

**DEIXIS USED IN ENGLISH TRANSLATION OF SURAH AL-FATIHAH,
AL-IKHLAS, AL-FALAQ, AND AN-NAS**

THESIS

By
DUWI IVA IRAWATI
08320098



**ENGLISH LETTERS AND LANGUAGE DEPARTEMENT
FACULTY OF HUMANITIES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG**

2014

**DEIXIS USED IN ENGLISH TRANSLATION OF SURAH AL-FATIHAH,
AL-IKHLAS, AL-FALAQ, AND AN-NAS**

THESIS

Presented to
The State Islamic University of Malang
In partial fulfillment of the requirement for the degree of *Sarjana Sastra* (S.S)

The Advisor

Dr. Hj. Like Raskova Octaberlina, M.Ed.
NIP 19741025 200801 2 015



By

DUWI IVA IRAWATI
NIM. 08320098

**ENGLISH LANGUAGE AND LETTERS DEPARTMENT
FACULTY OF HUMANITIES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY,
MALANG
2014**

STATEMENT OF THE AUTHENTICITY

I declare that this thesis I have written by the title *Deixis in English Translation of Surah Al-Fatihah, Al-Ikhlās, Al-Falaq, and An-Nas* is truly my original work. This thesis is carried out to fulfill the requirement for the degree of Sarjana Sastra (S.S) in English Language and Letters Department, Faculty of Humanities and Culture, Maulana Malik Ibrahim State Islamic University of Malang. The content of this thesis does not integrate to any materials previously written or published by other people except those indicated in quotations and bibliography. By reason of this fact, I am the only person who is responsible if there is any objection from others.

Malang, 19th of September 2013

The Writer,

Duwi Iva Irawati

APPROVAL SHEET

This is to certify that the thesis entitled “*Deixis Used in English Translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas*” written by Duwi Iva Irawati has been approved by the thesis advisor, for further approval by the Board of Examiners.

Malang, 19th of September 2013

Approved by
The Advisor

Acknowledged by
The Head of the English Letters and
Language Department,

Dr. Hj. Like Raskova Octaberlina, M.Ed. Dr. Hj. Like Raskova Octaberlina, M.Ed.
NIP 19741025 200801 2 015 NIP 19741025 200801 2 015

LEGITIMATION SHEET

This is to certify that Duwi Iva Irawati thesis entitled *Deixis Used in English Translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas* has been approved by the board of examiners as the requirement for the degree of *Sarjana Sastra (S.S)*.

The board of examiners

Signature

1. Dr. Meinarni Susilowati, M.Ed (Examiner)

2. Drs. Langgeng Budianto, M.Pd (Chair)

3. Dr. Hj. Like Raskova Octaberlina, M.Ed. (Advisor)

Approved by

The Dean of Humanities Faculty

Maulana Malik Ibrahim State Islamic University, Malang

Dr. Hj. Istiadah, MA

NIP. 19670313 199203 2 002

MOTTO

The success of life is not by doing what we love, but by loving what we do



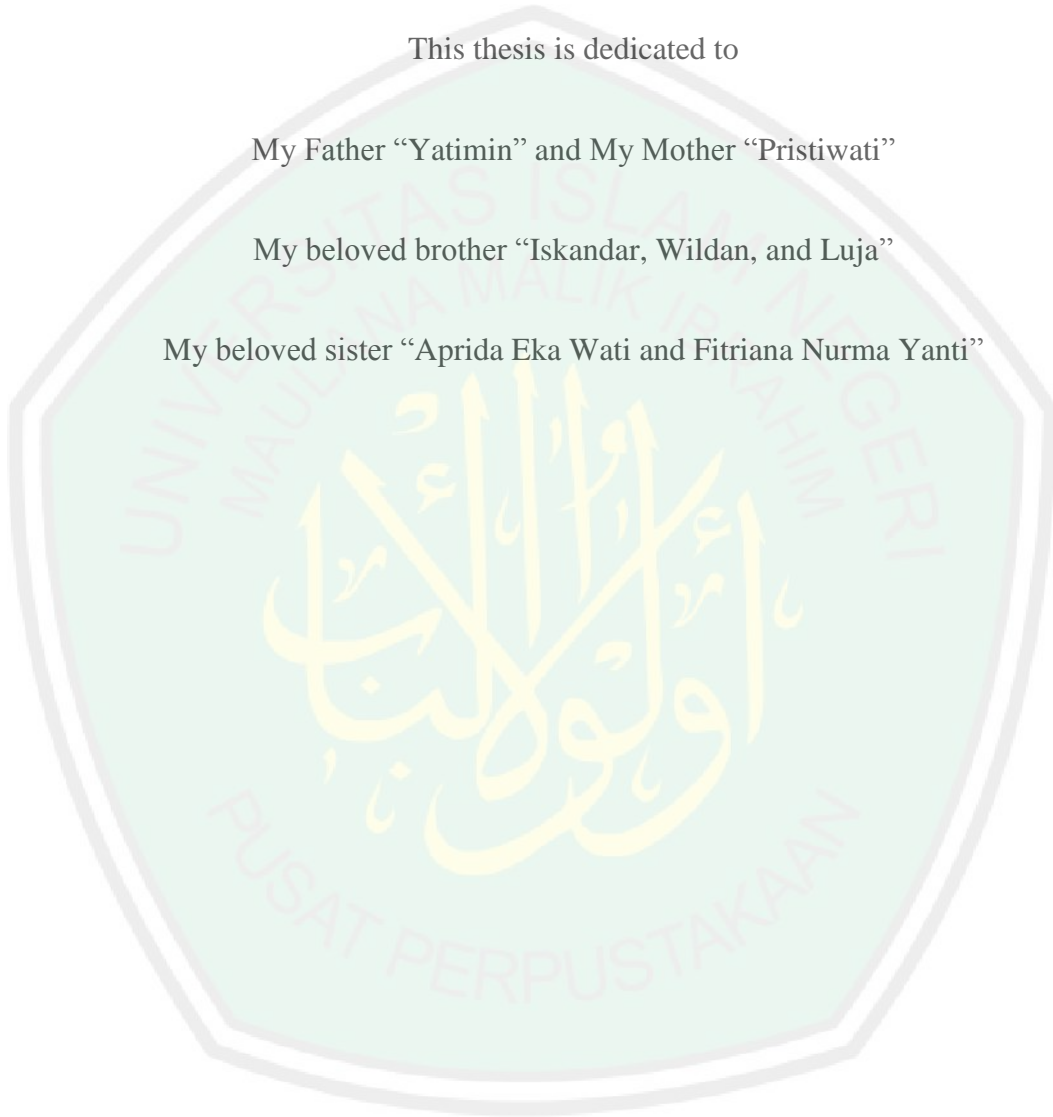
DEDICATION

This thesis is dedicated to

My Father “Yatimin” and My Mother “Pristiwati”

My beloved brother “Iskandar, Wildan, and Luja”

My beloved sister “Aprida Eka Wati and Fitriana Nurma Yanti”



ACKNOWLEDGEMENT

Alhamdulillah, all praises to Allah, The Most Gracious and The Most Merciful, Who has given His guidance and blessing in finishing this thesis, entitled “Errors in “Cendekia” English Handbooks for Elementary Students”. Shalawat and Salam are also delivered to the Prophet Muhammad SAW who has brought Islam as the rahmatan lil alamin.

First of all, I do to express my sincere gratitude to Dr. Hj. Like Raskova Octaberlina, M.Ed, as my advisor, who has continually guided me throughout the entire process of the thesis writing with all constructive comments and suggestions to make this thesis more perfect. I sincerely thank to all of the lecturers in English Letters and Language Department who have given me many valuable things during my study in this beloved university.

Finally, I would like to express my great thanks to all my friends who can't be mentioned one by one, all of you help me so much in finishing this thesis.

Furthermore, I really realize that this thesis still needs constructive critics and suggestions 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.

Malang, 19th of September 2013

The researcher

TABLE OF CONTENTS

	Page
STATEMENT OF THE AUTHENTICITY	i
APPROVAL SHEET	ii
LEGITIMATION SHEET	iii
MOTTO	iv
DEDICATION	v
ACKNOWLEDGEMENT	vi
ABSTRACT	vii
TABLE OF CONTENT	ix
 CHAPTER I: INTRODUCTION	
1.1 Background of the Study.....	1
1.2 Research Questions.....	5
1.3 Research Objectives	5
1.4 Scope and Limitation	5
1.5 Significances of the Study	6
1.6 Research Method	6
1.6.1 Research Design	6
1.6.2 Research Subject	7
1.6.3 Data Source	7
1.6.4 Research Instrument	8
1.6.5 Data Collection	8
1.6.6 Data Analysis.....	8
1.6 Definitions of the Key Terms	9

CHAPTER II: REVIEW OF RELATED LITERATURE

2.1 Discourse Analysis	10
2.2 Deixis	12
2.2.1 Person Deixis	13
2.2.2 Spatial Deixis	15
2.2.3 Temporal Deixis	16
2.4 Previous Studies	18

CHAPTER III: FINDINGS AND DISCUSSIONS

3.1 Findings	21
3.2 Discussions	46

CHAPTER IV: CONCLUSIONS AND SUGGESTIONS

4.1 Conclusions	48
4.2. Suggestions	49

BIBLIOGHRAPHY	51
----------------------------	----

APPENDIX

ABSTRACT

Irawati, Duwi Iva. 2013. *Deixis Used in English Translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas*. Thesis, Linguistics, English Letters and Language Department. Humanities Faculty. Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Dr. Hj. Like Raskova Octaberlina, M.Ed,

Key Words: Discourse Analysis, Deixis.

Deixis is one area of discourse analysis that refers to the word outside the text that help in interpreting and knowing what the writer means. It means that deixis is used to get the interpretation between the writer and reader of the text based on the context. It can be said that what is uttered or written depends on who, where, when, and in what occasion the utterance appears.

This study is conducted to explore deixis used in surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash based on the research questions of this study. First is to identify the types of deixis are found in Surah Al-Fatihah, Al-Ikhlash, Al-falaq, and An-Nash. Second is to describe how deixis are used in Surah Al-Fatihah, Al-Ikhlash, Al-falaq, and An-Nash.

The researcher used descriptive qualitative research method because the researcher describe the words, sentences and utterances which are used in surah Al-Fatihah, Al-Ikhlash, Al-falaq, and An-Nash. The researcher uses Anderson and Keenan's theory in analyzing deixis which are used in surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash. The steps of data collections are getting the whole understanding of the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas by reading in detail the words, utterances and sentences which contain of deixis and identifies the words, utterances and sentences which are included into the types of deixis. Then the researcher reads, claissifies, analyzes, and discusses the data based on the deixis theory of Anderson and Keenan.

From the result of the analysis of English translation of surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash, it can be concluded that there are three types of deixis which are used, namely person deixis, temporal deixis, and spatial deixis. Those kinds of deixis used in the surah aim to show the Greatness, the Magnificence, and the Merciful of Allah. Finally, the researcher suggests to the next researchers to do research on deixis by using different theories and data source, in this case daily conversation which can be formal or informal dialogue or in any literary work. The researcher should consider how language which is used influences deixis.

Abstrak

Irawati, Duwi Iva. 2013 *Deixis Used in English Translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas*. Skripsi, Linguistik, Sastra Inggris dan Jurusan Bahasa. Fakultas Humaniora. Maulana Malik Ibrahim Universitas Islam Negeri Malang. Pembimbing: Dr Hj. Seperti Raskova Octaberlina, M.Ed, Kata Kunci: Analisis Wacana, deixis.

Deixis merupakan bagian dari analisis wacana yang menyangkut dengan konteks ucapan mengacu pada siapa yang berbicara, waktu atau tempat berbicara, gerakan dari pembicara atau lokasi saat ini di wacana. Ini berarti bahwa deixis digunakan untuk mendapatkan interpretasi antara penulis dan pembaca teks berdasarkan konteks. Dapat dikatakan bahwa apa yang diucapkan atau tertulis tergantung pada siapa, di mana, kapan, dan di kesempatan apa ucapan muncul.

Penelitian ini dilakukan untuk mengeksplorasi deixis digunakan dalam surah Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nash berdasarkan pertanyaan penelitian dari studi ini. Pertama adalah untuk mengidentifikasi jenis deixis ditemukan di Surah Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nash. Kedua adalah untuk menjelaskan bagaimana deixis digunakan dalam Surah Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nash.

Peneliti menggunakan metode penelitian kualitatif deskriptif karena peneliti menggambarkan kata-kata, kalimat dan ucapan-ucapan yang digunakan dalam surah Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nash. Peneliti menggunakan Anderson dan Keenan teori dalam menganalisis deixis yang digunakan dalam surah Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nash. Langkah-langkah dari koleksi data mendapatkan seluruh pemahaman tentang terjemahan bahasa Inggris dari Surah Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nas dengan membaca secara rinci kata-kata, ucapan dan kalimat yang mengandung deixis dan mengidentifikasi kata-kata, utterances dan kalimat yang termasuk ke dalam jenis deixis. Kemudian peneliti membaca, mengklasifikasi, menganalisis, dan membahas data berdasarkan teori deixis dari Anderson dan Keenan.

Dari hasil analisis terjemahan bahasa Inggris dari surat Al-Fatihah, Al-Ikhlash, Al Falaq-, dan An-Nash, dapat disimpulkan bahwa ada tiga jenis deixis yang digunakan, yaitu orang deixis, deixis temporal, dan deixis spasial. Mereka jenis deixis digunakan dalam surah bertujuan untuk menunjukkan kebesaran, kemegahan, dan Maha Penyayang Allah. Tujuan dari menggunakan kata-kata yang dikategorikan ke dalam orang deixis, yaitu pertama, kedua, dan orang ketiga deixis untuk merujuk dan menunjuk seseorang atau sekelompok orang yang terlibat dalam acara pidato sedangkan penggunaan deixis temporal untuk menunjukkan tempat atau lokasi acara dan menggunakan dari deixis temporal mengacu pada waktu atau saat acara tersebut, dapat tenses yang lalu, sekarang dan masa depan. Akhirnya, peneliti menyarankan kepada peneliti selanjutnya untuk melakukan penelitian terhadap deixis dengan menggunakan teori yang berbeda dan sumber data, dalam hal ini percakapan sehari-hari yang dapat dialog formal atau informal atau dalam karya sastra.

CHAPTER 1

INTRODUCTION

This chapter contains background of the study, research questions, research objectives, scope and limitation, significances of the study, definitions of the key terms, research method, research design, research subject, data source, research instrument, data collection, and data analysis.

1.1 Background of The Study

Deixis refers to the phenomenon wherein understanding the meaning of certain words and phrases in an utterance requires contextual information. Words are deictic if their semantic meaning is fixed but their denotational meaning varies depending on time and/or place. Words or phrases that require contextual information to convey any meaning - for example, English pronouns - are said to be deictic.

Deixis concerns the ways in which language encode or grammatically features of the context of an utterance or a speech event. Moreover, “deixis is clearly a form of referring that is tied to the speaker’s context, with the most basic distinction between deictic expression being ‘near speaker’ versus ‘away from speaker’” (Yule, 1996: 9).

The researcher decides to do research on deixis because of several reasons. First, analyzing deixis is one of ways in understanding discourse. Second, by analyzing deixis, we will understand to whom/what some words refer to. So, it will be easier to know the real meaning of the discourse. Third,

for linguists, deixis is a very interesting phenomenon in language since understanding deixis can enrich our knowledge in discourse analysis.

This study uses the theory of deixis proposed by Anderson and Keenan (1985). This theory is used because Anderson and Keenan have simple classifications of deixis and those classifications are easy to be understood. Then, the theory never been used by other researcher to analyze deixis. Based on Anderson and Keenan (1985), deixis is classified into three; person, spatial, and temporal deixis. 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. It is commonly expressed by the following kinds of constituents, namely: pronouns (first person, second person, and third person), possessive affixes of nouns, and agreement affixes of verb (Anderson and Keenan, 1985). Person deixis is classified into three; first, second, and third person deixis.

Spatial deixis is deictic reference to a location relative to the location of a participant in the speech event, typically the speaker. For example: this, that, here and there (Anderson and Keenan, 1985), in place or partial deixis, a speaker can refer to something that is in the vicinity of further ways such as: '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).

Temporal Deixis localizes the speech event in time by means of adverbs such as now, then, or nouns 'Tuesday', 'April' and so on (Anderson

and Keenan: 1985). Moreover, temporal deixis is reference to time, this point to the moment of utterance 'now' indicates both the times coinciding with the speaker's utterance and the time of the addressee hearing these words.

In this study, the researcher analyzes English translation of Surah Al-Fatihah and the three last surah in the Holy Qur'an, Al-Ikhlash, Al-Falaq, and An-Nash by Yusuf Ali. The researcher takes those surah because of several reasons. First, those surah have very deep interpretation which need deep thinking. Then, surah al-Fatihah is the summary of the point of The Holy Qur'an while surah Al-Ikhlash, Al-Falaq, and An-Nash have many especialities than other surah in the Holy Qur'an. Based on these reasons, those surah consist of kinds of deixis which is interesting to be analyzed.

Actually, there are 114 Surah of Al-Qur'an, but in the study the researcher chooses Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash as the objects of this study. The researcher chooses Qur'an as the object of this research because Al-Qur'an is a Moslem holy Book and the basic source of Moslem. This study is chosen because of the language that is used in Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash is beautiful, powerful language than any other language in the word and also the interpretation is easy to understand. Then, the meaning and interpretation is very deep and contains many messages. Furthermore, there was found certain phenomena which are related to analysis in deixis that formulating in the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash.

Studies on deixis have been done by several researchers of University students from different perspective. There are some researchers who study in the same field. They are, Hamidah (2007) who investigated on deixis used in “This Ood World of the Jakarta Post”; Puji (2008), analyzed deixis used in Cover Story Section Publish by Global Finance; and Faizah (2008) focused on the deixis found in Surah Ad Dukhan based on Levinson theory. However, the researcher is interested in studying on deixis in English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash by using Deixis theory proposed by Anderson and Keenan (1985), by focusing on deixis theory.

1.2 Research Questions

Based on the background of the study above, this research focuses on the following questions:

1. What are the types of deixis found in the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash by Yusuf Ali?
2. How are the deixis used in the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash by Yusuf Ali?

1.3 Research Objectives

Based on the research questions, the objectives of the study are formulated as follow:

1. to explain descriptively the kinds of deixis used in the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash by Yusuf Ali.
2. to explain descriptively how the deixis is used in the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash by Yusuf Ali.

1.4 Scope and Limitation

This study focuses on the analysis of deixis found in English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash by Yusuf Ali. This study is conducted by using discourse approach. It focused on the words, utterances, and sentences which are related to Anderson and Keenan's (1985) theory of deixis, namely person deixis, spatial deixis and temporal deixis and its interpretation.

1.5 Significances of the Study

This study is expected to give both theoretical and practical contributions on the area of discourse analysis, particularly on analyzing the deixis in written text.

Practically, the researcher expects this study of deixis use in the English translation of surah Al-fatihah, Al-ikhlas, Al-falaq and An-nas as the reference to get the same interpretation and avoid wrong understanding a text. Furthermore, this study to be useful for the student to get of knowledge of how analyze the words, sentences or utterances in the written form by

using deixis especially based on Anderson and Keenan's theory. Finally, this study is also expected to give a significant contribution for the next researcher who has the similar of field research.

1.6 Research Method

This chapter discusses about the research method used in the study. They are research design, research subject, data source, research instrument, data collection, data analysis.

1.6.1 Research Design

This research uses descriptive qualitative method, because the researcher describe the types of deixis which are found in the English translation of surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash based on Anderson and Keenan's theory. The other side, this study uses qualitative method because in this study to collect and analyze the data the researcher does not use computation or statistically procedures.

Therefore, in this study, descriptive qualitative is used to analyze and interpret the data based on deixis theory with discourse analysis approach though the words, sentences and utterances. This study is also categorized as a text study, because the researcher here analyzes a text of English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash which are taken as the data.

1.6.2 Data Source

The data of this study are taken from the English translation which consist of words, sentences and utterances that contain deixis in the English translation of surah Al-fatihah, Al-ikhlas, Al-falaq, and An-nas to fulfill the data of this study. Moreover, the data is taken from the English translation of surah Al-fatihah, Al-ikhlas, Al-falaq, and An-nas from online by Yusuf Ali because this data is accurate and valid, obtained from <http://sacred-texts.com/isl/quran/11201.htm>

1.6.3 Research Instrument

Instrument is very important to obtain the data. In this study, the main instrument of the study is the researcher herself. It means that the researcher here involves of collecting, reading, understanding, interpreting and classifying the data. The researcher lookup the words, utterances, and sentences and classified into types of deixis.

1.6.4 Data Collection

To collect the data in this research, the following steps are done. The first step is searching the data from the internet. The second step is reading the English translation of surah Al-fatihah, Al-ikhlas, Al-falaq, and An-nas to find the words, utterances and sentences which contain of deixis to get the general idea. The third step is identifying the words, phrases and sentences which contain of deixis.

1.6.5 Data Analysis

After gathering the data from the English translation of Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash, I analyze the data as follow: first, classifying the data, the researcher start to select through each data in order to find out the types of deixis which are used, that proposed by Anderson and Keenan (1985) and then classifying them into three categories, person deixis; when the deictic refers to the participant role of a referent, such as the speaker and the addressee, spatial deixis; when the words refer to the location, and temporal deixis; when the writer uses the time of event. Second, finding and discussing and then making conclusion after discussion.

1.7 Definition of the Key Terms

1. Deixis

Deixis refers to the meaning outside the text in pointing or indicating the thing to make the meaning on the text it self clear.

2. Person Deixis

Person deixis is deictic reference to the participant role of a referent, such as the speaker and the addressee, and the referents which are neither speaker nor addressee.

3. Spatial Deixis

Spatial deixis is deictic reference to allocation relative to the location of a participant in the speech event, typically the speaker.

4. Temporal Deixis

Temporal deixis localizes the speech even in time by means of adverbs, noun indicating time, and the use of verb tense.



CHAPTER II

REVIEW OF THE RELATED LITERATURE

To support the analysis, the researcher presents several theories related to this study. It involves discourse analysis, theories of deixis and types of deixis namely person, spatial and temporal deixis. Then, the researcher also presents some previous studies related to the study.

2.1 Discourse Analysis

The term discourse is used for all forms of oral and written communication. However, there are some important differences between oral and written discourse. According to Chafe (1982), two factors which explain the differences between written discourse and verbal interaction are: (1) Writing takes longer than speaking; (2) Writers do not have contact with readers. It means that writing form is more complete than speaking, but it is difficult and takes more time to understanding and gets the message or the interpretation behind the text, because there is no any direct interaction between the writer and the reader.

In the other hand, discourse analysis covers the activities that focus on language, both in spoken and written. The analysis of discourse is the analysis of language in use (Brown and Yule, 1983:1). From the definition above, we can make assumption that discourse means that language in use for communication in a society and can be in the form of spoken and written. Then they said that discourse emphasizes on the study of language in social

context. In short, the language which is used exists and is used in social community.

Discourse studies the discipline which devotes to the investigation of the relationship between the form and the function of verbal communication (Rankema, 1993; 1). From the definition above, we can say that when we are studying discourse or a text, we have to be connected with some aspects of the text that suggest the social attitudes of the general society. In other words, it is impossible to study a discourse or text without understanding the context behind the text.

Brown and Yule (2006:24) also states that the word 'Discourse' is usually defined as 'language beyond the sentence' and the analysis of discourse is typically concerned with the study of language in text and conversation. From the definition above, it can be made an assumption that discourse analysis is one way of studying language through words, sentences or utterances in written form.

Meanwhile, Cook (1989:6) says that discourse is language in use for communication. It means that language which is used in society to make an interaction which appears the meaning of it, whether spoken or written, can be categorized into discourse area.

From the definitions above, we can conclude that discourse is a language which is applied in verbal and written communication. So, discourse is used by people to communicate each other, it can be one way or two ways

communication. Analyzing discourse means analyzing language in use. The discourse is analyzed to investigate the hidden meaning behind the text.

2.2 Deixis

According to Renkema (1997: 76), the word deixis which is derived from the Greek word meaning ‘to show’ or ‘to indicate’, is used to denote those elements in a language which refer directly to the situation. Deixis also denotes the marketing of objects events with respect to a certain reference point, which is usually the time and place of speaker.

Moreover, Levinson (1983: 54) states that “the importance of deictic information for the interpretation of utterance perhaps best illustrated by what happens when such information is lacking”. The examples of deictic expression are: I, you, now, there, that, etc. On the other hand, Levinson, (1992:54) states that deixis concerns with the ways in which language encode or grammatical features of the context of the utterance or a speech event, and thus also concerns ways which is interpretation of an utterance depends on the analysis of that context of utterance. It can be assumed that deixis is interpreted based on the grammatical future which is used and on the context of the utterances.

From the definitions above, it can be concluded that deixis are words and phrases which can be understood by comprehending the context. It is impossible for us to know the meaning behind the deixis without deeply analyzing the context. Deixis can be in the form of oral and written text.

Meanwhile, every linguist has his/her own point of view and opinion about the types of deixis. In this research, the discussion is focused only on Anderson and Keenan's theory (1985) who distinguish three major categories of Deixis, namely person deixis, spatial deixis and temporal deixis.

2.2.1 Person Deixis

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. Furthermore, it is commonly expressed by the following kinds of constituents, namely: pronouns (first person, second person, and third person), possessive affixes of nouns, and agreement affixes of verb.

Levinson (1983:68) says that person deixis is reflected directly in grammatical categories person. It may be argued that we need to develop an independent pragmatic framework of possible participant roles, so that we can then see how, and to what extent, this role is grammaticalized in different languages.

Anderson and Keenan (1985) states that person deixis usually localizes an entity in relation to the position of the speaker and the hearer. It means that pronouns are seemingly simple forms which are sometimes quite tricky in their use. The first and second person pronouns typically refer to the speaking and hearing speech- participants, whereas third person pronouns designate the non- speech or narrated participant.

Yule (1996:10) clarifies that “person deixis clearly operates on a basic three part divisions, exemplified by the pronoun for first person (I), second person (you), and third person (he, she or it)”. Moreover, Renkema (1993) state that person deixis is realized with personal pronouns. The speaker as first person ‘I’, directs the utterance to the listener as second person ‘you’, and could be talking about a third person ‘he’ or ‘she’.

Then, Levinson (1983:62) states first person deixis is the encoding of the speaker’s reference to one or more addressee. In addition, second person deixis is a deictic reference to a person identified as addressee. For example, In English there are you, yourself, yourselves, your and yours. Next, third person deixis is the encoding of a reference to persons and entities which is neither speaker nor addressee of the utterance. On the other word, third person deixis is a deictic reference to a referent which is not identified as a speaker or addressee.

From those definitions, we can say that person deixis is the participants of the text or discourse, such as the speakers or writers, the hearers or readers, and people who do not include both. Person deixis is divided into three categories; first person deixis, second person deixis, and third person deixis. First person deixis is the speaker or the writer, usually use pronoun ‘I’. Second person deixis is the hearer and the reader, usually use pronoun ‘you’. Third person deixis refers to people out of the text, usually use pronoun ‘he, she, it, name of people, etc’.

2.2.2 Spatial Deixis

Spatial deixis is deictic reference to a location relative to the location of a participant in the speech event, typically the speaker. For example: This, that, here and there. Yule (1996) states that in considering spatial deixis, it is important to remember the location or position of the speaker. It means that spatial deixis is important to show the location or position of the speaker.

Levinson (1987:79) says that place deixis concerns the specification of locations relative to anchorage points in the speech event. For example, this (way), that (direction), here and there. Place deixis can be described along many of the same parameters that apply to time deixis. The references to place can be absolute or relational in nature. Absolute references place location or person in a specific longitude and latitude, while relational references locate people and places in the term of each other and the speaker.

On the other hand, Renkema (1993:78) explains that in place deixis, a speaker can refer to something that is in the vicinity of further ways: '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'. Thus here and there may be the most direct and universal example of spatial deixis (Diessel, 1999:38). It can be said that the deictic words of spatial deixis which are mostly used, namely here and there.

Based on the definitions above, we can see that spatial deixis deals with the location and the position of the speaker and the hearer. This is where the conversation takes place. Besides that, it also deal with any words or phrases which show a place or location.

2.2.3 Temporal Deixis

Temporal Deixis localizes the speech event in time by means of adverbs such as now, then, or nouns ‘Tuesday’, ‘April’ and so on (Anderson and Keenan: 1985). Moreover, temporal deixis is reverence to time, this point to the moment of utterance ‘now’ indicates both the times coinciding with the speaker’s utterance and the time of the addressee hearing these words. In English, temporal prepositions and connectives like in ‘afternoon’, on ‘Monday’, at ‘4.00 p.m’, before and after are all derived from spatial descriptions.

According to Yule (1996: 14-15), one basic type of temporal or time deixis in English is in the choice of verb tense. Whereas other languages have many different forms of the verb as different tenses, 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.

Meanwhile, Renkema (1993) state that the language resources are the adjectives of time in the line “yesterday, now, tomorrow” and the verb tenses. He further explains that the verb, however, sometimes also have another function besides referring to a specific time, such as I had

been walking there (past perfect progressive) / I have been walking there (present perfect progressive).

Grundy (2000) states that this is a list of some of the deictic items whose reference can only be determined in relation to the time of the utterance in which they occur:

This/ last/ next Monday/ week/ month/ year

Now, then, ago, later, soon, before

Yesterday/ today/ tomorrow

Another important time deictic is the tense system. In fact, almost every sentence makes reference to an event time. Often this event time can only be determined in relation to the time of the utterance (Grundy, 2000). It means that the verb tenses can be clarified into temporal deixis or time deixis while it is still in relation to the time of utterance or refers to the event time.

The definitions above show that temporal deixis deals with any word and phrase refers to the time. This is the time when the conversation takes place. Temporal deixis usually use adverb of time such as now, yesterday, today, etc. Besides that, the use of verb tense such as the use of present tense, past tense, etc. also includes temporal deixis.

2.3 Previous Studies

Some researchers have conducted the research of discourse analysis which related with this study by using different perspective. As have done by Nur (2007) investigated on deixis used in “This Odd World of the Jakarta Post”. As proposed by Bühler’s theory that in this study has been found three types of deixis, namely: person deixis, place deixis and time deixis. In her analysis, she classified the types of deixis into three types of deixis. In collecting the data, the researcher applied the systematic ways as follow: first, collecting ‘The Jakarta Post’ daily newspaper from 3rd February to 27th February 2007. The deixis mostly used by the journalist is “time deixis” because the sentences and utterances are constructed by the verb tense as the deictic expressions of time deixis, and “person deixis” is not dominant because the text of “This Odd Word” of the Jakarta Post is mostly in the form of report which is used the past tense that indicates time deixis.

Moreover, Puji (2008) analyzed deixis used in Cover Story Section Publish by Global Finance. The researcher focused on analyzing the deixis types based on Levinson (1983) which consist of five parts: 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 represent a group of people. The time deixis in those opinion sections can be categorized in the forms of time of event which are influenced by tenses, for examples

than ever, two decade, ever before and recent. The place deixis is used to show the location but does not necessarily reflect adverb of place, such as, the continent, Mexico, East. Furthermore, in her analysis, social deixis is not found in the cover story section because she can not find the distinction between participants in term of particular social roles.

The last, Faizah (2008) focused on the deixis found in Surah Ad-Dukhan based on Levinson's theory. Here, it is found that there were three types of deixis namely person deixis, place deixis, and time deixis. This research is aimed to describe the deixis using Levinson's theory. The researcher identified the words and sentences which contains three types of deixis (person, time, and place deixis). Then, the researcher identified them into three types of that theory. The result of the research is that the types of deixis in Surah Ad Dukhan are found. They are person deixis, time deixis, and place deixis. Person deixis consist of first person deixis, second person deixis and third person deixis. Time deixis is used to point the certain period of time that expressed in two ways namely using explicit information of time and implicit information of time, which is in the usage of time. Place deixis is used to describe a location of participant in speech event, as well as in the context.

The previous studies have strengths and weaknesses. The strengths of those previous studies are in the form of theory explanation. Most of those previous studies gave explanation of theory in detail. But in the data presentation in most of those previous studies, the researchers did not explain

the data and the findings in detail. Then, the discussion also not really clear and difficult to be understood.

Based on the previous studies above, there are some university students who have conducted the research in the same field, but they used different object and theories. Most of the previous studies used Karl Buhler and Levinson's theory. Whereas, in this research, the researcher uses Anderson and Keenan's theory to analyze deixis which are used in English Translation of Surah Al-Fatihah, Al-Ikhlās, Al-Falaq, and An-Nash by Yusuf Ali to get the same interpretation between the writer and reader.

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter presents the findings on the kinds of deixis and the discussions of them. In presenting the data, here, the researcher refers to the research problems.

Then, the analysis is based on Anderson and Keenan's theory of deixis.

3.1 Findings

In this subchapter, the researcher presents the data analysis of the study. These are in the form of words, sentences and utterances which are found in each ayat in surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash. It will be discussed in the forms of data presentation and analysis of its interpretations and the types of deixis based on Anderson and Keenan's theory, namely person deixis, spatial deixis, and temporal deixis. Furthermore, the other part of this chapter is research discussion.

The data are collected from surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash with the total amount of deixis is 64 deixis, which consist of 36 person deixis, 2 spatial deixis, and 26 temporal deixis. The complete analysis is presented below.

3.1.1 Al-Fatihah (the opening)

This is called surah Al-Fatihah (the opening) because this is the opening of The Holy Qur'an or the first surah in the Qur'an. This surah also called '*Ummul-Qur'an*' which means the Mother of the Holy Qur'an because the content of this surah is the point and the core of the Holy Qur'an.

Datum 1

(1) *In the Name of Allah, the Most Beneficent, the Most Merciful.*

The Qur'an begins with the proper, unique, and personal name of God-Allah. This surah starts with the name of Allah means a Moslem begins his recitation seeking the help of Allah. Allah is the God of mankind who alone deserves worship. No one else can take the name 'Allah'. Allah is the Most Gracious (*ar-Rahman*) Lord whose mercy extends to all creation. He is also especially Merciful (*ar-Raheem*) to the faithful.

This first ayat explains the importance of confession's human on the power, the might, the oneness, and the greatness of Allah. This ayat shows that human have to confess the Graciousness and the mercy of Allah. This confession is a must for human. So, this ayat not only teach to call the Name of Allah, but also declare His Greatness, which is presented through words 'ar-Rahman' and 'ar-Raheem'.

In the datum above, the word '*in the name of Allah*' indicates possessive pronoun. Here, these words mean '*by Allah's name*'. This is not included the three types of deixis. The word '*the Most Beneficent*' refers to the God Allah. Based on the types of deixis, it includes person deixis, especially third person because this is neither addresser nor addressee. Then, the word '*the Most Merciful*' also refers to the God Allah. Here, it includes person deixis, especially third person because it is not addresser or addressee. In the datum above, the researcher does not find other types of deixis such as spatial and temporal deixis because there is no any word which indicates place or time.

Datum 2

(2) *All the praises and thanks be to Allah the Lord of the 'Alamin (mankind, jinns and all that exists)*

Allah deserves to be praised for the perfection of His qualities, material gifts, and spiritual blessings. Therefore, people should praise Him for everything He has given them.

After human declare the Greatness of Allah, in this ayat The God Allah through Surah Al-Fatihah advice human to come closer to The God by praising Him. This is the first step which has to be done by human after

the confession. Actually, the Greatness of Allah will not increase or decrease because of the human's praise. But this ayat teaches and educates human how to communicate with The God.

In the datum above, we can see that the word '*all the praises and thanks*' is a phrase. It does not include any type of deixis because there is no any verb indicates person, place, or time. '*and*' is a conjunction which connects word '*praises*' and '*thanks*'. '*be*' can be included as temporal deixis. It includes temporal deixis because it indicates present tense. Then, the word '*Allah*' refers to the name of the God. It includes the third person deixis because it indicates the name of God for moslems. The phrase '*The Lord of the 'Alamin*' refers to Allah. Here, He describes Him as the Lord of the 'Alamin (universe and anything inside). So, this is included as third person deixis.

Datum 3

(3) *The Most Beneficent, the Most Merciful.*

Most benefit and the Most Merciful are two of the many names of Allah. In this ayat, there is repeatation of ar-Rahman (The Most Gracious) and ar-Raheem (The Most Merciful). The repeating of the praise is a confirmation that The God Allah is The Most Gracious, He compassionates

all creatures in the universe, and The Most Merciful, He compassionates all moslems in the hereafter.

Here, there is only one type of deixis found in the datum above. The word '*The Most beneficent*' in the datum above includes person deixis, especially third person deixis because the word is not addresser or addressee. The word '*The Most merciful*' is also included as third person deixis because of the same reason with the previous analysis. In the datum above, the researcher can not find other types of dexis such as temporal or spatial deixis because there is no any word, phrase, or sentence indicating place and time.

Datum 4

(4) *The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*

Allah alone is the Master of the Day of Judgment, the day when human beings will be rewarded for their deeds. Reciting this verse in every raka'ah of prayer constantly reminds a Moslem of the coming judgment, and encourages him to do goodness and stay away from sins. This ayat is a confession and also praise for Allah who owns the day of Recompense. This

is the third praise in this surah which shows how The God Allah gives education to human.

The datum above shows that the word ‘*The only Owner*’ is the third person deixis because this is not addresser or addressee. Here, the word ‘*The Only Owner*’ refers to Allah. Then, the phrase ‘*the day of recompense*’ indicates the end of the day. It includes temporal deixis because it indicates time. The spatial deixis is not found in the datum above.

Datum 5

(5) *You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*

The verse tells us that a Moslem is not allowed to direct any act of worship, like prayer and asking for supernatural, help to anyone other than Allah. The verse connects the heart with Allah and purifies it of pride and the desire to show-off.

After The God Allah teaches humans to communicate with Him by praise Him, so in the fifth ayat The God Allah gives new education, this is how humans strengthen themselves by declaring that they will consistently worship The God Allah only. This ayat also shows that Allah gives humans

chances to ask His help and protection. Humans have to ask help and protection only to God, not others.

The word ‘*You*’ is called as person deixis, especially for second person deixis, because ‘*You*’ here is back to Allah that Moslems have to ask for worship and help only to the God. Here, ‘*You*’ is the addressee of the utterance. Then, ‘*we*’ also called as person deixis, it refers to the Moslem. It includes first person deixis because this is the addresser of the utterance. Then, the word ‘*worship*’ and ‘*ask*’ indicate simple present tense. Due to the fact, those are included as temporal deixis.

Datum 6

(6) *Guide us to the Straight Way*

This guides us and shows us the straight way and make it easy for us. Make us firm on it till we meet You. The straight way is Islam, the clear road leading to divine pleasure and Heaven shown by Muhammad, God’s last and final prophet. A slave of Allah cannot be happy and prosperous except by following it.

This ayat gives human the next education; this is that humans cannot be arrogant, so they are tough to always ask and beg. In this case, humans have to ask and beg Allah to show the truth. Humans have to aks and beg

only to The God. The meaning of the truth or the straight way is of course not simple, but this is explained in the next ayat.

The word 'guide' is indicated as temporal deixis. It includes temporal deixis because the word shows present tense even though there is no any adverb of time. The word 'us' in the datum above refers to moslems. Here, it includes first person deixis because this is the addresser of the utterance. Then, the word 'to the straight way' refers to the pray of moslems to God. This is included as deixis. 'the straight way' refers to a place. So, it includes spatial deixis.

Datum 7

(7) *The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).*

The way followed by those who were blessed the prophet, the truthful, the martyrs, and the righteous. They are the guided. This is a prayer from a Muslim to purify his heart of ignorance, and misguidance. The verse also shows Islam is God's greatest blessing. Those who know the way and walk on it are guided and, after the prophets they were, without doubt, the

companions of Prophrt Muhammad. It is recommended to say ‘Ameen’ after reciting Fatihah in the prayer. Ameen means Allah, please accept.

The sentence “*The Way of those on whom You have bestowed Your Grace, not of those who earned Your Anger nor of those who went astray*” refers to people who are loved by Allah. So, this is included as person deixis, especially third person deixis because this not refers to addresser or addressee. Then, the word ‘*have bestowed*’ includes temporal deixis. It includes temporal deixis because although there is no adverb of time in the sentence, the word indicates present perfect tense. So, it indicates time. Next, the words ‘*earned*’ and ‘*went*’ indicate temporal deixis. Although there is no any adverb of time, these verbs indicate simple past tense. So, both verbs include temporal deixis.

3.1.2 Al-Ikhlash (the Purity)

This is called surah Al-Ikhlash (the Purity) because it purely talks about The God Allah. In this surah, Allah talks about Himself only, not about law or other. This surah is sent down to the Prophet Muhammad as the reply to the musyrikin who asked to Rasul, “Mention the attribute of your God to us!”. So, Allah sent the surah down to The Prophet as the reply to the musyrikin. Surah Al-Ikhlash consists of four ayat. It is a surah which tells us about the Oneness of Allah.

Datum 8**(1) Say: He is Allah, the One and Only;**

The first ayat means that Allah commands Prophet Muhammad to convey to his member of Islam to say (and believe): He (the God) is Allah and He is The One. It is to believe in the Oneness of Allah.

This ayat means Allah is The One. There is no anything like Him. There is no anything equal with Him. He has no wife, son, and there is no partner for Him. The One means that Allah is The One in His Greatness, there is nothing like Him, there is no partner for Him.

In this surah, there , the word 'say' contains of temporal deixis. Since, it is verb and uses present tense. It refers to time when it does not happen for the past time but also for now and hereafter. Although 'Say' is only a word, it actually has the subject, and implicit object (Prophet Muhammad SAW). It is because 'say' is translated from a word 'Qul', Arabic Language. It is kind of direct command expression, in which there is a subject or the speaker of the utterance 'say'. The speaker here is the God of Islamic religion. In addition, that command expression is for Prophet Muhammad as the messenger to convey it to Moslems. In Arabic, the verb also contains of subject even though it is not explicitly written, and the tense used which gives information about the time. Although in Arabic the word 'qul' or 'say' has the implicit subject and object, the researcher cannot

classify it as person deixis. Since, it is not explicitly written or there is no any sign which shows the presence of person there. It means that 'say' is only categorized as temporal deixis.

'He' is person deixis, especially the third person. It is because 'He' is the third person pronoun. 'He' refers to the God. Then 'is' is *to be* and categorized as the marker of temporal deixis. It uses nominal of present tense because it happens until now. It shows that it does not happen or only for the previous time but until now and hereafter. The word 'Allah' is also person deixis. It refers to the previous person deixis because it is the name of the God meant with the word 'He'.

'The One and Only' is the Oneness of Allah. 'The One' here refers to Allah. Then 'and' is conjunction. 'Only' is used to strengthen that Allah is only one but it does not include in deixis.

Datum 9

(2) Allah, the Eternal, Absolute;

This ayat tells us that Allah is Eternal and Absolute. It means that Allah is not limited by the space and time which happens to all human and His other creatures. It is because Allah is the Creator of all creatures. The God also does not depend on anything. It is the Most Perfect. So, He does not need any else and He is independent. Besides that, *Ash-Shomad* means all creatures depend and lean on Him in all of their needs and problems.

From the description of the context above, here is the analysis of deixis in the second ayat of Al-Ikhlash. This ayat contains of person deixis only. The researcher does not find any time deixis because there is no verb, to be, or any adverb of time which can show the time of event happens. *Allah* is categorized as person deixis, especially the third person deixis. It is the name of God in Islam religion. *'The Eternal'* also can be categorized as person deixis because it refers to Allah even though it is only the characteristic of Allah. Same with *'the Eternal'*, *'Absolute'* can also be stated as person deixis. Since, it also the characteristic of Allah and refers to Allah.

Datum 10

(3) *He begetteth not, nor is He begotten;*

This ayat also tells us about another characteristic of Allah. It is about Allah, the creator of all creatures, who does not beget or give a birth and also does not need to be begotten. It is because he is Eternal and immortal and it does not need to give birth or take birth. This ayat is to break an opinion from musyrikin which says that angels are His daughter and opinion of Chrsitian which says Al-Masih (Isa) is His son.

That ayat above contains of both person and temporal deixis. *'He'* is the third person pronoun. That is why it is called the third person deixis. The reference of this word is Allah, which was mentioned in the first ayat.

The *'begetteth not'* can be marked as the temporal deixis. Since, it is verb (present tense) and shows us the time of thing happens. It uses present tense because, based on the context and meaning of all sentence, Allah does not give birth for any time (past, present, and future). Then, *'nor is He begotten'* also contains of person and temporal deixis. *'He'* still refers to Allah, as the God of Moslems, and is called as person deixis. The temporal deixis is also shown from *to be* and *type* of tense used. It is used to show that it is not for the past time, but also for present and the next time. The use of present tense in this ayat is to show that since the time being, now, future and until hereafter Allah never give birth and is begotten.

Datum 11

(4) *And there is none like unto Him.*

This ayat explains that Allah, the God of Moslems, is not same with other things or his creatures, alive or not alive. Nothing is like Allah. There is no one equal with Him in the name, characteristics, and deeds. In short, Surah Al-Ikhlash contains explanation about the Oneness of Allah and the perfectness of His name and characteristics.

This ayat also contains of person and temporal deixis. There is no place deixis found. *'And'* is conjunction which combines between the previous ayat and the next ayat. It does not include in any type of deixis because it does not has any reference. Then, the word *'there'* here is also not

included in deixis. Since, it is not used point place, person, or time. Time deixis is shown through the tense and *to be* used. *To be 'is'* shows the time. It is when the event or something happens. Unfortunately, the use of present tense (nominal) here is not only for present or now, but for all time, the whole time. Whenever it is, Allah is not same with others. Besides that, '*none*' here is *person deixis*. It refers to the all creatures of Allah. It means no creature can be the same as Allah.

Afterward, '*like*' can also identify the time of something happens. It can be identified as temporal deixis. It is verb and uses present tense. Same with the previous explanation about the use of present tense in the previous ayat, it also represents that the time meant is not only now or in the present, but also for all time. '*Him*' here is identified as person deixis since, it is pronoun used to show the object of the third person, *he*. '*Him*' refers to the God, Allah, meant in the ayat who is not same with other creatures.

3.1.3 Al-Falaq

The name 'al-Falaq' is taken from the last word in the first ayat.

This surah is sent down together with surah An-Nash. That is why, they are called 'Al-Mu'awwidhatain'. Surah Al-Faq and An-Nash were sent down to The Prophet Muhammad because there is a jewish named Labib Ibn al-A'sham sent black magic to The Prophet Muhammad. Allah sent down surah

‘al-Mua’wwidhatain’ to break the black magic. Surah al-Falaq contains five ayat. This surah tells about how humans can ask safety to the God (Allah). It means that the safety is only coming from Allah.

Datum 12

(1) *Say: I seek refuge with the Lord of the Dawn;*

The first ayat tells us about how Allah guarantees the safety. Allah commands Prophet Muhammad to convey that they must believe on Allah and ask the safety to Him.

In Arabic, ‘al-Falaq’ means something which is cloven. What is meant with ‘al-Falaq’ in this ayat is the dawn because the dawn is cloven from the night. In this ayat, Allah commands humans to shelter only to the God. Allah only who can through away the darkness from universe in the dawn. So, he can give protection to anyone who shelter to Him.

The analysis of this ayat is that it contains of person deixis and temporal deixis. The word ‘Say’ can be categorized as temporal deixis. Since, it is verb and used as command expression. The use of present tense here is as a means ‘to always’. It does not limit the time when it should begin or end. Then, *I* here is pronoun, especially for single first pronoun. So, it includes in person deixis, first person deixis. ‘*I*’ refers to everybody, especially Moslems, who want to get safety from Allah.

Further analysis, '*seek*' is verb and can be classified as temporal deixis. The temporal deixis is marked by the tense used in this ayat. It uses present tense which means regularly activity. It is the same case with '*say*', the use of present tense here is to means '*every time or always*'. The next is '*refuge*'. It is not any type of deixis. Although the meaning is '*tempat perlindungan*', it does not show any place. '*With*' is only preposition which is not classified as any type of deixis. Then, the noun phrase '*the Lord of the Dawn*' here is categorized as *person deixis*. It is classified as the third person deixis. Since, it uses as the epithet of Allah. That it means that the noun phrase '*the Lord of the Dawn*' is Allah, the God of Moslems.

Datum 13

(2) *From the mischief of created things;*

The ayat above is the continue ayat from the previous ayat. This ayat means that Moslems need the safety to Allah from one of the dangerous thing may come in their life. It is the mischief of His other creatures.

This ayat contains protection from evil of creatures. Our own evil also includes in this protection. Only God can give us protection from all of evil because all creatures are behind His command.

In this ayat, the researcher does not find temporal deixis because there is no any verb or other adverb of time which can be categorized or

show the time as temporal deixis. 'From' is preposition. It cannot be called any type of deixis. 'The mischief of created thing' also cannot be categorized as person deixis. Since, it does not have any reference.

Datum 14

(3) *From the mischief of Darkness as it overspreads*

This ayat has relation meaning with the two previous ayat. It tells about another thing that can endanger human. It is the mischief or crime in the night. Since, the crime may happen when the humans are in their weaknesses, such as sleepy instead of sleeping. In this ayat, we shelter from evil of night, because the evil happens more in the night, such as crime, bad spirit, and dangerous animals.

The ayat above contains of person and temporal deixis. 'From' is neither time nor person deixis. It is preposition. The noun phrase, 'the mischief of darkness' is not categorized as person deixis. There is no reference which can classify it as person deixis. Furthermore, 'it' is person deixis, especially third person deixis. Since, it is the third person pronoun. 'It' refers to the previous noun phrase 'the mischief of the darkness'. The last is 'overspreads'. It is verb which can be categorized as temporal deixis. Since, it is present tense, which is signed by suffix (-s) which shows tha the subject is third person singular.

Datum 15**(4) *From the mischief of those who practise Secret Arts;***

Similar to the previous ayat, this ayat is also the continuity of the previous ayat which have been discussed. It is also about another type of dangerous things can come in human life. What is meant in this ayat is black magic which s done by witch.

The types of deixis found in this ayat are person and temporal deixis. 'From' is preposition. In the noun phrase 'the mischief of those who practise secret art', the researcher finds two types of deixis, person and temporal deixis. 'The mischief' is not deixis. It is only noun phrase. 'Of' is preposition. Then 'those' is deixis. It is person deixis. Since, it is the third person. 'Who' refers to 'those' which is also categorized as person deixis. Then, 'practice' is verb. It can show the time since it is in present tense. So, it is classified as temporal deixis. The last is 'secret art'. It is not classified as person deixis because it does not sign any person or thing as its reference.

Datum 16**(5) *And from the mischief of the envious one as he prestises envy.***

This ayat is the last ayat of surah al-Falaq. It is also the other dangerous thing treating human life. It is one of bad characteristic of human itself, the envy.

The word '*And*' is conjunction which connects the previous ayat and the last ayat. '*From*' is preposition. The noun phrase '*the mischief of the envious one*' is not categorized as any type of deixis. Then, '*he*' is the third pronoun. It is categorized as the third person deixis. '*He*' refers to somebody, whoever he is. The next is '*prestises*'. It is the only verb in this ayat. It can be classified as temporal deixis. Since, it is in present tense which signs the regular activity. The last is '*envy*'. It is not categorized as any type of deixis. It is only noun and does not have any reference.

3.1.4 An-Nas

Surah an-Nash is sent down to the prophet Muhammad together with surah Al-Falaq, when the Prophet Muhammad was sent a black magic by a jewish named Labib Ibn al-A'sham. This surah contains six ayats. It can also be called 'Al-Mu'awwidhatan' surah. Since, this surah tells about how humans can ask safety to the God (Allah). It means that the safety is only coming from Allah. The trouble thing may come from human and jinn.

Datum 17

1) ***Say: I seek refuge with the Lord and Cherisher of Mankind;***

The first ayat tells about how Allah guarantees the safety. Allah commands Prophet Muhammad to convey that they must believe on Allah and ask the safety to Him. It is the safety which can avoid any types of

interruption or bad thing coming from jinn, whether jinn living in human body or around.

What is meant by Lord of Mankind is that He is Creator, Owner, Possessor, and Ruler of humans. Even He is the God of universe, including devils who always direct humans to bad things. So, it is reasonable if we ask help from the devils to Allah who guarantees us to be safe.

The analysis of this ayat is that it contains of person deixis and temporal deixis. 'Say' can be categorized as temporal deixis. Since, it is verb and used as command expression. The use of present tense here is as a means 'to always'. It does not limit the time when it should begin or end. Then, *I* here is pronoun, especially for single first pronoun. So, it includes in person deixis, first person deixis. 'T' refers to everybody, especially Moslems, who want to get safety from Allah.

Then, 'I' here is pronoun, especially for single first pronoun. So, it includes in person deixis, first person deixis. 'T' refers to everybody, especially Moslems, who want to get safety from Allah. Further analysis, 'seek' is verb and can be classified as temporal deixis. The temporal deixis is marked by the tense used in this ayat. It uses present tense which means regularly activity. It is the same case with 'say', the use of present tense here is to means 'every time or always'. The next is 'refuge'. It is not any type of

deixis. ‘*With*’ is only preposition which is not classified as any type of deixis.

The noun phrase ‘*the Lord and Cherisher of Mankind*’ here is categorized as person deixis. It is classified as the third person deixis. Since, it uses as the epithet of Allah. That it means that the noun phrase ‘*the Lord and Cherisher of mankind*’ is Allah, the God of Moslems. Although it contains of two noun phrases, the Lord of mankind and the Cherisher of mankind, it refers to the One, Allah. It does not refer to any else. The ‘*and*’ is conjunction which connects the two epithets of Allah, ‘the Lord of mankind’ and ‘the Cherisher of mankind’. When it is divided again, ‘*of*’ is preposition and ‘*mankind*’ means humans. Mankind refers to all His creatures.

Datum 18

2) ***The King (or Ruler) of Mankind;***

This ayat means one of the epithets of Allah. It is as The King, who takes control of His creatures. Allah is truly the King of humans. This ayat is for two groups of human. First, to people in common, they glorify too much to their human king, so they give a right which is only owned by The God. This ayat reminds them that the only King which has a right to be worshipped is The God Allah. Second, this ayat is for human kings and men

in power. This ayat explains that actually humans are not rulers, but they are only the holder of power which is given by Allah.

This ayat only contains of person deixis. *'The king of mankind'* here is person deixis. It is because *'The King of mankind'* is one of the epithets of Allah. It means that it refers to Allah. Then *'or'* here is conjunction which connects the previous epithet with other epithet. *'Ruler of mankind'* is also another epithet of Allah. So, it is classified as person deixis, especially the third person deixis. Same with the previous ayat discussed, *'of'* is preposition and *'mankind'* refers to humans. This can be called as person deixis. Since, this can be referred to the previous *'mankind'* in the first ayat.

Datum 19

3) *The God (of Judge) of Mankind;*

The ayat above also means another kind of epithet for Allah. It tells us about Allah as the God of humans. Humans only may worship The God Allah, trust Allah, ask to Allah, and be afraid of Allah.

The researcher also finds person deixis there. *'The God of judge'* here is the person deixis. The *'of'* is preposition. Same with the previous ayat discussed, *'of'* is preposition and *'mankind'* refers to humans. This can be called as person deixis. Since, this can be referred to the previous *'mankind'* in the first and the second ayat.

Datum 20

4) ***From the mischief of the Whisperer (of Evil), who withdraws (after his whisper);***

This ayat tells about the dangerous thing which may come to human life. This thing is the whisper of evil. In this ayat, Allah explains about the characteristics of devil who always hide and run away, especially when they hear adzan and Allah's name called. Devils sit in humans' heart. When humans careless, they will bring humans to bad things. When humans remember The God Allah, devils will run away.

In this ayat, it can be found person and temporal deixis. '*From*' is preposition. The mischief is not classified as deixis. It is only noun phrase. '*Of*' is preposition. The next is the noun phrase, '*the whisperer of Evil*'. It can be categorized as person deixis, the third person deixis. Since, the whisperer means someone who whispers. In this case, it refers to devil. Furthermore, '*who*' can be categorized as person deixis because it refers to the whisperer or the devil. The verb '*withdraws*' is temporal deixis. Since, it is in present tense which means regular activity. It shows us when the event happens. The use of present tense in this ayat is to sign '*always*'. '*After*' can be categorized as temporal deixis. Since, it signs the time of the event happens. '*His*' is possessive pronoun. It refers to devil. So, it is classified as person deixis, especially the third person deixis. '*Whisper*' is not type of deixis.

Datum 215) *(The same) who whispers into the hearts of Mankind;*

This ayat tells about the devil who whispers bad thing to humans. It is one of the way how devil makes humans drop or do negative things in their life. Devil's whispers are much and various. All of them direct to bad things.

'*The same*' here means devil which has been discussed in the previous ayat. Then, '*who*' is classified as person deixis, especially third person deixis. It refers to devil. The next is '*whispers*'. It is a verb which is marked by the suffix -s to show the third singular subject. It is categorized as temporal deixis, since it is in present tense which can also show the time. Furthermore, '*into*' is preposition. '*The hearts of mankind*' is classified as spatial deixis. Since it is a place to which the devil whispers. It is the heart which can be a meas of place where human usually ensure everything in or humans' belief.

Datum 226) *Among Jinns and among Men.*

The last ayat above tells about the devil. The types can be jinn and humans. Here, Allah explains devils that whisper to humans' heart is from spirit and human. So, if there is human who ask other to d bad things, he can be categorized as devil from human.

In this ayat, it can be found person deixis only, especially third person deixis. It is '*jinn*' and '*men*' as types of devil. Then, '*among*' is preposition, and '*and*' is as conjunction.

3.2 Discussion

As stated in chapter I in data analysis, the data are taken from Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas. Here, all types of deixis found.

Based on the first research question, "What are the types of deixis found in English translation of surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas?" from the analysis, there are three types of deixis are person deixis, spatial deixis and temporal deixis. It is based on Anderson and Keenan's theory.

The first type of deixis which is used by the writer is person deixis. There are three parts of person deixis, namely first person deixis, second person deixis and third person deixis. First person deixis is a deictic reference which refers to the speakers, or both the speaker and referents grouped with the speaker.

Based on the second research question, "how are deixis used in English translation of surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas?" from the analysis above have been found the words which are included of first person deixis, such as *I*, *we*, *my*, *our* and *us*. the third person deixis is mostly used in Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash because the God Allah, as

the speaker of the utterance, uses 'He' or third singular person to reflect Himself.

This is an example of person deixis, namely

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything) ” .

The other type of deixis that found by the researcher based on the research question is temporal deixis. Temporal deixis is reference to time, this point to the moment of utterance. Here, the time mostly used is simple present tense. Simple present is used to show an even or activity which are done or happened continuously. It has happened in the past, is still happening in the present, and will still happen in the future. It means that, those surah which are the parts of The Holy Qur'an is still valid and applicable through the time till the end of the day. There is no expired time in using and applying the roles, guidance, instructions, directions and anything written in The Holy Qur'an, especially on Surah Al-Fatihah, Al-Ikhlash, Al-falaq, and An-Nas. This is an example of sentence which include the types of temporal deixis, such as

*“The Way of those on whom You **have bestowed** Your Grace, not (the way) of those who **earned** Your Anger (such as the Jews), nor of those who **went astray** (such as the Christians). ”*

Moreover, spatial deixis is rarely used in Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-nash. The place mentioned in those surah is anything related to the heaven, the hell, or the heart of human beings. There is no any particular place

mentioned in those surah. It means that, there is no special or particular place to apply the Holy Qur'an in our life. The Holy Qur'an is not written for particular area, particular time, or particular people. It is applicable for all human beings all over the world. This the sentence example which include spatial deixis,

*“Guide us to the **Straight Way**”*

Then, based on the analysis above, deixis which is used in Surah Al-Fatihah, Al-Ikhlās, Al-Falaq, and An-Nash has special purposes. These purposes aim to show the Greatness, the Magnificence, and the Merciful of Allah. It also aims to show that human being is the most perfect creature because human have mind which can be used to think and consider deeply about anything in the Holy Qur'an and everything around them as the proof of the Greatness of Allah.

From this analysis can be concluded that there are three types of deixis which are found in the English translation of surah Al-Fatihah, Al-Ikhlās, Al-Falaq and An-Nas, namely person, spatial and temporal deixis. The purpose of using the words which are categorized into person deixis, namely first, second, and third person deixis to refer and designate someone or a group of people who involve in the speech event while the using of temporal deixis is to show the place or location of the event and be using of temporal deixis is referred to the time or a moment of the event, it can be past, present and future tenses.

CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

After analyzing the research finding and the discussion in the previous chapter, the researcher presents two parts, conclusions and suggestions as the final result of the study. The conclusions are drawn to formulate the research question, while suggestions are intended to give the information for the next researchers who are interested in doing further research in this area.

4.1 Conclusions

From the analysis of four short Surah of Al-Qur'an, they are Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nash can be concluded that there are three types of deixis which are used in Surah Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nash.

Furthermore, there are three types of deixis which are used in the English translation of Surah Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nash namely, person deixis which comprises first person deixis, second person deixis and third person deixis. First person deixis is to show the speaker or the writer of those ideas by adopting his/her expression directly. Sometimes, first person deixis is used in order to make it more communicative between the speaker or writer and the reader, such as the word *we*, *us* and *our*. While second person deixis is used by the writer to designate another person or people directly, like *you* and *your*. Then, third person deixis is to clarify the other person, people or group of people who are involved in the event with designate them indirectly by using the words *it*, *he*, *his*, *him*, *her*, *their*, *them*, *they*, *everyone*, and *everybody*.

Spatial deixis is also used to express a place or location of the event. Besides, the temporal deixis is appeared to point the certain period of time when the utterance is produced by the speaker and when event occurred. Temporal deixis here is just not in the form of time adverb but also in the form of tense system, it can be present, future or past tense.

In short, from the analysis of this study the researcher found those three types of deixis, namely person deixis, spatial deixis and temporal deixis. But the frequency of those three types of deixis which often appear is person deixis and temporal deixis because it includes person that becomes center deixis of the utterance and it shows a certain time or a temporal of time that use in surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nash.

4.2 Suggestions

Based on the finding of this study, the researcher suggests that this study is expected give the broad knowledge for the reader about the understanding and analyzing deixis, especially deixis which are used in the form of written. First, for the teachers, in order that their students can easily comprehend the deixis theory, it is also suggested that they should take examples from available researchers, not only in written but also in spoken texts. Second, for students, the researcher suggests them to enrich their knowledge on their language, especially on deixis because deixis is very important to understand the meaning of a text.

The last, it is also recommended for the next researchers who are interested in doing further research in this area to use these finding as a starting

point in conducting the research. The researcher also suggests to the next researchers to use different theories and data source, in this case daily conversation which can be formal or informal dialogue or in any literary work. The researcher should consider how language which is used influences deixis.



REFERENCES

- Anderson, Stephen R. And Edward L. Keenan. 1985. *Deixis*. In T. Shopen, (ed.), *Language Typology and Syntactic Description, vol. 3: Grammatical Categories and The Lexicon*, 259-308. Cambridge: Cambridge University Press.
- Azar, Betty Schramper. 1989. *Understanding and Using English Grammar Second Edition*. New Jersey: Prentice Hall Regents.
- Boey, Robert. 1975. *Analyzing Pragmatics*. New York: Oxford University Press.
- Brown, G & Yule, G. 1983. *Discourse Analysis*. Cambridge: Cambridge University Press.
- Brown, G and Yule, George. 1993. *The Study of the Language: an Introduction Second Edition*. Cambridge: Cambridge University Press.
- Brown, G and Yule, George. 2006. *Language*. Cambridge: Cambridge University Press
- Chafe, Wallace. 1982. *Integration and Involvement in Speaking, writing, and Oral Literature. Spoken and written Language*, ed. By Deborah Tannen, 35-53. Norwood: Ablex.
- Cook, Guy. 1989. *Discourse*. New York: Oxford University Press.
- Diessel, Holger. (1999). *Demonstratives: Form, Function and Grammaticalization*. Amsterdam: Benjamins.
- Echols, Jhon M and Shadily, Hassan. 2000. *Kamus Inggris-Indonesia*. Jakarta: PT Gramedia Pustaka Utama.
- Faizah, Anely. 2008. *Analyzing Deixis Found in Surah Al-Dukhan*. Thesis: UIN Maulana Malik Ibrahim Malang.
- Grundy, Peter. 1993. *Approach in Pragmatics*. New York: Oxford University Press.
- Grundy, Peter. 2000. *Doing Pragmatics (Second Edition)*. New York: Oxford University Press.

- Lestari, Fitria Puji. 2008. *A Discourse Analysis on the Deixis Used in "Cover Story Section" published by "Global Finance"*. Thesis: UIN Maulana Malik Ibrahim Malang
- Levinson, Stephen C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
- Levinson, Stephen C. 1992. *Pragmatics*. Cambridge: Cambridge University Press.
- Levinson, Stephen C. *Deixis. The Handbook of Pragmatics*. Horn, Laurence R. and Gregory Ward (eds). Blackwell Publishing, 2005. Blackwell Reference Online. 28 December 2007.
- Nur Hamidah, Lilik. 2007. *Deixis Used in "This odd World" of the Jakarta Post*. Thesis: UIN Maulana Malik Ibrahim Malang
- Renkema, Jan. 1993. *Discourse Studies: And Introductory Text Book*. Amsterdam: John Benjamin Publishing Company.
- Renkema, Jan. 2004. *Introduction to Discourse Studies*. Amsterdam: John Benjamin Publishing Company.
- Renkema, John. 1997. *Discourse Analysis*. Cambridge: Cambridge University Press.
- Yule, George. 1996. *Pragmatics*. New York: Oxford University.
- Yule, George. 2006. *The Study of Language (Third Edition)*. United State: Cambridge University Press

APPENDIXES

Surah Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah, the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

All the praises and thanks be to Allah the Lord of the 'Alamin (mankind, jinns and all that exists)

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

The Most Beneficent, the Most Merciful.

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

You (Alone) we worship, and You (Alone) we ask for help (for each and everything)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Guide us to the Straight Way

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)

Surah Al-Ikhlash

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

Say: He is Allah, the One and Only;

اللَّهُ الصَّمَدُ ﴿٢﴾

Allah, the Eternal, Absolute;

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

He begetteth not, nor is He begotten;

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

And there is none like unto Him

Surah Al-Falaq

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say: I seek refuge with the Lord of the Dawn;

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

From the mischief of created things;

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

From the mischief of Darkness as it overspreads

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

From the mischief of those who practise Secret Arts;

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

And from the mischief of the envious one as he prestises envy

Surah An-Nas

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Say: I seek refuge with the Lord and Cherisher of Mankind;

مَلِكِ النَّاسِ ﴿٢﴾

The King (or Ruler) of Mankind;

إِلَهِ النَّاسِ ﴿٣﴾

The God (of Judge) of Mankind;

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

From the mischief of the Whisperer (of Evil), who withdraws (after his whisper);

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

(The same) who whispers into the hearts of Mankind;

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Among Jinns and among Men.