

# Gender Patterns in Indonesian: A Corpus Study of Personal Pronoun References “Ia” and “Dia”

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## ABSTRACT

Indonesian is a language that does not have a grammatical gender feature, and this absence extends to the third-person singular pronouns. In English and many European languages, there are distinct second-person for addressing genders: male and female. The grammatical structure of Indonesian remains unchanged despite temporal shifts and the absence of gender-specific distinctions. The official Indonesian dictionary (*Kamus Besar Bahasa Indonesia* or KBBI) does not designate *ia* and *dia* with explicit gender distinctions, such as masculine and feminine. This research aims to discuss the masculine and feminine contextual patterns of the pronouns *ia* and *dia* within the Indonesian Corpus (*Korpus Bahasa Indonesia* or KOIN). The study used a dataset comprising 121.098 tokens selected from literature, national, and social categories. Identifying gender patterns in using the second-person pronouns gets the research focus on the data of 19.697 concordances of the word *ia* and 10.031 concordances of *dia*. The findings indicate that *dia* has a reasonably equal association with both genders, but the word *ia* prefers feminine references more. It clarifies the nuances of gender expression in Indonesian and explains how linguistic decisions communicate gender information.

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## 1. INTRODUCTION

The distinctiveness of Indonesia is not only in the variety of its regional languages and cultures but also in Indonesian. As the nation's official language, Indonesian has a fascinating linguistic phenomenon that is quite different from other languages worldwide. The linguistic phenomenon is not only about the uptake of various local languages but also in relatively Indonesian grammar. The grammar refers to the sentence structures that do not change significantly over time. To get an insight into it, the structural differences in grammar between Indonesian and English or other European languages are crucial points that provide further explanation. As Hoffmann (2004) states, the European language manifests the grammaticalization process into the dynamic tenses and aspect systems. In Indonesian, there are no significant differences regarding changes in tense and aspects that affect the verb forms or sentence structures. In contrast to English, English has special

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rules regarding changes in verb forms, both regular and irregular, depending on the time of occurrence. This phenomenon indicates the complexity and uniqueness of the linguistic system, showing that the structure of the Indonesian language has its characteristics that require in-depth analysis.

Another interesting difference in Indonesian grammar is pronouns, such as *dia* and *ia*. The words *dia* and *ia* are personal pronouns in Indonesian that can also be used in English. The Indonesian pronouns can be confusing when matched with the English pronouns 'he' and 'she'. In daily Indonesian conversation, the use of the words *dia* and *ia* is not differentiated and is considered to have the same meaning as the third-person singular pronoun. In contrast to English, it distinguishes between 'she' for women and 'he' for men. The pronouns 'she' and 'he' are explicitly assigned to women and men, reflecting a linguistic convention where gender specificity is inherent in English. The gender-specific pronouns are not the linguistic characteristic of English alone. Audring (2008) says that the practice of gender-specific pronouns does not only occur in English; a few languages, including English, Africans, Khmu, Malayalam, Defaka, Yazgulyam, and Tamil, also specify the pronouns into genders. In short, the uniqueness of the example of the two pronouns reflects the principle of gender equality in Indonesian grammar. It represents Indonesian linguistic characteristics.

Some studies analyze the use of gender-neutral pronouns in Indonesian society. (Anderson, Chaparro, Smolkowski, & Cameron, 2023), while others focus on comparison and the historical evolution of gendered language constructs in the language (Carpi & Iacus, 2020; Fitria, 2021; Wakerkwa, 2023). Due to its inherent characteristics reflected in Indonesian's grammatical and pronoun patterns, it is an exciting subject of study. Not only is Indonesian a valuable language for communication, but it also has some interesting insights to explore. This research is groundbreaking in this particular context. It discusses the general objective of unraveling the various intricacies inherent in gender representation within Indonesian, focusing on using the words *dia* and *ia* in texts dealing with both masculine and feminine topics. Its objective emphasizes the underlying dynamics and predilections in language representations of gender.

Three research questions are posed to understand these notions entirely in the Indonesian context. First, how are *dia* and *ia* used in Indonesian texts to refer to masculine and feminine nouns, respectively? This question focuses on how these pronouns are used and whether they favor masculine or feminine connotations. Furthermore, it aims to identify linguistic trends and nuances that influence the choice of one term over another based on gender. Second, the study examines how gender is expressed linguistically through personal pronoun references in Indonesian writings. Analyzing persona references provides insights into how gender shows through linguistic constructions, resulting in a better understanding of gendered communication in Indonesian. Finally, the study investigates the reasons behind the absence of gender-specific personal pronouns *ia* and *dia*. This question investigates sociolinguistic, cultural, and contextual factors that influence the choice of these pronouns, providing valuable insights into the complexities of gender expression in Indonesian communication.

Furthermore, a large amount of textual data is required to address the three questions comprehensively. The big data confirms that the interpretations and views drawn from the investigation's findings accurately represent the complexities of language communication in Indonesia, particularly the pronouns *ia* and *dia*. The rigorous examination of extensive Indonesian language data is the basis of this empirical inquiry, with the Indonesian language

corpus dataset serving as the primary source. One significant corpus that is a fundamental resource for this research is KOIN, which stands for “*Korpus Indonesia*” by the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia. As a publicly available and thoroughly maintained dataset, KOIN is a trustworthy collection of different Indonesian texts, providing a representative cross-section of the language in use. Using this authoritative corpus dataset improves the validity and reproducibility of the research findings. Budiwiyanto (2023) and Puspitasari, Karlina, Hernina, Kurniawan, and Mulyo (2024) ensure they capture the intricacies of language expressions connected to gendered pronoun references in the Indonesian context.

Consequently, this study emphasizes the corpus analysis to carefully examine gendered language trends in Indonesian texts. The research questions of this study are:

1. What are the patterns *dia* and *ia* used in Indonesia for masculine and feminine terms?
2. How are the personal pronoun references used in Indonesian to represent gender?
3. What factors affect the absence of gender-specific personal pronouns, *ia* and *dia*?

A deeper understanding of the complexities of using *ia* and *dia* in personal texts is crucial to advancing the conversation on language, gender, and sociolinguistics in the Indonesian context.

## 2. LITERATURE REVIEW

### 2.1 Gender Preferential Pronouns

Previous studies on gender preference pronouns, particularly in the Indonesian language setting, have investigated the grammatical nuances and sociocultural factors that influence pronouns like *ia* and *dia*. Scholars have studied the complexity of gender representation in Indonesian, highlighting how speakers navigate the lack of grammatical gender in pronouns and the factors that influence their decisions.

An essential subject in the extant literature is the gender neutrality of Indonesian pronouns. Unlike languages with grammatical gender distinctions, Indonesian pronouns lack explicit gender markers (Ginanjar et al., 2022; Sarieva Zamira, 2019; Suryatin, 2018). Researchers have investigated how the absence of gender specificity in pronouns helps to create a more inclusive linguistic environment (Batlle, 2023; Hint, Nahkola, & Pajusalu, 2020). The pronouns *ia* and *dia* are adaptable (Syahbaniyah & Suhardijanto, 2022; Tarrayo, 2020), allowing speakers to refer to people without distinguishing their gender, consistent with society's emphasis on gender equality.

Studies have also investigated the frequency and patterns of pronoun usage in various circumstances (Karlina, 2023; Puspitasari, 2022; Puspitasari, Fakhurroja, & Sutrisno, 2023). For example, written and spoken Indonesian examinations have revealed how *ia* and *dia* are used in diverse communicative contexts (Herdiana, Al-Farisi, & Khalik, 2022; Sajarwa, 2022). Researchers investigated whether one pronoun is preferred over another in formal or casual language and how these patterns may differ between areas or social groupings (Rihan K, 2021; Suryatin, 2018). This line of investigation helps to understand better the contextual elements that influence pronoun choices.

Another area of study in this field is the impact of cultural norms and societal changes on pronoun preferences. The Indonesian sociolinguistic landscape is changing, and scholars have investigated how changing gender norms and cultural developments affect language use. For example, researchers investigated whether there are apparent changes

in pronoun choosing over time and how these trends may represent broader cultural attitudes toward gender inclusion (Sajarwa, 2022; Syahbaniyah & Suhardijanto, 2022)

In conclusion, past research on gender preference pronouns in Indonesian has produced a rich tapestry of insights into the language and societal factors underlying pronoun use. Scholars have investigated the absence of gender-specific inclinations, usage patterns in various circumstances, and the broader societal influences that shape language preferences. However, research on personal pronouns in Indonesia is minimal, involving large numbers of texts and various authors. By involving many texts and authors, we will understand how personal pronouns are used in writing. Corpus linguistics contributes to our understanding of Indonesian language use and issues of gender representation, cultural development, and language planning. The current research attempted to fill the gap by focusing on expanding language tendencies and their implications for gender discourse in Indonesian society.

## 2.2 Indonesian Personal Pronouns

Pronouns relate to other nouns (Moeliono et al., 2017; Widiatmoko & Sukarto, 2021). Pronouns have a role as components that substitute nouns as nominal (Kridalaksana, 2008). The nouns are words that regularly represent individuals or things, frequently replaced in a speech by a form of term widely recognized as a pronoun (Chaer, 1998). From a functional perspective, it can be said that pronouns occupy the positions of nouns as subjects, objects, and even predicates. Another characteristic of pronouns is their reference, which can shift depending on the speaker or writer, the listener or reader, or the person or thing being discussed (Moeliono et al., 2017; Widiatmoko & Sukarto, 2021). In Indonesian, one of the forms of pronouns is personal pronouns. As Moeliono et al. (2017) and Finoza (2009) state, pronouns take three forms: personal, interrogative, and demonstrative.

Personal pronouns refer to words that substitute for individuals, singular or plural, such as the first, second, or third person. These pronouns play a crucial role in communication by replacing the need to repetitively use nouns when referring to people as subjects or objects (Moeliono et al., 2017; Widiatmoko & Sukarto, 2021). They offer a concise and flexible way to convey information about who is involved in an action or being discussed. The dual nature of personal pronouns, singular or plural, allows for adaptability in expressing various scenarios, whether addressing an individual or a group. Moreover, personal pronouns encompass the first, second, and third persons, indicating whether the reference is to the self-reference, the person spoken to (second person), or someone or something being discussed (third person). This flexibility and adaptability make personal pronouns a fundamental element in Indonesian grammar, facilitating clarity and efficiency in communication.

Furthermore, personal pronouns can be exclusive, inclusive, or neutral, as seen in the table below. The exclusive forms relate to the speaker or a specified group that excludes the listener. In contrast, the inclusive forms refer to both the speaker and the listener, and the neutral forms refer to anything broad or non-specific. The division of personal pronouns into first, second, and third person, as well as their exclusivity, inclusiveness, or neutrality, adds richness to Indonesian grammatical structure (Table 1).

**Table 1**

Personal Pronouns (adapted from Moeliono et al., 2017; Widiatmoko &amp; Sukarto, 2021).

Indonesian Pronouns	Meaning			
	Singular	Plural		
		Neutral	Exclusive	Inclusive
<b>First</b>	<i>Saya, aku, ku-, -ku</i> (I/me/my)	<i>Kalian, kamu, sekalian, anda</i>	<i>Kami</i> (we)	<i>Kita</i> (we)
<b>Second</b>	<i>Engkau, kamu, anda, dikau, kau-, -mu</i> (you)	<i>sekalian</i> (you/all of you)		
<b>Third</b>	<i>Ia, dia, beliau, -nya</i> (he/she)			

The diverse form of Indonesian personal pronouns is mainly driven by cultural norms that highly value interpersonal interactions. Social connections or etiquette in everyday life necessitate norms that respect each individual's dignity. Generally, three elements are utilized as criteria: age, social rank, and familiarity (Moeliono et al., 2017; Widiatmoko & Sukarto, 2021). The first factor in social ties is age. Culturally, younger people are expected to pay respect to their elders. Younger people use the pronoun *saya* (I – in formal form) rather than *aku* (I/me – in non-formal form) when addressing older people. To indicate respect, the pronoun *beliau* (he/she – in formal form) is used instead of *dia* (he/she – in non-formal form).

The second component is social standing. Relationships based on social status, whether in societal standing or formal roles in an institution, also impact pronoun selection. When conversing with subordinates, a workplace boss may use the pronoun *kamu* (you – in a semi-formal way). Depending on age and status, the superior may use *Saudara* (you – in formal form) or *Bapak* (Mr. – in formal form) when addressing peers. Meanwhile, the third component, familiarity, blurs the distinctions between age and social rank. For example, two childhood friends may continue using the pronoun *kamu* (you – in non-formal form), even if one has moved up in their career. In formal settings, they may use *saya* (I) and *Bapak* (Mr.) or *Saudara* (you). However, in casual circumstances, they may use *aku* (I/me) and *kamu* (you) as forms of address. This extensive explanation demonstrates how cultural context, age, social standing, and familiarity influence the subtle use of personal pronouns in Indonesian, reflecting the complexities of social interactions within the culture.

Unlike *aku* (I/me – in formal form), the form *saya* (I/me – in casual form) is used to signify possession and is put after the word it possesses: *skripsi saya* (my thesis), *suami saya* (my husband), and *anak saya* (my child). Personal pronouns like *saya*, *aku*, and *daku* (I/me – formal/semi/casual form) can be used with prepositions. However, each preposition necessitates the usage of particular pronouns. In formal contexts, *kami* (we) can refer to the speaker/writer, whereas *kita* (we) can refer to both the speaker/writer and the listener/reader.

Furthermore, the address words *ia* and *dia* are frequently used interchangeably, although each has its own set of limitations. In the subject position or before verbs, *ia* and *dia* can be used interchangeably. However, while acting as the object or positioned to the right of what is stated, only the forms *dia* and *-nya* can be employed. This distinction emerges from the requirement to employ pronouns that do not refer to persons, especially in academic or scientific writing. In such situations, employing more neutral pronouns that do not necessarily refer to a specific individual is critical. This element demonstrates Indonesian personal pronouns' adaptability and uniqueness, depending on their roles and circumstances within the language.

### 3. METHOD

This research involved a representative Indonesian Corpus (*Korpus Bahasa Indonesia* or KOIN) by The Republic of Indonesia's Language Development and Cultivation Agency. The corpus encompasses diverse texts, including but not limited to news articles, narratives, and online forums. The data was specific to texts containing the words *dia* and *ia* in the Literature, Nasional, and Sosial categories, comprising 181.620 tokens to get comprehensive results. These three categories were selected based on data that shows that these two personal pronouns are primarily found in the three themes, as shown in the following tables.

**Table 2**

The Highest Frequency of The Word *ia* in 10 Categories in KOIN (generated by KOIN)

No.	Word	Frequency	Category	
1.	<i>ia</i>	18,011	<i>Sastra</i>	[Literature]
2.	<i>ia</i>	3,540	<i>Sosial</i>	[Social]
3.	<i>ia</i>	2,609	<i>Ilmiah Seni</i>	[Arts Science]
4.	<i>ia</i>	2,431	<i>Biografi</i>	[Biography]
5.	<i>ia</i>	1,791	<i>Olahraga</i>	[Sport]
6.	<i>ia</i>	1,686	<i>Film</i>	[Film]
7.	<i>ia</i>	1,270	<i>Nasional</i>	[National]
8.	<i>ia</i>	1,124	<i>Gaya hidup</i>	[Lifestyle]
9.	<i>ia</i>	1,049	<i>Perempuan dan Kecantikan</i>	[Women and Beauty]
10.	<i>ia</i>	963	<i>Editorial</i>	[Editorial]

Table 2 are lists the ten categories in which the word *ia* appears most frequently in the KOIN corpus, along with the frequency of its occurrence in each category. This data illustrates the distribution and prominence of the word *ia* across various genres and contexts within the corpus.

**Table 3**

The Highest Frequency of The Word *Dia* in 10 Categories in KOIN (generated by KOIN)

No.	Word	Frequency	Category	
1.	<i>dia</i>	9,566	<i>Sastra</i>	[Literature]
2.	<i>dia</i>	2,646	<i>Nasional</i>	[National]
3.	<i>dia</i>	2,494	<i>Internasional</i>	[International]
4.	<i>dia</i>	2,246	<i>Olahraga</i>	[Sport]
5.	<i>dia</i>	1,535	<i>Ekonomi dan Keuangan</i>	[Economics and Finance]
6.	<i>dia</i>	1,394	<i>Gaya hidup</i>	[Lifestyle]
7.	<i>dia</i>	1,213	<i>Sosial</i>	[Social]
8.	<i>dia</i>	900	<i>Ilmiah Seni</i>	[Arts Science]
9.	<i>dia</i>	849	<i>Biografi</i>	[Biography]
10.	<i>dia</i>	764	<i>Perempuan dan Kecantikan</i>	[Women and Beauty]



Table 3 provides lists of the ten categories in which the word *dia* appears most frequently in the KOIN corpus, along with the frequency of its occurrence in each category. This data highlights the distribution and prominence of the word *dia* across various genres and contexts within the corpus, showing how its usage varies across different thematic areas.

The three categories produce a frequency of the word *dia* of 13,425 and 22,821 of the word *ia*. The three categories were selected based on keyword features, as shown in Table 4 below.

**Table 4**

Frequency of Word *ia* and *Dia* in Literature, Social, and National Text Categories in KOIN.

Token	Categories	Total Frequency
ia	Literature, Social, National	13.425
dia	Literature, Social, National	22.821

Quantitative analysis involved statistical methods to examine the frequency and distribution of *ia* and *dia* across the corpus. This research also employed KOIN features, such as concordance analysis, that help identify usage patterns and any significant collocations. In corpus linguistics, quantity or numbers are important because they give a complete and representative sample of language use, making it easier to identify robust linguistic patterns (Grieve, 2023). Researchers can gain empirically grounded insights into language structure and usage by analyzing enormous amounts of text (Puspitasari et al., 2024). This quantitative approach allows for the investigation of subtle variations and nuances in language and helps to validate linguistic theories and hypotheses through systematic observation and analysis. Kraska-Szlenk and Wójtowicz (2023) and Lee and Park (2023) ultimately advance our understanding of language as a dynamic and evolving system.

The linguistic approach used in this research is primarily corpus-based, emphasizing syntactic patterns in the data. This decision derives from the requirement to methodically investigate language use over a vast corpus of texts to identify recurring grammatical structures and patterns. Using a corpus-based method, this research analyzes language in its natural context, allowing for investigating syntactic phenomena in authentic communicative circumstances.

Corpus analysis in this research involves two key steps: word frequency analysis and concordance analysis. Word frequency analysis includes tallying the occurrences of particular words within the corpus to provide insight into the relative frequency of specific lexical elements (Alamri, 2023; Grieve, 2023). This step is critical for detecting frequent words and lexical patterns that may distinguish the language variation being studied. Statistical measures were also applied to determine if there are statistically significant differences in the frequency of words *ia* and *dia* in different genres within the corpus.

Concordance analysis, on the other hand, includes gathering examples of a specific word or phrase from the corpus along with its context (Malyuga, 2023; Sopjani & Hamiti, 2023). By investigating concordance lines, this research acquires a better knowledge of how words are employed in various linguistic settings, such as syntactic structures and collocational patterns. Word frequency analysis is a fundamental stage in corpus linguistics. Grieve (2023) allows researchers to identify critical lexical items and linguistic properties within a corpus. Quantifying word frequencies allows this research to identify relevant terms and trends that warrant further inquiry.

This research also utilizes keyword features to analyze the linguistic features of a token. Several keywords were used to analyze lexical collocation and gender tendencies in these two words, namely the words man (*pria*, *lelaki*, and *laki-laki*) as masculine representations and the words woman and girl (*wanita*, *perempuan*, and *gadis*) as representations of feminine.

In addition to quantitative analysis, a qualitative examination of the contexts of *ia* and *dia* is essential to discuss. It involves a close reading of instances of personal pronoun usage to discern contextual nuances, pragmatic functions, and variations in meaning. Qualitative analysis uncovers subtleties related to deixis, social relationships, and cultural implications, providing a richer understanding of the language used in personal texts.

## 4. RESULTS AND DISCUSSION

### 4.1 The Patterns *ia* and *Dia* in Indonesian for Masculine and Feminine Terms

In Indonesian, the third-person pronouns *ia* and *dia* are commonly used to refer to individuals and are often considered gender-neutral. Unlike other languages, such as English, where there are distinct pronouns for males (he) and females (she), Indonesian does not have gender-specific pronouns in its standard form.

The gender-neutral application of *ia* and *dia* in Indonesian is significantly impacted by the language's absence of grammatical gender, which sets it apart from Spanish or French. It is stated by Herdiana et al. (2022) and Sajarwa (2022) that Indonesians lack a grammatical gender. When there are no inherent gender differences in nouns, third-person pronouns are not associated with any particular gender. Because of this linguistic flexibility, *ia* and *dia* can refer to people in various contexts without implying anything about gender. Moreover, the Indonesian culture, which values harmony and inclusivity, is firmly ingrained in this practice. In line with broader notions of equality and unity, Indonesian language norms reflect cultural values by attempting to do away with needless gender distinctions (Delfariyadi & Aryanto, 2023; Wakerkwa, 2023). As a result, using gender-neutral pronouns promotes linguistic inclusivity and removes barriers associated with gender in language, all of which are beneficial to an egalitarian communication style.

Furthermore, it is possible to interpret Indonesia's neutral usage of *ia* and *dia* as a linguistic reaction to changing socio-economic dynamics and international conversations on gender inclusion and equality. Languages change to include more gender-neutral terms as global discussions about these issues emerge, keeping up with modern linguistic trends. This movement is congruent with *ia* and *dia* as inherent neutrality, which reflects a deliberate attempt to reduce gender-specific terminology. It is important to emphasize that although these pronouns default to neutrality, speakers may use other language expressions when the context calls for them to convey gender-specific information. Speakers may use additional language or contextual cues to indicate gender when it becomes relevant in conversations or stories.

Meanwhile, the Indonesian Language Dictionary (*Kamus Besar Bahasa Indonesia* or KBBI) defines *dia* as the singular person, equating *ia* with the same meaning. Even though these terms refer to "the thing spoken of," the dictionary does not differentiate between genders. However, as data analyses examining how Indonesian texts use *dia* about gender elements reveal, authors deliberately choose words to symbolize masculine or feminine traits and replace seemingly neutral nouns. As a result, it is acknowledged that *dia* and *ia* are intrinsically linked with gender considerations.



**Table 5**

The words *ia* and *dia* are associated with different terms for men and women.

Gender Association	Keyword	The Usage of <i>ia</i> and the Keyword that Appears in Concordances (%)	The Usage of <i>dia</i> and the Keyword that Appears in Concordances (%)
Masculine	<i>Pria</i> [man, adult man, mature man]	7%	5%
	<i>Lelaki</i> [man, gentleman]	17%	12%
	<i>Laki-laki</i> [men, male gender orientation]	21%	16%
Feminine	<i>Wanita</i> [woman, adult female, mature woman]	10%	36%
	<i>Perempuan</i> [woman female gender orientation]	17%	23%
	<i>Gadis</i> [girl unmarried women, young woman]	28%	18%

Table 5 presents data on the association between gendered keywords and the usage of the Indonesian pronouns *ia* and *dia* in concordance. It categorizes gender association into masculine and feminine categories, with corresponding keywords such as *Pria* (man, adult man, mature man), *Lelaki* (man, gentleman), *Laki-laki* (men, male gender orientation) for the masculine category, and *Wanita* (woman, adult female, mature woman), *Perempuan* (woman, female gender orientation), and *Gadis* (girl, unmarried women, young woman) for the feminine category. The table then provides the percentage of occurrences where the pronoun *ia* appears in concordance with these keywords for both masculine and feminine categories and the percentage of occurrences where the pronoun *dia* appears in concordance with these keywords. This data offers insights into the usage patterns of *ia* and *dia* in relation to specific gendered terms in Indonesian discourse, highlighting potential gender associations and usage tendencies.

**Table 6**

Examples of the word *dia* and its combination with different terms for *men* and *women*.

Data	Sentences/Keywords in Context (KWIC)
1.	Bahkan sebelum beranjak dewasa, <b><i>dia</i></b> sudah menjadi <b><i>pria</i></b> nomor satu dalam keluarganya. [...even before <b><i>he</i></b> grew up, he was already the number one <b><i>man</i></b> in his family]
2.	<b><i>ia</i></b> memerankan sosok <b><i>pria</i></b> dewasa yang membumi. [ <b><i>he</i></b> plays the role of a mature, down-to-earth <b><i>man</i></b> ...]
3.	<b><i>Dia</i></b> lah <b><i>lelaki</i></b> yang pada suatu hari pernah mencoba mengetuk pintu ini. [ <b><i>he</i></b> was the <b><i>man</i></b> who one day tried to knock on this door]
4.	..., sebab <b><i>dia</i></b> seorang <b><i>perempuan</i></b> yang amat tinggi budinya. [..., because <b><i>she</i></b> is a very high-minded <b><i>woman</i></b> .]
5.	Kabarnya, <b><i>dia</i></b> juga seorang <b><i>wanita</i></b> yang pinta mengelola bisnis. [Reportedly, <b><i>she</i></b> is also a <b><i>woman</i></b> who is good at managing business.]
6.	Jangan pernah ngomong jernih sama <b><i>wanita</i></b> kalau <b><i>ia</i></b> sedang menangis. [Never speak clearly to a <b><i>woman</i></b> when <b><i>she</i></b> is crying.]

The data in Table 6/1 provided percentages of association of the words *dia* and *ia* with masculine and feminine contexts, suggesting distinctive patterns in gendered language. This *dia-pria* (he – in formal form) word combination implies that the pronoun *dia* is used with the phrase containing the word *pria* (man), or these two words appear together in one concordance about 7% of the time. This could imply that in a given context, while referring to a man, speakers or authors use the combination of *dia* and *pria* (man) in a few cases. On the other hand, the co-occurrence rate of 5% between the pronoun *ia* and the word *pria* (man) suggests a slightly lower frequency than *dia*. This implies that *ia* is combined with *pria* (man) in an even smaller fraction of cases. The comparison of the associations of *dia* and *ia* with *pria* (man) reveals intriguing patterns. Both pronouns are employed in comparatively low proportions with *pria* (man), indicating a possible linguistic preference for different constructions when referring to men. The examples shown in the Data (1) and (2).

The percentage of 17% indicates a higher frequency of using *dia* with the term *lelaki*, which also means *man* in Indonesian. This suggests a more common usage of *dia* with *lelaki* (man – in semi/casual form), than *pria* (man – in formal form). In contrast, the co-occurrence rate of the pronoun *ia* and the word *lelaki* (man – in semi/casual form) is slightly lower, at 12%. This shows that *ia* is used with *lelaki* (man – in semi/casual form) less frequently than *dia*. The comparison of the associations of *dia* and *ia* with *lelaki* (man – in semi/casual form) highlights the varied choices that Indonesian authors make. While both pronouns refer to a man, the findings indicate that *dia* is slightly more preferred than *ia* when combined with *lelaki* (man – in semi/casual form). The examples are in the Data (3) and (4).

The highest percentage of the three associated words of *laki-laki* (men – in casual form), which refers to male-gendered, is the pronoun *dia*. The associated phrase accounts for 21% of occasions, indicating that speakers or authors frequently use *dia* and *laki-laki* (men – in casual form) together in a sentence or concordance when referring to a man. In contrast, the co-occurrence rate of the pronoun *ia* and the word *laki-laki* (men – in casual form) is slightly lower, at 16%. It shows that *ia* is used less frequently with *laki-laki* (men – casual form) than *dia*. The comparison of the associations of *dia* and *ia* with *laki-laki* (men – in casual form) demonstrates the nuanced choices that Indonesian authors make. Hence, both pronouns refer to the male or male gender. However, data show that *dia* combined with *laki-laki* (men) is significantly more common than *ia*. The examples shown in the Data (5) and (6).

Table 3 also shows data that presents the co-occurrence percentages of the Indonesian pronoun *dia* with different terms referring to *woman* or female-gendered. The combination of *dia* and *perempuan* (woman – in semi/casual form) has a 10% co-occurrence rate. It implies that Indonesian speakers or authors use the word *dia*, associated with *perempuan* (woman – in semi/casual form), to refer to a woman, and the two words appear together in one sentence in roughly 10% of cases. In comparison, the pronoun *ia* and the phrase *perempuan* (woman – in semi/casual form) have a substantially greater co-occurrence rate (36%). This suggests that *ia* is used with *perempuan* (woman – in semi/casual form) in proportionally more cases than *dia*. The comparison of the associations of *dia* and *ia* with *perempuan* (woman – in semi/casual form) reveals various patterns in referring to women. While both pronouns refer to women, the data show that *ia* is far more common than *dia* (he/she) when combined with *perempuan* (woman). The examples shown in the Data (7) and (8).

The comparatively low proportion could imply that alternate terminology or structures are chosen in other circumstances or that linguistic preferences vary somewhat. The

percentage of 17% suggests that *dia* is used more frequently alongside the word *wanita*, which also means *woman* in Indonesian. It implies that the combination of *dia* and *wanita* (woman – in formal form) is more prevalent than *dia* and *perempuan* (woman – in semi/casual form), accounting for more cases. Formality, regional preferences, and artistic variants may influence the choice between *perempuan* (woman – in semi/casual form) and *wanita* (woman – in formal form), meaning *woman* in English. In comparison, the pronoun *ia* and the word *wanita* (woman – in formal form) have a somewhat greater co-occurrence rate (23%). It implies that *ia* is used with *wanita* (woman – in formal form) in proportionally more cases than *dia*. The comparison of the connections of *dia* and *ia* with *wanita* (woman – in formal form) reveals varied alternatives for referring to women. While both pronouns refer to women, the data show that *ia* is more common than *dia*. The examples are shown in Data (9) and (10).

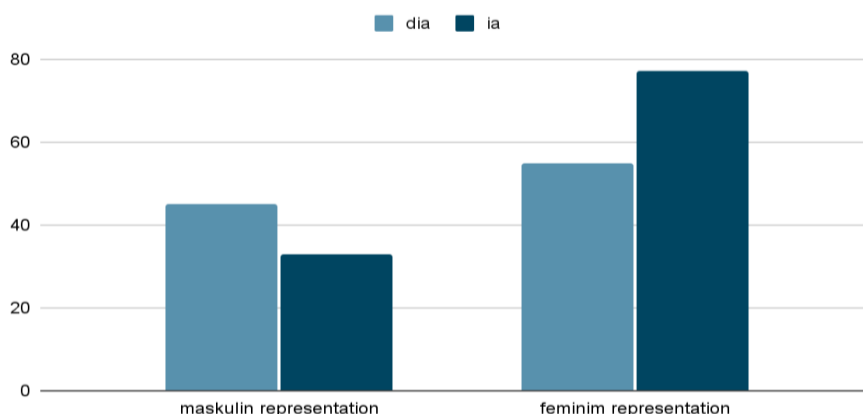
The combination of *dia* and *gadis* (girl – same as woman but in casual form) has the highest co-occurrence percentage (28%). It shows that speakers or writers often use the combination of *dia* and *gadis* (girl – casual form of woman), referring to young females. In contrast, the co-occurrence rate of the pronoun *ia* and the phrase *gadis* (girl) is slightly lower (18%). This shows that *ia* is used with *gadis* (girl) less frequently than *dia*. The comparison of the connections of *dia* and *ia* with *gadis* (girl) reveals complex alternatives for referring to females. While both pronouns refer to females, the data show that *dia* is substantially more common than *ia* in conjunction with *gadis* (girl). The examples are in data (11) and (12).

All the data reflects the nuanced choices made by Indonesian authors when using the pronoun *dia* in conjunction with different gendered terms for *male* and *female* in Indonesian. The findings are in line with Battle (2023) and Hint et al. (2020), who argue that the absence of gender specificity in pronouns helps to create a more inclusive linguistic environment. The pronouns *ia* and *dia* are flexible (Syahbaniyah & Suhardijanto, 2022; Tarrayo, 2020), referring to people without differentiating their gender. This is congruent with society's emphasis on gender equality. The analysis results also show that the differences that arise only lie in variations in usage. The variations in co-occurrence percentages highlight potential differences in formality, contextual appropriateness, and linguistic preferences across different terms.

## 4.2 Gender Representation of Personal Pronoun References in Indonesia

In Indonesian texts, gender is represented by persona references, particularly with the words *dia* and *ia*, which reflect the intricate dynamics of language and cultural norms. Indonesians do not naturally encode grammatical gender in their pronouns. However, the option between *dia* and *ia* (he/she) can still convey gender-related connotations.

The research findings show a generally balanced connection between the pronoun *dia* and masculine and feminine contexts, as shown in Figure 3. The 45% correlation with male contexts and 55% with feminine contexts indicate a relatively gender-neutral usage of *dia*. This could suggest a language trend in which speakers frequently use *dia* without a significant gender prejudice, demonstrating some linguistic flexibility in referring to people regardless of gender.



**Fig. 1.** The Usage of Words *dia* and *ia* in Gender Representation

In contrast, the evidence for the pronoun *ia* demonstrates a stronger gender relationship. The lower percentage (33% with masculine contexts) and a more significant percentage (77% with feminine contexts) indicate that it is more typically connected with feminine allusions. This suggests a gender-specific linguistic trend in which speakers choose *ia* when referring to females and may use alternative pronouns when referring to males. This result is also strengthened in Table 4 by using two keywords, namely *dia adalah* and *ia adalah*. The purpose of selecting these keywords is to investigate strong lexical collocations by placing terms that represent gender that directly express masculinity or femininity. The 78% relationship of *dia* with masculine phrases reveals a high correlation between pronouns and masculine references when coupled with *adalah* (is), which denotes like is or was in English. It indicates that Indonesian speakers or authors frequently employ *dia* when the subject is masculine or connected with typically male characteristics. The high proportion emphasizes the regularity of this linguistic pattern, indicating a linguistic norm in which *dia* is associated with masculinity. In comparison, the relationship of *dia* with feminine phrases is 22%, indicating a less common but still significant usage. It discovers that *dia* is typically associated with masculine references, but it is not always true.

**Table 7**  
Lexical Collocations

Keywords	Gender Representation	
	Masculine Terms	Feminine Terms
<i>Dia adalah</i> ... [He/She is ...]	78%	22%
<i>Ia adalah</i> ... [He/She is ...]	63%	37%

The data for *ia* in Table 7 suggests a 63% correlation with masculine terms. It shows that *it* is used with masculine references less frequently than *dia*. Meanwhile, *ia* is associated with feminine phrases at 37%, implying a higher frequency than *dia*. It shows that *ia* is used more frequently with feminine terms, implying a linguistic convention in which *ia* is more closely connected with the female gender than *dia*. The higher percentage could indicate a linguistic trend or growing language use in which *ia* is preferred in settings stressing female characteristics. The results show unique patterns in the connections between *dia* and *ia* and masculine and feminine phrases when coupled with *adalah* (is) in Indonesian. While *dia* is primarily associated with masculine connotations, *ia* is more associated with feminine phrases.

The contrast between the connections of *dia* and *ia* provides significant insights. While *dia* has an equal association with both genders, *ia* prefers feminine references more. This distinction could be influenced by linguistic conventions, cultural standards, or changing language trends. This research strengthens the results of previous research that one pronoun is preferred over another in formal or casual language, and these patterns may differ between areas or social groupings (Rihan K, 2021; Suryatin, 2018). However, further study of specific settings and linguistic clues within the data is still needed, which may reveal the sociolinguistic elements influencing these gender correlations in Indonesian.

The statistics also indicate that, to some extent, both *dia* and *ia* can be employed in gender-neutral contexts. However, the increased correlation of *ia* with feminine terms raises concerns regarding gender-specific language preferences. Understanding these tendencies is critical to conversations about gender-neutral language and inclusive communication. Changes in gender norms and language use may impact the observed trends, underscoring the dynamic nature of linguistic expression in reflecting and creating societal values.

### 4.3 Factors Affect the Absence of Gender-Specific Personal Pronouns *ia* and *Dia*

The lack of gender-specific inclinations in these pronouns is the main factor influencing the decision between *ia* and *dia* in Indonesian texts. One characteristic distinguishing the Indonesian from many others is that it does not automatically convey grammatical gender in pronouns. The pronouns *ia* and *dia*, which do not necessarily indicate the gender of the person being referred to, are gender-neutral due to this linguistic feature. The term *dia* is interesting because it can apply to people of any gender. In addition to making language use easier, this lack of gender specificity promotes an inclusive language environment by removing barriers to communication that stem from traditional gender roles. This absence is in line with previous research (Khamimah, Amrullah, & Arifin, 2022; Khasanah & Baehaqie, 2021) that the decision between *ia* and *dia* to become conscious; speakers choose these pronouns because of their exceptional linguistic flexibility, which allows communication not constrained by gender.

Many factors influence the choice between *ia* and *dia* in Indonesian text, including context, personal preferences, and formality. While these pronouns can be used interchangeably, minor differences affect their use. For example, *ia* is generally more polite or formal than *dia*. Speakers may use *ia* in written or proper communication to show courtesy or respect. When the person's gender is unclear or irrelevant, *ia* and *dia* can be used interchangeably. Also, context is crucial in determining the appropriate pronoun. On the other hand, speakers may select one pronoun over the other depending on perceived neutrality or formality in circumstances where deliberate gender emphasis is essential. These results are consistent with earlier research showing that Indonesian pronouns lack clear gender markers (Ginanjari et al., 2022; Zamira, 2019; Suryatin, 2018).

The study also emphasizes how speakers' linguistic preferences play a role in their decision between *ia* and *dia*, with habits shaped by personal communication preferences, cultural norms, and regional linguistic variations. The corpus analysis reveals that the influence of linguistic preferences on the choice between *ia* and *dia* is a multidimensional process shaped by various factors. First, personal communication preferences emerge in the corpus as individual speakers or writers consistently use one pronoun over another. By evaluating patterns of pronoun usage across different texts and circumstances, this



research identifies times when speakers prefer *ia* or *dia* depending on their habitual linguistic decisions. This shows that people may prefer specific pronouns due to their communication techniques or idiosyncratic linguistic patterns.

Cultural norms are important in shaping linguistic preferences for *ia* and *dia* in the corpus. Cultural values and societal standards influence language use, including pronoun choices, because people may follow linguistic patterns consistent with their cultural identity or social expectations. For example, in cultures where gender roles are more strictly defined, speakers may be more likely to employ gender-specific pronouns like *dia* to conform to traditional gender conventions. In contrast, in societies that encourage gender neutrality or tolerance, speakers may prefer gender-neutral *ia* to represent progressive cultural ideas.

Different speakers have different subjective preferences, which lead to different usage patterns. Some speakers may have a habitual preference for one pronoun over another, motivated by regional linguistic differences, personal communication styles, or societal standards. This preference might be subjective and vary between speakers, resulting in a diverse usage pattern. The absence of gender-specific trends in the usage of *ia* and *dia* in Indonesian writing shows the language's versatility in meeting a wide range of communicative demands. Understanding these characteristics leads to a more nuanced view of Indonesian language use, emphasizing the language's adaptability to varied communicative circumstances and the complex language use in Indonesia.

## 5. CONCLUSION

The distinctiveness of the Indonesian language is demonstrated by pronouns such as *dia* and *ia*, which are comparable to "he" and "she" in English. This research looks into the patterns and collocations of *dia* and *ia* across genres using the Indonesia Corpus (Korpus Bahasa Indonesia or KOIN). Statistical analysis and KOIN features reveal usage patterns with 181,620 tokens in the Literary, Nasional, and Social categories to provide an understanding of the unique linguistic environment of Indonesian. The goal is to pinpoint differences in the use of *ia* and *dia* in masculine and feminine genres.

The findings indicate different patterns in gendered language by displaying the percentages of association between the words *dia* and *ia* in masculine and feminine contexts. About 7% of the time, *dia-pria* (he [is] man) combines the word *dia* with the word *pria* (man – in formal form) suggesting that Indonesian speakers or writers occasionally use this combination when referring to the male gender. On the other hand, the pronouns *ia* and *pria* (man – in formal form) have a co-occurrence rate of 5%, which indicates a marginally lower frequency. It follows that *ia* and *pria* (man – in formal form) are paired in an even smaller percentage of instances. When referring to men, the comparison reveals exciting patterns that point to a linguistic preference for distinct constructions with both pronouns used in relatively small amounts with *pria* (man). In addition, concerning gender representation, the results show a balanced relationship 45% for male contexts and 55% for feminine contexts between the pronoun *dia* and both masculine and feminine contexts. It shows a comparatively gender-neutral use of *dia*, demonstrating linguistic flexibility in referring to people without strong gender bias. On the other hand, the pronoun *ia* indicates a more robust gender relationship, as evidenced by its higher percentage (77%) in feminine contexts and lower percentage (33%) in masculine contexts. This points to a gendered

linguistic trend in which people use different pronouns to refer to men and prefer the word *ia* to refer to women.

Despite appearing in different patterns, the words *dia* and *ia* in everyday Indonesian discourse do not emphasize gender because the language does not employ pronouns to indicate grammatical gender. However, all pronouns, *dia* and *ia*, have a role regarding formal context and personal preferences. The pronoun *ia* is sometimes regarded as more formal or polite than *dia*, even though they can be used interchangeably in many contexts, especially in proper communication. It is all about context; *ia* and *dia* can be used interchangeably when gender is unimportant. On the other hand, deliberate gender emphasis could cause speakers to favor one over the other due to perceived formality or neutrality.

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#### **Authors' Contribution**

Hernina worked on the project and the main conceptual ideas and wrote and proofread the manuscript. Yenny Karlina translated this paper from Indonesia to English, wrote the manuscript, worked on data visualization, and proofread the manuscript. Devi Ambarwati Puspitasari worked on the main conceptual ideas and analysis, wrote the manuscript, collaborated to collect the data, and provided software.

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