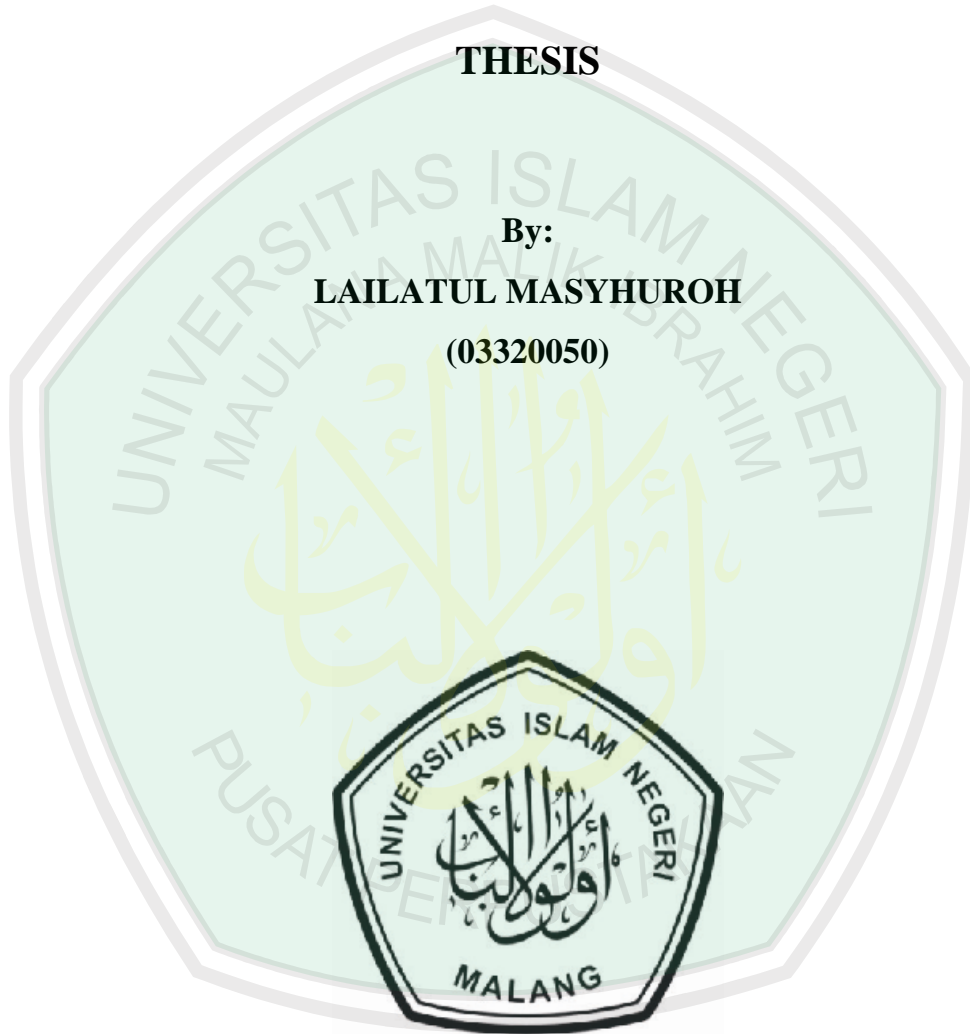# DEIXIS ON MOSES AND AL-KHIDHR STORY
IN THE TRANSLATION OF SURAH AL- KAHF
BY MARMADUKE PICKTHALL

THESIS

By:

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FACULTY OF HUMANITIES AND CULTURE

STATE ISLAMIC UNIVERSITY OF MALANG

2008

DEIXIS ON MOSES AND AL-KHIDHR STORY

IN THE TRANSLATION OF SURAH AL-KAHF

BY MARMADUKE PICKTHALL

THESIS

Presented to

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In the partial of the Requirements for Degree of Sarjana Sastra

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APPROVAL SHEET

This is to certify that Sarjana thesis of Lailatul Masyhuroh, entitled Deixis on Moses and Al-Khidhr story in the translation of surah Al-Kahf by Marmaduke Pickthall has been approved by the advisor for further approval by the board of examiners

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suggestion from the readers in order to make it perfect and hopefully it can be
useful for the readers, especially for the English Letters and Language Department
students.

<div align="right">Malang, March 25, 2008</div>

<div align="right">The writer</div>

MOTTO

<div dir="rtl">

خيركم من تعلم القراءن وعلمعه (رواه البخاري)

</div>

Artinya: Orang yang paling baik diantara kamu sekalian adalah orang yang belajar dan mengajarkan al-Qur'an (H.R. Bukhori)

DEDICATION

This thesis is dedicated to:

My beloved father and mother,

Abi Moh. Washil and umi Maryamah

(Thanks for their endless love and everlasting prayer)

All my families,

Especially the late mbah u Qomariyah, om Doenk, om Poenk, om Say,

nyah Axe, and nyah Da2'.

(Thanks for their great affection, care, support, and pray)

My best friends,

Imhe cute ca'en, Mona endut, engkong cakep Fadli, Mbah Doel and V-3

(Thanks for their help, care, motivation, and togetherness)

All of my friends in English Letters and Language Department '03

(Thanks for their support and togetherness)

Especially,

Achmadi (Tile) who has given me everything and My little Nasywa as my

main spirit.

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ABSTRACT

Masyhuroh, Lailatul, Thesis: 2008, Deixis on Moses and Al-Khidhr Story in the Translation of Surah Al-Kahf by Marmaduke Pickthall, English Letters and Language Department, Faculty of Humanities and Culture, The State Islamic University of Malang.

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Key words : Deixis, Moses and Al-Khiudhr Story, Marmaduke Pickthall.

Discourse analysis is the discipline devote to the investigation of the relationship between form and function in verbal communication. Discourse analysis studies the use of language in discourse, the manner in which the content of any subject is organized and given linguistic expression. The aim is to reveal the processes by which a piece of language in interpreted as discourse. Meanwhile, discourse has connection to deixis in terms of the connections between discourse and the situation in which discourse is used. Deixis is the indexical property of a closed class consisting of demonstratives which the reference is determined in relation to point of origin of the utterance in which they occur.

To analyze the data the researcher uses the deixis theory proposed by Stephen C. Levinson, namely: person deixis, time deixis, place deixis, social deixis, and discourse or textual deixis. This theory is very famous and more complete than the deixis theory based on Karl Buhler since it only consists of person deixis, time deixis, and place deixis. It is often made as the references because Levinson's explanations are clear and complete.

The findings show that there are five kinds of deixis used in the data, namely: person deixis, place deixis, time deixis, social deixis, and discourse deixis. But, in this research person deixis and time deixis dominate the data because person deixis forms an important role as the doer of action. While, time deixis shows the period of time in the form of tenses of all verbs. Person deixis that contains first, second, and third person is expressed to refer to the person or the doer of action.ssss Place deixis is indicated to point the location whereas social deixis points the social characteristics or distinction. Discourse deixis expresses the preceding and forthcoming portion in the discourse.

Finally, by analyzing these verses, the researcher and readers are expected to know how deixis expressed in the utterances. Moreover, this study can lead the next researcher to conduct research on deixis in the other forms such as the spoken texts in the news of Metro TV or written texts in novel in the purpose of enriching and boarding the knowledge in analyzing literary work.

CHAPTER I

INTRODUCTION

There are five parts of the study in this chapter, namely; background of the study, problem of the study, objective of the study, significance of the study, scope and limitation, and definitions of the key terms.

1.1 Background of the Study

Analyzing the sentences or utterances can be approached through discourse analysis. Brown and Yule (1983: 9) specify the meaning of discourse analysis as the study of how human used the language to communicate and in particular addressees work on linguistics messages in order to interpret them. According to Renkema (1993: 1) discourse study is a discipline devoted to the investigation of the relationship between form and function in verbal communication. Verbal communication relates with spoken language, while written language is appeared in the form of texts. Therefore, discourse is different from text. Discourse focuses on process, while text focuses on language production. Furthermore, discourse analysis studies the use of language in discourse, the manner in which the content of any subject is organized and given linguistic expression. The aim is to reveal the processes by which a piece of language in interpreted as discourse (Boey, 1975: 117). Therefore, in studying a language discourse analysis plays an important role to identify what may occur in the interpretation process.

Deixis is a little part of discourse analysis which studies reference. The word *deixis* comes from the Greek adjective *deiktikos* meaning 'pointing, indicative'. Deixis is the marking of the orientation or position of entities and events with respect to certain points of reference (Finegan, 2004: 201). Meanwhile, Grundy (2000: 23) states that deixis is the indexical property of a closed class consisting of demonstratives which their reference is determined in relation to point of origin of the utterance in which they occur. In addition, deixis refers to the extra linguistics context of utterances or sentences, such as: who is speaking, the place or the time of speaking, the gesture of the speaker, and the current location.

A deictic expression is an expression which refers to the personal, temporal, or spatial aspect of an utterance. The meaning depends on the context in which it is used. Generally, human use a deictic expression, such as: *I, you, now, that, there, etc* to indicate something in the immediate context. Therefore, a study of deixis is always interesting for it is a little part of a discourse analysis where a language (spoken or written language) and a context are inseparable as well as bound tight together.

There are five types of deixis proposed by Levinson (1992: 68) namely person deixis, place deixis, time deixis, discourse deixis, and social deixis that illustrate the complexities arise. An appreciation of these complexities will indicate how involved and unexplored the phenomenon of deixis really is and how the philosophical approaches to indexical can handle only a small proportion of these problems.

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In accordance with the previous phenomena, this research focuses on deixis theory because it provides the basic theory of how people use a language in written or spoken which emphasizes on the use of word functions.

Moreover, learning the Holy Qur'an is a must. Therefore in this research, the Holy Qur'an is selected to be analyzed. Qur'an is a means of communication and information in the form of written text. Qur'an is also used as the clarification of everything that need to the interpretations to understand what our God means and to get right meaning. Moreover, it is also a divine guidance from Allah SWT for the humanity by means of the prophet Mohammad SAW that contains ethical messages, laws, and belief by giving the principal basics of the problems then Allah SWT commands to explain the basics completely to prophet Muhammad SAW (Shihab, 1992: 33).

Besides, Qur'an is a guidance holy book creates the history. In the Qur'an the word "history" is meant "story" in the sense as the explanation of history events that is faced by the prophets (Suryanegara, 1995: 22). Meanwhile, Suryanegara (1995: 26) also said that the essence of history is a change. The history change that will occur is the event repetition that is formulated in the Qur'an and patterned in 25 events of prophetic history. The pass event is not a dead past but it is the event still living in the present. Therefore, it is important to learn about the prophet stories because the stories in the Qur'an are not only a historical data but also a narration full of religious symbols such as *'ibrah, maw'izhah, hidayah* and *irsyad* (Setiawan, 2005: 31). The aim of looking to the past is to understand the future, because of reading the prophetic history events means the humanity will get the rightness.

In conjunction with the phenomena above, the researcher is motivated to choose the English translation of holy Qur'an to be used as the data sources. The researcher selects the marvelous story in surah al-Kahf to be analyzed by using deixis theory because deixis is used to point thing in order to make clear what Allah means in the Holy Qur'an because to understand the meaning needs to the interpretation.

Furthermore, surah al-Kahf in the translation of Holy Qur'an published by Marmaduke Pickthall is used as data sources of the research because it uses unique language and archaic style and contains the type of deixis. Surah al-Kahf (the cave) is the eighteenth surah of Holy Qur'an that has 110 verses and categorized as Meccan surah. It is named by *Al-Kahf* that is the cave and *ashab-i-kahf* that is the sleepers of the cave. The two names (*Al-Kahf* and *ashab-i-kahf*) are taken from the story in the v. 9 to v.26 of surah Al- kahf in which about the sleepers in the cave in a long sleep. Besides, there are marvelous stories that contain *I'tibar* that is useful for the human being such as: Moses and al-Khidhr, and Zul-Qarnain

Meanwhile, the researcher is interested in the story of Moses and al-Khidhr to analyze because this story gives some messages. This story is about the meeting between Moses and al-Khidhr. Allah commanded to Moses to increase his experience and look for the teacher who was the wisest and cleverer than him because he considered himself is the cleverest because of he was a prophet. So, he met al-Khidhr as the teacher. Al-Khidhr taught him the three experiences and because of those Moses understood and realized that there were many things were not known yet by him in this life (Hamka, 1984: 155).

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Additionally, it is about the publisher of the holy Qur'an as the data sources to be analyzed. His complete name was Muhammad Marmaduke William Pickthal or well known as Marmaduke Pickthall. He was an intellectual British Muslim and Qur'anic translator who was born in 1875 and died of coronary thrombhosis on May 19 1936 in a cottage in the West Country; he was laid to rest in the Muslim cemetery at Brookwood. He was a Christian but moved to become a Muslim. Besides, he was a novelist, journalist, headmaster, and religious and political leader. Pickthall roamed to many countries in the east and published his Qur'an translation (The meaning of the Holy Qur'an) when he became a functionary under Nizam's administration from Hyderabad. His translation became the first English translation of Qur'an that was done by a Muslim and recognized by Al- Azhar University in Egypt.

Therefore, the researcher selects this English translation of the Qur'an because she wants to learn the story of Moses and Al-Khidhr that contains an important lesson to realize in this life. Besides, she admires to the publisher of this English translation of Holy Quran namely; Muhammad Marmaduke William Pickthall who was a Christian but moved to be a Muslim and he was a clever man. The researcher also be anxious to analyze the text of this Qur'an translation because it uses an archaic style of English which are little different from the usual English.

Meanwhile, the researcher chooses the deixis theory proposed by Levinson to analyze the text namely; person deixis, time deixis, place deixis, discourse deixis and social deixis because deixis point thing in order to make clear the

reference in text. So, the researcher chooses the title "Deixis on Moses and al-Khidhr story in the translation of surah al-Kahf by Marmaduke Pikthall"

Although there are many researchers who have conducted the researches on the same field but they have different subjects and theories. Choiriyah (2003) focused on a pragmatics study on deixis used in the headlines of Jawa Pos/ Radar Malang. She found that deixis used in the headlines of Radar Malang could be divided into person deixis, time and space deixis. Meanwhile, Fatmawati (2006) focused on a descriptive study on the deixis used in opinion sections published by Tempo magazines. She uses Levinson theory, namely; person, place, time, discourse and social deixis. Furthermore, Wahyuningtyas (2004) discussed the deixis of advertisements published in Jakarta Post. She analyzed deixis used in the telecommunication tools advertisements of Jakarta Post are in forms of the person deixis, time deixis and place deixis, and Khoirot (2005) focused on a study on deixis on Romeo and Juliet by William Shakespeare.

1.2 Problem of the Study

Based on the previous description on the background of the study, the problems proposed are as follows:

1. What kinds of deixis are used in Moses and Al-Khidhr Story?

2. How are deixis expressed in sentences on Moses and al-Khidhr story in the translation of surah al-Kahf by Marmaduke Pikthall?

1.3 Objective of the Study

Concerning the problem mentioned above, the objective of this study is to explain descriptively kinds of deixis and how are the deixis used in the story of Moses and Al-Khidr in the translation of surah Al-Kahf by Marmaduke Pikthall.

1.4 Significance of the Study

Theoretically, the findings of this study are expected to contribute the development of discourse study, particularly on how to analyze text using deixis theory.

Practically, it is expected that this study would be useful for the reader and others who are interested in doing the same field of research as a previous study.

1.5 Limitation of the Study

This research focuses on analyzing written text used in Moses and Al-Khidr story in the translation of surah Al-Kahf by using deixis theory. In Moses and Al-Khidr story there are many words related to the deixis theory. The problems discussed are the utterances which focus on five types of deixis, namely discourse deixis, person deixis, place deixis, time deixis, and social deixis. They will be analyzed by using Stephen C. Levinson theory. Actually, surah Al-Kahf consists of 110 verses and has some stories but to limit her research the researcher only takes a part of verses exactly from v.60 to v. 82. The researcher will focus her research only in the story of Moses and Al-Khidr. The analysis on implicature, flouting and hedging maxims will not be done as the research only focuses on deixis theory.

1.6 Definition of the Key Terms

To avoid misunderstanding or misinterpretation and to make clear for the readers, the researcher defines the key terms used in this research. The terms are explained as follow:

- The word *deixis* comes from the Greek adjective *deiktikos* meaning 'pointing, indicative'. Deixis is the marking of the orientation or position of entities and events with respect to certain points of reference.

- *Moses and al-Khidhr Story* is a story about Moses learned in all the wisdom of the Egyptians to the mysterious man he met, he is al-Khidhr. This story contains the wisdom of what happening in the Divine Factory in accordance with the will of Allah.

- *Translation* is a text or word that is translated.

- *Surah al-Kahf* is the eighteenth surah of Holy Qur'an that has 110 verse and categorized as Meccan surah that contains some marvelous stories such as; Moses and Al-Khidhr, Ashhaabul kahfi, Zul-Qarnain and Ya'juj and Ma'juj.

- *Marmaduke Pickthall* or Muhammad Marmaduke William Pickthall is the British Muslim and Koranic translator that published his English translation of the Qur'an in 1930 Hyderabad.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

Deixis is a little part of discourse analysis. In order to be able to see each of deixis types, the description is presented below.

2.1 Theory of Deixis

Essentially, the research into deixis was inspired by Karl Buhler (1934), who also developed the organon model. He was one of the first to map out deictical phenomena (Renkema, 1993: 77). Deixis concerns with the ways in which languages encode or grammatical features of the context of an utterance or a speech event, and thus also concerns ways in which the interpretation of an utterance depends on the analysis of that context of utterance (Levinson1983: 54).

There are many interpretations of deixis, one of them in Pragmatics and Linguistics, deixis is a process whereby words or expressions rely absolutely on context. In addition, deixis is reference by means of an expression whose interpretation is relative to the (usually) extra linguistics context of the utterance, such as; who is speaking, the time or place of speaking, the gestures of the speaker, or the current location in the discourse.

Furthermore, Finegan (2004: 201) says that the *deixis* comes from the Greek adjective *deiktikos* meaning 'pointing, indicative'. Deixis is the marking of the orientation or position of entities and events with respect to certain points of reference.

According to Yule (1995: 9) deixis is a technical term (from Greek) for one of the most basic things we do with utterances. It means 'pointing' via language. It is clearly a form of referring that is tied to the speaker's context with the most basic distinctions between deictic expressions being *'near speaker or proximal'* versus *'away from speaker or distal'*. All linguistic forms used to point at something are called deictic expressions, such as *I, me, you, here, this, that, there, now, then, the following, tenses etc.*

Meanwhile, Renkema (1993: 76) defines that deixis deals with connections between discourse and the situation in which discourse is used. The word deixis means 'to show' or 'to indicate', is used to denote those elements in a language whish refer directly to the situation. Deictic words are words with a reference point which is speaker or writer dependent and is determined by the speaker's or writer's position in space and time.

A deictic center is a reference point which is related to a deictic expression or an expression that has a deictic usage which has to be interpreted. In accordance with Grundy (2000: 26) the form of deictic is classified into deictic in which the context is required to determine the reference and non-deictic in which the reference is general rather than to particular identifiable persons.

All of the utterances and words can be expressed by using deixis theory, although its context is near or away from speaker. In this research the researcher focuses only on five parts of deixis based on Stephen C. Levinson theory, namely person, place, time, social and discourse deixis.

2.2 Kinds of Deixis

In accordance with the previous explanation there are five types of deixis proposed by Levinson, namely; person, place, time, social and discourse deixis. The explanations are as follows;

2.2.1 Person Deixis

Many of the utterances that we produce daily are comments or questions about ourselves or our interlocutors. Personal deixis is commonly conveyed through personal pronoun. The pronouns *I, you,* and *we*-along with *she, he, it,* and *they* (and alternative forms) - are markers of personal deixis. When we use these pronouns, we orient our utterances with respect to ourselves, our interlocutors, and third parties (Finegan, 2004:202).

Meanwhile, the meaning of person deixis is a deictic reference to the participant role of a referent, such as the speaker and the addressee, and referents which are neither speaker nor addressee. Person deixis is commonly expressed by the kinds of constituents, namely; pronouns, possessive affixes of nouns and agreement affixes of verbs.

In addition, Levinson (1983:62) defines that person deixis concern with the encoding of the role of participants in the speech event in which the utterance in question is delivered. Furthermore, although person deixis is reflected directly in the grammatical categories of person, it may be argued that we need to develop an independent pragmatic framework of participant roles, so we can see how and what extent these roles are grammaticalized in deferent languages. There some

kinds of person deixis; first person deixis, second person deixis, and third person deixis. The following is the explanation of each;

2.2.1.1 First Person Deixis

Levinson (1983: 62) presents the meaning of the first person that is the grammaticalization of the speaker's references to him self. Meanwhile, Finegan (2004: 202) also state that pronouns that refer to the speaker (or to a group including the speaker) are called first person pronouns. In addition, first person deixis is a deictic reference that refers to the speaker, or both the speaker and referents grouped with the speaker.

Let's see the table to know the personal pronouns that can be divided into:

PERSONAL PRONOUN	
Singular Pronouns	Plural Pronouns
I	*We*
Me	*Us*
My Self	*Ourselves*
Mine	*Our*
My	*Ours*

2.2.1.2 Second Person Deixis

Pronouns that refer to the addressee (or to a group including the addressee) are called second person pronouns (Finegan, 2004: 202). According to Levinson (1983: 62) second person deixis is the encoding of the speaker's reference to one or more addressees. Furthermore, second person deixis is deictic reference to a

person or persons identified as addressee, for examples; *you, yourself, yourselves, your, yours.*

As we probably know, English had a *tu/ vous* honorific system. Modern English has dispensed with the familiar second person *thou.* The word *thou* was a second person singular pronoun in English. It is now largely archaic, having been replaced in almost context by *you.* Originally, *thou* was simply the singular counterpart to the plural pronoun *ye,* derived from an ancient Indo-European root. In imitation of continental practice, *thou* was later used to express intimacy, familiarity, or even disrespect while another pronoun, *you,* the oblique/ objective form of *ye, was* used for formal circumstances. After *thou* fell out of fashion, it was primarily retained in fixed ritual settings, so that for some speakers, it came to connote solemnity or even formality. *Thou* persists, sometimes in altered form, in regional dialects of England and Scotland. In standard modern English, however, *thou,* continues to be used only in religious contexts, in literature that seeks to caphire an archaic sense of formality, and in certain fixed phrases such as "*holier than thou*" and "fare thee well".

Thou is nominative form; the oblique/ objective form is *thee* (functioning as both accusative and dative), and the possessive is *thy* or *thine.* When *thou* was in common use, personal pronouns has standardized declension according to the following table:

2nd Person	Nominative	Objective	Genitive	Possessive
Singular Informal	*Thou*	*Thee*	*Thy/Thine* *I*	*Thine*
Plural or Formal	*Ye*	*You*	*Your*	*Yours*

Singular				

Because *Thou* has passed out of common use, its traditional forms are often confused by those attempting to imitate older manners of speech. Almost all verbs following *thou* have the endings –st or –est; e.g., "*thou goest*".

2.2.1.3 Third Person Deixis

Third person deixis is a deictic reference to a referent(s) not identified as the speaker or addressee. In English, *she, he, it,* and *they* denote third person entities, and also the third person singular verb suffix –s for example, *he sometimes flies.*

Furthermore, Levinson (1992:62) states that third person deixis is the encoding of a reference to persons and entities which is neither speaker nor addressee of the utterance.

Based on Fijian as quoted by Finegan (2004:203), besides person, personal deixis systems may mark distinctions in gender and number. In English, a gender distinction is made only in the third person singular: *he* for masculine and *she* for feminine referents. In addition, number is marked on English pronouns in the first person (*I* versus *we*) and the third person (*he/ she/ it* versus *they*); the second person pronoun *you* is used for reference to both singular and plural entities. Singular and plural are not the only number categories that can be distinguished: some languages have distinct dual forms to refer to exactly two people, and a few languages even mark a distinction between "a few" and "many" referents.

Meanwhile, Grundy (2000: 27) states that the third person pronouns (*she, he,* and *they*) are not usually used deictically but rather refer anaphorically to objects or persons already mentioned in the discourse (antecedents).

2.2.2 Place Deixis

Based on Lyons as quoted by Levinson (1983: 79), place or space deixis concerns the specification of locations in relative to anchorage points the speech event. The importance of locational specifications in general can be measured from the fact that there seem to be two basic ways of referring to objects, by describing or naming them on the one hand by locating them on the other. Meanwhile, he (1983: 62) adds that place deixis concerns with the encoding of spatial locations relative to the location of the participants in the speech event, there are proximal (close to speaker) and distal (non-proximal, sometimes close to addressee). Such distinctions are commonly encoded in demonstratives (as in English *this* vs. *that*) and in deictic adverbs of place (as in English *here* vs. *there*).

Besides, in place deixis a speaker can refer to something that is in the vicinity or further away: "*this, these*" as opposed to "*that, those*". Place deixis can be realized not only by the use of demonstrative pronouns, but also by the use of adverbs of place: "*here* and *there*" (Renkema, 1993: 78).

According to Finegan(2004: 203-204), spatial deixis is the marking of the orientation or position in space of the referent of a linguistic expression. The categories of words most commonly used to express spatial deixis are demonstratives (*this, that*) and adverbs (*here, there*). Then, demonstratives and adverbs of place are by no means the only categories that have spatial deictic

meaning; the directional verbs *go* and *come* also carry deictic information, as do *bring* and *take.* Languages differ in terms of the number and meaning of demonstratives and adverbs of place. The demonstrative system of English distinguishes only between *this* (proximate-close to the speaker) and *that* (remote-relatively distant from the speaker). In addition, Finegan (2004; 204) also says that many spatial-deixis systems have three terms. Three term system fall into two categories. In one category, the meanings of the terms are 'near the speaker', 'a little distant from the speaker', and 'far from the speaker'. In another type of three-term demonstrative system, the terms have the meanings 'near the speaker', 'near the hearer', and 'away from both speaker and hearer'. In both systems, however, the speaker is taken as either the sole point of reference or as one of two points of reference. Spatial deixis thus represents the orientation of actions and states in space, and it is most commonly conveyed by demonstratives and by adverbs of place. Languages my have anywhere from 2 to 30 distinct demonstrative forms, but all demonstrative systems take the speaker as a basic point of reference.

Meanwhile, place deixis is a spatial location of the speaker. It can be proximal or distal, sometimes medial. On the other words, place deixis is a deictic reference to a location relative to the location of a participant in the speech event, typically the speaker. For example in English; *this* (way), *that* (direction), *here,* and *there.* It can also be either bounded (indicating a spatial region with a clearly defined boundary, e.g. *in the box*) or unbounded (indicating a spatial region without a clearly defined boundary, e.g. *over there*).

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Moreover, Diessel (1999) says as quoted by Grundy (2000: 28) that for most but not all speakers of English, there is a 'proximal' demonstrative, *this* (pl. *these*), and a 'distal' demonstrative, *that* (pl. *those*). Each may be used either as a pronoun or in combination with a noun. Other place deictics include: *here* (proximal), *there* (distal), *where* (and the archaic *hither, hence, thither, thence, whither, whence*), *left, right, up, down, above, below, in front, behind, come, go, bring,* and *take.*

2.2.3 Time Deixis

Time deixis is reference made to particular times relative to some other time, most currently the time of utterance. In other words, time deixis is reference to time relative to a temporal reference point. Typically, this point is the moment of utterance, for examples, *now, then, yesterday, today, tomorrow, this, last, next Monday, ago, later, week, month, year soon* and distinction in tense.

Levinson (1983: 62) states that time deixis concerns with the encoding of temporal points and spans relative to a time at which an utterance was spoken (or written messages inscribed). Meanwhile, Finegan (2004: 204) defines the temporal deixis as the orientation or position of the referent of actions and events in time.

Another important, time deitic is the tense system. In fact, almost every sentence makes reference to an event time (Grundy, 2000: 31-32). Besides, in many languages temporal deixis not only can be marked through tense but also it is encoded on the verb with affixes or expressed in an independent morpheme (Finegan, 2004: 204).

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Verbs can also be used to express time deixis. The following examples;

➢ *An apple is a fruit*

➢ *The girl is distressed*

The verb 'is' is a simple present tense form. In the first example, 'is' expresses a timeless semantic relation (hyponymy) and 'is' thus being used non-deictically. In the second example, however, the verb is serving to anchor the girl's state of distress in the present time. The verb 'is' in this case is functioning deictically (Cummings, 2005: 25-26). Additionally, English has only two basic forms, the present and the past. The present tense is the proximal form and the past tense is the distal form.

In archaic style, verb forms used after *thou* generally end in *–st* or *–est* in the indicative mood in both the present and the past tense. These forms are used for both strong and weak verbs.

Typical examples of the standard present and past tense forms follow. The e in the ending is optional; early English spelling had not yet been standardized. In verse, the choice about whether to use the e often depended upon considerations of meter.

➢ to know: *thou knowest, thou knewest*

➢ to drive: *thou drivest, thou drovest*

➢ to make: *thou makest, thou madest*

➢ to love: *thou lovest, thou lovedest*

A few verbs have irregular thou forms:

➢ to be: *thou art (or thou beest), thou wast (or thou wert; originally thou were)*

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- to have: *thou hast, thou hadst*

- to do: *thou dost /d? st/ (or thou doest, in non-auxiliary use) and thou didst*

- shall: *thou shalt*

- will: *thou wilt*

2.2.4 Discourse Deixis

Discourse deixis is deictic reference to a portion of a discourse relative to the speaker's current "location" in the discourse. For examples;

- *I bet you haven't heard this story.*

- *This is what phoneticians call a creaky voice.*

Levinson (1983: 85) defines that discourse deixis or text deixis concerns with the use of expression within some utterances to refer to some portions of a discourse that contain the utterance (including the utterance itself). We may also include in the discourse deixis a number of other ways in which an utterance signals its relation to surrounding text, e.g. utterance-initial *anyway* seems to indicate the utterance that contains. It is not addressed to immediately preceding discourse, but to one or more steps back. Since discourse unfolds in time, it seems natural that time-deictic words can be used to refer to portions of the discourse; thus analogously to *last week* and *next Thursday,* we have *in the last paragraph* and *in the next chapter.* But we also have place-deictic terms re-used here, and especially the demonstratives *this* and *that.* Thus *this* can be used to refer to a forthcoming portion of the discourse as in (a), and *that* to a preceding portion, as in (b):

a) *I bet you haven't heard this story.*

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b) *That was the funniest story I've ever heard.*

These are examples of utterance-initial usages; *but, therefore, in conclusion, to the contrary, still, however, anyway, well, besides, actually, all in all, after all* and so on.

Additionally, in discourse deixis, linguistic expressions are used to refer to some part of the wider discourse either a written text and/ or an oral text in which these expressions occurs. A written text both occupies space and is composed and read at certain points in time. A similar temporal dimension is conferred on an oral text through the time-specific acts of speaker production and addressee reception. Given these spatial and temporal aspects of oral and written text, it is unremarkable that discourse deixis should be expressed through many of the same linguistic elements that are used to express space (place) and time deixis:

➢ *You made a strong point there.*

➢ *That claim was rather weak.*

➢ *In the next section I present an opposing view.*

➢ *The last chapter was extremely boring.*

In the first two utterances the place deictic terms '*there*' and '*that*' locate a point and claim within a prior discourse context. In the final two utterances the time deictic expressions '*next*' and '*last*' have as their referents some part of the forthcoming and preceding discourse context respectively.

Finally, according to Cummings (2005: 28-29) discourse deixis is to be distinguished from a related notion, that of anaphora. Consider the following utterances:

➢ *Fred washed the dishes and he did some gardening.*

> *The teacher explained the inquisition and then asked the pupils to spell it.*

In the first utterance the pronoun '*he*' and the proper name '*Fred*' refer to the same object and are co-referential. This example of anaphoric reference contrasts with the discourse deixis of the second utterance, where the pronoun '*it*' refers, not to the historical event denoted by the term '*inquisition*', but to the word '*inquisition*' itself. However, to the extent that the pronoun '*it*' of this second utterance is making reference to some aspect of prior discourse, discourse deixis can also be anaphoric (cataphoric, if the reference is to subsequent discourse).

While, discourse deixis is classified into switch reference and token reflexive deixis. Switch reference is a type of discourse deixis, and a grammatical feature found in some languages, which indicates whether the argument of one clause is the same as the argument of the previous clause. In some languages this is done through same subject marker, that is a distinction in the verb morphology of a clause, that indicates the subject is identical to the subject of another clause, such as one of the following: a following clause, the final clause in a clause chain, and the main clause in a sentence, and also different subject marker that is a marker in the verb morphology of a clause which indicates that the subject of the clause is not the same as the subject of some other clause. The other clause is may be a following clause; the final clause chain, or the main clause in a sentence. In the translated example *"John punched Tom, and left-*(same subject marker),*" It is John who left,* and in *"John punched Tom, and left-*(different subject marker),*"* it is Tom who left.

2.2.5 Social Deixis

One type of deixis that we have not discussed yet is social deixis. Social deixis concerns with the encoding of social distinctions. In other words, social deixis is reference to the social characteristics of, or distinctions between, the participants or referents in a speech event.

There are two kinds of social deixis, namely, absolute and rational social deixis. Absolute social deixis is deictic reference to some social characteristics of a referent (especially a person) a part from any relative ranking of referent. In other words, social deixis indicates a social standing irrespective of the social standing of the speaker. Thus, village chiefs might always be addressed by a special pro-form, regardless of whether it is someone below them, above them or at the same level of the social hierarchy who is doing the addressing. Often absolute social deixis is expressed in certain forms of address. The form of address will include no comparison of the ranking of the speaker and addressee; there will be only a simple reference to the absolute status of the addressee. In English, *Mr. President* and *Your Honor* are some examples of absolute social deixis.

By contrast, Relational social deixis is deictic reference to a social relationship between the speaker and an addressee, bystander, or other referent in the extralinguistic context. Relational social deixis is where the form of word used indicates the relative social status of the addressor and the addressee. For example, one pro-form might be used to address those of higher social rank, another to address those of lesser social rank, another to address those of the same

social rank. The relational social deixis examples in French, Southeast Asian languages, and Dyirbal are as follows:

➢ Distinctions between the French second person pronouns *tu* and *vous*

➢ Speech levels of Southeast Asian languages that depend on the relative status of the speaker and addressee

➢ Distinctions between lexical choices made in the presence of certain kin in Dyirbal

2.3 The Synopsis of the Stories in the Translation of Surah Al-Kahf

First of all, before coming into the story in short of surah al-Kahf, let see the definition of holy Qur'an that is the important inspiration source for the researcher.

Basically, the definition of Holy Qur'an in etymology based on Az-Zujaj as quoted by Rosihon Anwar (2000: 29-30) that the word *'al-Qur'an'* is an adjective which is formed from base of word *'Al-Qar' u'* that means 'to collect'. Then, it is named for the Commandment of God that is arrived to the prophet Mohammad SAW. Which collect surah, verse, story, command, prohibition and or to collect the essence of the holy books before.

Terminologically, according to Al-Qaththan as quoted by Rosihon Anwar (2000: 31) Al-Qur'an is the Holy Book arrived to Prophet Mohammad SAW. And whoever reads it get a merit.

Meanwhile, based on Suryanegara (1995: 25) *Al-Qur'an* is the Holy Book of guidance that creates the history.

It may be difficult to understand the meaning of 'history' because this term is seldom to use by Moslem. *Al-Qur'an* itself often use the term *'qishah'* for the meaning of history by means as the explanation of the history events faced by the prophets.

There are two basic statements from the concept of history based on At-Tabari as quoted by Muhammad Yusuf (2003: 13). Firstly is emphasizing the essence of Godness from prophetic mission. Secondly is the important of humanity experiences and the experience consistency in a long time.

This case shows that the significant of history is to give lesson *(mau'izhah)* to the humanity in order to be aware as the doer of history to create the right history. The lesson in the Qur'an is the law of history that is patterned into 25 prophetic events and can be formed into 5 prophetic history events. The 5 history events are experienced by Nuh a.s., Ibrahim a.s., Musa a.s, Isa a.s., and Muhammad Saw.

The fifth prophetic events have different characteristic but those all complete each other such as the story of Nuh a.s. with the big flood which sank his enemies. Then, Ibrahim a.s. with his political enemies and the placement of his wife, Hajar and his son, Ismail beside the holy mosque in Mecca (baitullah). It was followed by the story of Siti Sarah who gave birth to Ishaq and Ya'qub who gave birth to Yusuf. Furthermore, Moses birth which was threatened by Firaun who refuse the regeneration while his mother, Yohanida was success in immersing her little son, Moses and built him with Firaun's facility and priority. Moreover, the birth of Isa a.s. that was different with the prophets birth before and Siti Maryam got a special honor, she was placed as the name of one of the surah

in the Qur'an. Then the slander followed by efforts to crucify Isa a.s. The other way, Muhammad was an orphan received the history correction as the story of the prophets before and gave the example to put the basics of history change as the foundation of world history change.

The story of the prophets history above are often listened but this case makes the heart of heart be aware and move to exploit and realize in daily life.

In connection with previous the explanation, the stories in the Qur'an also explain about the two different groups, they are both the condition of people group who did the mysticism and the condition of the people group who rebelled to religion. The first condition is the stories about the prophets, such as adam, Nuh, Ibrahim, Moses, Isa, Maryam, Daud, Muhammad, Khidhr, Jibril, Mikail, etcetera. Whereas the second condition is the stories about Namruz, Fir'aun, the humanity of Luth, idolater, devil, Satan and so on. The significant of these were to scare off, to warn and to give lesson. Besides, these cases also encompass the mysterious, symbols, and signals that need to be thought twice. These stories contain the fragrant ambergris and the wet and fragrant aloe wood (Al-Ghazali in Abu Zaid, 2003: 337).

Therefore, In the Qur'an there is many surahs that contain the prophetic stories for example surah Al-Kahf contains three stories namely, the sleeper of the cave, Moses and al-Khidhr, and Zul-Qarnain and Ya'juj and Ma'juj.

The story of the sleeper of the cave is the story about some youths who came into the cave. There are some important impressions in this story; the first is a strong desire of the youths to defend their stand and faith which be in contradiction with dominator's faith in their country at that time, they held on the

unity of God. Then, they would not to worship to another except Allah Swt and they also stood to the presence of life after dead, namely the faith to the hereafter.

It is clear that their faith was in contradiction with everyone faith in their country, mainly, with the cruel king who was the dominator in the country. So, they got out to so far place in order to avoid the forcing to move to another faith. Therefore they arrived to a cave and slept there during 309 years.

The next story is about Moses who met with Khidhr, and about Khidhr's actions which were not agreed by Moses because he was not bear to wait for the interpretation of Khidhr's actions. Finally, after three times he looked at to khidhr's strange actions while Moses also ask Khidhr three times, so, willy nilly, they should to separate but before separating Khidhr told Moses the secret of his actions that was considered strange by Moses.

The final story is about Zul-Qarnain.he was a great ruler, a great conqueror and the owner of great resources, yet he always surrendered to his Creator. One day, he wandered with his armies to the west and met with an inhabitant there. So, he subjugated and dominated the inhabitant with a fair. Then, after succession in subjugating the inhabitant in the west, he went to the east and met with an inhabitant who lived in the barren desert area. Then, he with his armies also subjugated that inhabitant in the area. Zul-Qarnain also did same action to them that is giving a punishment for anyone violated the law and a reward for anyone did the rightness. So, he went to another place that was an area between two mounts. He met with an inhabitant who asked him to helping in building a restraining wall to avoid the attack from the enemies that is Gog and Magog, while the inhabitant promised to present the tribute paid by subjects for him. So,

Zul-Qarnain built one of the strongest walls for protection, yet his real trust was in Allah and not in the 'wall'. He believed that the wall could protect him against his enemies as long as it was the will of Allah.

2.4 Previous Studies

Some researchers in the university have studied the discourse analysis from different perspectives.

Choiriyah (2003) studied a pragmatic on deixis used in the headlines of Jawa Pos/ Radar Malang. She analyzed the headlines of Radar Malang by using deixis theory namely; person deixis, place deixis, time and space deixis. The person deixis could be divided into person deixis which used the direct name of the third singular person, Person deixis with certain social status in society and the professions. Moreover, place deixis was used when the journalist wanted to show the time when the utterance occupied.

Furthermore, Khoirot (2005) discussed on deixis on Romeo and Juliet novel by William Shakespeare. He analyzed the novel by using the three types of deixis namely; person deixis, time deixis, and place deixis based on Karl Buhler's theory. Person deixis could be found as subject, object, possessive determiner, possessive pronoun, reflexive or emphatic pronoun, name of person, nick name or deixis. In addition, time deixis could be in the form of minute, hour, day, week, mount, season, or even year. The level of frequency in using deixis was person deixis, and then was followed by place deixis, and the last was time deixis. It was caused both the speaker and the addressee often talked about themselves and their conditions. They rarely used the time and made appointment in certain time.

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In addition, Wahyuningtyas (2004) studied deixis of advertisements published in Jakarta Post. She analyzed deixis used in the telecommunication tools advertisements of Jakarta Post are in forms of the person deixis, time deixis and place deixis. The three kinds of person deixis (first, second, and third person deixis) were used to identify the speaker, the addressee and the referents, which were neither speaker nor addressee. In addition, time deixis was used to indicate certain periods of time when the advertisers began to give their service to the users. Meanwhile, the place deixis was used to refer the specification of location as well as what have been shown in the context.

Then, Kurnia Fatmawati (2006) focused on a descriptive study on the deixis used in opinion sections published by Tempo magazines. The deixis used in Tempo magazines are included into five types of deixis, namely: person deixis, place deixis, time deixis, discourse deixis, and social deixis. Person deixis is typically interpreted in some terms, but most of them are third person deixis which are in plural and singular forms, such as the names of people, the social status of someone and the name of organization which represents a group of people. The time deixis can be categorized in the forms of time of event which are influenced by tenses. The place deixis is used to show the location but not necessarily reflect adverb of place. In addition, discourse deixis is used to refer to the signals of utterance to state that the utterances are related to certain contexts which make them uniquely used with its relation to the surrounding texts. Furthermore, social deixis is used to show the distinction between participants in terms of particular social roles.

In accordance with the previous discussion, there are many researchers who have conducted the research on the same field, yet they have different subjects and theories. Some of them conducted the research on Indonesian newspaper. However, in this research the researcher takes English translation of Holy Qur'an as the subject and analyzes the verse 60 up to 82 of Surah Al-Kahf published by Marmaduke Pickthall. Moreover, the researchers studied some types of deixis. Therefore, the researcher wants to comprehend it more detailed covery all types of deixis.
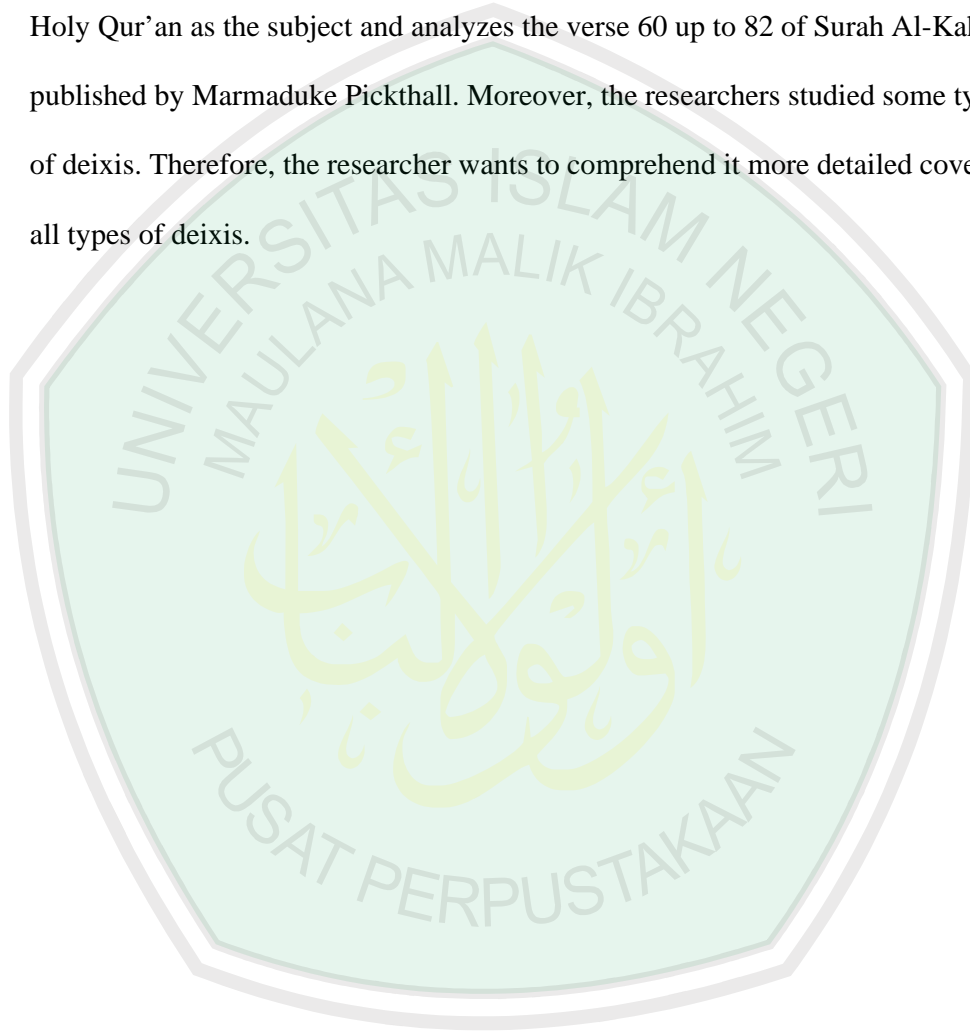
CHAPTER III

RESEARCH METHOD

This chapter contains of several parts namely research design, research object, research instrument, data sources, data collection, and data analysis. The discussions of these are as follows:

3.1 Research Design

This research is classified as a descriptive qualitative method because the data are in the forms of utterances and words which are not statistically analyzed. It analyzes the data descriptively based on deixis theory which contains five types of deixis as proposed by Levinson. Therefore, this research uses descriptive qualitative design in which the data are analyzed and interpreted based on deixis theory using discourse analysis approach.

3.2 Research Object

The object of this research is in the forms of words or utterances containing deixis on Moses and Al-Khidhr story in the translation of surah Al-Kahf by Muhammad Marmaduke William Pickthall because it can be analyzed using deixis theory.

3.3 Research Instrument

Research instrument is very important to obtain the result of the study for this set of method is used to collect the data. The key or main instrument of this

study is the researcher herself. The researcher spent great deals of her time to get the data related to the deixis on Moses and Al-Khidhr story in the translation of surah Al-Kahf.

3.4 Data Sources

In this research, the data source of this study is the English translation of surah Al-Kahf by Marmaduke Pickthall that is the eighteenth Surah of Holy Qur'an and has 110 verses. It is categorized as Mecca Surah.

3.5 Data Collection

The data of this research were gathered from the utterances or words in the English translation of surah Al-Kahf. To collect the data, the researcher conducted several steps as follows: the first, the researcher reads verse by verse in some surahs and chooses Surah Al-Kahf as the data sources. Then, the researcher reads once more Surah Al-Kahf to find the utterances or sentences that can be analyzed using deixis theory. Finally, the researcher selects the verse 60 up to 82 of Surah Al-Kahf to be analyzed since it can be analyzed using deixis theory.

3.6 Data Analysis

The selected data were analyzed using the steps as below: the first, the researcher codes and symbolizes the data in order to get easy in analyzing it. Secondly, she categorizes the data based on deixis types, namely: 1) discourse deixis; 2) person deixis; 3) place deixis; 4) time deixis; and 5) social deixis. After

that she interprets the data obtained from each category based on deixis theory.

Finally, she draws conclusion of the analysis result.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

In this chapter, the analysis of the data is done in line with the formulated research question. It consists of two parts; research findings and discussion.

4.1 Research Findings

This section presents the analysis of the verses in the English translation of surah Al-Kahf which tells about Moses and Al-Khidhr story exactly from V. 60 to V. 82. The data is analyzed descriptively based on deixis theory.

- *And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, thought I march on for ages.* **(QS. 18: 60)**

This statement means that Moses was ordered by Allah SWT to learn and find a teacher to teach him about the experiences in the life. So, he went to the junction of the two rivers and he had a supply of food and fish. He went to learn with his servant namely Yusya' bin Nun who was educated by Moses and accompanied him since childhood. So, after walking in a long time Moses said to his servant that he would not stop to walk until he found the junction of the two rivers.

Based on the explanation above, the data can be analyzed as follows. The first word *and* from the phrase *and when Moses said unto his servant* is a conjunction which combines both previous verse and this verse. The word *when* in the next word is categorized into time deixis since it is a reference to time

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relative to a temporal reference point. *Moses* is a proper name that can be included into the third person pronoun. Therefore, it can be classified into third person deixis which is used deictically since it determines the reference. Furthermore, the next word *said* is well known as a verb. It is a distal form which is can be categorized as time deixis because it refers to the time and shows the action in the past. Moreover, the word *unto* is only preposition and can not be classified into deixis types, while the word *his* is a possessive adjective which followed immediately by noun *servant*. In addition, the word *his servant* is considered as the third person singular which is used non-deictically, so, it can be categorized into third person deixis. Moreover, it can be classified into absolute social deixis since it refers to the social characteristics.

Meanwhile, the word *I* in the next statement is categorized into first person deixis because it is a singular pronoun which refers to Moses as the speaker. *Will* in the next word is a modal auxiliary which is combined with the adverb *not* and can not be classified into deixis types. In addition, the word *give up* is a verb which is proximal form. It can be categorized into the time deixis since it indicates a situation that exists right now, at the moment of speaking. Furthermore, the word *until* is just conjunction, while, *I* in the next word is a singular pronoun which refers to the speaker. Therefore, it can be categorized into first person deixis. Then, the word *reach* is well known as a verb which is proximal. It is categorized into the time deixis since it expresses the action in the present time. Moreover, *the point where the two rivers meet* is classified into place deixis because it indicates a certain place or location where Moses wanted to find it.

The next word *thought* is a conjunction that can not be classified into deixis types. Then, *I* is categorized into first person deixis because it is a singular pronoun which refers to the speaker. Additionally, the word *march on* is a verb which is proximal. It can be categorized into the time deixis since it expresses an action and indicates a situation that exists right now, at the moment of speaking. Finally, *for ages* is adverb of time which can be classified into time deixis because it refers to time relative to a temporal reference point.

- ***And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.* (QS. 18: 61)**

The utterance shows the context that when they reached the point where the two met they stop the trip. They became exhausted and fell asleep. Suddenly, the fish in the hand of servant was alive again and lost. It took its way into the sea, being free.

According to the one of interpretations, it was a salted fish. Meanwhile, the word *the two rivers met* means the meeting between Persia Ocean in the east and Rum Ocean in the west.

Firstly, the word *and* is only conjunction which combines between the previous verse and this verse. While, *when* is can be classified into time deixis because it is a reference to time relative to a temporal reference point. Then, the word *they* in the next word is a single plural pronoun which is used non-deictically and it refers to Moses and his servant. So, it can be categorized into third person deixis because it refers to the referent(s) not identified as speaker or addressee. Furthermore, the next word *reached* is a verb. It is a distal form that

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can be categorized into time deixis since it refers to the time and indicates an action and situation began and ended at a particular time in the past. Then, the next phrase *the point where the two met* is classified into place deixis because it indicates a location relative to the location of a participant.

Meanwhile, *they* is the third person deixis because it refers to the referent not identified as speaker or addressee. However it is a single plural pronoun which is used non-deictically and refers to Moses and his servant. Then, *forgot* is a verb. It is a distal form that can be categorized into time deixis since it refers to the time and shows the action in the past. Additionally, the word *their* is categorized into possessive adjective which followed immediately by noun *fish.* In addition, the word *their* is also considered as the third person singular which is used non-deictically, so, it can be categorized into third person deixis.

Further, the word *and* is categorized into conjunction because it combines two phrases. While, *it* is categorized into third person deixis that is not identified as the speaker or addressee. It is the third person pronoun which is used non-deictically that refers to the noun *fish.* Then, the next word *took* is well known as a verb. It is a distal form which is can be categorized as time deixis because it refers to the time and indicates an action and situation began and ended at a particular time in the past. *Its* is categorized into possessive adjective which followed immediately by noun *way.* Moreover, *into* is only preposition and can not be classified into deixis types, while *the waters* is the place where the fish take its way, so, it can be classified into place deixis because it points to certain place. The last phrase *being free* is can not be classified into person, place, time, social

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and discourse deixis since it only the noun phrase which does not point to the one of deixis types.

- *And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.* **(QS. 18: 62)**

In accordance with the context, it shows that when they had gone further, Moses invited his servant to have breakfast because they were hungry.

The analysis of the word *and* is only conjunction which combines between the previous verse and this verse. While, the word *when* is can be included into time deixis because it is a reference to time relative to a temporal reference point. Moreover, *they* is a single plural pronoun which refers to Moses and his servant. However, it is used non-deictically and it can be categorized into third person deixis because it refers to the referent(s) not identified as speaker or addressee. Then, the phrase *had gone further* is a verb that is a distal form and it can be categorized into time deixis since it expresses an activity that was completed before another activity or time in the past.

Moreover, the word *he* refers to Moses or in another word it refers to the referent not identified as speaker or addressee. Therefore, it can be categorized into third person deixis which is used non-deictically. The next word *said* is a verb. It is a distal form which is can be categorized as time deixis because it refers to the time and indicates an action and situation began and ended at a particular time in the past. Further, the word *unto* is only preposition and can not be classified into deixis types, while the word *his* is a possessive adjective which followed immediately by noun *servant*. In addition, the word *servant* is also

considered as the third person singular which is used non-deictically, so, it can be categorized into third person deixis. Moreover, it can be classified into absolute social deixis since it refers to the social characteristics.

Furthermore, the phrase *bring us our breakfast* is the direct command from Moses to his servant. It can be included into time deixis since it indicates the action done in the present time.

Then, The next word *we* is classified into first person deixis because it refers to the speaker or both the speaker and referents grouped with the speaker, namely Moses and Yusya' bin Nun. Whereas the word *have found* is well known as a verb. So, it can be classified into time deixis because it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. Further, the word *fatigue* is a noun phrase that can not be classified into types of deixis because it can not be assumed as person deixis since it is not included into person that becomes center deixis of the utterance. It is not considered as place deixis that shows the name of place where the event happens. It is also not included as time deixis since it does not show a certain time or temporal of time. However it means that Moses and his servant were in the condition very tired. In addition, the phrase *in this our journey* is can be classified into discourse deixis since it refers to the forthcoming portion of the discourse.

- *He said: Didst thou see, when we took refuge on the rock, and I forgot the fish and none but Satan caused me to forget to mention it, it took its way into the waters by a marvel.* **(QS. 18: 63)**

This context shows that the servant had forgotten to tell about the disappeared fish. Satan caused him forget to tell what happened when they took a rest. The dead salted fish skimmed from the object carried in the hand and crept on the land. Then, it skimmed to the sea magically.

As mentioned above, the subject *he* refers to the servant, Yusya' bin Nun. It is the third person singular which is used non-deictically and it refers to the referent not identified as speaker or addressee. Therefore, it can be categorized into third person deixis. Meanwhile, the word *said* is like usually can be classified into time deixis because it refers to the time and indicates an action and situation began and ended at a particular time in the past. However it is a distal form and well known as a verb.

Didst before the subject *thou* becomes an interrogative sentence since there is a question mark in the end as the mark of the question. However, it is categorized into time deixis since it indicates the activity and situation began and ended at a particular time in the past. The suffix *-st* in the end of this verb is as the marking that it is immediately followed by *thou* which is almost all verbs following thou have the endings *–st* or *–est.* Meanwhile*, thou* is a nominative form and it is a second person singular informal pronoun. It is the archaic style that has been replaced in almost context by *you.* Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. Whereas *see* is well known as a verb which is proximal form since it is in the present time. Therefore, it is categorized into time dexis since it indicates a situation that exists right now, at the moment of speaking.

In addition, the word *when* in the phrase *when we took refuge on the rock* is can be included into time deixis because it is a reference to time relative to a temporal reference point. While, the word *we* as the subject is a plural pronoun. So that, it can be categorized into first person deixis since it refers to the speaker (or to a group including the speaker). Then, *took refuge* is well known as a verb which is a distal form. It can be classified into time deixis since it refers to the time and indicates an action and situation began and ended at a particular time in the past. *On the rock* in the next phrase is a deictic place since it indicates the location where Moses and his servant took refuge.

Further, *and* is only conjunction while *I* is a singular pronoun that can be classified into first person deixis because it refers to the speaker, Yusya' bin Nun. Then, the word *forgot* is a verb. It is a distal form which is can be categorized as time deixis because it is the past tense which indicates an action and situation began and ended at a particular time in the past. In addition, *the fish* is a noun phrase that can not be classified into types of deixis because it is not assumed into five of deixis types.

Meanwhile, *and* is only conjunction and it can not be categorized into types of deixis. Then, *none* is only the pronoun which is can not be classified into five of deixis types. Whereas, *but* is a coordinating conjunction. In addition, the word *satan* is the devil that can be categorized into the third person deixis because it is included into the third person singular which is used deictically. The next, *caused* is a verb which is distal form. It can be categorized into time deixis since it indicates an activity or situation began and ended at a particular time in the past. Moreover, *me* in this context is as object which is a singular pronoun. It refers to

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Yusya' bin Nun even if it can be classified into first person deixis since it points to the speaker. Furthermore, *to forget to mention* is a verb phrase which can be categorized into time deixis since it explains the name of action in the present time and it is proximal deixis. Then, the word *it* in this context is as the object that can be included into third person deixis since it refers to the story about the fish that took it ways into the waters.

Moreover, the word *it* refers to the noun phrase *fish,* or on the other words it denotes third person entities which is used non-deictically. Therefore, it is classified into third person deixis which is a deictic reference to a referent(s) not identified as the speaker or addressee. Next, the word *took* is a verb which is distal form since it is in the past tense. So that, it can be categorized into time deixis because it refers to the time and indicates an action and situation began and ended at a particular time in the past. While, *its* is a possessive pronoun which followed immediately by noun *way* is categorized into third person deixis which is used non-deictically. Meanwhile, the phrase *into the waters* is can be classified into place deixis since it refers to a location relative to the location of a participant. In addition, the phrase *by a marvel* is can not be classified into deixis types because in does not involve person, place, time, social and discourse deixis. However, it is a noun phrase that means the fish took its way wonderfully.

- *He said: This is that which we have been seeking they retraced their steps again.* (QS. 18: 64)

The context means that Moses was very happy because he had found the point where the two rivers met that was the place where they took a rest. So, they returned to that place followed their footprint even if they would not lost.

Meanwhile, the analysis of this prior context is as follows. The first word *he* refers to Moses. It is the third person singular which is used non-deictically and it refers to the referent not identified as speaker or addressee. Therefore, it can be categorized into third person deixis. While, the word *said* is like usually can be classified into time deixis because it refers to the time and shows the action in the past. However it is a distal form and well known as a verb.

Furthermore, the word *this* is a demonstrative pronoun that is can be classified into discourse deixis since it refers to the forthcoming portion of the discourse. While, *is* is only tobe that can be classified into time deixis since it expresses the situation in the present time. Moreover, *that* is a demonstrative pronoun that refers to the place where Moses and his servant want to find it. However it can be classified into place deixis. Whereas, *which* is the subject pronoun that is used for things and the phrase *we have been seeking* is as the adjective clause. Meanwhile, the subject *we* in this context is can be classified into first person deixis since it refers to a group including the speaker. The next phrase *have been seeking* is a verb which is proximal. It can be classified into time deixis since it is in present perfect progressive form that indicates the duration of an activity that began in the past and continues to the present.

Then, the word *they* certainly is can be categorized into the third deixis which used non-deictically since it is the single plural pronoun that refers to the referents. And then, *retraced* is a verb which is a distal since it shows the event in the past time. So, it can be classified into time deixis since it indicates the situation and action began and ended at a particular time in the past. Whereas, *their* is a possessive pronoun which followed immediately by noun *steps* is categorized into third person deixis which is used non-deictically. then, the word *steps* is only noun that is in plural form with suffix –s and can not be classified into five types of deixis. Even so *again* is can not be classified into five types of deixis since it is only the noun that means once more to do something.

- ***Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.*** (QS. 18: 65)

The interpretation shows that when they reached the point where the two rivers met, they met with the one of the Lord's slaves who had been given mercy and taught knowledge from Lord's presence. He was Al-Khidhr.

From the preceding context, the first word *then* is an adverb which is can be classified into time deixis because it is the one of the deictic items whose reference can only be determined in relation to time. Then, *found* is a verb. It is a distal form that can be categorized into time deixis since it refers to the time and shows the action in the past. The next word *they* a single plural pronoun which refers to Moses and his servant which is used non-deictically. So, it can be categorized into third person deixis because it refers to the referent not identified as speaker or addressee. The phrase *one of Our slaves* is included into the object

that can be classified into the third person deixis because it is the third person singular and it refers to the referent not identified as speaker or addressee. Then, the word *slaves* is plural with the suffix-s. It can be categorized into social deixis since it shows the characteristic in social status.

The word *unto* is only preposition and immediately followed by *whom* that is an object pronoun which is used non-deictically. However, it can be considered as third person deixis because it refers to the referent not identified as speaker or addressee. Moreover, the word *we* is classified into first person deixis because it refers to the speaker or a group including the speaker. Further, the word *had given* in the phrase *had given mercy from us* is can be categorized into time deixis because this phrase is in the form of past perfect tense which expresses an activity that was completed before another activity or time in the past. So, this is a verb phrase which is distal form. While, the word *from* is a preposition that is immediately followed by the word *us* which is considered as first person deixis because it refers to the speakers.

The word *and* in the next word is only conjunction which combines between two sentences but it can not be categorized into five of deixis types because it does not identified the person, place, time, discourse or social statues. Additionally, the word *had taught* is well known as verb which is distal form. Thus, it can be categorized into time deixis because this phrase is in the form of past perfect tense which expresses an activity that was completed before another activity or time in the past. Then, *him* is the object that can be classified into third person deixis since it refers to *one of Our slaves* which is included to third person pronoun. *Knowledge* does not show the indication which refers to five of deixis

types. It is in the form of noun that means the understanding and skills that a person has acquired through experience or education. Then, *from our presence* is only the noun phrase that can not be classified into five types of deixis since it does not indicates the name of person, place, time, social distinction or discourse.

- *Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?* **(QS. 18: 66)**

This context shows that Moses asked Al-Khidhr to teach him until he understood everything he did not know yet.

In accordance with the first word, the word *Moses* is the third person singular pronoun which is used deictically. Therefore, it can be categorized into third person deixis. Furthermore, the next word *said* is well known as a verb. It is a distal form which is can be categorized as time deixis because it refers to the time and shows the action in the past. Moreover, the word *unto* is only preposition and can not be classified into deixis types. While the word *him* is an object that can be classified into the third person deixis because it is the third person singular which is used non-deictically and it refers to the referent not identified as speaker or addressee.

Meanwhile, the word *may* is a modal auxiliary that there is before the subject *I,* however it becomes an interrogative form that is done by Moses to Al-Khidhr. However, it can be classified into time deixis since it points to the action and situation in the present time.Then, the subject *I* is categorized into first person deixis because it is a singular pronoun which refers to the speaker. Whereas, the word *follow* is well known as a verb which is a proximal form. It is categorized

into the time deixis since it expresses the action in the present time. In addition, the word *thee* which is the second person singular pronoun is an object. It is the archaic style that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. Furthermore, *to the end* is the noun phrase that indicates the point where something stops. However, it may be categorized into place deixis. While, *that* is the subject pronoun that is used for things. However, the phrase *thou mayst teach me right conduct* is the adjective clause.

The next word *thou* is an archaic style that has been replaced in almost context by *you*. It is in a nominative form which is included into a second person singular informal pronoun. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. And then, *mayst* is a modal auxiliary which is can be classified into time deixis since it expresses the action done in the present time. This word is ended by *–st* because it is preceded by *thou* which is almost all verbs following thou have the endings *–st* or *–est*. Moreover, *teach* is well known as a verb which is proximal. It is categorized into the time deixis since it expresses the action in the present time.Then, the word *me* is an object which is a singular pronoun. So, this word can be classified into first person deixis because it refers to the speaker himself. Meanwhile, *right conduct of that* is a noun phrase that can not be categorized into types of deixis since it does not indicate person, place, time, social, and discourse deixis. Whereas, *which thou hast been taught* is an adjective clause in which *which* as the subject pronoun that is used for thing. However, the next word *thou* is can be categorized into second person deixis since it refers to Al-Khidhr as the

addressee.It is a nominative form and a second person singular informal pronoun that has been replaced in almost context by *you.* Additionally, the phrase *hast been taught* is a verb phrase that can be classified into the time deixis since this phrase is in the the form of present perfect which shows the action that started in the past and still continue at present. While *hast* with the suffix-*st,* it is because it is preceded by *thou* which all verb followed by it is ended by –*st* or –*est.*

- *He said: Lo! Thou canst not bear with me.* **(QS. 18: 67)**

From this context, the Holy Qur'an interpreted that al-Khidhr or *Al-Abdus-Shalih* according to *Sayid Quthub,* the author of *Tafsir fi zhilalil Qur'an* had known and understood that Moses had the spirit of spontaneity and be enthusiastic soon. So that, Al-Khidhr told Moses that he could not bear with him.

Based on the preceding context, *He* in the first word refers to Al-Khidhr who did not certain that Moses could be patient to follow him. It is the third person singular which is used non-deictically and it refers to the referent not identified as speaker or addressee. Therefore, it can be categorized into third person deixis. While, the word *said* is like usually can be classified into time deixis because it refers to the time and shows the action in the past. However it is a distal form and well known as a verb.

Meanwhile, *lo!* Is an interjection that explains the sensation of surprised that is felt by Al-Khidhr. It is clear that it is an interjection because there is an exclamation point (!) after the word *lo.*

Furthermore, *thou* in the next word is a nominative form and it is a second person singular informal pronoun. It is the archaic style that has been replaced in

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almost context by *you*. Therefore, it can be classified into second person deixis since it refers to Moses who is the addressee in this context. Then, *cants* is a modal auxiliary which is combined with the adverb *no* is can be classified into time deixis since it shows the present time which expresses the permission. This word is ended by *–st* because it is preceded by *thou* which is almost all verbs following thou have the endings *–st* or *–est*. moreover, the word *bear* is well known as a verb which is proximal. It can not be classified into place deixis because it does not indicate the location but it is categorized into the time deixis since it expresses the action in the present time. Moreover, the word *with* is a preposition while the objective *me* is a singular pronoun that refers to Al-Khidhr. Therefore, it is categorized into first person dexis since it is a deictic reference that refers to the speaker.

- *How canst thou bear with that whereof thou canst not compass any knowledge?* (QS. 18: 68)

    Al-Khidhr added his opinion as the soft teasing allusion on soul attitude of his new student by saying the statement in the verse above. But, Moses did not give up moreover he promised to be patient and restrained himself to get a guidance from his teacher.

    Well, the analysis of the first word *how* is just an adverb becomes an interrogative word because there is a question mark in the end of the sentence. It can not be classified into five of deixis types. Then, the word *cants* is a modal auxiliary that can be classified into time deixis since it shows the situation at the present time. This word is ended by *–st* because almost all verbs following thou

have the endings *–st* or *–est*. While, *thou* in the next word is a nominative form and it is a second person singular informal pronoun. It is the archaic style that has been replaced in almost context by *you.* Therefore, it can be classified into second person deixis since it refers to Moses as the addressee. Furthermore, the word *bear* is well known as a verb which is proximal. It can be categorized into the time deixis since it expresses the action in the present time. Moreover, the word *with* is a preposition while *that* is a demonstrative pronoun that is can be classified into discourse deixis since it refers to the preceding portion of the discourse. The next word *whereof* is only conjunction that can not be categorized as five of deixis types.

In addition, the word *thou* is can be classified into second person deixis since it refers to the addressee. However it is in a nominative form and a second person singular informal pronoun which is the archaic style that has been replaced in almost context by *you.* Meanwhile*, cants* is a modal auxiliary which is combined with the adverb *not* is can be classified into time deixis because it indicates the time in the present time. This word is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est.* Whereupon the word *compass* is well known as a verb which is proximal. It can be classified into the time deixis since it expresses the action in the present time. Then, *any knowledge* is only a noun phrase that can not be included into types of deixis.

- *He said: Allah willing, thou, shalt find me patient and I shall not in aught gainsay thee:* **(QS. 18: 69)**

    The context *"Allah willing, thou, shalt find me patient"* shows that Moses had promised to obey to his teacher but he put *"Allah willing"* in his first word because he realize that he was a weak human. He also promised that he would obey to everything ordered by his teacher and he would listen to everything taught and he also would not protest to everything done by his teacher, Al-Khidhr.

    He in the first utterance can be categorized into third person deixis because it is the third person singular which is used non-deictically and it refers to the referent not identified as speaker or addressee. However, it refers to Moses. Furthermore, the word *said* is a distal form and well known as a verb. It can be classified into time deixis because it refers to the time and shows the action in the past.

    Further, the phrase *Allah willing* is an interjection only. While, *thou* is nominative form and it is a second person singular informal pronoun. It is an archaic style that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. The next word *shalt* is a modal auxiliary in irregular form. So that, it is not ended by *–st* or *–est* although it is followed by *thou*. Then, the word *find* is a verb which is proximal form because it is in the present tense. However, it can be classified into time deixis that refers to the activity in the present time. While *me* is an object that can be classified into first person deixis since it refers to Moses as the speaker in this context. *And* is only conjunction

which combines two phrases. In addition, *I* is a subject that can be categorized into first person deixis because it is a singular pronoun which refers to Moses as the speaker here. Whereas *shall* is a modal auxiliary which is combined with the adverb *not* is can be classified into time deixis since it shows the action and situation in the present time. Then, *in aught* means *"anything"*. It can not be categorized into types of deixis since it does not point person or a group of people, time, place, social and discourse. However it is only the noun phrase. In addition, the word *gainsay* is a verb which is proximal since it is in the present time. So, it can be categorized into time deixis since it expresses the action and situation in the present time. Then, *thee* which is the second person singular pronoun is an objective form. It is the archaic style that has been replaced in almost context by *you.* Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee.

- *He said: Well, if thou go with me, ask me not concerning aught till I my self mention of it unto thee.* (**QS. 18: 70**)

   After hearing to Moses' promise, so, the teacher was calm to accept Moses as his new student. Meanwhile, the preceding context shows that the teacher required to his student to do not ask everything before the teacher told the truth problems. From the time that, they were a teacher and a student because they had promised each other. So, they continued their trip and walked together while Yusya' bin Nun, Moses' servant had not mentioned in this story.

   The deixis analysis of this context is as follows. *He* in the first statement can be categorized into third person deixis because it is the third person singular

which is used non-deictically and it refers to the referent not identified as speaker or addressee. Then, the word *said* is a distal form and well known as a verb. It can be classified into time deixis because it refers to the time and shows the action in the past.

Furthermore, *well* is an interjection which is used for showing acceptance, while *if* is included into adverb clauses of condition. Moreover, *thou* is an archaic style that has been replaced in almost context by *you*. It can be categorized into second person deixis since it refers to the addressee. However, it is a nominative form and it is a second person singular informal pronoun. The next word *go* is the verb that is proximal form since it is in the present time. So, it can be categorized into time deixis since it indicates the situation and activity in the present time. Then, *with* is a preposition whereas *me* in this context is an object that can be classified into first person deixis since it refers to Al-Khidhr who is the speaker.

The utterance *ask me not concerning aught* is a verb phrase which is proximal deixis since it shows the situation and action in the present time. Therefore, it can be classified into time deixis. However, it is a command sentence from Al-Khidhr to his new student that is modified by *not* as the signal that it is a negative sentence. The next, *till* is just conjunction, whereas *I myself* is a singular pronoun which refers to the speaker, namely Al-Khidhr. However it is a subject that can be categorized into first person deixis. Additionally, the word *mention* is well known as a verb which is proximal. It can be categorized into the time deixis since it expresses the action in the present time, while *of* is a preposition. Whereas, *it* in this context is as the object that can be included into third person deixis since it refers to the something strange for Moses. Then, *unto* is only

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preposition and can not be classified into deixis types. Moreover, *Thee* which is

the second person singular pronoun is an objective form. It is the archaic style that

has been replaced in almost context by *you.* Therefore, it can be classified into

second person deixis since it refers to Moses as the addressee.

- *So the twain set out till, when they were in the ship, be made a hole therein.*

  (Moses) said: Hast thou made a hole therein to drown the folk thereof?

  Thou verily hast done a dreadful thing. (QS. 18: 71)

    This context shows that Moses and his teacher, Al-Khidhr had continued

their trip. So, upon arriving in the sea they rode a boat to reach the overseas. But,

before arriving to their destination Al-Khidhr perforated their boat even if it made

the boat foundered. Meanwhile, Moses had forgotten to his promise to do not ask

his teacher to the strangeness he found. But, Al-Khidhr's action was forbidden to

do and it made Moses did not understand and could not bear. So that, Moses

asked unconsciously to his teacher why did he do it while it would bring

misfortune on them.

    The word *so* in the first context can be categorized as a coordinating

conjunction but it can not be included into five types of deixis. Then, *the twain* is

can be represented into the pronoun *they* or *both* that is included into the third

person entities. However, it can be categorized into third person deixis which is

used non-deictically since it refers to the referents not identified as the speaker or

addressee. Further, the word *set out* is a distal form and well known as a verb. It

can be classified into time deixis because it refers to the time and shows the action

in the past. Meanwhile *till* is adverb of time that can be included into time deixis because it is a reference to time relative to a temporal reference point.

Then, *when* is also can be included into time deixis because it is a reference to time relative to a temporal reference point. Moreover, *they* is a single plural pronoun which refers to Moses and Al-Khidhr. However, it can be categorized into third person deixis because it refers to the referent(s) not identified as speaker or addressee. The next, *were* is tobe that points the plural form. It can be classified into time deixis because it points to the time in the past. Whereupon, *in the ship* is can be categorized into place deixis since it indicates to the certain place where Moses and Al-Khidhr used it for reach the overseas.

Moreover, *be made a hole* is a verb phrase which is distal deixis since it shows the action and situation that happened in the past time. So, this verb phrase can be included into time deixis. While, *therein* is can be classified into place deixis since it refers to the ship. However, it is a demonstrative which is distal form.

Additionally, the word *moses* is included to the third person singular. Therefore, it can be classified into the third person deixis which is used deictically. Whereas the word *said* is categorized into time deixis since it indicates the action and situation in the past time.

Furthermore, the phrase *hast thou made a hole* is a verb phrase which is proximal. It can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. However this phrase is in the interrogative form since there is a tobe in the preceding of sentence and the question mark in the end as the signal of

question sentence. Whereas, *therein* is a demonstrative pronoun which is distal. It can be classified into place deixis since it refers to the ship. The next word *to drown* is a verb phrase which is proximal deixis. It can be classified into the time deixis since this phrase is in the form of present time. Meanwhile, *the folk thereof* is can be included into the third person deixis since it indicates a group of people that are in the ship together with Moses and Al-Khidhr.

Besides, *thou* in this context is a nominative form and it is a second person singular informal pronoun. It is an archaic style that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee. Then, the word *hast done* is like usually can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. However it is a verb which is proximal that is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est*. While *a* is an article that modifies the noun phrase *dreadful thing* that is can not be categorized into types of deixis since it does not indicate to a name or a group of people, location, time, portion of word and distinction between the speaker and the listener. It is only a noun phrase that means the very bad or unpleasant thing.

- *He said: Did I not tell thee thou couldst not bear with me?* (QS. 18: 72)

The context means that Al-Khidhr said to his student: *"it is the first time you find the strangeness but you can not bear. Did not I tell you that you can not bear with me? It has proven now. "*

He in the first statement can be categorized into third person deixis because it is the third person singular which is used non-deictically and it refers to the referent not identified as speaker or addressee. Then, the word *said* is a distal form and well known as a verb. It can be classified into time deixis because it refers to the time and shows the action in the past.

Meanwhile, the word *did* is a verb phrase which is combined with *not*. It is a distal form and it becomes an interrogative sentence because there is a question mark in the end. However, it can be categorized into time deixis because it expresses the activity in the past time. The next word *I* is a subject that can be categorized into first person deixis because it is a singular pronoun which refers to Al-Khidhr who is the speaker. Additionally, *Tell* is well known as a verb which is proximal. It can be categorized into the time deixis since it expresses the action in the present time. Whereas, the objective *Thee* in this context is can be classified into second person deixis which is an old form that has been replaced in almost context by *you*. However it is a second person singular pronoun that refers to Moses. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee.

Furthermore, *Thou* is a nominative form that is a second person singular informal pronoun. It is an old form that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. Then, *Couldst* is a modal auxiliary which is combined with the adverb *not*. It can be classified into time deixis since this word is expressed for present ability. This word is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est*. Moreover,

the word *bear* is well known as a verb which is proximal. It can not be classified into place deixis because it does not indicate the location but it is categorized into the time deixis since it expresses the action in the present time. Furthermore, the word *with* is a preposition while *me* as object refers to Al-Khidhr which is can be categorized into first person deixis because it is a singular pronoun which refers to the speaker himself.

- *(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.* **(QS. 18: 73)**

The context shows that Moses admitted frankly that he had forgotten to his promise because he just found the horrifying thing. So, he apologized on it and asked Al-Khidhr to do not angry which would cause him stop to join in his teacher.

The proper name *Moses* is can be categorized into third person deixis since it is included into the third person pronoun which is used deictically. Then, the word *said* is a distal form and well known as a verb. It can be classified into time deixis because it refers to the time and shows the action in the past.

Meanwhile, the phrase *be not wroth* is a request from Moses to his teacher to do not angry to him. However, it can be included into time deixis since it expresses the action and situation in the present. whereas, *with* is a preposition that can not be classified into types of deixis. Then, the word *me* is a singular person that can be categorized into first person deixis since this object refers to Moses who is the speaker. In addition, *that* is a subject pronoun which is used for

things. Whereupon, the subject *I* is included into singular pronoun which is can be categorized into first person deixis since it refers to the speaker, Moses. While, *forgot* is well known as a verb in the past form. So, it is a distal that can be included into time deixis since it shows the action in the past time. Furthermore, *and* is only conjunction which combines two phrases. Then, the word *be not hard* is a request form. it is can be included into time deixis since it expresses the action and situation in the present. Meanwhile, upon is a preposition only. The next object, *me* is can be categorized into first person deixis since it points to the speaker himself. In addition, *for my fault* is certainly a noun phrase that can not be classified into types of deixis.

- *So the twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.* **(QS. 18: 74)**

This utterance shows that both Moses and Al-Khidhr continued their trip. Then, on the way, they met with a group of children who were playing. But suddenly, the teacher killed one of them while Moses was surprised and amazed to see the scenery which in his opinion was very cruel. So, he admonished his teacher for that strangeness for twice because he thought that the death sentence was only for anyone who killed other. He also said frankly that he opposed his teacher's action.

The analysis of *so* is a coordinating conjunction. Further, the word *the twain* here is can be represented to the pronoun *both* or *they.* Therefore, it can be categorized into the third person deixis since it refers to the referents. Meanwhile

the word *journeyed* is a verb that is a distal form. It is considered as time deixis because it refers to the time and shows the action in the past. Then, *till* is adverb of time that can be included into time deixis because it is a reference to time relative to a temporal reference point.

The next, the analysis of *when* based on the deixis theory is can be included into time deixis because it is a reference to time relative to a temporal reference point. Moreover, *they* is a single plural pronoun which refers to Moses and his new teacher. However, it can be categorized into third person deixis because it refers to the referent(s) not identified as speaker or addressee. Whereupon, the next word *met* is well known as the verb which is proximal. It is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. Whereas *a* is an article which shows and modifies the single noun *lad.* It can not be categorized into deixis types. Meanwhile *lad* is can be considered as social deixis since it indicates the social status.

He in this context can be categorized into third person deixis because it is the third person singular which is used non-deictically and it refers to Al-Khidhr. Meanwhile, the word *slew* is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. In addition, *him* is the objective form that can be categorized into third person deixis which is used non-deictically since it refers to the third person pronoun, *lad.*

Moses here is considered as the third person, so, it can be categorized as third person deixis which is used deictically since it determines the reference. Then, the word *said* is a distal form and well known as a verb. It can be classified into time deixis because it refers to the time and shows the action in the past.

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Besides, *what* is an interjection with the exclamation point (!) in the end which is used for showing surprise.

The next analysis is concerning the phrase *hast thou slain.* It is a verb which is proximal. It can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. However this phrase is in the interrogative form since there is a tobe in the preceding of sentence and the question mark (?) in the end as the signal of question sentence. Whereas *Hast* is ended by –st since it followed by *thou* that almost verb followed by this pronoun is ended by –st or –est. *Thou* is a nominative form and it is a second person singular informal pronoun which can be classified into second person deixis since it refers to the addressee. Then, *an* is an article that can not be classified into five of deixis types and it modifies the noun phrase *innocent soul* that is also not be categorized into types of deixis since it does not indicate to a name or a group of people, location, time, portion of word and distinction between the speaker and the listener.

Furthermore, *who hath slain no man* is an adjective clause whereas *who* is the subject pronoun which is used for people. Whereas the phrase *hath slain no man* is a verb which is proximal. It can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. While, the word *verily* is just an adverb and the word *thou* is analyzed as a nominative form and it is a second person singular informal pronoun. It is an archaic style that has replaced in almost context by *you.* Therefore, it can be classified into second person deixis since it refers to Al-Khidhr as the addressee in this context. Additionally, the analysis of the phrase

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hast done is like usually can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. However it is a verb which is proximal that is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est.* Then, *a* is an article that modifies the noun phrase *horrid thing* that is can not be categorized into types of deixis since it does not indicate to a name or a group of people, location, time, portion of word and distinction between the speaker and the listener.

- ▪ ***He said: Did I not tell thee that thou couldst not bear with me?*** (**QS. 18: 75**)

So, also for two times Al-Khidhr said as in the context.

Well, *he* is analyzed as the third person deixis that is not identified as the speaker or addressee is used non-deictically. Then, *said* is a verb that is a distal form. It is considered as time deixis because it refers to the time and shows the action in the past.

Meanwhile, the word *did* which is combined with *not* is a verb phrase which is distal form and it becomes an interrogative sentence because there is a question mark in the end. However, it can be categorized into time deixis because it expresses the activity in the past time. The next word *I* is a subject that can be categorized into first person deixis because it is a singular pronoun which refers to Al-Khidhr who is the speaker. In addition, the word *Tell* is well known as a verb which is proximal. It can be categorized into the time deixis since it expresses the action in the present time. Moreover, *Thee* which is the second person singular informal pronoun is an objective form. It is the archaic style that has been

replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. Whereas *that* is a noun clauses that is often called *that*-clauses but not noun clauses are *that*-clauses. However, it can not be classified into five of deixis types.

Next, *Thou* is a nominative form and it is a second person singular informal pronoun. It is an archaic style that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. Meanwhile, *Couldst* is a modal auxiliary which is combined with the adverb *not*. It can be classified into time deixis since this word is expressed for present ability. This word is ended by –*st* because almost all verbs followed by thou have the endings –*st* or –*est*. additionally, the word *bear* is well known as a verb which is proximal. It can not be classified into place deixis because it does not indicate the location but it is categorized into the time deixis since it expresses the action in the present time. Moreover, the word *with* is just a preposition while the last word *me* as the object in this context is can be categorized into first person deixis because it is a singular pronoun which refers to the speaker.

- *(Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.* **(QS. 18: 76)**

This context shows clearly that Moses looked very regret because he had forgotten to do not ask or comment something. So, he said to his teacher that if he asked something again on his teacher's action, so, he should not follow the teacher to learn.

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The first analysis of this context based on the deixis theory is the proper name *Moses*. It is considered as the third person singular. So, it can be categorized into third person deixis which indicates the name of person as the referent. Then, the word *said* is a verb that is a distal form. It is considered as time deixis because it refers to the time and shows the action in the past.

Meanwhile, *if* is included into adverb clauses of condition but it can not be categorized into the one of the deixis types. Then, *I* here is as a subject that refers to Moses. It is a singular pronoun which can be considered as first person deixis since it is a pronoun that refers to the speaker himself. Moreover, the word *ask* which is can be analyzed with the deixis theory is well known as a verb which is proximal. It can not be classified into place deixis because it does not indicate the location but it is categorized into the time deixis since it expresses the action in the present time. In addition *Thee* is included into the second person singular pronoun that is an objective form. Therefore, it can be classified into second person deixis since it refers to the addressee, Al-Khidhr. However, the phrase that is like *after this* is also can be included into the sets of deixis types since it can be classified into time deixis which refers to a particular time. Whereas *concerning aught* is only the noun phrase with the detail *concerning* is as preposition and *aught* is the noun.

Furthermore, the phrase *Keep not company* is a verb which is proximal deixis since it shows the situation and action in the present time. It is a command sentence from Moses to his teacher that is modified by *not* as the signal that it is a negative sentence. However, it can be classified into time deixis. Whereas, the

word *with* is a preposition while *me* as object is can be categorized into first person deixis because it is a singular pronoun which refers to the speaker.

Additionally, *thou* is a nominative form and it is a second person singular informal pronoun. It is also an old form that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. the next word *hast received* is a verb phrase which is proximal. Therefore, it can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. However it is a verb which is proximal that is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est*. Moreover, *an* is an article that can not be classified into five of deixis types and it modifies the noun phrase *excuse* that is also not be categorized into types of deixis since it does not indicate to a name or a group of people, location, time, portion of word and distinction between the speaker and the listener. Finally, *from* is a preposition only and then *me* as objective form is can be categorized into first person deixis because it is a singular pronoun which refers to the speaker.

- *So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it.*

  (Moses) said: If thou hadst wished, thou couldst have taken payment for it.

  (QS. 18: 77)

This verse shows that Moses and Al-Khidhr had walked so far. They felt very tired and hungry while their supply of foods had exhausted. Fortunately, they reached an inhabitant in a village, so, both asked a feast but no one of the inhabitant gave them. They were so stingy till they had the heart to neglect both felt hunger. Then, both found a wall that would be came down there. So, Al-Khidhr repaired it and Moses suggest to his teacher to take payment for it in order to get food from it.

Well, the position of *so* here is as a coordinating conjunction. While, *they twain* in the next word is a single plural pronoun which refers to Moses and his teacher, Al-Khidhr. So, it can be categorized into third person deixis which is used non-deictically because it refers to the referents not identified as speaker or addressee. Then, *journeyed on* is well known as the verb which is proximal. It is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. Whereas *till* is an adverb of time that can be included into time deixis because it is a reference to time relative to a temporal reference point.

Furthermore, *when* is also can be included into time deixis because it is a reference to time relative to a temporal reference point. However the word *they* in this context is can be categorized into third person deixis since it is included into the third person entities. However, it is a single plural pronoun which refers to the referent(s) not identified as speaker or addressee. Then, the word *came* is well known as the verb which is proximal. It is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. Whereas the word *unto* is only preposition. In addition, the phrase *the folk of a*

certain township in this context is can be classified into place deixis since it refers to the certain place.

They in this context is can be categorized into third person deixis since it is included into the third person entities. However, it is a single plural pronoun which refers to the referent(s) not identified as speaker or addressee. Then, *asked* is well known as the verb which is proximal. It is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. While the word *its* a possessive pronoun which followed immediately by noun phrase *folk for food* that is can not be included into part of deixis types.

Moreover, the position of *but* grammatically is as a coordinating conjunction. While, *they* in the next word is a single plural pronoun which refers to the referents, Moses and Al-Khidhr. So, it can be categorized into third person deixis which is used non-deictically. Whereupon, the verb *refused* is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. Whereas *to make* is a verb phrase and proximal form. It also can be categorized into time deixis since it explains the name of action in the present time. Then, the word *them* is an object that can be classified into the third person deixis because it is the third person pronoun which is used non deictically and it refers to the referent not identified as speaker or addressee. Additionally, the word *guests* can not be analyzed based on deixis theory since it only a noun which is in the plural form. It indicates the group of persons who visit the certain place.

The next analysis is about *and* that is only conjunction. Furthermore, *they* in the next word is a single plural pronoun which refers to Moses and his teacher,

Al-Khidhr. So, it can be categorized into third person deixis which is used non-deictically because it refers to the referent(s) not identified as speaker or addressee. Moreover, the next word *found* is well known as the verb which is proximal. It is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. Whereas *therein* is a demonstrative pronoun that can be classified into place deixis since it refers to *the folk of a certain township*. Then, the phrase *a wall upon the point of falling into ruin* is only the noun phrase that can not be categorized into five of deixis types.

Moreover, *and* is only conjunction which combines two phrases and *he* which refers to Al-Khidhr can be categorized into third person deixis is used non-deictically because the reference is general rather than to particular identifiable person. Whereas, *repaired* that means "to mend something that is broken or damaged" is also classified into time deixis since it indicates the action and situation began and ended at a particular time in the past. However it a verb which is distal form. *It* in this context is as the object that can be included into third person deixis since it refers to *the wall* that there was beneath it a treasure belonging to two orphan boys.

Actually, the proper name *Moses* has been analyzed based on deixis theory in the previous context. But, to make complete the research it can be added again in this context. It can be included into the third person deixis which is used deictically since it indicates the name of person. Then, the word *said* can be classified into time deixis because it refers to the time and shows the action in the past. However it is a distal form and well known as a verb. While, *if* is included into adverb clauses of condition. Furthermore, the verb phrase *hadst wished* is

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well known as a verb which is distal form since it is in the past perfect time. So it can be categorized into time deixis since it expresses an activity that was completed before anoter activity or time in the past. Meanwhile, *thou* is a nominative form and it is a second person singular informal pronoun. However, it can be classified into second person deixis since it refers to Al-Khidhr who as the addressee. Additionally, the verb phrase *couldst Have taken* is like usually can be categorized into time deixis since it expresses the idea that something happened (or never happened) before now, at an unspecified time in the past. Then, *payment for it* is can not be categorized into five of deixis types because it is only the noun phrase that does not indicate the person, place, time, social distinction or discourse. However, it indicates the reward or gesture of gratitude for repairing the wall.

- *He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience. (QS. 18: 78)*

    This context shows that Al-Khidhr declared part to his student and he would not bring him to learn with him because Moses had broken promise for three times but Al-Khidhr would explain and interpret everything which made Moses could not understand and not bear on it.

    Based on the prior context, the word *he* refers to Al-Khidhr. It is the third person singular which is used non-deictically and it can be categorized into third person deixis because it refers to the referent not identified as speaker or addressee. The next word *said* can be classified into time deixis because it refers

to the time and shows the action in the past. However it is a distal form and well known as a verb.

In addition, *this* can be analyzed using deixis theory. It is a demonstrative pronoun that can be included into discourse deixis since it refers to a forthcoming portion of the discourse. Whereas, *is* is tobe which points the present time. It also can be categorized into time deixis since it refers to the time in the present. The next word *the parting* cannot be categorized into types of deixis because it cannot be assumed as person deixis since it is not included into person that becomes center deixis of the utterance. It is not considered as place deixis that shows the name of place where the event happens. Furthermore, it is not included as time deixis since it does not show a certain time or a temporal of time. But it is only a noun that can be described separating between Moses and Al-Khidhr after being together. Moreover, *between* is only preposition while *thee* which is the second person singular pronoun is an objective form. It is the archaic style that has replaced in almost context by *you*. Therefore, it can be classified into second person deixis since it refers to the addressee or to a group including the addressee. Then, *and* is a conjunction only that is can not be categorized into deixis types and *me* is an object that can be classified into first person deixis since it refers to the speaker himself.

Furthermore, the subject *I* is a singular pronoun. It is included into first person deixis because it refers to the speaker, namely Al-Khidhr. While the word *will* is a modal auxiliary whereas *announce* is well known as a verb which is proximal since it is in the present tense. It can be categorized into the time deixis since it expresses the action in the present time. Then, *unto* is only preposition and

it can not be categorized into five of deixis types. In addition, *thee* which refers to Moses as the addressee is the second person singular pronoun and an objective form. It is also the archaic style that has been replaced in almost context by *you*. Therefore, it can be classified into second person deixis. Whereupon, the next phrase *the interpretation* is cannot be categorized into types of deixis because it cannot be assumed as person deixis since it is not included into person that becomes center deixis of the utterance. It is not considered as place deixis that shows the name of place where the event happens. Furthermore, it is not included as time deixis since it does not show a certain time or a temporal of time. But it is only a noun phrase that shows the meaning of everything strange to Moses. Then, *of that* is only the subject pronoun which is used for things with the adjective clause *thou couldst not bear with patience.*

Certainly, *thou* can be categorized as second person deixis because it is a nominative form and it is a second person singular informal pronoun. However it refers to the addressee, Moses. Meanwhile, *couldst* is a modal auxiliary which is combined with the adverb *not.* It can be classified into time deixis since this word is expressing what was likely happen to the second person in the past. This word is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est.* Additionally, the phrase *bear with patient* is well known as a verb which is proximal. It can not be classified into place deixis because it does not indicate the location but it is categorized into the time deixis since it expresses the action in the present time.

- *As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force* (QS. 18: 79)

As in the context Al-Khidhr interpreted one by one of the strangeness for his student, Moses. Firstly, as for the ship, it belonged to poor fisherman and Al-Khidhr wished to mar it because there was a cruel king behind them who was taking every ship by force.

As for the ship is the noun phrase that is can not be considered as the five of deixis types since it does not indicate the name of person, certain place, relative time, social distinction or discourse.

It in the next word refers to the noun *ship* that is included into the third person entities can be classified into the third person deixis which is used non-deictically. While, *belonged to* is a verb which is distal form. So, it can be categorized into time deixis since it shows the action in the past time. Whereas, *poor people working on the river* means the poor fisherman is categorized into social deixis since it indicates the social rank or social characteristics. While *on the river* is categorized into place deixis since it indicates the certain location where the water flows in a channel.

Meanwhile, the subject *I* refers to Al-Khidhr as the speaker in this context. Therefore, it can be classified into first person deixis which is a deictic reference to the speaker, or both the speaker and referents grouped with the speaker. Further, *wished* is the verb phrase which is distal form. It can be classified into time deixis because it refers to the time and shows the action in the past.Then, *to mar* is a verb phrase and proximal form. It can be categorized into time deixis

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since it explains the name of action in the present time. In addition, *it* in this context is as the object that can be included into third person deixis since it refers to the ship belonged to poor people who worked in the river.

Moreover, *for* is only conjunction and *there* is categorized into place deixis since it shows the place where the king took the ship by force. Then, *was* is tobe that shows the time in the past. So, it can be classified into time deixis since it expresses that situation in the past. Meanwhile, *a* is an article which is modifies to *king*. While *king* is can be considered as social status, therefore it can be categorized into social deixis since it refers to the certain social characteristics. However, it means the male ruler of independent state. Additionally, *behind* is categorized into place deixis since it points to the certain place. While, *them* is an object that can be classified into the third person deixis because it is the third person pronoun which is used non deictically and it refers to the referent not identified as speaker or addressee.

The next word *who* is a subject pronoun. It is the subject that can be classified into third person deixis since it refers to the king as the referents. Then, *is taking* is considered as a verb which is proximal since it is in the present progressive time. So, it can be categorized into time deixis since it expresses the action and situation that are in progress at the moment of speaking. It began in the recent time past, is continuing at present, and will probably end at some point in the future. The last phrase *every ship by force* is can not be categorized into deixis types since it is only the noun phrase that does not indicate the name of person, certain place and time, social distinction and discourse.

- *And as for the lad, his parents were believers and We feared lest he should oppress them by rebellion and disbelief.* **(QS. 18: 80)**

Secondly, for the boy, his parents were believers and Al-Khidhr was afraid he would burden them by rebellion and disbelief.

The word *And* is only conjunction while the phrase *as for the lad* is the noun phrase that can not be considered as a part of deixis types. Then, the word *His* is included into the possessive adjective while *parents* is can be classified into social dexis since it indicates the reference to the social characteristics of, or distinctions between, the participants in a speech event. However, the phrase *his parents* is categorized into third person deixis which is used deictically since it indicates to the particular identifiable persons. The next word *were* is only tobe that points plural form in the past time. So, it can be categorized into time deixis since it shows the situation in the past time. Whereas, *believers* is included into the social deixis because it refers to the people who have religious faith and have the high rank in side of the Lord.

In addition, the word *we* in the next word is as the subject that is can be considered as first person deixis because it refers to the speaker himself. Further, *feared lest* is the verb phrase which is a distal form. It can be classified into time deixis because it refers to the time and shows the action in the past. Moreover, the word *he* refers to the lad. It is the third person singular which is used non-deictically and it can be categorized into third person deixis because it refers to the referent not identified as speaker or addressee. The next, *should* is a modal auxiliary that expresses advisability and it can be categorized into time deixis since it shows the action and situation in the present time. Then, *oppress* is also

can be categorized into time deixis which is proximal form because it is in the present time that indicates a situation that exists right now, at the moment of speaking. Whereupon, *them* in this context is as the object that can be included into third person deixis which is used non-deictically since it refers to the parents of the lad. Whereas, *by rebellion and disbelief* can not be classified into five of deixis types since it is only the noun phrase that does not point the person, place, time, discourse and social deixis.

- ***And We intended that their Lord should change him for them for one better in purity and nearer to mercy.* (QS. 18: 81)**

   In this context Al-Khidhr added that he hoped the Lord to change the dead boy with the pious one. It means that the boy had two peculiarities namely, believing to the Lord and good relationship between him and his parents.

   Based on the prior context, the word *we* is a plural pronoun that refers to Al-Khidhr and his student, Moses. Certainly, it is categorized into the first person deixis because it refers to the speaker or to a group including the speaker. Meanwhile, the word *intended* is a verb and a distal form because it is the past tense. So, it can be categorized as time deixis because it refers to the event time and shows the action in the past. Whereas, *that* is a subject pronoun which is used for things. However, it can not be classified into five of deixis types. Moreover, *their* is a plural pronoun which points to the referent himself. It is used non-deictically because the reference is general, not only for one person, but unidentifiable person while the word *Lord* can be categorized into social deixis because it points the social rank. However, the word *their Lord* is also classified into third person dexis since it refers to the referent who as the subject. Further,

should is a modal auxiliary that expresses advisability and it can be categorized into time deixis since it shows the action and situation in the present time. Then, *change* is also can be categorized into time deixis which is proximal form because it is in the present time that indicates a situation that exists right now, at the moment of speaking. Additionally, *him* is an objective form that can be classified into third person deixis which is used non-deictically since it refers to the referent himself. Whereas, *for* is a preposition and *them* is an objective form that can be classified into third person deixis which is used non-deictically since it refers to the parents. The last phrase *for one better in purity and nearer to mercy* can not be included into the deixis types since it is only the noun phrase which does not indicate the name of person, certain place, time, social distinction and discourse.

- ▪ *And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.* (QS. 18: 82)

The context shows that the wall was a building of a father who dead and left two orphan boys which there a legacy contained of gold and silver buried in the earth, and whoever found he would have it. So that, Al-Khidhr repaired it in order the orphan boys waited for it till they came of age and took it by their self.

Meanwhile, the interpretation of the context *and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear*

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shows that everything done by Al-Khidhr was only a command from the Lord. Moses certainly could not bear because these all were strange for him although he had promise to be patient. This story gives a message that the Lord gave human being the knowledge by his superiority.

The analysis of this context is as follows. The first word *and* is like usually is only conjunction and it is can not be included into the types of deixis since it does not refer to the person, place, time, discourse or social characteristics. Then, the phrase *as for the wall* is can not be classified into five of deixis types since it is only the noun phrase that does not indicate the person, place, time, social characteristics and discourse.

Meanwhile, *it* refers to the noun *wall* that is included into the third person entities is can be classified into the third person deixis which is used non-deictically. Whereas *belonged to* is a verb which is distal form. So, it can be categorized into time deixis since it shows the action in the past time. While, the next phrase *two orphan boys* is categorized into social deixis since it refers to the social distinctions of the participants. It indicates the referents whose parents are dead.Furthermore, the word *in the city* refers to the place where two orphan boys lived. Therefore, it can be classified into place deixis.

Additionally, *there* is categorized into place deixis since it shows the place where the king took the ship by force. The next, *was* is tobe which points singular form in the past time. It can be classified into time deixis since it shows the action in the past time. Whereas, *beneath it* also can be analyzed with the deixis theory. It is place deixis since it refers to the position or a certain location. Further, *a*

treasure belonging to them points to the noun phrase but it can not be included into the five of deixis types.

Moreover, *and* in this context is a conjunction which can not be included into sets of deixis. And then, *their* is a plural pronoun which points to the referent himself. It is used non-deictically because the reference is general, not only for one person, but unidentifiable person while the word *father* is a noun that can be categorized into social deixis because it points the social distinction in the family. Furthermore, the next phrase *had been righteous* is can be classified into time deixis since it refers to the action and situation in the past time.

And in the next context is ordered to combine the two phrase but it can not be considered as deixis types. Meanwhile, *thy Lord* is the third person singular which is used deictically and it can be categorized into third person deixis because it refers to the referent not identified as speaker or addressee. While, *thy* is a genitive form of *thou.* Whereupon, *intended* is a verb and a distal form because it is the past tense. So, it can be categorized as time deixis because it refers to the event time and shows the action in the past. Then, *that* is a conjunction combines two phrases.

Besides, *they* in the next word is a single plural pronoun which is used non-deictically and it refers to two orphan boys. So, it can be categorized into third person deixis because it refers to the referent(s) not identified as speaker or addressee. Further, the position of *should* is as a modal auxiliary that expresses advisability and it can be categorized into time deixis since it shows the action and situation in the present time. In other side, there is a phrase *come to their full strenght* that can be categorized into time deixis which is proximal form because it

is in the present time that indicates a situation that exists right now, at the moment of speaking.

Should in the next word is a modal auxiliary that expresses advisability and it can be categorized into time deixis since it shows the action and situation in the present time. Whereas, *bring forth their treasure* is also can be categorized into time deixis which is proximal form because it is in the present time that indicates a situation that exists right now, at the moment of speaking. Then, *as* is and adverb modifies the noun *a mercy* that can not be classified into deixis types. Furthermore, the position of *from* is as the preposition whereas *there* is genitive form of *they* and the word *Lord* can be categorized into social deixis because it points the social rank.

Furthermore, the word *I* as the subject in this context is a singular pronoun. It is included to first person deixis because it refers to the speaker. Then, *did it* is a verb which is distal deixis and it is combined with the adverb *not.* It can be categorized into time deixis since it expresses the action and situation in the past time. Whereas, the phrase *upon my own command* is a noun phrase that is can not be classified into person. Time, place, social and discourse deixis.

Actually, *such* can be analyzed using deixis theory. It is the pronoun that can be considered as third person deixis since it denotes third person entities. While, *is* is tobe that shows the situation in the present time. So, it can be categorized into time deixis. Then, it should not to categorize *the interpretation of that* as the types of deixis since it only the noun phrase that does not indicate the kinds of deixis. Whereas, *wherewith* is only an adverb.

Usually, *thou* is categorized into second person deixis which is a nominative form and a second person singular informal pronoun. It refers to the addressee or to a group including the addressee. Then, *couldst* is a modal auxiliary which is combined with the adverb *not.* It can be classified into time deixis since this word is expressing what was likely happen to the second person in the past. This word is ended by *–st* because almost all verbs followed by thou have the endings *–st* or *–est.* The last word *bear* is well known as a verb which is proximal. It can not be classified into place deixis because it does not indicate the location but it is categorized into the time deixis since it expresses the action in the present time.

4.2 Discussion

After analyzing the whole data based on deixis theory, the discussion is needed to answer the problems proposed in previous chapter.

In accordance with the research findings, the obtained data shows that deixis theory used in the Moses and Al-Khidhr story in the translation of surah Al-Kahf published by Marmaduke Pickthall is five of deixis types proposed by Levinson, namely; person deixis, time deixis, place deixis, social deixis, and discourse deixis.

In this research, the person deixis dominates the whole data in Moses and Al-Khidhr story because person deixis forms an important role as the doer of action. The data finds the complete person deixis, namely; first, second, and third person deixis.

There are first person deixis that are found in the data, such as *I* and *we*. Meanwhile, the second person deixis can be found in the data such as *thou*. In addition, there are some third person deixis that are found such as he, they, it, even if the proper name, Moses. Whereas, time deixis in those verses can be categorized in the form of time of event which are influenced by tenses, such as *reached, have found, have been seeking, had given, is taking* and so on. It also points the certain period of time when the events are used in the utterances, for examples, *when, then,* and *after this.*

The place deixis used to indicate to certain location, for examples, *there, therein, behind, beneath, in the ship, on the river,* and *in the city.* While, social deixis is expressed to show the social distinction, such as *two orphan boys, poor people working on the river, a king* even if *his servant.* Furthermore, the discourse deixis can be found in this context as the forthcoming and preceding portion of the discourse, such as *this* on the phrase *this is the parting between thee and me, in this our journey, this is that which we have been seeking,* and *that* on the phrase *how canst thou bear with that whereof thou canst not....*

Besides, the verbs in those verses can be classified into proximal and distal form, the present time as proximal and the past time as distal form. It is showed with examples, such as *go* and *ask* as the proximal form and *repaired* and *refused* as distal form.

However, there are nouns that can not be categorized into five of deixis types, for examples; *any knowledge, a dreadful thing, payment, the interpretation, every ship by force* and *as for the lad.*

CHAPTER V

CONCLUSION AND SUGGESTION

The conclusion is described based on the formulated research question in the first chapter, whereas the suggestion is intended to give information to the next researchers who are interested in analyzing data using the same theory. Therefore, after analyzing the research findings and discussing them, the conclusion and some suggestions are written in this chapter.

5.1 Conclusion

The conclusion of this research can be formulated based on the research question in the previous chapter.

The deixis used in the verse 60 up to 82 of the translation of surah Al-Kahf are included into five types of deixis that is proposed by Levinson, namely; person deixis, place deixis, time deixis, social deixis and discourse deixis. The first person deixis is expressed when the speakers produce the utterance in the verse. While, the second person deixis is showed by pointing the addressee. Whereas, the third person deixis is expressed by indicating the person or referents that are not referred to the speaker or the addressee.

Furthermore, the place deixis is realized to describe a certain location of a participant in the speech event. Moreover, the time deixis is appeared to indicate the orientation or position of the referent of actions and events in time. In addition, the social deixis is expressed to point the social characteristics or distinction between the participants or referents in a speech event. Finally, the

discourse or textual deixis is used to refer to some portion of discourse that contains the utterance or as signal and its relation to surrounding text.

5.2 Suggestion

In accordance with the previous research findings, there are several points that should be observed. Firstly, for the publishers of the translated Holy Qur'an, they should be careful in writing the text and arranging the words in order the translated Holy Qur'an obtained can be understood by the readers easily although it is in the Middle English form or archaic style. It is also recommended for the readers to read carefully in order to obtain the right interpretations from the translated Holy Qur'an. Furthermore, for the teacher in order that their student can easily comprehend the deixis theory, they should take the examples from available researches, not only in written texts but also in spoken texts. The next, it is also important for the students, to determine of deixis types in the text and point the distal and proximal or others related with deixis theory, they should understand and have good comprehension on the context and contents of the translation text by reading the whole texts in order to avoid the misunderstandings and misinterpretations. In addition, it is also suggested to the next researchers who are interesting in analyzing the data using the deixis theory to use these findings as a starting point in conducting the research. It is recommended to the researchers who use the same theory, Levinson's theory of deixis to choose the different data sources such as the spoken texts in the news of Metro TV or written texts in novel in the purpose of enriching and boarding the knowledge in analyzing literary work.

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APPENDIXES
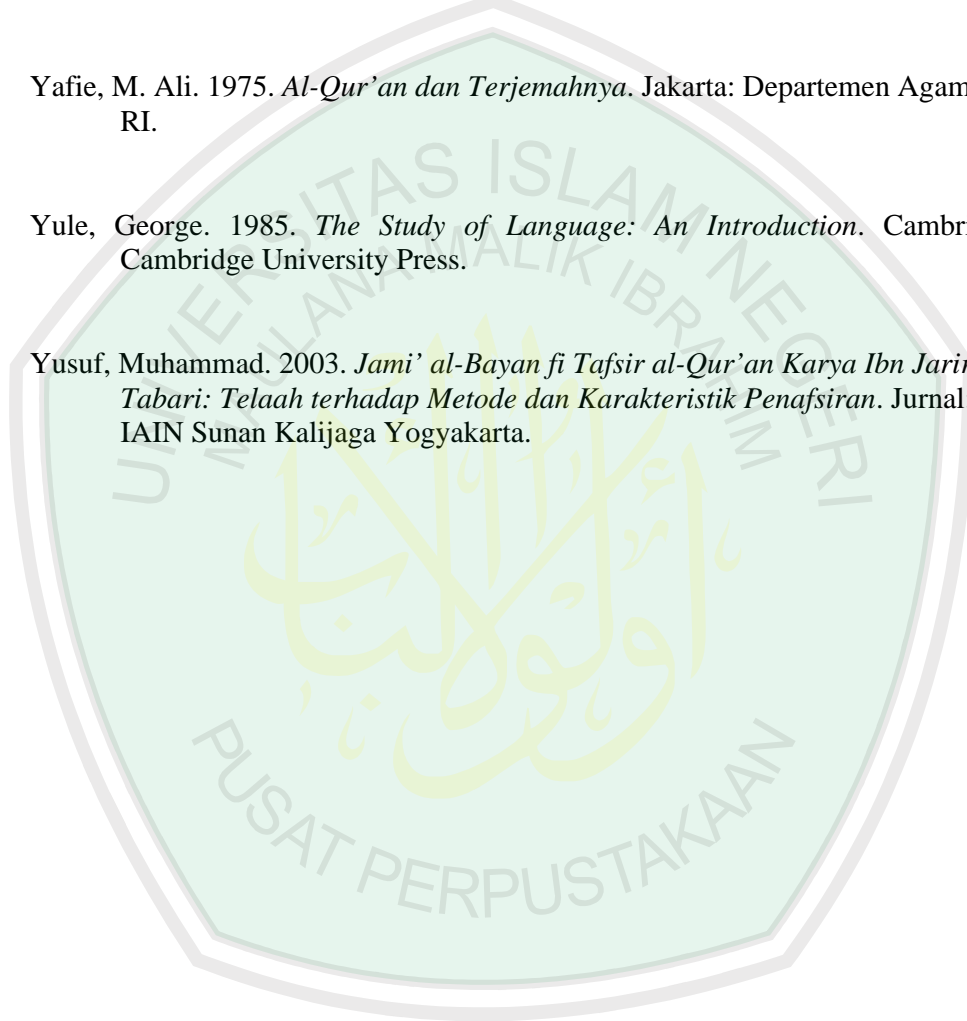
THE DATA OF MOSES AND AL-KHIDHR STORY IN SURAH

AL-KAHF FROM V. 60 TO V. 82

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, thought I march on for ages. (QS.18:60)

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾

And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free. (QS.18:61)

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾

And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey. (QS.18:62)

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾

He said: Didst thou see, when we took refuge on the rock, and I forgot the fish and none but Satan caused me to forget to mention it, it took its way into the waters by a marvel. (QS.18:63)

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾

He said: This is that which we have been seeking they retraced their steps again. (QS.18:64)

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence. (QS.18:65)

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught? (QS.18:66)

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾

He said: Lo! Thou canst not bear with me. (QS.18:67)

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾

How canst thou bear with that whereof thou canst not compass any knowledge? (QS.18:68)

قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾

He said: Allah willing, thou, shalt find me patient and I shall not in aught gainsay thee: (QS.18:69)

قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

He said: Well, if thou go with me, ask me not concerning aught till I my self mention of it unto thee. (QS.18:70)

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

So the twain set out till, when they were in the ship, be made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing. (QS.18:71)

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾

He said: Did I not tell thee thou couldst not bear with me? (QS.18:72)

قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾

(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault. (QS.18:73)

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا ۝

So the twain journeyed on till, when they met a lad, he slew him.
(Moses) said: What! Hast thou slain an innocent soul who hath slain no man?
Verily thou hast done a horrid thing. (QS.18:74)

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ۝

He said: Did I not tell thee that thou couldst not bear with me? (QS.18:75)

قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ۝

(Moses) said: If I ask thee after this concerning aught, keep not company with me.
Thou hast received an excuse from me. (QS.18:76)

فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ۝

So they twain journeyed on till, when they came unto the folk of a certain township, the asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it.
(Moses) said: If thou hadst wished, thou couldst have taken payment for it. (QS.18:77)

قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ۝

He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience. (QS.18:78)

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝

As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force. (QS.18:79)

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾

And as for the lad, his parents were believers and We feared lest he should oppers them by rebellion and disbelief. (QS.18:80)

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

And We intended that their Lord should change him for them for one better in purity and nearer to mercy. (QS.18:81)

وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear. (QS.18:82)

BIOGRAPHY OF MARMADUKE PICKTHALL

Muhammad Marmaduke William Pickthall or Marmaduke Pickthall was born in 1875. He was an intellectual British Moslem and famous Koranic translator which famous with his accurate and poetic Al Qur'an translation in English. He was a Christian and then changed to Islamic faith became Moslem. Besides, he was also a novelist, confessed by D.H Lawrence, H.G Wells and E.M Forster, also a journalist, headmaster and also political leader and religion.

Pickthall was educated in Harrow and born at English middle-weight family in which his ancestry reached the knight of William the Conqueror's day. The family, long settled in Cumberland, came south in Dutch William's time, and Pickthall's father Charles, an Anglican parson, was appointed to a living near Woodbridge in Suffolk. Charles' wife, whom he married late in life, was Mary O'Brien, who despite her Irish name was a staunchly nonconformist daughter of Admiral Donat Henry O'Brien, a hero of the same Napoleonic war which brought Sheikh Abdullah Quilliam's grandfather fame as master of Victory at Trafalgar. O'Brien, immortalized by Marryat in Masterman Ready, passed on some of his heroic impulses to his grandson Marmaduke, who throughout his life championed a rather Shavian ideal of the saint as warrior. It may be no coincidence that Pickthall, Quilliam and, before them, Lord Byron, who all found their vocation as rebellious lovers of the East, were the grandsons of naval heroes.

Pickthall traveled in many East countries, getting reputation as expert of problem of Middle-East. He published his Qur'an translation (The Meaning of

the Holy Qur'an) when he became a functionary under governance of Nizam from Hyderabad. The translation duly appeared in 1930, and was hailed by the Times Literary Supplement as 'a great literary achievement.' This translation was the first translation in English which conducted by a Moslem and confessed by University Al Azhar (Egypt).

In 1935 Pickthall left Hyderabad. His school was flourishing, and he had forever to deny that he was the Fielding of E.M. Forster's novel A Passage to India.He handed over Islamic Culture to the new editor, the Galician convert Muhammad Asad. He then returned to England, where he set up a new society for Islamic work, and delivered a series of lectures.

Despite this new activity, however, his health was failing. He died in a cottage in the West Country on May 19 1936, of coronary thrombosis, and was laid to rest in the Muslim cemetery at Brookwood. After his death, his wife cleared his desk, where he had been revising his Madras lectures the night before he died, and she found that the last lines he had written were from the Qur'an:

'Whosoever surrendereth his purpose to Allah, while doing good, his reward is with his Lord, and there shall no fear come upon them, neither shall they grieve.'

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THESIS GUIDANCE SCHEDULE

NO	TANGGAL	MATERI	TTD
1	February 28, 2007	Submission the Theme of Thesis	
2	March 16, 2007	Submission of Proposal	
3	March 17, 2007	ACC of Proposal	
4	April 12, 2007	Thesis Proposal Seminar	
5	March 22, 2008	Submission of Chapter I, II, III, IV and V	
6	March 24, 2008	Submission of Abstract	
7	March 25,	ACC of All Chapters and Abstract	

Malang, March, 25 2008

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