

Indexicality of “Kelian” in Student Microteaching Practice: Anthropolinguistic Study

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Abstract

The indexicality study aims to describe the meaning of the variation of the pronoun “kelian” used by students with Batak ethnic background at University of HKBP Nommensen Medan. This study uses a qualitative method with an anthropolinguistic approach. The data of this research is in the form of oral data obtained from the performance of microteaching practices. Data were obtained from 12 recordings, 12 interviews, and participatory observations. The results of this study found that the indexicality of 'kelian' is a communicative expression that can show markers of the speaker's identity, feelings of affection or concern, and community identity. This study concludes that the indexicality of 'kelian' is used as a marker of identity and relations. These findings can be used as a technique to communicate or express knowledge in learning.

Keywords: *Anthropolinguistic, Indexicality, Pronoun, Practice, Microteaching*

Abstrak

Penelitian indeksikalitas ini bertujuan untuk mendeskripsikan makna variasi kata ganti “kelian” yang digunakan oleh mahasiswa berlatar belakang etnis Batak pada Universitas HKBP Nommensen Medan. Penelitian ini menggunakan metode kualitatif dengan pendekatan antropolinguistik. Data penelitian ini berupa data lisan yang diperoleh dari kinerja praktik microteaching. Data diperoleh dari 12 rekaman, 12 wawancara, dan observasi partisipatif. Hasil penelitian ini menemukan bahwa indeksikalitas 'kelian' merupakan ungkapan komunikatif yang dapat menunjukkan penanda identitas penutur, perasaan sayang atau perhatian, dan identitas masyarakat. Penelitian ini menyimpulkan bahwa indeksikalitas 'kelian' digunakan sebagai penanda identitas dan relasi. Temuan ini dapat digunakan sebagai teknik untuk mengkomunikasikan atau mengungkapkan pengetahuan dalam pembelajaran. Hal ini tentu penting untuk digunakan dalam kelas pembelajaran.

Kata Kunci: *Antropolinguistik, Indeksikalitas, Pronomina, Praktik, Microteaching*

Introduction

The term indexicality was first proposed by Charles Sander Peirce. Peirce in (Siregar, 2022) mentions that there are three types of signs, namely icons, indexes, and symbols. The three signs are connected by interpretation. Some experts try to explain the concept of indexicality, such as the relationship of words to context and sensitivity to context (Ibrahim & Sulaiman, 2020); as the presence of a sign that refers to behavior such as pointing with a finger to indicate a location (Ramos-Cabo et al., 2021); and as a description of linguistic expressions that indicate the identity of the speaker (Dey, 2023). Thus, indexicality is lingual phenomena such as speaker accents, variations of pronouns, demonstratives, adverbs, and other lingual data that can represent the speaker's identity.

Indexicality is the main study in the anthropolinguistic approach, in addition to performance and participation. So far, the study of indexicality has always been directed at cultural performance which is certainly related to local wisdom, for example in the research of Lidani, and Wiya (2021) discussing the indexicality of traditional foods.

However, it should be understood that it is time for an anthropolinguistic approach to be directed at formal performance, which is independent of oral tradition, but aims to see the influence of culture in formal syntax. This is what will be done in this study, namely using an anthropolinguistic approach in finding indexicality in microteaching learning in the classroom.

Class is a setting for formal learning activities. The interaction between lecturers and students in the classroom allows for the presence of text which then includes cotext and context. Class is also a practice of structured and multilevel cultural exploration to achieve goals. To achieve the expected learning goals, language functions are optimal by exploiting each expression relevantly. That is what then confirms the role of language as a text which is of course covered by context and context. On the other hand, language also plays an important role in driving all learning tools. Language plays a role in supporting the implementation of activities packaged in learning syntax in the classroom. Therefore, the classroom is an appropriate setting for teaching a variety of experiences that have actually been constructed in social situations.

Class is a place for learning activities that are classified as part of speech culture. Speech culture is a representation of the results of the cognition of lecturers and students that contain local values and knowledge (Hossain, 2024). The interaction between lecturers and students in the classroom allows the presence of text which then includes context and context. Classroom is also a practice of structured and multilevel cultural exploration to achieve the expected learning objectives. For this reason, the language function becomes optimal by exploiting each relevant expression. Until then, that is what confirms the role of language as a text wrapped in context and context.

Language in this case can be index and indexicality. Indexicality plays an important role in driving all learning tools. With indexicality, teachers (lecturers) can find new patterns in supporting the implementation of activities that are packaged in the learning syntax in the classroom.

Referring to the opinions above, it can be understood that indexicality in the realm of anthropolinguistics can refer to lingual phenomena such as speaker accent, pronoun variations, demonstratives, adverbs, and other lingual data that can represent the speaker's identity. Research on indexicality refers to the same concept although from different methods and points of view. First, Lubis (2017) stated that indexicality as a distinction between icons and symbols is very much needed in researching oral literature studies, including storytelling and poetry. In the article, various concepts of indexicality are explained from various expert points of view. Second, Yusuf (2019) stated that indexicality in Arabic language learning refers to the learner's communicative competence which is visible in opening dialogue, determining adaptable topics, compatible narratives in speech acts, expressing techniques, and responding responsibly to speech acts. The research findings show aspects of religious phatic expression, including the words *alhamdulillah* (as a symbol of gratitude), the words *insyaAllah* (a symbol of readiness), *assalamu'alaikum* (a symbol of opening), *masyaAllah* (a symbol of admiration). Lastly, Widani et al. (2021) mentions the indexicality of traditional food as a concept that lives in the socio-cultural system and is closely related to the meaning of food, the function of food and applies in society as an element of culture, believed to be true through worship and providing encouragement to fulfill it.

One of the indexicalities in microteaching learning can be seen in the use of the word 'kelian', as in data (1) below.

- (1) *"Ibu mau ingatkan sama **kelian**, kalau **kelian** mau ke mana-mana, jangan lupa pake masker ya".* (I want to remind you, if you want to go anywhere, don't forget

to wear a mask, okay?)

Data (1) 'kelian' is a variation of the pronoun used to refer to 'you' but tends to be pronounced as 'kelian' because of the strengthening of the 'e' accent in the Toba Batak language community. The use of indexicality tends to be dominant in the teaching practice of prospective teachers to students in microteaching classes. For this reason, research will be carried out that refers to the formulation, a) What is the form of the indexicality of 'kelian' in microteaching learning? b) What is the meaning contained in the indexicality of 'kelian' from an anthropolinguistic point of view? c) Is the indexicality of 'kelian' a picture of dominance in learning?

The three problem formulations were studied using an anthropolinguistic approach. There are several sections of indexicality in anthropolinguistics, but in this study, the section studied only refers to the indexicality of speakers' accents.

This research contributes to mapping the pronominal 'kelian' as the indexicality of learning and can be used as a communication technique in conveying the learning experience in the classroom.

Method

This study uses a qualitative approach to find and analyze data. The data of this research is in the form of oral data obtained from the implementation of microteaching practices. Data were obtained from 12 recordings, 12 interviews, and participatory observations of a class in the microteaching course. The research subjects are sixth semester students. The location of the research was conducted at HKBP Nommensen University. The data obtained from the involvement were directly recorded, then transcribed in written form. Then, it is analyzed by taking an inventory of the lingual phenomenon of indexicality, analyzing the meaning based on the co-text and context, and then finding out whether the indexicality represents the dominance of a particular group or not. Clearly, the following is the sequence of data collection and analysis in this research: a) following microteaching lessons, b) collecting various data containing indexicality in microteaching classes, c) sorting data that is classified as 'kelian' indexicality, d) arranging various 'kelian' data in syntax learning to become comprehensive research data, e) conducting interviews with practitioners and students participating in microteaching, f) sorting the data and finding forms of 'kelian' indexicality, g) finding the meaning of 'kelian' indexicality, and h) describing the tendency for users of 'kelian' indexicality to dominate over listeners.

Results

This research is actually more focused on the indexicality contained in microteaching learning in the classroom, but this research cannot ignore the performance that is also evident in the learning. Several data findings in the learning class are summarized in the following learning syntax.

Table 1. Learning Syntax

No.	Learning Syntax	Teacher Activity	Lingual Data
1	Initial activity a. Greetings	Selamat pagi anak-anak Baiklah di sini kita	In this data we found indexicality data: hard e accent in

	akan memulai pelajaran kita, tetapi sebelumnya berdoa dulu kita. (Good morning, Kids. Ok, here we will start our lesson, but first let's pray)	kelian , topicalization ' di sini ', then inversion (POS order) in Batak language, spatial indexicality ' di sini '
b. Apperception	Ibu mau ingatkan sama kelian , kalau kelian mau ke mana-mana, jangan lupa pake masker ya. (I want to remind you, if you want to go anywhere, don't forget to wear a mask, okay?)	In this data we found indexicality data: Pronoun variations on kelian , hard e accent on pake , and masker , spatial indexicality everywhere
c. Delivery of learning objectives	Minggu lalu, sudah kita pelajari cara membaca teks berita. Ada kelian yang masih ingat? (Last week, we learned how to read news texts. Any 'relatives' who still remember?)	In this data we found indexicality data: Accent e on membaca and inversion on the main clause, and also time indexicality minggu lalu
2 Core activities		
a. Observe	Ini ada ibu bawa sebuah teks untuk kelian . Sekarang ibu bagi, baca baik-baik ya. Ibu kasih waktu 5 menit sama kelian , baca teks itu, nanti ibu tanya apa isinya ya. (Here I have a text for you. Now I share, read carefully yes. I'll give you 5 minutes, read the text, then I'll ask what's in it.)	In this data, indexicality is found: The use of the POS pattern in ini ada ibu bawa , the time indexicality is 5 menit , and the verb has no affix in kasih
b. Ask	Coba kelian isi pertanyaan-pertanyaan yang ibu sediakan di bawah teks itu. Apa? Siapa?	In this data, indexicality is found: accent e in kelian . Apart from that, there are also various

	Di mana? Kapan? variations of the Mengapa? Dan question pronoun in Bagaimana? (Try to fill the data in the questions that I provide below the text. What? Who? Where? When? Why? And how?)
c. Reasoning	Dari semua In this data, pertanyaan itu, indexicality is found: pertanyaan mana yang accent e in kelian . sulit kelian jawab? (Of all the questions, which one is the most difficult for you to answer?)
3. Reflection	" Kelian kan sudah In this data, kelas tiga, sudah indexicality is found: seharusnya lebih accent e in kelian . tanggap. Kalau ibu sudah menjelaskan berulang-ulang, berarti itu penting ("You are already in third grade, so you should be more responsive. If you have explained it over and over again, it means it's important.")

In general, the performance shown in learning is certainly a teaching performance that is still rigid. Students as teachers in these courses tend to be stiff when moving from one session to the next. Furthermore, students also tend to show firm teacher performance which is indicated by the following indexicality in data (2) below.

(2) *Minggu lalu, sudah kita pelajari cara membaca teks berita. Ada **kelian** yang masih ingat?* (Last week, we learned how to read news texts. Any 'relatives' who still remember?)

Data (2) marks the pronominal 'kelian' in the form of interrogative performance. Sentences with interrogative mode can be an indicator of teacher dominance because the sentences are strategically arranged to direct students' activities, both physical activities and thinking activities during learning. Through interrogative sentences, the teacher hopes to find out the answer about something or the situation from the students. (Triana and Zamzani, 2019).

As another proof that the lexicon is indexical in learning, it can be seen from the paralinguistic and non-linguistic features shown in the social situation. For example, intonation, hand movements, firmness of gestures, and shared experiences between

teachers and students. Although in communication it is stated that the significance of a linguistic expression always depends on the circumstances of its use, the strength of the index still refers to a meaning in a situation.

Furthermore, data (3) also shows the dominance of teachers over students through the following indexicality.

- (3) *Ini ada ibu bawa sebuah teks untuk **kelian**. Sekarang ibu bagi, baca baik-baik ya. Ibu kasih waktu 5 menit sama **kelian**, baca teks itu, nanti ibu tanya apa isinya ya.* (Here I have a text for you. Now I share, read carefully yes. I'll give you 5 minutes, read the text, then I'll ask what's in it.)

Data (3) is marked with indexicality of 'kelian' to refer to the first sentence. The indexicality of 'kelian' in the sentence serves as a target and means offering something to the listener. Then in the next sentence, it is marked with imperative performance, without indexicality, but has the same referent. Next, the third sentence is followed by the lexicon 'kelian' which means both an offer and an order. This shows that through the 'kelian' lexicon, the speaker emphasizes that the offer made in the first sentence will be billed in the form of an assignment. So the 'kelian' lexicon shows that the target has a position as a person who has been targeted and must carry out the speaker's orders.

Then, the following data (4) also shows the dominance between the speaker and the listener through the 'kelian' lexicon.

- (4) *Coba **kelian** isi pertanyaan-pertanyaan yang ibu sediakan di bawah teks itu. Apa? Siapa? Di mana? Kapan? Mengapa? Dan Bagaimana?* (Try to fill in the questions that I provide below the text. What? Who? Where? When? Why? And how?)

Data (4) shows the imperative performance in doing the task ordered by the speaker to the listener. Firmly, the speaker instructs the listener to fill in the questions in the text. This is also one of the characteristics of teacher dominance over students in the classroom (Triana and Zamzani, 2019).

To strengthen the opinion about the dominance of the speaker over the listener in data (3), it can be seen in other indexicalities such as fragments of the sentence 'read carefully', 'give time', 'read the text', mother asked what it contained'. While for data (4) it appears in other indexicalities, such as 'try', 'what', 'who', 'where', 'when', 'why', 'how'. It is clear, then, that all languages have the capacity for indexicality functions, even in the context of the situation it is explained that some communicative expressions and events show more indexicality than others (Anderson in Given, 2008).

Then, the indexicality of 'kelian' also appears in the following data (5).

- (5) *Dari semua pertanyaan itu, pertanyaan mana yang sulit **kelian** jawab?* (Of all the questions, which one is the most difficult for you to answer?)

The following data (5) shows the closeness of the speaker to the listener. There are meanings of affection and care that are emphasized in the lexicon 'kelian' in the data (5). Personal pronouns can indeed be a sign of closeness and intimacy (Adhani, 2014), such as pronouns 'kau', 'kamu', and also 'kelian'. Furthermore, it is stated that these pronouns vary in abbreviations and changes in pronunciation because they are caused by the social environment, regional language, and national culture. That is, the pronoun 'kelian' can be an indexicality in the use of language in learning classrooms.

As another proof that the 'kelian' lexicon is an indexicality that shows the closeness between the speaker and the listener, it can be seen in the following data (5a) and (5b).

- (5a) *Dari semua pertanyaan itu, pertanyaan mana yang sulit **kau** jawab?* (Of all the questions, which one is the most difficult for you to answer?)
(5b) *Dari semua pertanyaan itu, pertanyaan mana yang sulit **kamu** jawab?* (Of all the questions, which one is the most difficult for you to answer?)

Pronouns (5a) and (5b) are second personal pronouns (for singular) which in social situations, even in class, can be used to replace second personal pronouns (for plural). However, in the data it appears that there is a change in meaning with the change of the pronoun. The meaning of data (5) shows closeness even though it is aimed at plural personas, while the meaning of data (5a) and (5b) shows the distance between speaker and listener even though they have used singular personas. That is, indexicality can show the teacher's communicative competence towards students and it can be seen in the indices that the teacher chooses to convey their aims and objectives (Yusuf, and Eka, 2019).

In addition, the indexicality of 'kelian' also appears to represent the identity of a particular community which is obtained from the following data (6).

- (6) *"**Kelian** kan sudah kelas tiga, sudah seharusnya lebih tanggap. Kalau ibu sudah menjelaskan berulang-ulang, berarti itu penting".* ("You are already in third grade, so you should be more responsive. If you have explained it over and over again, it means it's important.")

Data (6) shows the identity of a community or group which is indicated by the affirmation of apostrophes in the lexicon 'kan'. The pronoun 'kelian' which shows the plural target becomes the identity of the group when there is a message to be conveyed in referring to 'kelian'. For this reason, the indexicality of 'kelian' can be a marker for group identity through the message conveyed.

The speaker's accent in this study tends to be encountered in this lesson every time the teacher pronounces the letter 'e'. In this case, the accent tends to appear whenever the teacher has a Batak background as well as being an indexical speaker in the speech. In line with that, a tone of assertiveness and authoritative gesture emerged which also marked the culture of the speaker. The assertive accent became indexical in language learning in this study. Indexicality theory has to do with place, identity, and community. That is why, indexicality research is to examine the meaning of the text, the context (paralinguistics, gestures, material elements, and the context (situation, culture, social, ideology) of a performance).

However, the index that appears through the accent is not very strong in representing the speaker because after all it takes other indexicals such as paralinguistics and other nonlinguistics to represent these meanings. Paralinguistics and nonlinguistics forms that show meaning in language have also been researched by Kolin & Permana (2023). In that case, Saussure's theory shows that the characters tend to be pessimistic. This is shown through how the actor describes himself in several symbols. Of course it has a different meaning from the actual meaning. On the other hand, meaning also appears in other forms of language, such as the poetry studied by Aziz & Yulisetiani (2023). In this case, using the Sociology of Literature theory, it appears that the poetry depicts a melancholic atmosphere, containing moans of anxiety, expressions of sadness, longing, fear and loneliness due to limited activities outside the home caused by the presence of the Covid-19 virus.

The concept of indexicality is present not only through symbols, but also from beliefs, feelings, identities, events, etc. This is in line with Kiesling (2004) which states that the description of indexicality is abstract, and does not take into account the actual context of speaking, such as speech and the identity of the speakers determined through other perceptual.

For this reason, the research results obtained in this discussion are: a) the form of 'kelian' indexicality in classroom learning in a Batak cultural background tends to show teacher dominance over students. Students will not show the same thing towards teachers in communication interactions, b) the meaning contained is also varied, such as: an offer from the speaker to the listener to do something, the closeness between the speaker and the listener, showing the identity of a group, and c) the indexicality of 'kelian' is an illustration of dominance in learning, but on the other hand it shows closeness and identity within the group, in this case teachers and students.

Conclusion

This study concludes that there are several indexicalities in language learning. First, the indexicality of 'kelian' can show the dominance of the teacher over the students. Second, the indexicality of 'knowing' can show intimacy, affection, and concern between teachers and students. Third, the indexicality of 'kelian' shows the identity of a group, in this case the group of teachers and students. This is a finding in this study that the class as a forum for activities and social situations shows a variety of indexicalities that can be studied in anthropolinguistics. This can also be a study for further research, how to make this indexicality a model for improving the quality of education in Indonesia through anthropolinguistic studies.

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