An Analysis of Time Deixis to The Lectures inDifferences of Cultural Background in Faculty of Teacher Training and Education of Samudra University

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Abstract- The utterances of lectures at the University of Samudra containing deixis are often miscomprehended by the students. This case relates to the comprehension of the utterances in accordance to the references. One of many factors causing it is the different cultural background affecting language forms that are used by the speaker. Then, it may make the communication does not run as it has supposed to. Therefore, this study examines and analyses the deixis, particularly time deixis, which are used by the lecturers at the University of Samudra, Langsa. The data resources were lecturers of the faculty on teacher training and education with different cultural background, while the data were collected during learning by recording it. Those lecturers came of different tribes as Minangkabau, South Tapanuli, and Middle Java, which made them, had different cultural references while speaking. The data then were categorized in the accordance of time deixis. Result revealed that lecturers came of Minangkabau had deixis as *kemarin itu* (last day), *nanti siang* (afternoon later), *minggu lalu* (last week), *tadi* (just few moments ago), *nanti* (later), *kemarin* (yesterday), and *sekarang* (now). Then, lecturers came of South Tapanuli culture had time deixis as *sekarang* (now), *nanti* (later), *hari ini* (today), *bulan depan* (next month), *minggu depan* (next week), and *kemarin sore* (last afternoon). Meanwhile, lecturers from Javanese culture had time deixis as *hari ini* (today), *kemarin* (yesterday), *nanti* (later), *sekarang* (now), *minggu depan* (next week), and *dari tadi* (since few moments ago).

Keywords: personal deixis, spatial deixis, time deixis, faculty of education and teacher training, University of Samudra.

INTRODUCTION

Language has an important role within the life of people. It becomes a media to communicate, bridging people, either by spoken language or by written language. By language, people can deliver idea, meaning, and feeling to the others, and vice versa, getting information from the others.

One of the language form, spoken language, refers to utterances produced by the speakers to communicate each other. An utterance contains certain meaning and message. Then, this meaning and message has to be comprehended by interlocutors, as it is meant by the speakers. It is important that the message have to be comprehended to make the communication runs well.

A communication is impossible occurred without relating to certain social condition; it relates to certain context and situation. In general, context refers to any relating factors influence the communication. Rustono (1999:20) defined context as a mean to give additional explanation to the utterances. Thus, without referring to context, an utterance cannot be comprehended; an utterance gets its meaning while it is related to the certain context.

In communicating, a speaker may use certain term indicating reference, or known as deixis. Deixis becomes a field of pragmatics as Kushartartanti (2005:11) explained it as the way referring to certain context relating to speaker. Meanwhile, KBBI (Dictionary of Indonesian) explains deixis as extra lingual matter as person, time, and space, which affect the meaning of utterance. Thus, deixis bonds the meaning of utterances to certain contexts.

As aforementioned, a language is used to deliver meaning. This function is also occurred during

the learning process in a university; in fact, it is very important that the meaning delivered by lecturers have to be well comprehended by the students. Therefore, the comprehension upon contexts is important for students to get the lesson form lecturers.

While a speaker uses inappropriate deixis, the communication may not run well. We can take an example in Indonesian; students may hear "*Besok tugas ini harus sudah dikumpulkan di meja saya* (the assignments have to be collected on my desk by a day later)". This utterance contains all the deixis: personal, time, and space. The word *besok* (a day later) actually has an ambiguity; it may refer to tomorrow or refers to the next meeting that will be attended next week by the students. Then, the word *saya* (my) also does not have vivid reference since it may be a teacher, lecturer, or even tutor in a course. This example makes clear that in communicating by spoken language, context is important. Eliciting meaning without sufficient comprehension toward the utterance may blur the real meaning. Thus, the meaning of an utterance only can be comprehended while it is related to certain context of language occurrence.

Within the learning condition in a university setting, deixis, including personal, time, and space, is often used by lecturers. However, such kind of utterance, sometimes, cannot be comprehended well by students. Students often misrepresented, feeling confused, and misunderstood the utterances containing deixis of their lecturers. It occurs due to comprehension of the utterance relating to the context and references.

Misunderstanding on the meaning of utterances is a case that cannot be avoided in the University of Samudra, Langsa, due to the fact that the lecturers come of different cultural background. Some of lecturers come from area outside of Aceh province, such as North Sumatera, West Sumatera, South Sumatera, West Java, and Yogyakarta. The difference cultural background makes the language used by them has various form despite they still use Indonesian.

There were several researches about deixis had been done. In 1992, Teguh Setiawan conducted a research entitling *Analisis Deiksis Persona dalam Kumpulan Cerita Pendek Sri Sumarah Karya Umar Kayam* (An Analysis of Deixis of Person within the Compilation of Short Story *Sri Sumarah* by Umar Kayam). Then in 2016, Theresia Noberty also conveyed similar research entitling *Fenemona Deiksis pada Rubrik Kolom di Harian Jawa Pos Edisi September-Desembar 2015* (The Phenomena of Deixis within Articles in the Newspaper of Jawa Pos for September-December 2015 Edition), which studied the exophora and endophora deixis. Then, there was also a research about social deixis in a novel, entitling *Deixis Sosial dalam Novel Laskar Pelangi* (Social Deixis within the Novel of Laskar Pelangi) by Nofitasari in 2012.

However, the research about deixis on the scope of utterances in the setting of university has not yet been done. Yet, the research on deixis in the setting of learning environment had been done by Maya Safhida as her thesis entitling *Analisis Deiksis Tuturan Guru dalam Pembelajaran di SD Negeri 16 Banda Aceh* (The Analysis of Deixis within Teachers' Utterances at SD Negeri 16 Banda Aceh). It studied deixis of person, space, and time used by the 1st grade and 2nd grade teacher at SD Negeri 16 in Banda Aceh.

Theoretical Background

Deixis is a field of discussion in pragmatics. Then, pragmatics refers to a study about meaning delivered by a speaker and interpreted by interlocutor. The study of pragmatics relates to the analysis of the meaning of utterances that are separated to the grammatical or lexical meanings of words and phrases used within the conversation. Thus, the pragmatics may be considered as a study of real-life use of a language. Discussions within pragmatics include deixis, presupposition, speech act, and implicature of utterances.

Deixis, as a part of discussions within pragmatics, refers to several words as *saya, sini,* and *sekarang* (I, here, and now), which has no certain referent. As an instance, the word *saya* (I) in a conversation between two speakers, A and B, may be referred to A or B respectively according to the turn of speaking. Then, the word *sini* (here) may refers to various place in accordance to context of speaking; while the word of *sekarang* (now) refers to various time as its referent appropriate to the context of conversation.

The word *deixis* comes from a word in Greek, *deiktikos*, meaning direct reference. Sudaryat (2009:121) explained that deixis are words used referring something outside the language. In short, deixis is referring something using language. Then, Yule (2006:13) also added that linguistic units used to establish the referring was considered as deixis.

The phenomena of deixis are the most vivid way to elaborate the relationship between language and contexts within the structure of language. The

word *saya, sini,* and *sekarang* in Indonesian, as aforementioned in the previous example, are considered as deictic words as they do not have exact references. The meaning of those words depends to the speakers involved, place, and time of the conversation. Thus, the center of orientation in deixis is the speaker.

Kaswanti Purwo (as cited by Sumarsono, 200:60) mentioned the kinds of deixis as personal deixis, spatial deixis, and temporal deixis. Meanwhile, (Nababan, 1987:41) categorized it into five kinds: personal deixis, spatial deixis, temporal deixis, discursive deixis, and social deixis.

Temporal deixis refers to the term indicating range of time as intended by the speaker on certain speech act. In many languages, temporal deixis is often expressed as particular period. It explains specific duration or time from the point when the utterances are produced. Temporal deixis denotes the time from speakers' utterances: while, before, or after the utterances. Lavinson (as noted by Abdul Wahab: 2007) explained that temporal deixis may be expressed in lexical or grammatical form.

METHODOLOGY

The University of Samudra has 87 lectures teaching at 10 study programs. However, the sample only encompassed those who came out of Aceh area and had different cultural background as Minangkabau, South Tapanuli, and Java. The data were collected by recording their utterances during learning, thus, it was considered as natural data.

The method applied was descriptive qualitative. It was used to study a group of people, objects, a set of condition, a system of idea, or certain phenomenon on certain time (Nazir. 2003:54). The data was collected by observing the subject as nonparticipant observation, which meant that the researcher did not involve in the phenomenon, yet, he or she only acted as independent observer (Sugiyono, 2007:145). In this study, researcher only took note, recorded, and observed the lecturers' utterances without being involved in the process of learning.

The data were analyzed by categorizing, classifying into certain units, synthesizing, arranging into particular patters, selecting appropriate data for studying, and inferring conclusion (Sugione, 2008:88).

RESULT AND DISCUSSION

Temporal deixis is used to express certain period from the point when the utterances are spoken. The referent of time is the time when the speakers produce the utterances. The following is explanation of temporal deixis used by lecturers within the faculty of teacher training and education coming from different culture at the University of Samudra, Langsa.

A. Temporal deixis of lecturers with the background of Minangkabau culture

Based on the data, temporal deixis used by lecturers with Minangkabau culture were *kemarin itu* (few days ago)*, nanti siang* (afternoon later)*, minggu lalu* (last week)*, tadi* (few moments ago)*, nanti* (later)*, sekarang* (now)*,* and *kemarin* (yesterday). The referents for each term were vary. The following are data of utterances containing those terms.

(1) Jadi tugas-tugas yang *kemarin itu* udah dikumpul? (So, you have submitted assignments I gave you dew days ago, haven't you?)

(2) Ya sudah, *nanti siang* aja ya. (Afternoon later, OK?)

(3) Jadi, beberapa *minggu lalu* sudah pernah kita bahas tentang kesetimbangan fasa ini. (So, we had discussed the balance of phase few weeks ago)

(4) Apa *tadi* soalnya? (What's the question few moments ago?)

(5) *Tadi* Bapak suruh hitung ya. (I ask you to calculate few moments ago)

(6) Kan *tadi* ada tiga sifat kan? Ada fraksimol, ada tekanan, ada suhu. (There were three characters I explain you few moments ago: mole fraction, pressure, and temperature).

(7) Saya *kemarin* kita hentikan kalau dia sudah larut aja kan? (Yesterday, we had to stop when it started to dissolve, right?)

(8) Iya, jadi seperti apa *nanti* jika dia butuh empat variabel? (What will happen later if we need four variables?)

(9) Itu diturunkan dulu dari hukum hubungan apa *kemarin itu*? (From what relationship was it derived yesterday?)

(10) Tapi *sekarang* persamaan datarnya ditambahkan dengan faktor potensial itu ya. (But now, the potential factors could be added to the equation)

(11) Beberapa *minggu yang lalu*sudah Bapak jelaskan juga tentang diagram fasa. (Few weeks ago I had explained you about diagram of phases)

(12) *Sekarang* penjelasan kenapa diagram fasa bentuknya seperti ituya, bisa dilihat di halaman 169. (Now, the explanation about the forms for diagram of phases can be seen at page 169)

(13) *Nanti malam* Bapak periksa semua tugas kalian. (I will check your assignments later at night).

(14) *Hari ini* saya beri latihan, jawab yang benar jangan asal-asal karena ini Bapak ambil untuk nilai kuis. Paham ya kalian? (Today I give you assignments. Please do it seriously since the score will be your quiz score)

(15) *Kemarin itu* sudah dijelaskan. (I had explained it few days ago)

(16) *Kemarin* nomor lima tidak ada yang betul. Kenapa? (Yesterday, none of you was correct for number five, why?)

The term *kemarin itu* refers to the past time. In the setting of lecturer's conversation in the classroom, it refers to the time when the lecturer gives the assignment to the students. According to the context of conversation, this term indicated one or two weeks before the time of utterance, as appears in the following conversation.

(1) Jadi tugas-tugas yang *kemarin itu* udah dikumpul? (So, you have submitted assignments I gave you dew days ago, haven't you?)

(1) Itu diturunkan dulu dari hukum hubungan apa *kemarin itu*? (From what relationship was it derived yesterday?)

(15) *Kemarin itu* sudah dijelaskan. (I had explained it few days ago)

The term *kemarin itu* refers to few days before the conversation occurs. Within those examples, it indicates the time when the lecturers give the assignments to the students. The day is exactly the day of their previous meeting. At data (1), the term *kemarin itu* refers to the previous time; contextually, it denotes the time when the lecture gives assignments. Then, at data (9), it refers to the previous meeting, which may be occur a week or two weeks before the utterance. Furthermore, at data (15), *kemarin itu* refers to long time before the utterance; the time when lecture explained about the materials. Based on the context, the data (15) actually has no certain referent, it may be a week, two weeks, or even at the beginning of the semester.

The term *kemarin* is considered as day (or days) before today. It may have various referent according to the context of utterance. The data showing the use of this term are in the following.

(6) Saya *kemarin* kita hentikan kalau dia sudah larut aja kan? (Yesterday, we had to stop when it started to dissolve, right?)

(16) *Kemarin* nomor lima tidak ada yang betul. Kenapa? (Yesterday, none of you was correct for number five, why?)

At (7), the term *kemarin* refers to several days before the utterance. This temporal deixis indicated the time when students had experiment at laboratory. It exactly occurred a day before, thus, in this case, this term was used appropriately since lexically, the word *kemarin* meant a day before today. However, at data (16), this term is used referring several days before utterance; it referred to few weeks ago.

Term *nanti siang* is used to indicate the future. It refers to the afternoon on the day of utterance. Within the example, this term only has time range until the afternoon in similar day. The following example shows the use of this term.

(2) Ya sudah, *nanti siang* aja ya. (Afternoon later, OK?)

Similar case also occurs on the use of term *nanti* and *nanti malam*, which is shown below at example (8) and (13) below.

(8) Iya, jadi seperti apa *nanti* jika dia butuh empat variabel? What will happen later if we need four variables?)

The word *nanti* indicates short time after the utterance. In that example, this word refers to few minutes after the utterance when the lecture explains about learning materials.

(13) *Nanti malam* Bapak periksa semua tugas kalian. (I will check your assignments later at night).

The word *nanti malam* indicates the evening time after the utterance. The duration is from the sun set until the sunrise at the evening time after the utterance.

The result also showed the use of terms *minggu lalu* and *minggu yang lalu*. This temporal deixis indicates previous time before the utterance.

Contextually, it refers to previous meeting of the subject.

(3) Jadi, beberapa minggu lalu sudah pernah kita bahas tentang kesetimbangan fasa ini. (So, we had discussed the balance of phase few weeks ago)

(11) Beberapa minggu yang lalu sudah Bapak jelaskan juga tentang diagram fasa. (Few weeks ago I had explained you about diagram of phases)

Meanwhile, the following example showed the use of *tadi* as temporal deixis.

(4) Apa tadi soalnya? (What's the question few moments ago?)

(5) Tadi Bapak suruh hitung ya. (I ask you to calculate few moments ago)

(6) Kan tadi ada tiga sifat kan? Ada fraksimol, ada tekanan, ada suhu. (There were three characters I explain you few moments ago: mole fraction, pressure, and temperature).

The word *tadi* indicates shot period before the utterance. Contextually, it refers to the not long before the utterance. On those examples, it means few minutes before the lecture speaks about it.

The word *sekarang* indicates the time while utterance is spoken. It refers to the present time while the speaker produces the utterance.

(2) Tapi sekarang persamaan datarnya ditambahkan dengan faktor potensial itu ya. (But now, the potential factors could be added to the equation)

(12) Sekarangpenjelasan kenapa diagram fasa bentuknya seperti ituya, bisa dilihat di halaman 169. (Now, the explanation about the forms for diagram of phases can be seen at page 169)

Then, the temporal deixis *hari ini* indicates the period in similar day. It also may be used to refer certain time in similar day on which the utterance is spoken. At data (14), this term referred to the meeting period.

(14) Hari ini saya beri latihan, jawab yang benar jangan asal-asal karena ini Bapak ambil untuk nilai kuis. Paham ya kalian? (Today I give you assignments. Please do it seriously since the score will be your quiz score)

B. Temporal deixis of lecturers with the background of South Tapanuli culture

Examples the use of temporal deixis by lecturers with background of South Tapanuli culture is in the following.

(1) Dan sekarang terbukti bisa lulus PNS dan kita berani mempertanggungjawabkan. (And now it is proven by passing the test to be government worker, and we can justify it)

(2) Fakultas paling favorit dan paling cantik sekarang. (The most favorite and the most beautiful faculty now)

(3) Saya yakin di kelas ini, tidak semua, tentu nanti akan jadi guru. (I am sure that not all of you can be a teacher later)

(4) Dan nanti saya akan berusaha untuk soal ujian akhir kita lebih ke praktikal. (And I try that our examination test will be more practical later)

(5) Saya akhiri perkuliahan kita sore hari ini, mudah-mudahan ada manfaat yang kalian dapat. (I finish our class in this afternoon; hopefully, you get something useful)

(6) Saya tidak tahu semester depan atau bulan depan atau minggu depan saya masih dipercaya untuk mengajar di PGSD. (I don't know that in the next semester, in the next month, or in the next week, I am assigned to teach your class)

(7) Ya, izin. Kemarin sore di kampus. (Yes, permission. Last afternoon at the university)

The examples show that terms used as temporal deixis by lecturers with South Tapanuli background are *sekarang* (now), *nanti* (later), *hari ini* (today), *bulan depan* (next month), *minggu depan* (next week), and *kemarin sore* (last afternoon). The term *sekarang* actually means the time when the utterance is spoken, yet, in those example, it refers to long period; it indicates the time when the speaker produce the utterance until uncertain time. It is shown in data (1) and (2).

(1) Dan sekarang terbukti bisa lulus PNS dan kita berani mempertanggungjawabkan. (And now it is proven by passing the test to be government worker, and we can justify it)

(2) Fakultas paling favorit dan paling cantik sekarang. (The most favorite and the most beautiful faculty now)

Then, the temporal deixis *nanti* has relative referent; it may vary depending on the context of utterance. Lexically, it indicates the time after the utterance. Within those examples, the word *nanti* may indicate to long time in the future, as shown in data (3).

(3) Saya yakin di kelas ini, tidak semua, tentu nanti akan jadi guru. (I am sure that not all of you can be a teacher later)

On that example, the word *nanti* refers to long time in the future; the time when the students will graduate and will be a teacher. Based on the context, it indicates few years in the future.

(4) Dan nanti saya akan berusaha untuk soal ujian akhir kita lebih ke praktikal. (And I try that our examination test will be more practical later)

In this example, the word *nanti* indicates the period not long from the utterance. It refers to the end of semester, which will occur few weeks later.

(5) Saya akhiri perkuliahan kita sore hari ini, mudah-mudahan ada manfaat yang kalian dapat.

The word *hari ini* indicates the recent time. In that example, it refers to the period of classroom meeting.

In addition, the data also reveals the use of *bulan depan* and *minggu depan*. *Bulan depan* indicates the following months, while *minggu depan* indicates the following weeks. However, within example, both terms indicating uncertain period after the utterance, as indicated in the following example.

(6) Saya tidak tahu semester depan atau bulan depan atau minggu depan saya masih dipercaya untuk mengajar di PGSD. (I don't know that in the next semester, in the next month, or in the next week, I am assigned to teach your class)

There is also term *kemarin*, which is used as temporal deixis. It is shown by the term of *kemarin sore* in data (7). Contextually, it refers to the period starting from afternoon before the utterance is spoken.

(7) Ya, izin. Kemarin sore di kampus. (Yes, permission. Last afternoon at the university)

C. Temporal deixis of lecturers with the background of Javanese culture

The following are data containing temporal deixis used by lecturers with Javanese culture background in the faculty of teacher training and education.

(1) Oke, hari ini untuk hari ini kita mendiskusikan hasil wawancara kalian kemarin. (OK, today we will discuss the result of your interview yesterday)

(2) Ya kan berarti nanti ada lima kelompok kan? (There will be five groups later, won't there?)

(3) Salah satu kelompok kayak kemarin lagi ya. (One of groups has to be as yesterday)

(4) Ya tapi kan kemarin yang wawancara siapa? (Yes, but who did the interview yesterday)

(5) Nah sekarang dijelasin aja jangan didengarkan rekamannya tok. (Now explain it, not just play the recording)

(6) Ni bagus ni kalau nanti kalian angkat jadi topik. (It is good for your topic later)

(7) Jadi nanti kalau ada yang membutuhkan ambil bahan itu untuk skripsi. (So, you can use this material in your thesis later)

(8) Cukup untuk hari ini, ini kan kemarin ada tugasnya ada lima ya. (It is enough for today, you got five assignments yesterday, didn't you?)

(9) Jadi nanti tidak bisa lihat kiri-kanan. (Then, you cannot see your left and your right later)

(10) Ingat-ingat ya nanti dikumpulkan. (You have to remember that it must be submitted later)

(11) Hari ini kita mau bahas tentang turunan dan integral. (Today we will discuss about derivation and integral)

(12) Jadi nanti ada soal trus dijawab kayak kemarin lagi. (Then, if you will have question later, you have to answer it as yesterday)

(13) Kalau memang minggu depan tidak ada pertemuan lagi, hari ini kan sudah tercukupi. (If there is no meeting in the next week, today meeting is sufficient)

(14) Ini kemarin kan ada spidol. (Yesterday there was board marker)

(15) Dari tadi kenapa gak bilang. (Why don't you say it since few moments ago?)

Those data showed that temporal deixis by lecturers with Javanese culture include *hari ini* (today), *kemarin* (yesterday/previous day), *nanti*

(later), *sekarang* (now), *minggu depan* (next week), and *dari tadi* (since few moments ago).

The term *hari ini* indicates the smilar day on which the utterance is spoken. It may have various referent; whether the whole day or certain time during the day, which depends on the context of conversation. The following are examples containing the term of *hari ini*.

(1) Oke, hari ini untuk hari ini kita mendiskusikan hasil wawancara kalian kemarin. (OK, today we will discuss the result of your interview yesterday)

(8) Cukup untuk hari ini, ini kan kemarin ada tugasnya ada lima ya. (It is enough for today, you got five assignments yesterday, didn't you?

(11) Hari ini kita mau bahas tentang turunan dan integral. (Today we will discuss about derivation and ntegral)

(13) Kalau memang minggu depan tidak ada pertemuan lagi, hari ini kan sudah tercukupi. (If there is no meeting in the next week, today meeting is sufficient)

In data (1), the word *hari ini*, refers to the recent time or the day when the utterance is spoken. Upon this example, the period encompasses the duration of classroom meeting, which only two credit of semester. Similar case also occurs in data (8) and (11). In both data, the word *hari ini* indicates certain time, which is the period of classroom meeting. It is also similar to the data (13), which indicates the classroom meeting. The term *hari ini* actually may be sused referring the time in a whole day, yet, within those examples; it is used to refer certain duration of time.

Another term used as temporal deixis is *kemarin*. It actually indicates a day before today. Yet, within those data, the referents are vary depending on the context of utterance. The following are examples containing *kemarin*.

(1) Oke, hari ini untuk hari ini kita mendiskusikan hasil wawancara kalian kemarin. (OK, today we will discuss the result of your interview yesterday)

(3) Salah satu kelompok kayak kemarin lagi ya. (One of groups has to be as yesterday)

(4) Ya tapi kan kemarin yang wawancara siapa? (Yes, but who did the interview yesterday)

(8) Cukup untuk hari ini, ini kan kemarin ada tugasnya ada lima ya. (It is enough for today, you got five assignments yesterday, didn't you?

(12) Jadi nanti ada soal trus dijawab kayak kemarin lagi. (Then, if you will have question later, you have to answer it as yesterday)

(14) Ini kemarin kan ada spidol. (Yesterday there was board marker)

In data (1), the word *kemarin* is used to indicate several days before the utterance is spoken. The duration is uncertain since it encompasses several days before the utterance. Even in this data, the word *kemarin* may include several weeks before the utterance.

Then in data (3), the time even become longer since it refers to the certain time in several previous weeks. Precisely, it denotes the meeting of that subject, which occurred weeks before the recent meeting.

In data (4), the word *kemarin* has no certain referent. It may indicate a day or even several previous days. The meaning of that word may encompass several days instead of only a day. In the example (8), the word *kemarin* indicates the previous meeting of that subject. Contextually, it refers to the last Thursday; it has certain referent.

Again, in example (12), the word *kemarin* has no certain referent. It may refer to several days before the utterance. Similar case also occurs in the example (14), on which the term has no certain time referent.

Temporal deixis *nanti* has various referent. It may differ due to the context of conversation, yet, generally, it indicates the period after utterance. The following are examples containing *nanti* as temporal deixis.

(2) Ya kan berarti nanti ada lima kelompok kan? (There will be five groups later, won't there?)

(6) Ni bagus ni kalau nanti kalian angkat jadi topik. (It is good for your topic later)

(7) Jadi nanti kalau ada yang membutuhkan ambil bahan itu untuk skripsi. (So, you can use this material in your thesis later)

(9) Jadi nanti tidak bisa lihat kiri-kanan. (Then, you cannot see your left and your right later)

(10) Ingat-ingat ya nanti dikumpulkan. (You have to remember that it must be submitted later)

(12) Jadi nanti ada soal trus dijawab kayak kemarin lagi. (Then, if you will have question later, you have to answer it as yesterday)

The word *nanti* in (2) refers to long time after the utterance; it indicates the following meetings. The

duration of that term may be a semester. Based on the context of utterance, it refers to the long period after the utterance is spoken. Then in (6) the referent as uncertain, since, contextually, it encompasses indefinite time after utterance.

In data (7), *nanti* is used referring to certain period. It indicates the time when the student starting their thesis by the end of semester. The word *nanti* in data (9) also indicates long period after the utterance; it means more than a day after the speaker produces it. Based on the context, it denotes the time of examination, which will be held two weeks after the utterance is spoken.

Nanti in data (10) specifies long time after utterance. Based on the context of utterance, it means that the students have to submit the assignments by the end of semester. Then, in data (12), it also refers to long period; unless it only encompasses until the meeting on which lecturer give quiz.

The term *sekarang* denotes the recent time, as shown by data (5) in the following.

(5) Nah sekarang dijelasin aja jangan didengarkan rekamannya tok. (Now explain it, not just play the recording)

The example indicates the meaning of *sekarang* as by the time of utterance is spoken.

The last temporal deixis, *dari tadi*, encompasses short period before the utterance. In the data (15), it means since the time of lecture starting the class until the utterance is spoken.

(15) Dari tadi kenapa gak bilang. (Why don't you say it since few moments ago?)

CONCLUSION

Lecturers of different cultural background at the faculty of teacher training and education at the University of Samudra, Langsa used temporal deixis within communication in the classroom setting. Result revealed that lecturers came of Minangkabau had deixis as *kemarin itu* (last day), *nanti siang* (afternoon later), *minggu lalu* (last week), *tadi* (just few moments ago), *nanti* (later), *kemarin* (yesterday), and *sekarang* (now). Then, lecturers came of South Tapanuli culture
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had time deixis as *sekarang* (now), *nanti* (later), *hari ini* (today), *bulan depan* (next month), *minggu depan* (next week), and *kemarin sore* (last afternoon). Meanwhile, lecturers from Javanese culture had time deixis as *hari ini* (today), *kemarin* (yesterday), *nanti* (later), *sekarang* (now), *minggu depan* (next week), and *dari tadi* (since few moments ago).

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