

**A PHILOSOPHY OF LANGUAGE
ON THE INDONESIAN SUBJECTIVE THIRD-PERSON SINGULAR PRONOUNS
WITHIN THEIR PROBABLE ENGLISH EQUIVALENTS**

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Abstract*This simple research article is about a philosophy of language on the Indonesian subjective third-person singular pronouns DIA and IA and their probable equivalents in the English language. The philosophy involves discussions on the nature of meaning of DIA and IA, the use of DIA and IA, the cognition of DIA and IA, and the relationship between DIA and IA and reality in Indonesian context. English probable equivalents are analyzed and elaborated to contribute a conclusion on new forms and functions of the subjective pronouns DIA and IA in Indonesian context. This article is more of philosophy rather than of discourse analysis, as it draws our attention to the fact that language use is, indeed, a matter of probability which later may evolve into being or a reality, i.e. the forms and functions of DIA and IA in formal use as well as practical use in Indonesian context.*

Keywords: *Subjective Pronouns, Third-Person Singular Pronouns, Indonesian Subjective Third-Person Singular Pronouns, English Subjective Third-Person Singular Pronouns, Word Equivalents*

Language use is, indeed, a matter of probability. As third-person singular subjective pronouns in Indonesian language, DIA and IA have so far shared the same attributes, i.e. both refer to a third person regardless of its being female or male.¹ This language policy on their definition is simply there in the KBBI canonical dictionary, but in reality controversial, as there are arguments in local and national newspapers that the two expressions should be more elaborated and distinguished. This set of arguments is no wrong at all, as challenged by the world fact that living languages, including those with high dominance, e.g. English, French, Spain, Italy, German, Dutch, and some others, distinguish the two subjective pronouns. However, to prevent complications from happening and that may rise upon the discussions of this matter, the writer would like to focus on the third-person singular pronouns as subject only, thus DIA and IA in subject position. This too is already a bitter debate in Indonesian-language speaking communities, as people do not care very much about the distinction of the two, until they encounter a problem on which one to use appropriately, a problem which does not exist in English in an expression such as:

Jumanto, A Philosophy of Language on the Indonesian Subjective Third-Person Singular Pronouns within their Probable English Equivalents 101

- (1) ‘Mr. Smith and Mrs. Smith are already here. He came earlier, and then, she did’.

This similar expression would not work in Indonesian context, i.e.

- (2) ‘Bapak Joko dan Ibu Joko telah ada di sini. Dia (atau ia) datang lebih dulu, dan kemudian dia (atau ia) menyusul’ (?)

Here the logics does not work in Indonesian context, as we do not know which person comes earlier. The Indonesian expression would make better sense in repetition, i.e.

- (3) ‘Bapak Joko dan Ibu Joko telah ada di sini. Bapak Joko telah datang lebih dulu, dan kemudian Bu Joko menyusul’.

This repetition, however, has to be done in the expense that the expression sounds wordy. To this extent, DIA and IA should be there in the language as to provide word choices for the users to select either one and to make it effect in communication.

DIA and IA presently may alternatively refer to Indonesian female names and male names in favor of the speakers. A light distinction has been indeed made on the other use of IA for an inanimate thing, but not DIA.ⁱⁱ The subjective pronouns DIA and IA should be here, in this simple research article, and be coined as two words of expression so that Indonesian users are better equipped to use either one as subject. This decision is not easy, as language policy makers are not very interested in their separation, despite the massive use of DIA and IA in the Indonesian society. Problems as indicated by example (2) above are realized too late when they happen. Example (3) is one solution to the awkward (2); however, this is not enough when Indonesian language does not possess a logical property like example (1) in English.

In this article, therefore, the writer would like to find help from the open linguistic world to make efforts to be able to later come to a conclusion on the use of DIA and IA. This endeavor is done by coming to a philosophy of language on the entities of DIA and IA, the philosophy of which is viewed in 4 aspects: (1) the nature of meaning, (2) language use, (3) language cognition, and (4) the relationship between language and reality.ⁱⁱⁱ Thus, this article is trying to research on the entities of DIA and IA in Indonesian context through discussions on the four aspects just suggested, i.e. the meaning, the use, the cognition, and the relationship of DIA and IA and reality in Indonesian context. This is highly important, for, the writer argues, an effective living language is one which is as minimally free of ambiguity as possible in communication. Is Indonesian language an effective living language? This article is trying to make it there by solving this problem.

A BRIEF TREATISE ON PHILOSOPHY OF LANGUAGE

This research is basically a brief treatise on philosophy of language on the Indonesian subjective pronouns DIA and IA within their probable equivalents in

English language. Four aspects of philosophy of language, i.e. the meaning, the use, the cognition, and the reality of the pronouns, are employed and discussed here as naturally occurring phenomena. The four aspects of philosophy of language are then related to the phenomena of the two subjective pronouns in Indonesian context. The two dichotomies of assumptions are also involved here, the theoretical critical assumptions and empirical logical assumptions, the assumptions of which are used to build new knowledge or sciences.^{iv}

Focusing on the logical empirical assumptions, thus based on what is really occurring in the Indonesian-speaking society, the pronouns DIA and IA are then analyzed based on their forms and functions in Indonesian language use. This elaboration of logical empirical assumptions, as this is more of philosophy than of discourse analysis, is discussed in line with and in the light of feminist theory, masculinity hegemony theory, gender inequality theory, and the concept of conception or fertilization, the fusion of gametes to produce a new organism in developmental biology, the result of which is: the pregnancy. A weird analysis this may indeed sound, perhaps, but as a philosophy, a practice like this is necessary, for a philosophy indeed seeks for or is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind, and language.^v This dichotomy of the subjective pronouns DIA and IA in Indonesian context is either urgent or trivial, based on our respective points of view. However, an argument for its differentiation is needed nowadays, as it is being awaited by Indonesian language users for avoiding confusions or ambiguities that may happen as illustrated briefly above.

This simple research article, despite its triviality, is trying to seek for the importance of the subjective pronouns DIA and IA in Indonesian context, and of the potentiality of the terms for elaboration in pragmatic language use, i.e. their new forms and functions in Indonesian language use.

THE INDONESIAN SUBJECTIVE THIRD-PERSON SINGULAR PRONOUNS

The discussions on a philosophy of language on the Indonesian subjective third-person singular pronouns DIA and IA are carried out into four accounts: (1) the meaning of the pronouns, (2) the use of the pronouns, (3) the cognition of the pronouns, and (4) the relationship between the pronouns and reality in Indonesian context.

The Meaning of DIA and IA

In the philosophy of language, the nature of meaning is about definition, elements, and types of something, and this was then elaborated by philosophers Aristotle, Augustine, and Aquinas.^{vi} According to them ‘meaning is a relationship between two sorts of things: *signs* and the kinds of things they *mean* (intend, express or signify)’, which necessarily causes something else to come to the mind.^{vii} The definition of meaning like this, the writer contends, is, indeed, interesting.

***Jumanto*, A Philosophy of Language on the Indonesian Subjective Third-Person Singular Pronouns within their Probable English Equivalents 103**

The pronouns DIA and IA are defined under the same or similar definition, i.e. pron *persona tunggaldibicarakan, di luarpembicaradankawanbicara; ia; or* pron(1) *orang ygdibicarakan, tidaktermasukpembicaradankawanbicara; dia;* (2)*bendaygdibicarakan* (KBBI, 1998)^{viii ix} In general, from the definition we can assert that things as follows are referred to:

- (1) That DIA and IA are singular personal pronouns;
- (2) That DIA and IA are excluding the speaker and the hearer;
- (3) That DIA and IA are alternatively used and referred to each other; and
- (4) That IA may also be used for something talked about, but not DIA.

This elaboration of definition seems enough from the policy to be formally incorporated into Indonesian-speaking societies. However, problems emerge, and, therefore, this is not enough, in pragmatic uses of language in society. Envy of the existence of SHE and HE in English, we the Indonesian speakers do not find better ways of reference instead of repetition as illustrated above. Here, the subjective pronouns SHE and HE may alternatively refer, as the definition suggests, to a singular female or male person in Indonesian context. This is a context from definition as one aspect of meaning of DIA and IA in the philosophy of language.

The elements of the pronouns DIA and IA in Indonesian context are something else important to consider. An element is a particular part of something.^x The entity DIA consists of three elements or letters, i.e. D, I, A, while IA does two elements or letters, i.e. I and A. A matter of logics and truth, how come two entities of different elements may refer to the same thing? In case of synonymy or else, this is something interesting, or else, something needs to be pondered on. Another reason is what if either one of them is needed for a distinctive differentiation when situation calls? Shall we not find a solution to this just due to our reluctance in something new and risky of disputes?

The pronouns DIA and IA are of the same type or kind, i.e. the third-person singular pronouns, despite their different elements. Both are used for female or male singular third persons. A little distinction is made for the function that IA is applicable for an inanimate thing, but not DIA. Here, so far so interesting, there emerges a quest for a probable need to differentiate DIA from IA for a particular situation that may call. With projection and envy to English entities of SHE and HE, this thesis on DIA and IA as different pragmatic functions may well be elaborated. Of course, a few accounts should first come for better illumination on this trivia. This is regarded enough for this part of meaning of the pronouns DIA and IA in Indonesian context. We shall now come to the use of DIA and IA below.

The Use of DIA and IA

As part of philosophy of language, language use is complicated enough. Language use refers to context, which may comprise verbal and social contexts.^{xi}

Verbal context refers to surrounding text or talk of an expression (word, sentence, conversational turn, speech act, etc.), while social context tends to be defined in terms of the social identity being construed and displayed in text and talk by language users, and is influenced by space.^{xiii}

In Indonesian verbal context, the subjective pronouns DIA and IA are used alternatively, as reference to either male or female person. Let us observe six illustrations of Indonesian expressions below:

- (1) Bapak Antoni berasal dari Semarang. Dia adalah seorang dokter. ['Mr. Antoni is from Semarang. He is a doctor']
- (2) Ibu Siswanti adalah seorang dokter. Ia berasal dari Semarang. ['Ms. Siswanti is a doctor. She is from Semarang']
- (3) Adik perempuan saya adalah seorang dokter. Dia berasal dari Semarang. ['my sister is a doctor. She is from Semarang']
- (4) Kakak laki-laki saya adalah seorang dokter. Ia berasal dari Semarang. ['My brother is a doctor. He is from Semarang']
- (5) Bapak Joko dan Ibu Joko telah ada di sini. Dia (atau ia) datang lebih dulu, dan kemudian, dia (atau ia) menyusul' (?) ['Mr. Joko and Mrs. Joko are already here. She (or he) came earlier, and then, she (or he) did'] (?)
- (6) Bapak Joko dan Ibu Joko telah ada di sini. Bapak Joko telah datang lebih dulu, Dan kemudian Bu Joko menyusul. ['Mr. Joko and Mrs. Joko are already here. Bapak Joko came earlier, and then, she did']

We can observe that Indonesian expressions (1) to (4) are of no problem and are understandable, with the notes that DIA and IA may alternatively refer to singular female or male persons (Bapak Antoni, Ibu Siswanti, Adik perempuan saya, Kakak laki-laki saya). So far, so good, there is no big deal here. Everything is fine. However, a problem emerges in (5). Here, pronoun choices, as reference in verbal context calls, do not work in Indonesian. A choice should be made, but the alternatives do not provide an appropriate choice on which one is which. Pragmatically, the Indonesian expression (5) does not work, neither does the English equivalents. What causes this to happen? The answer is simple. Indonesian third-person singular pronouns are not differentiated. Sometimes, differentiation is, indeed, not important and is better in the light of gender-free pronouns. However, the ideology of gender-free expressions should sometimes be put aside for the sake of clear meaning or a particular calling situation. Thus, the Indonesian expression (6), the one with repetition, is one solution for this problem of ambiguity or awkwardness. This is a simple analysis of verbal context of the Indonesian subjective pronouns DIA and IA. How about the analysis of social context of DIA and IA?

Let us again observe another six illustrations of Indonesian expressions below:

- (1) Anda tahu anak Pak Ahmad? Dia atau ia baru saja menang lotere, lho. (?)^{xiii}
[‘Do you know Mr. Ahmad’s daughter or son? She or he just won a lottery, you know’] (?)
- (2) Seseorang baru saja lewat. Dia atau ia tidak bersuara sama sekali. (?)
[‘Someone has just passed by. She or he did not say a single word’] (?)
- (3) Bapak itu bercerita tentang anaknya yang hilang. Saat itu dia atau ia masih berusia 5 tahun. [‘The old man was telling about his missing child. She or he was then only 5 years old’]
- (4) Orang yang baik itu suka membantu. Dia atau ia melakukannya dengan sepenuh hati. (?)
That nice person is willing to help. She or he does it sincerely. (?)
- (5) Seorang petugas polisi berdiri di jalan. Dia atau ia sedang mengatur lalu-lintas. (?)
[‘A police-officer is standing on the street. She or he is helping the traffic’] (?)
- (6) Siapakah dokter itu? Dia atau ia sedang mencari Anda hari ini. (?)
[‘Who was that doctor? She or he was trying to see you today’]

As we can see above, based on social context, the pronouns DIA and IA in the Indonesian expressions above are all ambiguously used, as the situations call, in which, therefore, confusion happens whether to use DIA or IA respectively. These ambiguous choices are caused by the so-called gender-free expressions in Indonesian, and thus ‘anak’ (child) in (1), ‘Seseorang’ (Someone) in (2), ‘anaknya yang hilang’ (his missing child) in (3), ‘Orang yang baikitu’ (That nice person) in (4), ‘Seorangpetugas police’ (A police-officer) in (5), and ‘dokteritu’ (that doctor) in (6) are all gender-free expressions in Indonesian. Consequently, the English equivalents are also ambiguous. The social context is understood in the mind of the speaker and the hearer, not in the text as illustrated by the previous verbal context. This social-context expressions will be better developed and solved in expression-comprehension when choices are available in Indonesian, on when to use DIA and when to choose IA in a particular expression. Let us make a supposition that if DIA is for a third-person singular and if IA is for a third-person singular in Indonesian context, the six Indonesian expressions above would be as follows:

Let us again observe another six illustrations of Indonesian expressions below:

- (1) Anda tahu anak Pak Ahmad? Ia baru saja menang lotere, lho.
[‘Do you know Mr. Ahmad’s child? He just won a lottery, you know’]
- (2) Seseorang baru saja lewat. Dia tidak bersuara sama sekali.
[‘Someone has just passed by. She did not say a single word’]
- (3) Bapak itu bercerita tentang anaknya yang hilang. Saat itu ia masih berusia 5 tahun. [‘The old man was telling about his missing child. He was then only 5 years old’]
- (4) Orang yang baik itu suka membantu. Dia melakukannya dengan sepenuh hati.

That nice person is willing to help. She does it sincerely.

- (5) Seorang petugas polisi berdiri di jalan. Dia sedang mengatur lalu-lintas.
[‘A police-officer is standing on the street. She is helping the traffic’]
- (6) Siapakah dokter itu? Ia sedang mencari Anda hari ini.
[‘Who was that doctor? He was trying to see you today’]

Under this supposition, things are clearer now in Indonesian context, and so are in the English equivalents. Here, we have learned that ‘anak’ (child) is a male person (Ia/He) in (1), ‘seseorang’ (someone) is a female person (Dia/She) in (2), ‘anaknya yang hilang’ (his missing child) is a male person (Ia/He) in (3), ‘Orang yang baik itu’ (That nice person) is a female person (Dia/She) in (4), ‘Seorang petugas polisi’ (A police-officer) is a female person (Dia/She) in (5), and ‘dokter itu’ (that doctor) is a male person (Ia/He). This renewed social context has worked very well; however, remember this is just a supposition. Nevertheless, this is again why this thesis on obligatory differentiation of DIA and IA in Indonesian context makes sense.

The Cognition of DIA and IA

Cognition, as one aspect of philosophy of language, is also important to deal with. Cognition is the set of all mental abilities and processes related to knowledge: attention, memory and working memory, judgment and evaluation, reasoning and computation, problem solving and decision making, comprehension and production of language, etc. Cognition is by humans, conscious and unconscious, concrete or abstract, as well as intuitive (like knowledge of a language) and conceptual (like a model of a language). Cognitive processes use existing knowledge and generate new knowledge.^{xiv} Cognition is conscious mental activities: the activities of thinking, understanding, learning, and remembering.^{xv}

From the definitions and statements above, cognition as a mental process involves implications as follows:

- (1) Cognition is a set of mental abilities and processes related to our knowledge;
- (2) Human cognition can be conscious and unconscious, concrete or abstract, intuitive and conceptual;
- (3) Cognitive processes involve existing knowledge and generate new knowledge; and
- (4) Cognition involves activities of thinking, understanding, learning, and remembering.

The cognition of DIA and IA in Indonesian context, should, therefore, involve implications in everyday Indonesian life as follows:

- (1) That the pronouns DIA and IA should be there in real life related to different known entities;

- (2) That Indonesian speakers should bear in their conscious and unconscious mind the distinctions of DIA and IA and be able to use either one appropriately in their expressions based on verbal and social contexts;
- (3) That Indonesian speakers are aware of this coining of DIA and IA as different forms and functions in their new working knowledge;
- (4) That Indonesian speakers are able to think, to understand, to learn, and to remember the forms as well as the new functions of DIA and IA in their various verbal expressions.

This aspect of cognition, in the philosophy of language, again encourages the potential distinction as well as differentiation of the pronouns DIA and IA in Indonesian context.

The Relationship of DIA and IA and Reality in Indonesian Context

Reality is the conjectured state of things as they actually exist, rather than as they may appear or might be imagined. In a wider definition, reality includes everything that is and has been, whether or not it is observable or comprehensible. A still more broad definition includes everything that has existed, exists, or will exist.^{xvi}

In reality, the pronouns DIA and IA has already existed formally since the publishing of KBBI (1998). However, informally, before or after then, its use in Indonesian-speaking society has been let loose, especially on the aspect of their functions. This assumption has been observed based on various writings in domestic publications which highlight more on their grammatical forms, thus their verbal context meanings, rather than on their pragmatically desired functions of the two pronouns. Such writings as these may be based on the reality that there should be a bridge to cover the gap of the missing expressions possessed by other living world languages, i.e. 'she' and 'he' (English), 'elle' and 'il' (French), 'ella' and 'el' (Spanish), 'ella' and 'egli' (Italy), 'zij' and 'hij' (Dutch), 'sie' and 'er' (German), 'ela' and 'ele' (Portuguese), for examples in European languages, and 'geunnyeo' and 'geu' (Korean), 'heyya' and 'howwa' (Arabic), 'ter' and 'kao' (Thai), 'kanojo' and 'kare' (Japanese), 'esua' and 'esu' (Amharic Ethiopian), and 'isii' and 'isa' (Oromo Kenyan), for examples in other languages.

In reality, too, concerns on the Indonesian pronouns have been put forward by, among others, Surjaman (1968), Purwo (1984), Morin (1994), Badudu (2004), Morin (2006), Jumanto (2008), Febiyanto (2009), Djenar (2010), Rofiqi (2010), Quinn (2011), Saadah (2012), and Hae (2014). The grammatical talks on the pronouns DIA and IA have been well elaborated by most of the authors; however, only four of them (Jumanto, 2008; Djenar, 2010; Rofiqi, 2010; Quinn, 2011) are questioning the entities of DIA and IA that should probably be separated, especially when the two pronouns are involved in translating English texts, or those of any other one foreign language, into Indonesian ones. But no further accounts for elaboration of the subjective pronouns DIA and IA are found, neither is in the feedback to the work the writer

proposes (Jumanto, 2008). This is, indeed, an important trivia, not to neglect or to miss by language use academia.

THE ENGLISH SUBJECTIVE PRONOUNS SHE AND HE TO CONSIDER AS PROBABLE EQUIVALENTS

In this part of the article, the writer would like to relate the pronouns DIA and IA in Indonesian to the existing pronouns SHE and HE in English. The relation is elaborated into three sections of discussion: (1) feminist theory, hegemonic masculinity, and gender inequality, (2) the concept of 'conception' for DIA and IA in Indonesia, and (3) the conception for SHE-HE and DIA-IA and other identical expressions in English and in Indonesian. The three sections are discussed below.

Feminist Theory, Hegemonic Masculinity, and Gender Inequality

Feminist theory is the extension of feminism into theoretical or philosophical discourse, which aims to understand the nature of gender inequality^{xvii}. Feminist theory examines women's social roles, experience, interests, and feminist politics in a variety of fields, such as anthropology and sociology, communication, psychoanalysis, economics, literature, education, and philosophy (cf. Chodorow, 1991; Brabeck and Brown, 1997). The struggle between ideologies of feminism and masculinity has long happened. Some claims that masculinity is pervasively superior, and, therefore, women are subordinate to men. Hegemonic masculinity has identified practices that guarantee the dominant social position of men and the subordinate social position of women (cf. Connell, 2005). However, in language studies, also in English and in Indonesian, the hegemonic feminism has proven to be prominent there in society. This light shows that, even gender inequality happens, men are never reluctant in using terminologies such as: in English, the expression 'she' for a car, as in 'She is a beauty!' for a good-looking car, or any other transporting vehicle, such as a ship, also as a 'she'. In Indonesian, to refer to something that may have a content or most important part of something else bigger, Indonesian has 'ibu' (mother) such as: 'ibujari' (tumb), 'ibukota' (capital city), 'ibupertiwi' (mother land), and many other terminologies with a female property. In Indonesia, there is an important day to honor our mother, in every 22 December of the year, called 'HariIbu' (Mother's Day'), but there is no 'HariBapak' (Father's Day) in Indonesia. This gender inequality struggle may have effected in English, as there is trending use of preferred gender-free expressions to gender-bound ones, i.e. 'police officer' to 'policewoman or policeman', 'flight attendant' to 'stewardess or steward', and others, even though others maintain to exist, i.e. 'waitress or waiter', 'usher or usherette', and others.

This article may have a proposition that, despite the struggle of gender inequality, as situations may call, the subjective pronouns DIA and IA should be distinguished in their form and function; however, some light of feminist theory or feminism movement partly plays a role here in this endeavor.

The Concept of ‘Conception’ for DIA and IA in Indonesian

As stated above, despite the struggle of gender inequality, with some light of feminist theory or feminism movement that partly plays a role in this article, we have here come to the concept of ‘conception’ or ‘fertilization’ in developmental biology. Conception is the process of becoming pregnant involving fertilization or implantation or both^{xviii} Therefore, conceiving or becoming pregnant only happens to or is experienced by women, which results in pregnancy. Pregnancy is the condition of a woman or female animal that is going to have a baby or babies: the condition of a pregnant woman or female animal^{xix}, or the development of one or more offspring, known as an embryo or fetus, in a woman's uterus, which is the common name for gestation in humans.^{xx} The concept of conception here then bears the concept of pregnancy in women. Let us together close our eyes and imagine that there are three pregnant women, from left to right.

In the three images in our mutual imagination, we should see that the three women are bearing babies. From the theory of probabilities, we can make assumptions as follows:

- (1) The three women have identical figures with female properties, i.e. long hair, prominent breasts, and the pregnancy, despite its probably different stages;
- (2) From left to right, the woman 1 may bear a baby-boy, the woman 2 a baby-girl, and the woman 3 a baby-boy; or the woman 1 may bear a baby-girl, the woman 2 a baby-boy, and the woman 3 a baby-girl;
- (3) We convert the logics in (2), with the help from English third-person singular subjective pronouns, into:
the woman 1 may bear a he, the woman 2 a she, the woman 3 a he; or
the woman 1 may bear a she, the woman 2 a he, and the woman 3 a she;
- (4) We convert the logics in (3), still with the help from English, into:
a she may bear a he, a she a she, a she a he; or
a she may bear a she, a she a he, a she a she;
- (5) We convert the logics in (4) into another logic:
a she may bear a he, or a she may bear a she;
- (6) We finally come to a simple logic:
There is a he in a she, or SHE contains HE;
- (7) From logic to reality:
Woman conceives, Man does not. Both in English and in Indonesian.
- (8) From the simple logic in English to the equivalent one in Indonesian:
There is a he in a she, or SHE contains HE
There is an IA in a DIA, or DIA contains IA

From the logics under the assumptions of the probability theory above, we now clearly see that the Indonesian pronouns DIA and IA are equally parallel with the English pronouns SHE and HE. This concept of conception on the cases of

Indonesian DIA and IA which are parallel with English SHE and HE, may be probably partly applicable to the pairs of subjective pronouns of other languages, previously illustrated above, i.e. ‘elle’ and ‘il’ (French), ‘ella’ and ‘el’ (Spanish), ‘ella’ and ‘egli’ (Italy), ‘zij’ and ‘hij’ (Dutch), ‘sie’ and ‘er’ (German), ‘ela’ and ‘ele’ (Portuguese), ‘geunnyeo’ and ‘geu’ (Korean), ‘heyya’ and ‘howwa’ (Arabic), ‘ter’ and ‘kao’ (Thai), ‘kanojo’ and ‘kare’ (Japanese), ‘esua’ and ‘esu’ (Amharic Ethiopian), and ‘isii’ and ‘isa’ (Oromo Kenyan).

As the writer has observed in reality of English language use, some identical expressions as a result from this concept of conception are discussed below.

The Conception for SHE-HE and DIA-IA and other Identical Expressions in English and in Indonesian

The writer has observed in reality of English language use that there are some other identical expressions resulting from the concept of conception as follows:

| feminine | masculine |
|-----------------|------------------|
| SHE | HE |
| WOMAN | MAN |
| FEMALE | MALE |
| USHERETTE | USHER |

There might be other examples of identical expressions in reality of language use in English; however, the other three pairs of expressions above, i.e. WOMAN-MAN, FEMALE-MALE, and USHERETTE-USHER are other evidences of this phenomenon we have observed in everyday use of English language.

In Indonesian context, this conception also exists in reality of language use. Other examples the writer has observed are as follows:

| feminine | masculine |
|-----------------|------------------|
| DIA | IA |
| HAJAH | HAJI |
| ALMARHUMAH | ALMARHUM |
| WISUDAWATI | WISUDAWAN |

Here we can see that the three pairs of Indonesian expressions, i.e. HAJAH-HAJI, ALMARHUMAH-ALMARHUM, and WISUDAWATI-WISUDAWAN, are identical to the pair DIA-IA. These expressions are interesting as well as convincing enough as evidences of this DIA-IA phenomenon.

DISCUSSIONS ON THE ENGLISH AND INDONESIAN EQUIVALENT PHENOMENA

As has been discussed above, the definition, elements, and types of DIA and IA are already presented. This is the aspect of nature of meaning in philosophy of language. From this aspect, DIA and IA are different entities that are existing and that, indeed, should be distinguished. Another aspect of philosophy of language, i.e. the language use of DIA and IA is also an important part of the different entities of DIA and IA, especially in their potential forms and functions to be effective in communication, based on either Indonesian verbal context or social context in Indonesia.

From the aspect of cognition, the processes of which use existing knowledge and generate new knowledge, the subjective pronouns DIA and IA are potentially eligible for activities of thinking, understanding, learning, and remembering in Indonesian context upon their separation and differentiation both in form and in function. The other aspect of philosophy of language, i.e. the relationship of DIA and IA and reality in Indonesian context is very valid. The subjective pronouns DIA and IA are there and have been there in language use by their eligible speakers. The probable new forms and functions of DIA and IA in the future, upon the dissemination, consideration, and acceptance of this simple proposition, will continue to exist, and more importantly, will effect more in communication than the two expressions presently do.

In reality, as concerns on the two pronouns have been put forward by Surjaman (1968), Purwo (1984), Morin (1994), Badudu (2004), Morin (2006), Jumanto (2008), Febiyanto (2009), Djenar (2010), Rofiqi (2010), Quinn (2011), Saadah (2012), and Hae (2014), to mention a few, as have been previously stated, two different angles of point are clear here: (1) that we Indonesian speakers accept them as they now are and they have so far been, with extra-careful use of them in particular situations, and (2) that we Indonesian speakers are updated enough to coin new words based on the two subjective pronouns, not because of the trending use of identical pronouns in other living languages, but more due to the need or effective use of either expression in communication in Indonesian context. This philosophy of language is not directed to the former state of the pronouns DIA and IA, but is elaborated to come to the latter.

Let us observe again the Indonesian expressions previously illustrated:

- (1) Anda tahu **anak Pak Ahmad? Ia** baru saja menang lotere, lho.
[‘Do you know **Mr. Ahmad’s child? He** just won a lottery, you know’]
- (2) **Seseorang** baru saja lewat. **Dia** tidak bersuara sama sekali.
[‘**Someone** has just passed by. **She** did not say a single word’]
- (3) Bapak itu bercerita tentang **anaknyanya yang hilang**. Saat itu **ia** masih berusia 5 tahun. [‘The old man was telling about **his missing child**. **He** was then only 5 years old’]

- (4) **Orang yang baik itu** suka membantu. **Dia** melakukannya dengan sepenuh hati. [**That nice person** is willing to help. **She** does it sincerely.]
- (5) **Seorang petugas polisi** berdiri di jalan. **Dia** sedang mengatur lalu-lintas. [**A police-officer** is standing on the street. **She** is helping the traffic']
- (6) Siapakah **dokter itu**? **Ia** sedang mencari Anda hari ini. [**Who was that doctor?** **He** was trying to see you today']

From the expression (1) above, we can see clearly here that the pronoun IA has its anaphoric reference to 'anak Pak Ahmad', thus we learn that 'anak Pak Ahmad' is a male person. The equivalent expression in English is, therefore, valid and makes sense, as we also learn that the child referred to is a male person, i.e. a son (He).

In the expressions (2) to (6), our logic works, and thus the expressions make better sense in Indonesian context, and so do their equivalents in English context. Here, we learn that 'Seseorang' (Someone), 'anaknya yang hilang' (his missing child), 'Orang yang baikitu' (That nice person), 'Seorangpetugaspolisi' (A police-officer), and 'dokteritu' (that doctor) are either a female person or a male person, as the nouns are referred to by the pronouns DIA (SHE) and IA (HE) in Indonesian and in English respectively. This new potential reality in Indonesian language use is promising and makes better sense, and, therefore, will eliminate ambiguities in using subjective third-person singular pronouns.

Cases like these may also happen when we are dealing with names in Indonesian context. Suffixes or single word-stems may suggest the states of Indonesian names, and hence persons, of being female or male. The suffixes -TI and -NI in Indonesian context, for instance, usually refer to female persons, whereas the suffixes -TO and -NO to male persons. Another case is applicable to the single word-stems, for example, INDAH and JOKO in Indonesian context. Another case is on the word-stems DEWI and BAMBANG. In both cases, the former usually suggests a female person, and the latter a male person. Let us enjoy other Indonesian expressions below, with their English equivalents, under the light of the new proposition:

- (7) **Suharti** adalah tetangga saya. **Dia** baru saja pindah dari Bandung. [**Suharti** is my neighbor. **She** just moved in from Bandung']
- (8) Anda kenal dengan **Suharto**? **Ia** orang yang terkenal dan berhasil. [**Do you know Suharto?** **He** is a famous and successful person']
- (9) **Kartini** adalah seorang yang baik. **Dia** sering menolong orang. [**Kartini** is a good person. **She** often helps people']
- (10) **Kartono** ada di sini. **Ia** bersama keenam anaknya. [**Kartono** is here. **He** is together with his six children']
- (11) **Indah Pertiwi** adalah penyanyi yang terkenal. **Dia** akan datang ke kota ini. [**Indah Pertiwi** is a famous singer. **She** will come to this town']
- (12) **Joko** Sidarta sangat gemar membaca. **Ia** mahasiswa yang rajin. [**Joko** Sidarta is very fond of reading. **He** is a diligent college-student']

- (13) **Dewi** Lasmaningsih adalah teman lama saya. **Dia** berasal dari Pati.
[‘**Dewi** Lasmaningsih is an old friend of mine. **She** is from Pati’]
- (14) **Bambang** Wicaksana akan terbang ke Singapura. **Ia** akan presentasi di sana. [‘**Bambang** Wicaksana is flying to Singapore. **He** will give a presentation there’]

Other binary suffixes or word-stems are probably still many existing out there in Indonesian speech-society; however, evidences on phenomena of gender-bound Indonesian expressions depicted above are enough to illuminate the use of subjective pronouns DIA and IA in Indonesian context, i.e. their distinctive forms and functions in language use.

CONCLUSION

This simple research of a philosophy of language on the Indonesian subjective third-person singular pronouns DIA and IA within their probable English equivalents is far from being perfect, for gaps of verification are probably still present here and there in this article. Other important realities are probably not yet revealed. However, several points to bring this article to an end are presented as follows:

(1) This article on a philosophy of language of the distinction between Indonesian DIA and IA within their close English equivalents SHE and HE is working best when we see and realize that Indonesian language is living and should be more effective in communication, and when we encourage ourselves to develop the potential forms and functions of the two words in the right context in Indonesian;

(2) The distinction between Indonesian DIA and IA and their separation in terms of form and function are best described and illuminated through examples on the facts that Indonesian names reflect the states of persons as being female or male, i.e. the suffixes –TI and –NI in Indonesian names usually referring to female persons and the suffixes –TO and –NO to male persons; the word-stems INDAH and DEWI to female persons, and JOKO and BAMBANG to male persons; and some other cases within the context of Indonesian names not mentioned in this article;

(3) Upon the validity of this proposition and its widely-used application in language use society, the Indonesian subjective third-person singular pronouns DIA and IA will be no longer felt awkward in their respective forms and functions, for this new word coining will probably soon be accepted as new entities and realities in Indonesian context due to their close English equivalents SHE and HE which have pervasive uses in English context;

(4) This endeavor should be regarded as a profound contribution to the Indonesian Language Center, or *PusatBahasa*, and the subjective pronouns DIA and IA, in terms of their new forms and functions, could probably be formally incorporated in the great dictionary of Indonesian language KBBI in the new edition to come.

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ⁱ kbbi.web.id/dia

ⁱⁱ kbbi.web.id/ia

ⁱⁱⁱ http://en.wikipedia.org/wiki/Philosophy_of_language

^{iv} University of Indonesia, Leaflets on Scientific Practices, 2002.

^v <http://en.wikipedia.org/wiki/Philosophy>

^{vi} http://en.wikipedia.org/wiki/Meaning_philosophy_of_language

^{vii} *ibid.*

^{viii} <http://kbbi.web.id>

Jumanto, A Philosophy of Language on the Indonesian Subjective Third-Person Singular Pronouns within their Probable English Equivalents 117

^{ix} KBBI (Kamus Besar Bahasa Indonesia Pusat Bahasa, abbreviated in English and Indonesian as KBBI, is the great dictionary of the Indonesian language of the Language center of Indonesian Department of Education). KBBI is the official dictionary of the Indonesian language, considered canonical as a measure of which words have been formally incorporated into Indonesian.
http://en.wikipedia.org/wiki/Great_Dictionary_of_the_Indonesian_Language_of_the_Language_Center

^x<http://www.merriam-webster.com/dictionary/element>

^{xi}<http://en.wikipedia.org/wiki/Context>

^{xii} *ibid.*

^{xiii} A query (?) is used here to show that an expression is grammatically unacceptable or pragmatically awkward.

^{xiv} <http://en.wikipedia.org/wiki/Cognition>

^{xv} <http://www.merriam-webster.com/dictionary/cognition>

^{xvi} <http://en.wikipedia.org/wiki/Reality>

^{xvii} http://en.wikipedia.org/wiki/Feminist_theory

^{xviii} <http://www.merriam-webster.com/dictionary/conception>

^{xix} <http://www.merriam-webster.com/dictionary/pregnancy>

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