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## Variations in the Use of Personal Pronoun Agreement in Acehnese: A Sociolinguistic Approach

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### Abstract

*This study aims to identify variations in the use of personal pronoun agreements in the Acehnese language based on a sociolinguistic approach, by focusing on the North Aceh dialect. A descriptive-qualitative method was used and data were collected through interviews. These interviews were recorded, transcribed, and analyzed using the sociolinguistic approach by structure and semantics. The results of the study showed that the personal pronouns of the Acehnese language are influenced by social factors such as age, social status, and familiarity. In the context of the age factor, there are variations in the use of personal pronoun agreements related to communication patterns between the younger and older generations. In social interactions with differences in social status, the use of personal pronoun agreements that reflect respect and recognition of social status is more dominant. Meanwhile, in familiarity, the use of more formal or informal personal pronouns depends on the degree of familiarity between the speakers. Overall, variations in the use of agreement personal pronouns in the Acehnese language are influenced by sociolinguistic factors that reflect social dynamics, cultural norms, and relationships between individuals. Understanding these variations can provide better insight into*

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*social interactions, social hierarchies, and familiarity norms in Acehnese society.*

**Keywords:** Acehnese, agreement, personal pronoun, sociolinguistics.

## 1. INTRODUCTION

The Acehnese language is one of the local languages spoken in Aceh Province, Indonesia. Aceh Province has some local languages including Acehnese, Gayonese, Tamiang, Alas, Jamèe, Kluet, Singkil, Devayan, and Singulai (Azwardi, 2014). Consequently, similar to other languages, Acehnese has its characteristics such as the use of personal pronoun agreements. The personal pronoun agreement refers to the suitability between the personal pronoun and the referenced entity in the context of communication (Kojima, 2019). In a sentence, personal pronoun agreement refers to the use of grammatically appropriate personal pronouns according to the type of noun or subject being discussed. Besides, the agreement ensures that the elements that are interconnected in a sentence have matching attributes to each other.

Personal pronoun agreement is important to maintain consistency and smooth communication. The discrepancy between the personal pronoun and the noun or subject being discussed can interfere with understanding and result in ungrammatical sentences. Besides, this incompatibility can lead to the use of language that is not in accordance with the context (Yusuf et al., 2019). Therefore, understanding and using the correct personal pronoun agreement is an important aspect of language.

This study concerns variations in personal pronoun agreements in Acehnese based on a sociolinguistic approach. In the grammar context, the agreement is related to the suitability between the subject and the verb. Generally, an agreement is a correspondence between one word and another to show grammatical links in a sentence. Besides, it refers to a way to express the relationship between nouns and verbs (Djunaidi, 2004).

The personal pronoun agreement in Acehnese has variations in its use. This variation is influenced by social factors such as sex of the speaker, sex of the interlocutor, social class, the relation with the interlocutor, the place of the interaction, the topic of discourse, and emotional closeness (Millán, 2011). Besides, it is also influenced by differences in gender identity (Ackerman, 2019). The variation of personal pronoun agreement is an interesting phenomenon that can be viewed from a sociolinguistic perspective. Sociolinguistics is the study of the link between language and society, language variation, and attitudes about language (Spolsky, 2010).

Indeed, many studies have discussed Acehnese, both by local and foreign researchers. Previous studies on Acehnese have different focuses, such as Acehnese clitics (Iskandar & Samad, 2018), Acehnese language morphology (Iqbal et al., 2022), types of taboo words used by the Acehnese people (Aziz et al., 2020; Nasution et al., 2023), Acehnese lexical and grammatical collocations (Muthalib et al., 2022), interjection in Acehnese (Taib & Mulyadi, 2022). The results of those studies can be classified into three fields of study, namely phonology and lexicography, morphology, and syntax. Studies related to personal pronouns, especially in Acehnese were conducted by Yusuf et al. (2019) on the power and solidarity of the second person singular pronoun *ke* [ke] that is often used informally by Acehnese speakers but while speaking Indonesian across four extra-linguistic factors: age, sex, relationship with

interlocutor, and social class. Furthermore, [Jakfar \(2010\)](#) and [Zikra et al. \(2016\)](#) also studied personal pronouns in Acehnese, but the discussion has not specifically discussed personal pronouns based on a sociolinguistic perspective.

To fill this lacuna, the present study aims to examine personal agreement in Acehnese based on the sociolinguistic perspective. This study can provide in-depth insight into how social factors influence the choice and variation of the use of personal pronouns in Acehnese. Moreover, the use of personal pronoun agreements can reflect social norms, social hierarchies, and relationships between members of the Acehnese community. This study can reveal the dynamics of language in daily interactions and how the use of personal pronoun agreements can affect communication and social interaction ([Syamsi et al., 2022](#)).

This research has practical relevance. The results of this study can contribute to the development of more contextual Aceh language learning and enrich understanding of the use of language in Acehnese society. In addition, by deepening knowledge about variations in the use of personal pronoun agreements in the Acehnese language and the social factors that influence them, this research can provide new insights and support efforts to preserve and develop the Acehnese language as an important cultural heritage in Indonesia. Hence, more specifically, this paper attempts to answer the following research question, what are the variations in the Acehnese personal pronoun agreement based on the sociolinguistics approach?

## 2. LITERATURE REVIEW

### 2.1 Pronouns

Pronouns function to replace the noun that becomes its antecedent ([Simon & Wiese, 2002](#)). It is called a word replacement for nouns that take the place of persons, places, or things. By using pronouns in sentences, the repetition of nouns can be avoided. The names of the objects are changed by using pronouns. For example, the subject pronouns can be referred to by the pronouns 'he', 'she', 'they', etc. The description of 'the table has three legs', here, 'it' could be used to refer to the word 'table'. When viewed from its function, it can be said that pronouns replace the positions that are generally occupied by nouns, such as subjects, and objects, and in certain types of sentences are also used as predicates ([Oshodi & Adekeye, 2021](#)). Another characteristic of pronouns is that their references or subjects can be found in different places in a sentence because it depends on who is the speaker/writer, who is the listener/reader, or who/what is being talked about ([Dawood, 2010](#)).

In spoken or written language, speakers/writers usually refer to something or things that have been mentioned before. By using pronouns, repeating or mentioning something that has been mentioned previously can be avoided. It saves the usage of plenty of words especially if the previous sentences are composed of a long series of words ([Weerman & Evers-Vermeul, 2002](#)).

### 2.2 Personal Pronouns

Subject pronouns are used to refer to the speaker himself/herself, to the people he/she talks to, or to the people he/she is talking about. According to [Moravcsik \(2012\)](#)

and Velupillai (2012), almost all languages in the world have subject pronouns that are divided into three categories: the first person, second person, and third person. Each form of these three groups can be independent or derivative. The independent form means that these pronouns are not formed by attaching affixes (Moravcsik, 2012) or inflexion (Cysouw, 2009). One of the pronouns refers to the number of one or more than one person/object. Their forms are exclusive, some are inclusive, and some are neutral.

The pronouns in Indonesia, when used by speakers in society, are used depending on the educational background of the family or the community character (Dilfuza, 2022). The singular persona or subject pronouns in Indonesian are two personal pronouns referring to 'I' (*saya*) for formal, and 'I' (*aku*) for informal. These forms are standard forms, but the placement where they are used is slightly different. The pronoun *saya* can be used for anyone and by anyone; it is the formal form and is generally used in official forums. Meanwhile, the other pronoun *aku* can only be used for someone who is younger or has a lower social status (Chaer & Liliana, 2005). It is used more in informal situations or everyday conversation and shows more intimacy between the speaker and the listener, or between the writer and the reader (Alwi et al., 2003). It has clitic forms, both proclitic, and enclitic, namely *-ku* and *ku* (Alwi et al., 2003), as in *ku menulis* 'I wrote', and *tulisanku* 'my writing, mine'.

In addition to the singular first-person pronouns, there are also plural first person pronouns, there are two plural first subject pronouns, namely *kami* 'we' and *kita* 'us' (Arnold et al., 2021). Īñigo-Mora (2004) states that these pronouns are exclusive; they include the speaker/writer and other people on his/her part but do exclude other people on the side of the listener/reader. *Kami* is also used in the singular sense to refer to the speaker/writer in formal situations. Instead, *kita* is inclusive; meaning that the pronoun includes not only the speaker/writer, but also the listener/reader, and possibly other parties as well.

The second person singular pronoun is *kamu* and *engkau*, both meaning 'you'. This pronoun has several forms, such as *engkau*, *kamu*, *anda*, *dikau*, *kau-*, and *-mu*, and they differ in usage depending on contexts (Alwi et al., 2003). *Kamu* and *engkau*, for example, are only used for people who are younger or have lower social status. This second persona of 'you' also has its plural form, namely *kalian*, *anda sekalian*, and *kamu sekalian*. The use of *kalian* or *anda* is the same as the usage for the basic pronoun of 'you', except with the addition of a plural sense (i.e., *anda sekalian*).

The third person singular pronoun *ia* is used in the subject position, not in the object position, while the pronoun *dia* can be used in both subject and object positions (Song & Heine, 2017). There are two kinds of third person singular: (1) *ia*, *dia*, *-nya*, and (2) *beliau*. Although *ia* and *dia* function the same in many ways, there are certain constraints for each one. In the position as a subject or in front of a verb, *ia*, and *dia* other usage of he can be used equally. However, if it functions as an object or if it is located next to the one described, only the forms of *dia* and *-nya* can appear. Likewise about prepositions, *dia* and *-nya* can appear, while *ia* cannot.

The third person plural is *mereka*, and can be used by anyone, regardless of whether or not there is respect (Chaer & Liliana, 2005). In fictional stories or other narratives that use a fictional style, the word *mereka* is sometimes used to refer to animals or objects that are considered animate. The pronoun they have no variation in forms, it appears in any position and has the same form or usage such as *rumah mereka* 'their house', *pendapat mereka* 'their suggestion', and *kepada mereka* 'to them'.

### 2.3 Acehese Personal Pronouns

Acehnese personal pronoun has its referential function, such as referring to oneself (first person pronoun), referring to the person speaking with the first person (second-person pronoun), and referring to the person in question (third-person pronoun) (Iqbal et al., 2022). Some pronouns are exclusive, inclusive, and neutral. The Acehese personal pronoun with the North Aceh dialect can be seen in Table 1.

**Table 1.** Personal pronouns of Acehese.

Person	Meaning			
	Singular	Plural		
		Neutral	Exclusive	Inclusive
First	<i>lôn</i> <i>lôntuan</i> <i>ulôntuan</i> <i>kèe</i>		<i>kamoe</i>	<i>geutanyoe</i>
Second	<i>gata</i> <i>droeneuh</i> <i>kah</i>	<i>gata</i> + num. <i>droeneuh</i> + num. <i>kah</i> + num.		
Third	<i>jih</i> <i>gobnyan</i> <i>droeneuhnyan</i>	<i>awaknyan</i>	<i>awakjéh</i>	<i>awaknyoe</i>

Based on Table 1, the personal pronouns of the Acehese consist of first person, second person, and third person. Besides, these three personal pronouns have singular and plural meanings. Puspita and Suprayogi (2021) stated the local languages in Indonesia have a common characteristic, namely types of division of personal pronouns based on their functions. Each type of pronoun has its referential function, such as referring to oneself (first person), referring to the person speaking with the first person (second person), and referring to the person in question (third-person pronoun). In addition, in personal pronouns, some pronouns also refer to singular or plural numbers.

### 2.4 Variations in Acehese Personal Pronoun Agreement

The Acehese personal pronoun has a uniqueness in adjusting the predicate in the sentence. The correspondence between the predicate in the sentence occurs according to the Acehese personal pronoun which occupies the subject function in the active sentence (Djunaidi, 2004). This agreement can be seen in the correspondence of personal pronouns I, II, and III, both plural and singular personal pronouns. In Acehese, each personal pronoun has a correspondence, for examples:

(1) Agreement of singular first-person pronouns:

*lôn* ‘I’  
*lôntuan* ‘I’                   →   *lôn*  
*ulôntuan* ‘I’  
*kèe* ‘I’                           →   *ku-*

(2) Agreement of plural first-person pronouns:

*kamoe* ‘we’                   →   *meu-*

*geutanyoe* 'we' → *ta-*

(3) Agreement of singular second-person pronouns:

*kah* 'you' → *ka-*  
*gata* 'you' → *ta-*  
*droeneuh* 'you' → *neu-*

(4) Agreement of plural second-person pronouns:

*kah* 'you' + num. → *ka-*  
*gata* 'you' + num. → *ta-*  
*droeneuh* 'you' + num. → *neu-*

(5) Agreement of singular third-person pronouns:

*jih* 'he/she' → *ji-*  
*gobnyan* 'his/her' → *geu-*  
*droeneuh* 'you/yours' → *neu-*

(6) Agreement of plural third-person pronouns:

*awaknyoe* 'us' → *ji-*  
*awaknyan* 'them' → *ji-*  
*awakjéh* 'them' → *ji-*

Acehnese personal pronouns have varied agreements according to the personal pronouns used. Based on the personal pronoun agreement above, it can be said that the use of different pronouns (subjects) will affect the use of the verb or the predicate in a sentence, and the use of this agreement is closely related to the status of the people involved in the speech act (Iqbal et al., 2022).

## 2.5 Sociolinguistic Approach

A sociolinguistic approach is an approach in linguistic studies that relates language to social factors in society. This approach recognizes that language does not only function as a means of communication but also as a representation of social structure, power relations, identity, and social interaction (Bright, 2017; Romaine, 2000). The sociolinguistic approach views language as a social phenomenon formed by social, historical, and cultural contexts.

One of the important aspects of the sociolinguistic approach is the analysis of language variations. This approach examines variations in the use of language that occur in society. This variation can be related to social factors such as age, gender, ethnicity, social status, and social group (Coupland, 2007; Hazen, 2002). Analysis of language variation helps to understand how language is used by certain social groups and how language use reflects identity, group membership, and social relations.

In addition, the sociolinguistic approach also pays attention to social factors that influence language change (Bright, 2017). Changes in language can occur as a response to social changes in society. For example, changes in social structure or changes in intercultural contacts can affect changes in language use. This approach

analyzes language change as a process that takes place in a wider social context (Chambers & Schilling, 2018).

The sociolinguistic approach also emphasizes the importance of understanding language in the context of language communities (Hazen, 2002). Language communities can consist of groups of speakers who share the same language. Each language community can have unique linguistic characteristics and variations in language use. Analysis of language communities helps to understand how social norms and communication practices play a role in language use within these communities.

Sociolinguistic approaches further extend the understanding of language as a complex social phenomenon. This approach allows us to study the interaction between language and social factors, and how the use of language reflects and shapes identity, social relations, and changes in society (Spolsky, 2010). By using a sociolinguistic approach, language is understood not only as a linguistic system but also as a tool used in complex social interactions.

### 3. METHODS

This study used the qualitative descriptive research design in which the researchers recorded the phenomena heard, through interviews or listening directly. Qualitative descriptive research generates data that describe the ‘who, what, and where of events or experiences’ from a subjective perspective (Kim et al., 2017, p. 23). The source is the utterances of informants. The informants were determined using a purposive sampling technique with the criteria of living in the Dewantara District, in which Acehnese native speakers of the North Aceh dialect reside, with the age range of 20-60 years old, have a high level of Acehnese language mastery (i.e., Acehnese as their first language), are able to understand holistically how the Acehnese language system works, physically able to speak, never lived in another area for more than three months, and psychologically shows good enthusiasm (i.e., cooperative) in providing data.

Data collected were noted down (Muswazi & Nhamo, 2013); through the ‘listening’ method, an engagement observation form was followed by note-taking techniques. Proficiency engagement observation techniques are carried out through face-to-face interviews with question-and-answer sessions. Data analysis used sociolinguistic approaches. Structural and semantic approaches are inseparable in research. To combine the two approaches, the researcher applied a distributional method, a study whose determining elements are found in the language itself (Rahardi, 2020).

### 4. RESULTS

The results of the study showed that the variation in the use of personal pronoun agreements in Acehnese is influenced by social factors such as age, social status, and familiarity. The detailed results are presented in Table 2.

The three personal pronouns in this language have more than two forms as the Acehnese culture is concerned about social relations between speakers. Based on Table 2, these forms of personal pronouns consist of first person, second person, and third

person. The social relations between speakers differentiate the use of personal pronouns in Acehnese. This matter is in accordance with some researcher who states that the usage of pronouns should be observed with politeness and the receiver in the conversation (Ruriana, 2019).

**Table 2.** Personal pronoun agreement based on the sociolinguistics approach.

Pronoun		Usage					
		Age		Social Status		Level of Relationship	
		Younger	Older	Respected Person	Ordinary Person	Close relationship	Not Related
I	Singular	<i>kèe</i>	<i>lôn, lôn Tuan, ulôn Tuan</i>	<i>lôn, lôn Tuan, ulôn Tuan</i>	<i>kèe</i>	<i>lôn/kèe</i>	<i>lôn, lôn Tuan, ulôn Tuan</i>
	Plural	<i>kamoe</i>	<i>geutanyoe</i>	<i>geutanyoe</i>	<i>kamoe</i>	<i>getanyoe</i>	<i>kamoe</i>
II	Singular	<i>kah, gata</i>	<i>droeneuh</i>	<i>droeneuh</i>	<i>kah</i>	<i>kah</i>	<i>droeneuh</i>
	Plural	<i>awak kah</i>	<i>awak droeneuh</i>	<i>awak droeneuh</i>	<i>awak kah</i>	<i>awak kah</i>	<i>awak droeneuh</i>
III	Singular	<i>jih</i>	<i>gobnyan, droeneuhnyan</i>	<i>gobnyan, droeneuhnyan</i>	<i>jih</i>	<i>jih</i>	<i>gobnyan</i>
	Plural	<i>awaknyoe, awaknyan, awakjéh</i>	<i>awakgobnyan</i>	<i>awakgobnyan</i>	<i>awaknyoe, awaknyan, awakjéh</i>	<i>awaknyoe, awaknyan, awakjéh</i>	<i>awaknyan, awakjéh</i>

#### 4.1 Age

Age plays an important role in variations in the use of personal pronoun agreement in Acehnese. Studies on this variation revealed significant differences in preference and use of personal pronouns between different age groups. Concerning age factors, personal pronoun agreement is divided into two groups, the younger age group, and the older age group. The younger age group used some personal pronouns such as *kèe*, *kamoe*, *kah*, *gata*, *awakkah*, *jih*, *awaknyoe*, *awaknyan*, and *awakjéh*, while the older age groups used *lôn*, *lôn Tuan*, *ulôn Tuan*, *geutanyoe*, *droeneuh*, *awak droeneuh*, *gobnyan*, *droeneuhnyam*, and *awakgobnyan*. Examples of the use of personal pronoun agreement in Acehnese by the younger age group or younger interlocutors are shown in the following example.

- (1) *Kèe hana ku-mu'u kali nyoe.*  
 I NEG I- plow this time  
 'I didn't plow this time'.

Data (1) shows the use of the word *kèe*. The use of the personal pronoun *kèe* is followed by *ku-* in the verb as the predicate. The personal pronouns *kèe* and *ku-* are for the first person singular. The use of *kèe* and *ku-* which refer to oneself tends to be used by younger age groups when communicating with others in the same age group. However, *kèe* is only used in informal situations because *kèe* is considered impolite. Thus, *kèe* and *ku-* are not used when communicating with older people.

Personal pronouns for the first-person singular which are used by older age groups or when communicating with older people are shown in the examples.

- (2) *Lôn lônjak u rumoh sikula baroe.*  
 I 1- go to school yesterday  
 'I went to school yesterday'.



Data (2) shows the use of the word *lôn*. The personal pronoun *lôn* followed by *lôn-* in a verb as the predicate, namely *lônjak* (1-go). These self-referential uses of *lôn* and *lôn-* are neutral. It means that the word *lôn* is used by both young and old age groups. Besides, the use of *lôn* can be found in both formal and informal situations.

The word *lôn* is considered polite. It has some variations, namely *lôntuan* and *ulôntuan*. The use of *lôntuan* and *ulôntuan* can be seen in the following examples.

(3) *Lôntuan hana lônjak bak khanduri nyan.*  
 I            Neg 1-go to feast        that  
 'I didn't go to the feast'.

(4) *Ulôntuan hana lônpeugah haba ngon gobnyan.*  
 I            Neg 1-talk                    with her/him  
 'I didn't talk to him/her'.

Data (3) and (4) show the use of the words *lôntuan* and *ulôntuan*. The use of personal pronouns of *lôntuan* and *ulôntuan* are followed by *lôn-* in verbs as the predicate, namely *lônjak* (1-go), and *lônpeugah haba* (1-talk). The use of *lôntuan* and *ulôntuan* also refers to oneself. They are considered politer than *lôn*. Moreover, these personal pronouns can be found in both formal and informal situations and are used by older age groups. However, sometimes younger age groups such as students in classroom situations (i.e., learning environment) also use these pronouns. The difference in the use of personal pronoun agreement is not only for the first-person singular but also for the second and third person, both singular and plural, but with different uses based on age (see Table 2).

Other findings showed that children also have variations in the use of personal pronoun agreement. They often use personal pronoun agreement more simply and do not always follow standard grammatical rules. For example, they tend to use the singular personal pronoun form regardless of the suitability of the subject or verb used. On the other hand, adolescents and young adults use personal pronoun agreement by the grammatical rule. They tend to pay more attention to the suitability between the subject, verb, and personal pronoun adjusted for the age. For example, they use the personal pronoun *lôn* (*lôn-*) when communicating with older people or *kèe* (*ku-*) when communicating others with of the same age. Meanwhile, the older group uses a more standardized personal pronoun agreement in which they consistently use the personal pronoun that corresponds to the entity referenced in the sentence. For example, older speakers tend to use *lôn* (*lôn-*) to refer to themselves and *droeneuh* (*neu-*) to refer to the interlocutor.

The use of personal pronoun agreement in Acehnese based on age is related to aspects of politeness in communication. Age influences preferences and tendencies to use personal pronoun agreements that are in accordance with the politeness norms applicable in Acehnese society. Variations in the use of personal pronoun agreement in relation to age and politeness factors indicate the importance of social context and cultural norms in communication. Politeness and respect for differences in social status influence the choice in the use of personal pronouns. Thus, it results in different linguistic patterns in various age groups.

## 4.2 Social Status

Variations in the use of personal pronoun agreement in Acehese are also influenced by social status. A person's social status can include position, wealth, education, or social hierarchy in society (Bright, 2017; Müller & Weymuth, 2017). Based on the social status factor, personal pronoun agreement is divided into two groups, namely more respected and less respected groups. Examples of the use of the personal pronoun agreement used in Acehese in the two groups are shown in (5), where the use of personal pronoun agreement in the words *gobnyan* (subject) and *geupajôh* (3-eat). The personal pronouns of *gobnyan* and *geu-* are for the third person singular and for those people who are respected. The respect can be due to older age, position, education, or social hierarchy. The word *gobnyan* has a variation, namely *droeneuhnyan*. These *gobnyan* and *droeneuhnyan* pronouns are considered polite.

- (5) *Gobnyan geupajôh bu.*  
He/She 3-eat rice  
'He/she eats rice'.

Then, the third person plural pronoun for the less respected group, either because of a younger age or others, is *jih*. The use of the word *jih* can be seen in the following example.

- (6) *Jih jajak u keudèe.*  
He 3-go to market  
'He/She goes to the market'.

Data (6) shows the use of personal pronoun agreement *jih* (subject) and *ji-* for the verb predicate *jak* (go). The personal pronouns *jih* and *ji-* are for the third person singular. These pronouns refer to less respected people, such as people who are younger or have lower education and are considered impolite. These words are often used to express annoyance. Differences in the use of pronouns based on social status can also be found for first and second-person pronouns, both in singular and plural (see Table 2).

Specifically, in people who come of royal descent, the use of personal pronoun agreement for those who are not respected is not found. It is because this group always maintains their honor by speaking softly and politely. This is related to the manners applicable in the group.

If there is a significant difference in social status between speakers, the use of personal pronouns can reflect respect and recognition of that social status. On the other hand, in a more relaxed social interaction between individuals with relatively equal social status, the use of personal pronouns can be more intimate and informal. For example, peers in a social group may use personal pronouns such as *kah* (you) or *tanyoe* (we) in their conversations.

Variations in the use of personal pronouns agreement based on social status may vary in different cultural and societal contexts. The applicable social norms in a community can influence preferences and tendencies to use personal pronoun agreements in their interactions. Thus, the use of personal pronouns that are appropriate to social status provides insight into the dynamics of social relations and hierarchies in society.

### 4.3 Familiarity

Variations in the use of personal pronoun agreement can also be influenced by the level of familiarity between speakers. The level of familiarity reflects the degree of closeness or social distance between the individuals involved in the interaction. In terms of kinship, personal pronoun agreement is differentiated based on the familiarity and unfamiliarity of the speaker and the interlocutor. Examples of the use of the personal pronoun agreement in Acehnese based on the level of familiarity can be seen below.

(7) *Kèe bèk kujak keunan*  
 I don't 1-go there  
 'I do not want to go there'.

(8) *Kah bèk kadöng inan!*  
 You don't-2 stand there  
 'You should not stand there!'

Data (7) shows the use of the words *kèe* and *ku-*. The words *kèe* and *ku-* refer to oneself and are mainly used when the speaker and the interlocutor have a close relationship. They are often found in a joking situation. In this context, the use of these pronouns is not considered rude/impolite and is found in both the younger and older age groups.

Data (8) shows the use of the words *kah* and *ka-*. The words *kah* and *ka-* refer to second person singular used when the speaker and the interlocutor have a close relationship. They are also often found in a joking situation. In this context, these pronouns are not considered rude/impolite and are found in both the younger and older age groups.

Next, to refer to the second person, the word *droeneuh* is used in an unfamiliar context. The word *droeneuh* has a more polite value so for interactions with people who are not familiar with each other, the word *droeneuh* is always used. This aims to respect the interlocutor. In this case, *droeneuh* is a formal personal pronoun. The use of *droeneuh* can be seen in the following example.

(9) *Droeneuh peu neu-pajôh?*  
 You what 2-eat  
 'What did you eat?'

The use of this more formal personal pronoun reflects respect and maintains the social distance between speakers. However, the use of personal pronouns that are more intimate reflects a sense of familiarity, closeness, and an informal relationship between speakers. Within the family or between close friends, variations in the use of personal pronoun agreements are more flexible. Speakers use varied personal pronouns depending on their preferences and relationship dynamics.

Variations in the use of personal pronoun agreement based on familiarity indicate linguistic adjustments in social interactions. This reflects the level of closeness between speakers, strengthens social bonds, and creates a more relaxed and intimate atmosphere in daily conversations.

## 5. DISCUSSION

Based on variations in the use of agreements for personal pronouns in Acehese from a sociolinguistic perspective, it can be concluded that the use of agreements for personal pronouns is influenced by the following factors: age, social status, and familiarity. This reflects social dynamics, hierarchies, and relationships between individuals in society (Müller & Weymuth, 2017; Osafo-Adjei et al., 2022). In the context of the age factor, there are variations in the use of personal pronoun agreements related to communication patterns between the younger and older generations (Yusuf et al., 2019). The older generation tends to use more formal and respectful personal pronoun agreements, while the younger generation tends to use more familiar and informal pronouns. This reflects differences in the cultural norms surrounding intergenerational communication. Hanifah et al. (2023) also found in their research of the South Jakarta speakers, the use of pronouns is adjusted based on the age of the speakers and interlocutors as well.

In addition, social status factors also affect variations in the use of Acehese personal pronoun agreements. Ackerman (2018) asserted that social variables bring change in the use of pronouns and address systems in general. In Acehese, social interactions with differences in social status bring change in the use of personal pronoun agreements that reflect respect and recognition of social status. On the other hand, in more intimate and equal interactions between individuals with relatively equal social status, the use of personal pronoun agreements that are more intimate and informal is more dominant. The use of personal pronouns based on social factors is found in many other languages, such as in Balinese (Sastrawan, 2022), Vietnamese (Hiep, 2022), Japanese (Milicia, 2019), Burmese (Müller & Weymuth, 2017), among others.

Familiarity factor is also a consideration in the variation of the use of the Acehese personal pronoun agreement. The use of more formal or informal personal pronouns depends on the degree of familiarity between the speakers (Ghina & Helmi, 2023). Overall, variations in the use of agreement personal pronouns in the Acehese language are influenced by sociolinguistic factors that reflect social dynamics, cultural norms, and relationships between individuals (Millán, 2011; Osafo-Adjei et al., 2022; Syamsi et al., 2022). Understanding these variations can provide better insight into social interactions, social hierarchies, and familiarity norms in a society.

## 6. CONCLUSION

The Acehese personal pronouns have 18 personal pronouns. They are (1) first-person singular pronouns, which include *lôn*, *lôntuan*, *ulôntuan*, and *kèe* with the correspondences of *lôn-* and *ku-*; (2) plural first person pronouns, which include *kamoe* and *geutanyoe* with the correspondences of *meu-* and *ta-*; (3) singular second personal pronouns, which include *kah*, *gata*, and *droeneuh* with the correspondences of *ka-*, *geu-*, and *neu-*; (4) plural second personal pronouns, which include *kah* + num., *gata* + num., and *droeneuh* + num. with the correspondences of *ka-*, *ta-*, and *neu-*; (5) singular third person pronouns, which include, *jih*, *gobnyan*, and *droeneuhnyan* with the correspondences of *ji-*, *geu-*, *geu-*, and *neu-*; (6) the third plural personal

pronoun, which includes *awaknyoe*, *awaknyan*, and *awakjéh* with the correspondences of *geu-*.

This research focuses on the use of personal pronouns in the Acehnese language. The results of this study can be a reference for observers, researchers, teachers, and learners in constructing personal pronouns in Acehnese sentences. Nonetheless, this study has a limitation in observing variations in the use of personal pronouns throughout Aceh as a whole. In a broader scope, there is a potential for significant differences in the use of Acehnese personal pronouns between regions that have not been given in-depth research. Therefore, the need for further comparative studies becomes urgent.

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