* is an important aspect recognized and expressed by speakers of the Nias language. Several types of *tuo*, such as *tuo nifaro* (distilled palm wine) and *tuo sataha* (raw or undistilled palm wine), play a significant role in Nias cultural traditions. These beverages are used in customary ceremonies, rituals, wedding celebrations, and as a source of daily livelihood among the Nias community. Understanding these lexical items is essential to remind younger generations and readers, especially the Nias community, that *tuo* carries cultural meanings, including strengthening kinship, maintaining traditional practices in marriage and ritual events, and serving various other social functions. The lexical items used to name the different types of *tuo* are presented in the table below.

Table 1. Lexical Items for Naming the Types of *Tuo*

No.	Lexicons for Naming Types of Tuo Nias		Biological Meaning			Grammatical Categories		
	Nias Language	Meaning	Animate		Inanimate	V	N	Ad
			Flora	Fauna				
1.	<i>Tuo</i>	palm wine	-	-	+	-	+	-
2.	<i>Tuo nifarö</i>	distilled palm wine	-	-	+	-	+	-
3.	<i>Tuo sataha</i>	raw palm wine	-	-	+	-	+	-

4.	<i>Tuo nohi</i>	coconut palm wine	-	-	+	-	+	-
5.	<i>Tuo nakhe</i>	aren palm wine	-	-	+	-	+	-
6.	<i>Högö duo</i>	first-quality palm wine	-	-	+	-	+	-
7.	<i>Tuo nomero sara</i>	palm wine number one	-	-	+	-	+	-
8.	<i>Tuo Ni Eso</i>	mixed palm wine	-	-	+	-	+	-
9.	<i>Tuo Saukhu</i>	hot palm wine	-	-	+	-	+	-
10.	<i>Tuo Nomero Dua</i>	palm wine number two	-	-	+	-	+	-
11.	<i>Tuo Nomero Tölu</i>	palm wine number three	-	-	+	-	+	-
12.	<i>Tuo Sa Feto</i>	bitter palm wine	-	-	+	-	+	-
13.	<i>Tuo Sa fusi</i>	white palm wine	-	-	+	-	+	-
14.	<i>Tuo Sami</i>	tasty palm wine	-	-	+	-	+	-
15.	<i>Tuo Soyo</i>	red palm wine	-	-	+	-	+	-
16.	<i>Tuo Sokafu</i>	cold palm wine	-	-	+	-	+	-
17.	<i>Tuo Sobiso</i>	strong or poisonous palm wine	-	-	+	-	+	-
18.	<i>Akua Desa</i>	village aqua	-	-	+	-	+	-
19.	<i>Idanö Silöitörö Alitö</i>	water that has not been heated	-	-	+	-	+	-

Based on the Table 1 above, there are nineteen inanimate lexical items identified from the naming of different types of *tuo*. Several ecolexicons related to *tuo* refer to traditional beverages of the Nias community, each with distinct naming forms. Examples include *tua sobiso* (poisonous or strong palm wine) and *idanö silöitörö alitö* (water that has not been heated). *Tuo* has long been part of Nias cultural tradition and is consistently used in wedding ceremonies, customary rituals, and community gatherings. Although the word *tuo* generally refers to an alcoholic beverage, its various forms reflect multiple meanings and functions within Nias culture.

b. Lexical Items Referring to the Sources of *Tuo*

The Nias community taps coconut trees (*ohi*) and aren palm trees (*akhe*) to produce *tuo* (palm wine), both *tuo sataha* (raw palm wine) and *tuo ni faro* (distilled palm wine), each of which serves various traditional and social functions. The ecolexicon of Nias *tuo*

refers to a collection of words or vocabulary items that are part of the Nias language or its dialectal varieties related to *tuo*. Nias *tuo* terminology represents one of the linguistic varieties used by communities on Nias Island, North Sumatra, Indonesia. This ecollexicon includes a variety of words, phrases, and expressions used in daily communication by speakers of the dialect. It encompasses unique vocabulary and culturally distinctive terms that reflect the traditions and everyday life of the Nias people.

Tuo nohi (palm wine from coconut trees) and *tuo nakhe* (palm wine from aren palm trees) are two types of palm wine produced by tapping these trees. The sap collected from coconut trees (*nohi*) and aren palms (*akhe*) undergoes fermentation to produce *tuo sataha* (raw palm wine) and *tuo ni faro* (distilled palm wine). The lexical items related to the sources of *tuo* are presented in the table below.

Table 2. Lexical Items Referring to the Sources of *Tuo: Tuo Nohi* (Coconut) and *Tuo Akhe* (Aren Palm)

No.	Sources of <i>Tuo</i>		Biological Meaning			Grammatical Categories		
	Nias language	Meaning	Animate		Inanimate	V	N	Ad
			Flora	Fauna				
1.	<i>Ohi</i>	Coconut tree	+	-	-	-	+	-
2.	<i>Töla</i>	trunks	+	-	-	-	+	-
3.	<i>Likhe</i>	palm midrib	+	-	-	-	+	-
4.	<i>Wa'a</i>	root	+	-	-	-	+	-
5.	<i>Bulu</i>	leave	+	-	-	-	+	-
6.	<i>Banio</i>	Coconut fruit	+	-	-	-	+	-
7.	<i>Hakhi</i>	stem support	+	-	-	-	+	-
8.	<i>Sole</i>	Shell	+	-	-	-	+	-
9.	<i>Bua soköli</i>	Dried Fruit	+	-	-	-	+	-
10.	<i>So Halu</i>	Young Leaves	+	-	-	-	+	-
11.	<i>Taŋi</i>	Fiber	+	-	-	-	+	-
12.	<i>Namohi</i>	a cluster of coconuts from one stalk	+	-	-	-	+	-
13.	<i>Uli</i>	Skin	+	-	-	-	+	-
14.	<i>Idanö Mbanio</i>	Coconut water	+	-	-	-	+	-
15.	<i>Balalu</i>	Young Coconut Fruit	+	-	-	-	+	-
16.	<i>Gendi-Gendi Nohi</i>	Coconut Fruit Stalk	+	-	-	-	+	-
17.	<i>Tandu Nohi</i>	Coconut Shoots	+	-	-	-	+	-
18.	<i>Wu'u-Wu'u Mbanio</i>	Small Coconut Fruit	+	-	-	-	+	-

19.	<i>Hunö</i>	Seed	+	-	-	-	+	-
20.	<i>Akhe</i>	Aren tree	+	-	-	-	+	-
21.	<i>Salari</i>	-	+	-	-	-	+	-
22.	<i>Banio Sawuyu</i>	Young Coconut Fruit	+	-	-		+	-
23.	<i>Nagole Jawu</i>	Coconut fiber		-	-		+	-
24.	<i>Sawu</i>	Kulit	+	-	-		+	-
25.	<i>Uwu</i>	-	+	-	-		+	-
26.	<i>Baya</i>	-	+	-	-		+	-

Based on the Table 2 above, there are twenty-six lexical items referring to the sources of *tuo*, beginning with *tuo nohi* (coconut palm wine) and *tuo nakhe* (aren palm wine). These lexical items include flora-related vocabulary such as *ohi* (coconut), *töla* (trunk), *likhe* (palm midrib), *wa'a* (root), *bulu* (leaf), *banio* (coconut fruit), *hakhi* (stem support), *sole* (coconut shell), *bua soköli* (dried fruit), *so halu* (young leaf), *tafi* (coconut fiber), *namohi* (a cluster of coconuts from one stalk), *uli* (skin), *idanö mbanio* (coconut water), *balalu* (young coconut), *gendi-gendi nohi* (fruit stalk), *tandu nohi* (coconut shoot), *wu'u-wu'u mbanio* (small coconut fruit), and *hunö* (seed). Other lexical items include *akhe* (aren palm), *salari*, *banio sawuyu* (young coconut fruit), *nogele jawu*, *sawu* (skin or husk), *uwu*, and *baya*.

c. Lexical Items for Tools and the Management of *Tuo*

The lexical items for tools and the management of *tuo* in Nias also include specific terms related to cultural traditions, beliefs, and values associated with the instruments used and the methods of processing *tuo* or natural resources within the Nias community. The ecorexicon of tools and *tuo* management reflects traditional knowledge that encompasses various tools and environmental management practices used by the indigenous people of Nias. The term “ecorexicon” refers to the combination of “ecology” and “lexicon,” highlighting the close relationship between nature and culture, particularly in the use of traditional tools and sustainable resource management practiced by the Nias people.

The purpose of this ecorexicon is to introduce and preserve knowledge about traditional tools and natural-resource management practices that have been an integral part of Nias life for centuries. It also serves as a valuable learning resource for younger generations, enabling them to understand their cultural heritage and to support environmental conservation and sustainability efforts in the region. The lexical items related to environmental tools and *tuo* management are presented in Table 3 below.

Table 3. Lexical Items for Tools and the Management of *Tuo*

No.	Tools and Management of Old		Biological Meaning		Grammatical Categories		
	Nias language	Meaning	Animate	Inanimate	V	N	Ad
1.	<i>Fato</i>	Axe	-	+	-	+	-

2.	<i>Fesu</i>	Rope	-	+	-	+	-
3.	<i>Lewu'ö</i>	Bamboo	+	-	-	+	-
4.	<i>Eu</i>	Wood	+	-	-	+	-
5.	<i>Belewa</i>	Machete	-	+	-	+	-
6.	<i>Naha Worino</i>	Cooking Place	-	+	-	+	-
7.	<i>Ono Nekhe</i>	Knife	-	+	-	+	-
8.	<i>Bele-Bele</i>	Jerrycan	-	+	-	+	-
9.	<i>Hele-Hele</i>	Bamboo Water Channel	-	+	-	+	-
10.	<i>Tafti</i>	Filter	-	+	-	+	-
11.	<i>Koro</i>	Ladle	-	+	-	+	-
12.	<i>Boto-Boto Duo</i>	Palm Wine Bottle	-	+	-	+	-
13.	<i>Galasi Duo</i>	Palm Wine Glass	-	+	-	+	-
14.	<i>Alitö</i>	Fire	-	+	-	+	-
15.	<i>Kukusa</i>	Drum	-	+	-	+	-
16.	<i>Taba</i>	Cutting	-	+	+		-
17.	<i>Khai</i>	Tapping	-	+	+		-
18.	<i>Sirege</i>	Jerrycan	-	+		+	-
19.	<i>Mogale Tuo</i>	Selling Palm Wine	-	+	+		-
20.	<i>Sokhai Tuo</i>	Palm Wine Tapper	+	-	-	+	-
21.	<i>Naha Worino Tuo</i>	Palm Wine Distillation Place	-	+	-	+	-
22.	<i>Lafo Duo</i>	Palm Wine Stall	-	+	-	+	-
23.	<i>Sowöli Tuo</i>	Palm Wine Buyer	-	+	-	+	-
24.	<i>Sanaba Akhe</i>	Aren Palm Tapper	+	-	-	+	-
25.	<i>Manöi</i>	Climbing	-	+	+		-
26.	<i>Sanaba Tuo Bajihulö Wongi</i>	Morning Palm Wine Tapper	+	-	-	+	-
27.	<i>Samadu Tuo</i>	Palm Wine Drinker	+	-	-	+	-
28.	<i>Simabu</i>	Drunkard	+	-	-	+	-
29.	<i>Mangehao</i>	Making	-	+	+		-
30.	<i>Eja'i</i>	Tree-Climbing Tool	-	+	-	+	-
31.	<i>Mangofuloi</i>	Collecting	-	+	+		-
32.	<i>Manu'a Tuo</i>	Measuring Palm Wine	-	+	+		-
33.	<i>Mamazawa Tuo</i>	Lifting Palm Wine	-	+	+		-
34.	<i>Manasa Naha Duo</i>	Cleaning the Palm Wine Area	-	+	+		-

35.	<i>Sanai Eu</i>	Wood Gatherer	+	-	-	+	-
36.	<i>Sondino Tuo</i>	Palm Wine Distiller	+	-	-	+	-
37.	<i>Embe</i>	Bucket	-	+	-	+	-
38.	<i>Si Mabu-Mabu</i>	Daily Palm Wine Drinker	+	-	-	+	-
39.	<i>Mananu Tuo</i>	Palm Wine Credit Buyer	+	-	-	+	-
40.	<i>Nikhai</i>	Tapped Coconut Tree	+	-	-	+	-
41.	<i>farö</i>	Distiller	-	+	-	+	-
42.	<i>findakö</i>	Transferring	-	+	+		-

Based on the Table 3 above, there are forty-two lexical items related to the tools and management of *tuo*. These lexical items include *fato* (axe), *fesu* (rope), *lewu'ö* (bamboo), *eu* (wood), *naha worino* (cooking container), *belewa* (machete), *ono nekhe* (knife), *belebele* (jerrycan), *hele-hele* (bamboo water channel), *tafi* (filter), *koro*, *boto-boto* (bottle), *galasi* (palm wine glass), *alitö* (fire), *kukusa* (drum), *taba* (to cut), *khai* (to tap), *sirege* (jerrycan), *mogale tuo* (to sell palm wine), *sokhai tuo* (to tap palm wine), *naha worino tuo* (palm wine distillation place), *lafo duo* (palm wine stall), *sowöli tuo* (palm wine buyer), *sanaba akhe* (aren palm tapper), *manöi* (to climb), *sanaba tuo bajihulö wongi* (coconut tree tapper in the morning), *samadu tuo* (palm wine drinker), *mangehao* (to make or produce), *eja'i* (tool used for climbing trees), *mangofuloi* (to collect), *mamazawa tuo* (to carry or lift palm wine), *manasa naha duo* (to clean the palm wine processing place), *sanai eu* (person who gathers wood), *sondino tuo* (person who distills palm wine), *embe* (bucket), *si mabu-mabu* (a person who drinks palm wine every day), *mananu tuo* (a person who buys palm wine on credit), *nikhai* (tree that will be tapped), *faro*, and *findakö* (to move or transfer).

4.2 Forms, Categories, and Grammatical Meanings of Tuo Lexical Items in the Nias Language

In examining the forms, categories, and grammatical meanings of *tuo* lexical items in the Nias language, the grammatical framework proposed by Lindo and Bundsgaard (2000) is used to identify the lexical forms of *tuo* within the categories of verbs, nouns, and adjectives. Based on the data analysis, the *tuo* ecolexicon includes grammatical categories such as nouns, verbs, and adjectives.

a. Noun Category Lexical Items of Tuo

The analysis of noun-category lexical items related to *tuo* (palm wine) in the context of ecolexicon studies provides a deeper understanding of the role, meaning, and cultural significance of these terms within Nias society. The noun-category forms of the *tuo* ecolexicon are presented in Table 4 below.

Table 4. Noun-Category Lexical Items of *Tuo*

No.	Nias Language	Meaning	Grammatical category			Grammatical Form	
			N	V	Adj	Basic	Derivative
1.	<i>Högö</i>	Head	+	-	-	+	-
2.	<i>farö</i>	Distiller	+	-	-	+	-
3.	<i>Nomero</i>	Number	+	-	-	+	-
4.	<i>Sara</i>	One	+	-	-	+	-
5.	<i>Zua</i>	Two	+	-	-	+	-
6.	<i>Sobiso</i>	Poisonous	+	-	-	-	+
7.	<i>Idanö</i>	Water	+	-	-	+	-

Based on the Table 4 above, there are eight lexical items categorized as nouns along with their grammatical classifications. This description illustrates that *tuo* has long been embedded as a cultural tradition within Nias society.

a. Verb-Category Lexical Items of *Tuo*

In analyzing the verb category of *tuo* (palm wine) in the context of ecolexicon studies, the focus is on how the term is used as a verb or in action-related contexts. Although *tuo* generally refers to a traditional Nias beverage, the verb category analysis investigates how related lexical items function as verbs that describe actions or activities associated with the production or consumption of palm wine. The verb-category forms of the *tuo* ecolexicon are presented in Table 5 below.

Table 5. Verb-Category Lexical Items of *Tuo*

No.	Nias Language	Meaning	Grammatical category			Grammatical Form	
			N	V	Adj	Basic	Derivative
1	<i>Khai</i>	Tapping	-	+	-	+	-
2	<i>Morino</i>	Cooking	-	+	-	-	+
3	<i>Mofazawa</i>	Lifting	-	+	-	-	+
4	<i>Manöi</i>	Climbing	-	+	-	-	+
5	<i>Mobadu</i>	Drinking	-	+	-	-	+
6	<i>Mangofuloi</i>	Collecting	-	+	-	-	+
7	<i>Mofindrakö</i>	Transferring	-	+	-	-	+
8	<i>Man(t)aba</i>	Cutting	-	+	-	-	+
9	<i>Mowöli</i>	Buying	-	+	-	-	+
10	<i>Moadu</i>	Mixing	-	+	-	+	-
11	<i>Mofamawa</i>	Selling	-	+	-	-	+
12	<i>Moi tou</i>	Descending	-	+	-	+	-
13	<i>Mofazökhi</i>	Making	-	+	-	-	+
14	<i>Mogale</i>	Selling	-	+	-	-	+
15	<i>Mofasao</i>	Delivering	-	+	-	-	+
16	<i>Su'a</i>	Measuring	-	+	-	+	-
17	<i>Moböbö-böbö</i>	Tying	-	+	-	-	+
18	<i>Mangehaosi</i>	Cleaning	-	+	-	-	+

Table 5 above, there are eighteen lexical items classified as verbs within the *tuo* ecolexicon in the Nias language. Furthermore, according to their grammatical forms, all verb-category lexical items fall under the category of derived words, totaling twenty-six lexical items. Through these aspects, the analysis of verb-category *tuo* lexical items in ecolexicon studies provides a deeper understanding of how these terms function as verbs and how actions related to *tuo* production and consumption form an integral part of the culture and daily life of the Nias community.

a. Adjective-Category Lexical Items of *Tuo*

In ecolexicon studies, the analysis of adjective-category lexical items related to *tuo* (palm wine) focuses on how these terms are used as adjectives or function descriptively within the cultural and everyday context of the Nias community.

Table 6. Adjective-Category Lexical Items of *Tuo*

No.	Nias Language	Meaning	Grammatical category			Grammatical Form	
			N	V	Adj	Dasar	N
1.	<i>Aisö</i>	Sour	-	-	+	+	-
2.	<i>Afeto</i>	Bitter	-	-	+	+	-
3.	<i>Ami</i>	Delicious	-	-	+	+	-
4.	<i>Azi-Azi</i>	Overly sweet	-	-	+	+	-
5.	<i>Mohua</i>	Aromatic	-	-	+	+	-
6.	<i>Aukhu</i>	Hot	-	-	+	+	-
7.	<i>Sökhi</i>	Good	-	-	+	+	-
8.	<i>Okafu</i>	Cold	-	-	+	+	-

Table 6 above shows eight *tuo* lexical items categorized as adjectives. The adjective-category lexical items represent basic lexical forms classified according to their grammatical properties. Through these aspects, the analysis of adjective-category *tuo* lexical items in ecolexicon studies provides a deeper understanding of how these terms describe the quality, characteristics, and cultural value of *tuo* within the context of Nias society.

4.3 Social Practice Dimensions of *Tuo* Lexical Items in Nias Proverbs

Within the framework of ecolexicon studies, the social practice dimension of *tuo* (palm wine) lexical items in the form of Nias proverbs offers valuable insights into the cultural, traditional, and moral values embedded in Nias society. Proverbs containing *tuo* reflect the community's broad understanding and lived experiences associated with this beverage.

Speakers of the Nias language often use proverbs to convey messages. Individuals who frequently use proverbs are considered more *acua-cua* (clever or articulate) in communication. The use of proverbs commonly occurs during *orahua* (formal meetings or customary gatherings) in traditional ceremonies. These proverbs typically involve lexical choices that include animate and inanimate terms to describe human behavior,

attitudes, or character traits. *Tuo* lexical items are also often used metaphorically as a point of comparison to human qualities.

Several examples of Nias proverbs that contain *tuo* lexical items are presented in the following table.

Table 7. Proverbs Containing *Tuo* Lexical Items

No.	Nias Language Proverbs	Meaning
1.	<i>Böi badu tuo ba wehasu-hasu</i>	Do not make decisions when you are emotional
2.	<i>Nenu tuo la'o faholo, nenu tölu la'o mo'usu</i>	Drinking palm wine brings pleasure; drinking excessively brings destruction.
3.	<i>Alawa luo afeto duo, aisö nidanö mbanio</i>	Something good, if not done at the right time, will feel bland and meaningless
4.	<i>Hulö La'ewa nidanö ba ifuli fahalö-halö</i>	The sense of brotherhood is very strong and difficult to break, even though many challenges exist in the lives of siblings
5.	<i>Noibadu giö mbae</i>	He has drunk monkey urine
6.	<i>Noibadu nidanö silo itöro alitö</i>	He has drunk water that has not been heated
7.	<i>Noibadu nidaö sobiso</i>	He has drunk poisonous water
8.	<i>Abu'a gömö, löna abu'a li</i>	A debt may be repaid, but hurtful words are hard to forget

In Table 7 above there are eight proverbs that contain *tuo* lexical items. The following section presents an explanation of Nias proverbs that use *tuo* lexical items in the Nias language.

1. *Böi badu tuo ba wehasu-hasu*
V Konj
“Do not make decisions when you are emotional”

The lexical item found in the proverb above is *badu tuo* (to drink palm wine). Morphologically, *badu tuo* consists of *badu* (to drink), which functions as a verb, and *tuo* (palm wine), which functions as a noun. The Nias proverb *Böi badu tuo ba wehasu-hasu* carries an important meaning in the context of decision-making and emotional control. Literally, the proverb can be translated as “do not make decisions when you are emotional.”

In Nias culture, *tuo* is often associated with togetherness and celebration, but it can also become a source of conflict when consumed excessively or in inappropriate circumstances. Therefore, this proverb serves as a reminder that decisions made during moments of strong or unstable emotions are likely to be unwise. The meaning of the proverb encourages individuals to maintain self-control and avoid making important decisions when experiencing anger or emotional disturbance. This is because decisions made under emotional conditions are often irrational and may lead to mistakes or future regret. Thus, the proverb emphasizes the importance of remaining calm and exercising wisdom when facing difficult situations or conflict.

2. *Nenu tuo la'o faholo, nenu tölu la'o mo'usu*
N

“Drinking palm wine brings pleasure; drinking excessively brings destruction”

The Nias proverb “*Nenu tuo la'o faholo, nenu tölu la'o mo'usu*” carries an important meaning related to the consumption of *tuo* and its consequences. Literally, the proverb can be translated as “drink palm wine and go enjoy yourself; drink three and go to your death.” The meaning of this proverb serves as a warning about the dangers of excessive palm wine consumption. Specifically, it states that drinking *tuo* for pleasure or in small amounts may not be harmful, but consuming it in large quantities can be fatal. The proverb illustrates that while drinking *tuo* may provide enjoyment or entertainment, lack of self-control can lead to serious consequences, including death. Therefore, this proverb emphasizes the importance of maintaining balance and setting limits when consuming *tuo*, as well as restraining oneself from excessive behavior.

3. *Alawa luo afeto tuo, aisö nidanö mbanio*
N

“Something good, if not done at the right time, will feel bland and meaningless”

The Nias proverb “*Alawa luo afeto tuo, aisö nidanö mbanio*” carries a profound meaning regarding the importance of doing something at the right time. Literally, the proverb can be translated as “if something good is not done at the right time, it will taste bland and become meaningless.”

The meaning of this proverb serves as a reminder that good actions or efforts lose their value or effectiveness when they are not carried out at the appropriate moment. In the cultural and everyday context of the Nias community, this proverb teaches the importance of time discipline and the need to appreciate time when performing actions or completing tasks.

The proverb can also be interpreted as an emphasis on the importance of seizing opportunities at the right moment and not wasting the chances that come. It implies that missed opportunities may never return, and actions taken outside the proper timing may not yield optimal results.

Overall, this proverb conveys values related to acting with courage at the right time, appreciating opportunities, and recognizing the significance of timing in achieving success and reaching one’s goals.

4. *Hulö La'ewa nidanö ba ifuli fahalö-halö*
N Konj

“The sense of brotherhood is very strong and difficult to break, even though many challenges exist in the lives of siblings”

The Nias proverb “*Hulö la'ewa nidanö ba ifuli fahalö-halö*” carries a deep meaning about the strength of family bonds and solidarity among relatives or members of a close-knit community. Literally, the proverb can be translated as “family ties are strong and

difficult to break, even when many challenges arise in the lives of those who are related.” The meaning of this proverb emphasizes the strength of relationships and emotional connections among individuals who share blood ties or close kinship. It conveys that although there may be many challenges or conflicts among family members or within the community, the emotional bonds and unity that have been established are difficult to break. This proverb reflects the values of solidarity, mutual support, and harmony within familial or communal relationships. It illustrates that despite differences or problems that may occur, strong family ties continue to hold individuals together and help them overcome obstacles or challenges in life. Overall, this proverb teaches the importance of maintaining close family relationships, supporting one another, and staying united when facing difficulties or trials.

5. *Noi badu giö mbae*
 V N
“He has drunk monkey urine”

The Nias proverb “*Noibadu giö mbae*” carries a unique meaning within Nias culture and is often used to refer to someone who is drunk and causing a disturbance. Literally, the proverb can be translated as “he has drunk monkey urine.” The underlying meaning of this proverb is to express a situation or action that leads to disappointment or discomfort. It depicts an undesirable or unpleasant situation, often associated with something bothersome or disappointing. The use of “drinking monkey urine” in this proverb likely symbolizes something considered disgusting or unfit for consumption, thereby creating a sense of discomfort or displeasure for those who experience or witness it. The proverb is commonly used to mock or criticize someone who behaves foolishly, irrationally, or in a ridiculous manner. Overall, this proverb teaches the importance of being aware of one’s words and actions when not fully conscious, particularly when intoxicated, and serves as a reminder to avoid causing trouble or conflict when under the influence.

6. *Noi badu ni-danö siloitöro alitö*
 V N
“He has drunk water that has not been heated”

The Nias proverb “*Noibadu nidanö silo itöro alitö*” carries a deep meaning within the cultural and everyday context of Nias society. Literally, the proverb can be translated as “he has drunk water that has not been heated.”

The meaning of this proverb is to describe an action or event that results in negative or harmful consequences because the person failed to consider potential risks or outcomes. It portrays carelessness or negligence in making important decisions, which eventually leads to problems or difficulties. In Nias culture, drinking water that has not been heated serves as a metaphor for actions taken without assessing possible dangers or consequences. It reflects behaviors that are careless, hasty, or unwise in dealing with

certain situations.

This proverb conveys a moral message about the importance of caution, consideration, and proper preparation before taking important actions or making significant decisions. It teaches the need to evaluate potential risks and consequences, and to avoid impulsive or poorly considered actions.

Overall, the proverb highlights values of wisdom, prudence, and thoughtful judgment in everyday life. It underscores the importance of not acting hastily or making decisions without considering the risks and consequences involved.

7. *Noi badu ni-daö so-biso*

V

“He has drunk poisonous water”

The Nias proverb “*Noibadu nidaö sobiso*” carries a profound meaning and is often used to convey advice or a warning. Literally, the proverb can be translated as “he has drunk poisonous water.” The meaning of this proverb is to indicate that someone has done something inappropriate or harmful. It is commonly used to refer to individuals who enjoy causing commotion or creating trouble. In the cultural context of Nias society, drinking poisonous water symbolizes a dangerous act that can lead to harm or even death.

8. *Abu'a gömö, löna abu'a li*

N

“A debt may be repaid, but hurtful words are hard to forget”

The Nias proverb “*Abu'a gömö, löna abu'a li*” carries a deep meaning about the consequences of hurtful remarks or insults. Literally, the proverb can be translated as “a debt can be repaid, but painful words are difficult to forget.” The meaning of this proverb is to express that although financial debts can be settled or resolved, hurtful words or insults directed at someone are difficult to erase from memory. The proverb illustrates how harsh or painful words can leave a lasting mark on a person’s mind and heart, even long after the incident has passed.

In the cultural context of Nias society, this proverb teaches about the power of words and their impact on interpersonal relationships. Hurtful remarks or insults can cause deep emotional wounds that are not easily healed, even after apologies or efforts are made to repair the relationship.

This proverb also reflects the importance of being careful with one’s speech and maintaining kindness in interactions with others. It teaches the need to avoid using offensive or hurtful words that can damage relationships and to be mindful of the potential impact of our speech.

Overall, the proverb conveys values related to caution in speaking, respect for others’ feelings, and the importance of restoring relationships damaged by harmful words. It reminds us that although debts may be repaid, the wounds caused by words can be difficult to erase.

5. Conclusion

There are several conclusions that can be drawn. Firstly, diversity of ecolexicon: The study shows that the *tuo* tradition in Nias is rich in ecolexicon, consisting of various vocabulary items, phrases, and expressions related to the production process, consumption, and cultural meanings associated with the beverage. Secondly, Its Significant Role in Nias Culture: The ecolexicon of the *tuo* tradition plays an important role in the daily life and social activities of the Nias community. *Tuo* functions not only as a consumable beverage but also as part of cultural identity, rituals, and cultural expression. Thirdly, the Importance of Cultural Preservation: The study highlights the importance of preserving and protecting the *tuo* tradition and its ecolexicon as part of Nias cultural heritage. Preservation efforts are vital not only for maintaining cultural continuity but also for enhancing understanding, appreciation, and cultural identity among the Nias people. A total of sixty-one *tuo* lexical items were identified in the Nias language. In terms of grammatical categories, the *tuo* ecolexicon consists of seven nouns, nineteen verbs, and eight adjectives. Furthermore, from the perspective of social practice, *tuo* lexical items are used by the Nias community in the form of proverbs as well as in song lyrics that are orally transmitted.

Conflict of Interest

The author declares that there is no conflict of interest in the writing of this scientific article.

Authors' contribution

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript

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