PERSON DEIXIS USED IN SURAH AL A'RAF ENGLISH TRANSLATION OF QUR'AN BY YUSUF ALI

THESIS

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FACULTY OF ARTS AND HUMANITIES

UIN SUNAN AMPEL SURABAYA

2019

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Submitted as Partial Fulfillment of the Requirements for the Sarjana Degree
of English Department Faculty of Arts and Humanities
UIN Sunan Ampel Surabaya

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Surabaya, July 9th 2018

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ABSTRACT

Kurniawan, Bayu. 2019. *Person Deixis Used in English Translation of Qur'an on Surah Al A'raf by Yusuf Ali*. Thesis. English Department Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

The Advisor : Murni Fidiyanti, M.A

Keywords : Person Deixis, Qur'an, Surah Al A'raf.

In this study, the researcher analyzes person deixis used in English translation of Qur'an on surah Al A'raf by yusuf Ali. The objectives of this study are to identify types of person deixis and to describe the references of person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali. The researcher uses theory of person deixis from Alan Cruse (2000) to analyze the data. This study uses descriptive approach in analyzing the data because the researcher describes and interprets person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali.

The result of this research shows that there are five types of person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali such as singular first person deixis, plural first person deixis, second person deixis, singular third person deixis and plural third person deixis. Based on the explanation above, plural third person deixis is the most dominant type of person deixis that is used in the data with 345 items. The researcher finds that Yusuf Ali used second person deixis that used since old English period till now such as singular form (thou, thee, thy, thyself) and plural form (ye, your, yourselves).

The researcher explores the referent meaning of person deixis used by Yusuf Ali in English translation on surah Al A'raf. The use of singular first person deixis such as "*I, me, my, myself*" always refer to first person who is being a speaker including (Allah, iblis, and the apostles). While, plural first person deixis alike "*We, we. Our, our*" mostly refer to Allah and the people of the apostles. The second person deixis "*ye, thee, thou, yourselves, thy*" mostly refer to second person the addressee or the hearer including (Allah, angles, iblis, the apostles, and the people of the apostles). Next, singular third person deixis "*He, he, Him, him, she, her*" refer to (Allah, iblis, the apostles, and she-camel in Shu'ib era). Meanwhile, the word "*it, its*" concerned with singular third person deixis which refer to things that has been already mentioned in the data. The last, plural third person deixis "*they, them, their, themselves*" mostly refer to (Angles, Adam and Hawa, evils, the people of apostles). This result varied based on the context of the Qur'an. Therefore, knowing well about person deixis can avoid misunderstanding and misinterpreting about the context especially in the Qur'an.

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INTISARI

Kurniawan, Bayu. 2019. *Person Deixis Used in English Translation of Qur'an on Surah Al A'raf by Yusuf Ali*. Thesis. English Department Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya.

The Advisor : Murni Fidiyanti, M.A

Keywords : Person Deixis, Qur'an, Surah Al A'raf.

Dalam penelitian ini, peneliti menganalisis deiksis orang yang digunakan dalam terjemahan bahasa Inggris Al-Qur'an pada surah Al Araf oleh yusuf Ali. Tujuan dari penelitian ini adalah untuk mengidentifikasi jenis deiksis orang dan untuk mendiskripsikan referensi deiksis orang yang digunakan dalam terjemahan bahasa Inggris Al-Qur'an pada surah Al A'raf oleh Yusuf Ali. Peneliti menggunakan teori deiksis orang dari Alan Cruse (2000) untuk menganalisis data. Penelitian ini menggunakan pendekatan deskriptif dalam menganalisis data karena peneliti mendeskripsikan dan menafsirkan deiksis orang yang digunakan dalam terjemahan bahasa Inggris Al-Qur'an pada surah Al A'raf oleh Yusuf Ali.

Hasil penelitian ini menunjukkan bahwa ada lima jenis deiksis orang yang digunakan dalam terjemahan bahasa Inggris Al-Qur'an pada surah Al 'Araf oleh Yusuf Ali seperti deiksis orang pertama tunggal, deiksis orang pertama jamak, deiksis orang pertama, kedua orang deiksis, orang ketiga tunggal deixis dan deixis orang ketiga jamak. Berdasarkan penjelasan di atas, deiksis orang ketiga jamak adalah tipe deiksis orang paling dominan yang digunakan dalam data dengan 345 item. Peneliti menemukan bahwa Yusuf Ali menggunakan deiksis orang kedua yang digunakan sejak zaman Inggris kuno sampai sekarang seperti bentuk tunggal (thou, thee, thy, thyself) dan bentuk jamak (ye, your, yourselves).

Peneliti mengeksplorasi makna referensi orang deiksis yang digunakan oleh Yusuf Ali dalam terjemahan bahasa Inggris pada surah Al A'raf. Penggunaan deiksis orang pertama tunggal seperti "Saya, saya, saya, saya sendiri" selalu merujuk pada orang pertama yang menjadi pembicara termasuk (Allah, iblis, dan para rasul). Sementara, orang pertama jamak, sama-sama "Kami, kami. Kami, kami "kebanyakan merujuk kepada Allah dan orang-orang dari para rasul. Orang kedua deixis "kamu, kamu, kamu sendiri, kamu" sebagian besar merujuk ke orang kedua penerima atau pendengar termasuk (Allah, sudut, iblis, para rasul, dan orang-orang dari para rasul). Selanjutnya, deixis orang ketiga tunggal "Dia, dia, Dia, dia, dia, dia" merujuk ke (Allah, iblis, para rasul, dan unta betina di era Shuib). Sementara itu, kata "it, its" berkaitan dengan deiksis orang ketiga tunggal yang merujuk pada hal-hal yang telah disebutkan dalam data. Deixis orang ketiga

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terakhir yang jamak “mereka, mereka, milik mereka, diri mereka sendiri” kebanyakan merujuk pada (Angles, Adam dan Hawa, evil, orang-orang rasul). Hasil ini bervariasi berdasarkan konteks Al-Qur'an. Oleh karena itu, mengetahui dengan baik tentang deiksis seseorang dapat menghindari kesalahpahaman dan salah tafsir tentang konteks khususnya dalam Al-Qur'an.

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TABLE OF CONTENTS

Inside Cover Page i
Inside Title Page..... ii
Thesis Advisor's Approval Sheet..... iii
Thesis Examiner's Approval Sheet..... iv
Declaration v
Acknowledgement..... vi
Abstract viii
Intisari ix
Table of Contents xi

CHAPTER I : INTRODUCTION

1.1 Background of the Study 1
1.2 Research Problems of the study 5
1.3 Objectives of the study..... 5
1.4 Significance of the Study 5
1.5 Scope and Limitation 6
1.6 Definition of Key Terms 6

CHAPTER II : REVIEW OF LITERATURE

2.1 .Deixis 7
2.1.1 Types of deixis 7
2.2 Context..... 11
2.3 Qur'an 12
2.4 Surah Al A'raf..... 12
2.5 Previous Study 13

CHAPTER III : RESEARCH METHOD

3.1 Research Design..... 17
3.2 Research Data and Data Source 18
3.3 Research Instruments 18
3.4 Data Collection 18

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3.5 Data Analysis 19

CHAPTER IV : FINDINGS AND DISCUSSION

4.1 Findings 21

4.1.1 Singular First Person Deixis 22
4.1.2 Plural First Person Deixis 27
4.1.3 Second Person Deixis 32
4.1.4 Singular Third PersonDeixis. 38
4.1.5 Plural Third Person Deixis 43
4.2 Discussions 48

CHAPTER V : CONCLUSION AND SUGGESTION

5.1 Conclusion 51
5.2 Suggestion 52
REFERENCES 53

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CHAPTER I

INTRODUCTION

1.1 Background of the study

Qur'an is the most important book of muslim people where every people who is muslim would follow the content of the Qur'an. Qur'an comes from Arabic language in which this era many Qur'an translation that exists in the world followed by the development of muslim people. One of the translations is in English version. Faizi, Hadi, Thoyib (2014:33) state that Qur'an at the beginning comes from the oral text in the prophet Muhammad era and being a written text when it is delivered to the people, subsequently codified and spread massively during the third caliph, Ustman Ibn Affan. It was time that Qur'an became the written text and being a book. Basically, Qur'an is guidance book in which the words that is used in Qur'an are meaningful. Discussing about meaning, it has to be related to linguistic feature in which deals with context. Meaning and context concepts are dynamic entities that are being the object of semantics and pragmatics study. Semantics is the resources of meaning of language of the system, while pragmatics is the use of that system for communicating which is dependent on the context (Cruse, 2006:2-3).

Pragmatics is connected with the meaning study as communicated by a writer (or utterer) then understood by reader (or hearer) (Yule, 1996:3). This type of study necessarily explores how hearers can create conclusions from what is spoken in order to attain the intended meaning of the utterers. Furthermore,

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Levinson (1983:8) states that pragmatics is the study of those relations between language and context that are Grammaticallized or encoded in the structure of a language. While Leech (1983:1) argues that pragmatics is about how language is used in real or actual communication. It also can be defined as the study of how utterances have meaning in certain situations.

In certain situations, words can have certain meaning. Meaning is the idea that is delivered to convey what the speaker says. It means that it is very important factor to know the speaker's intention. In other side, sometimes words and phrases are difficult to be understood the meaning and sometimes it is also easy to be understood. To understand the meaning, the hearer or reader needs to interpret well to get the goal of the context used, because not all the words contained in sentences can be interpreted if we do not know the physical context of the speaker, such as here, this, today, or yesterday, and the pronouns such as me, you, him, her, and it. To solve this problem, deixis is the appropriate way to know and understand an intended meaning of the words by speaker to a hearer or reader.

The term deixis is taken from a Greek word that has a sense pointing. Levinson (1983:54) states that deixis means pointing or indicating. The ways of pointing and indicating have a correlation with how words are put into the context. It is usually put as verbal inform, that is pointing through language. Deixis is an expression that designates to the time, place, or situation in which a speaker is speaking. Deixis is being an important subject that has to be learned by second language. The function of deixis is to designate or establish a participant's

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perspective in an act of speech or writing and the communication aspect that the interpretation depends on knowledge of the context (Rotua, 2015:171).

A number of deixis studies have been done by the preceding writers Rosmawaty (2013) Analyzed deixis in *Ayat-Ayat Cinta* novel. Ekowati and Sofwan (2014) did research about deixis in conversation texts in "Pathway to English". Debi (2014) did research about deixis in Taylor Swift's albums. Inayatul (2016) analyzed deixis in Liverpool's live tweets. The last is coming from Siska Pratiwi (2017). She analyzed deixis in English translation of Summarized Shahih Al-Bukhari Hadith. This current research is exactly different from the previous research where this research takes the data from English translation of Qur'an on surah al A'raf by Yusuf Ali while mostly the previous researchers took the data from twitter, Newspaper, Novel, Song, Hadith and so on. The previous researches mostly used Stephen Levinson's framework of deixis while this research uses the theory of person deixis from Alan Cruse.

Relating to the object of this research, surah Al A'raf is put on 8 and 9 section of the Qur'an and there are 206 verses inside. Surah Al A'raf is chosen as the data because it has many stories about propechy that not only one prophet is told inside but also many prophets such as Adam, Noah, Hud, Shu'aib, and so on. Therefore, this paper aims to explore more about person deixis that is happened in this surah and explore more about the references of person deixis are put in this surah because surah Al A'raf will have more references about person deixis.

Last, this study is unique because of using the translation of Qur'an by Yusuf Ali as the data; it enables the readers to understand the explanation about

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person deixis in the Qur'an. Yusuf Ali's translation is used because of some consideration. The first, it was proved by Marmaduke Pickthall, he reported critically that Yusuf Ali's Translation was English better than the previous English translation by an Indian, because he made his translation require a kind of special literary form that looked like a meter in a language not his own (Hindi) (Nassimi, 2008:76). The second, according to Khan, Kidwai and the Presidency of Islamic Research, Calls and Guidance (PIRICAG) of the Kingdom of Saudi Arabia, Yusuf Ali's translation has a choice of words that are close to the meaning of the original text or represent genuine feelings (Nassimi, 2008: 77-78). As a result, his work was not only designated as the official English translation of the Koran in Saudi Arabia, but was also reissued in 1990. The third, it was chosen by a committee of Muslim scholars formed by Amana Corporation, USA, in collaboration with the International Institute of Islamic Thought (IIIT) to represent the most recognized and authentic English Al-Quran translation (Nassimi, 2008:78).

The researcher will use the theory about person deixis from Alan Cruse (2000:319) that person deixis involves basically the speaker, known as the first person (I, Myself, Mine). The addressee is known as the second person (you, yourself, yourselves, yours) and other significant participants in the speech situation, neither speaker nor hearer, known as third person **(**he, she, her, they, them).

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1.2 Research Problems of the Study

The research problems have been formulated by the researcher below:

1. What are types of person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali?
2. What are the references meaning of person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali?

1.3 Objectives of the Study

The researcher arranges the objectives of the study followed the research problems above:

1. To identify types of person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali.
2. To describe the references of person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali.

1.4 Significance of The Study

The research will useful for reader to know more about deixis. The researcher hopes that this research would have both theoretical and practical values. Theoretically, the research will help the development in research linguistic. Practically, this research will be a reference to other researchers who are interested in analyzing more about person deixis. Hopefully this research can be reference to the English teacher in adding variation or example of teaching deixis and the next researcher who wants to analyze more about person deixis.

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1.5 Scope and Limitation

Regarding to the research problem, the researcher makes the scope and limitation of this research. This research has scope in identifying and analyzing types of person deixis include first person deixis, second person deixis, and third person deixis based on Alan Cruse's framework. Meanwhile, the limitation of this research is focused on person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali.

1.6 Definition of Key Terms

- Deixis is the phrase or word that connects to a person, place, time, social and discourse (Levinson, 1983:54).
- Person deixis is one of types of deixis which pointing the person, it can be first person, second person, or third person.
- Qur'an is the guidance book of Muslim people that is carried out by Prophet Muhammad.
- Al A'raf is one of Surah in Qur'an that has 206 verses and sometimes it is called the height because in this surah there are messengers and warnings for the Children of Adam.

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CHAPTER II

REVIEW OF LITERATURE

2.1 Deixis

The term deixis means pointing or indicating in Greek. Pointing or indicating means that it has close relation to how words put into the context. One of important field in studying language for second language learners is deixis. According to Rotua (2015:172), deixis is related to demonstrative, first and second pronouns, tense, certain times and certain places, and various other grammatical features that are directly connected with the state of speech. Furthermore, Yule (1996:9) adds that deixis is the most basic thing we do in speech. While Fromkin (2003: 170) argues that there are many words and expressions in all languages whose references are entirely dependent on the situational context of speech. This pragmatics aspect is called deixis. Based on the description above, the researcher infers that deixis is the phenomenon in comprehending meaning of special phrases and words in an utterance which needs contextual information.

2.1.1 Types of Deixis

Cruse (2000:319) states that at least deixis have five main types such as 1.person deixis, 2.spatial deixis, 3.temporal deixis, 4.discourse deixis, and 5.social deixis. The five main types of deixis are:

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1. Person Deixis

Person deixis relates to the participants who involved in the speech event. It can be a speaker, hearer, or other participants. According to Cruse (2000:319-320), person deixis involves basically the speaker, known as the first person (I, Myself, and Mine). The addressee is known as the second person (you, yourself, yourselves, yours) and other significant participants in the speech situation, neither speaker nor hearer, known as third person **(**he, she, her, they, them). Those are:

a. First Person

The first person deixis indicates as the speaker which is showed in singular pronoun (*I, me, mine, myself*) and plural pronoun (*we, our, ours, us, ourselves*). The singular pronoun is represented to the person or speaker in speech event. Meanwhile, the plural pronoun is represented to a group of speaker or more people in speech event.

b. Second Person

The second person deixis indicates as addressee or second person, namely *you, your, yours yourself, yourselves*. In alternative term, second person deixis is a person who takes direct contact with the first person and being a listener.

c. Third Person

Third person deixis indicates to a referent, not classified as the speaker (first person) or the addressee (second person). Third person deixis also can be singular or plural. The example of singular pronoun is like *he, his, himself,*

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she, her, herself. Whereas for plural pronoun is like *they, them, themselves*. The pronoun he/she can be indicated as gender distinction in which *He* represents as male while pronoun *She* represents as female.

2. Spatial Deixis

Spatial deixis is occasionally called place deixis. Levinson (1985:79) states that place deixis or space is related to the specification of location relative to anchor points in the speech event. According to Yule (1996:12), reflecting to spatial deixis, the important thing that to remember that either mentally or physically can be repaired through the location of the speaker's perspective

3. Temporal Deixis

If spatial deixis is called place deixis, otherwise temporal deixis is called time deixis. According to Levinson (1983:62), a point of temporal deixis considers coding of spans relative to the time and temporal point when vocalization was uttered. While Cruse (2000:321) argues that the functions of temporal deixis is to interval on the time or locate points using the utterance moment as a point of reference.

4. Discourse Deixis

Rotua (2015:174) states that discourse deixis is also referred to as text to the expressions usage within an utterance. Discourse deixis also relates to the relative part of the discourse with the present location of the speaker in the discourse. According to Levinson (1985:62) that discourse deixis has got to do with the coding of relevance parts of flowering discourse where the

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vocalization to confer with some discourse portion comprises that utterances (which involving the utterances itself).

5. Social Deixis

According to Cruse (2000:322), social deixis is exemplified by certain uses of the so-called TV pronoun in many languages. Social deixis has two basic kinds, those are:

1. Social Deixis (Absolute)

Absolute social deixis relates to person who has a referent, but apart from any referent relatives itself includes to some social characteristics. Sometimes absolute social deixis is showed in certain types of address. The address form will involve no separation of the ranking of the utterer and addressee, it will be only a simple reference to the addressee absolute status.

2. Social deixis (Relational)

Relational social deixis relates to the social relationship between the utterer and addressee or it can be other referent in the context of extra linguistics.

Levinson (1983:90) argues that social deixis issues with the sentences aspects that mirror or decided by sure participants' realities and the social state of affairs within which the speech event occurs. Social deixis doesn't cope with 3 main parts (person, place and time) of the organisation of subjective orientation; however they showed a completely different social caste and also communication participants say about the

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relationship at the community interval through the language. Levinson (1983: 90-91) also states that the relational social deixis is manifested through this certain relationship:

A. Utterer and referent (addressee by referring him).
B. Utterer and addressee (addressee without referring him).
C. Utterer and onlooker (audience honorifics onlooker).
D. Utterer and setting (the social activity).

Based on the description above, social deixis is the study of the purpose of coding relative to the role of the participant, specifically the aspect of social relations that occurs between the speaker and receiver or speaker or some references. Social deixis also involves language coding and social utterances.

2.2 Context

Certainly, pragmatics is connected with understanding of language in context. The term context has many things in conversation because it can affect the language used by participants. Yule (1996:21) states that context is the physical environment in which referring expression is used. Context is a sentence or phrase in which a word appears in certain circumstances where an event occurs in the use of language. Meanwhile, Mey (2001:40) argues that context is dynamic, not a static concept; it must be understood as an ever-changing environment, in the broadest sense, that allows participants in communication to interact, and where linguistic expressions of their interactions can be understood. So, many

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cases of language cannot be resolved without bringing an element of meaning that is very dependent on context. Context is about understanding what things are for (Mey, 2001:41). It means that context also influences the choice of the words or the deictic words that used by the speaker that the speaker will choose the utterance which is appropriate to the context of situation. From the explanation above, the researcher identifies the reference meaning of each deictic words by knowing the context of the sentences then sees the appropriate words that is used based on the context.

2.3 Qur'an

Qur'an is the central book of Muslim that is given by Allah to Prophet Muhammad. Qur'an consists of 30 juz and 114 verses with each verse have its different lesson to people. The content in the Qur'an is never changed from Prophet Muhammad era till now, different with other book, Qur'an is still pure from era to era.

2.4 Surah Al A'raf

Surah Al A'raf is the 7th surah in the Qur'an. This Surah consists of 206 verses and is included in the Makkiyah Surah group. This Surah was revealed before the descent of the surah Al An'am and included in the surah Assab 'uththiwaal group (seven long surahs). It is named Al-A'raf because the words of Al A'raf are found in verse 46 which state the situation of those who are above Al A'raf such as the highest place in the boundary of heaven and hell.

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2.5 Previous Study

The writer presents five previous studies to explore the differences with this present study. The first previous study came from Rosmawaty (2013) by the title "***Analysis the Use of the Kind of Deixis on 'Ayat-Ayat Cinta' Novel by Habiburrahman El-Shirazy***". The researcher used 'Ayat-Ayat Cinta' novel because the researcher wants the study to be able to be useful for the next generation in understanding and maintaining literature through language. As the result, person deixis was the dominant deixis found in 'ayat-ayat cinta' novel because the author of this novel put the main character as recurring character who often used pronominal I (aku). Not only person deixis but also there were the other deixis found in this novel such as spatial deixis, temporal deixis, discourse deixis and social deixis.

While Ekowati and Sofwan (2014) is the second previous researcher by the title ***The Use of Pragmatic Deixis in Conversation Texts in "Pathway To English"***. This study aimed to investigate deictic words in conversation texts and explained how they were used in different context. The researcher selected thirteen conversation texts in English book 'Pathway to English' for senior high school as the data. The result showed that the most dominant deixis in these conversations was person deixis. Person deixis occurred 234 times, discourse deixis occurred 47 times, place deixis occurred 16 times, time deixis occurred 15 times, and social deixis occurred 12 times. Based on the context of the conversations, person deixis "I", "You", "They", "He", and "She" were used to refer to an imaginary person in real life, while for "We" meant a unity. This

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research showed that considering context-dependency in reading or having conversations was important, as it could make a correct interpretation of the utterance.

The third came from Debi (2014) by the title *A* ***Deixis Analysis of Song Lyrics in Taylor Swift's "Red" Albums***. This research put the analyzing in Taylor Swift's song lyrics on 'Red' albums. The researcher selected 10 lyrics of 'Red' Albums as the data. The titles of the song are *State of Grace, Red, Treacherous, I Knew You Were Trouble, All Too well, 22, We Are Never Ever Getting Back Together, Stay Stay Stay, The Lucky One, Every Has Changed*. From the data above, the researcher found out three types of deixis in Taylor Swift's song lyrics on 'Red' albums such as person deictic, place or spatial deictic, and time or temporal deictic. This study showed that there were three person deixis consisted of first person deictic, second person deictic, and third person deictic.

The fourth was coming from Inayatul (2016) by the title *Deixis Used in Liverpool Fc's Live-Tweets on Twitter*. This study explored deixis used in Liverpool Fc's Live Tweet on twitter using Stephan Levinson (1983) Theory. The researcher used 81 data to be analyzed from Liverpool Fc's live tweet on twitter. The researcher found five types of deixis from whole data including person deixis, spatial or place deixis, temporal or time deictic, social deictic, and discourse deictic. The writer discovered 163 deictic from 81 data. There were 78 person deixis, including 32 first person deictic, 6 second person deictic and 44 third person deictic. There were also 47 time deixis which was the most dominant

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deixis appearing in the data. Then, The researcher also found 14 discourse deixis and only found 4 social deixis in the data.

The last was coming from Siska Pratiwi (2017) by the title *Person Deixis in English Translation of Summarized Shahih Al-Bukhari Hadith in the Book of As-Salat*. This study aimed to analyze kinds of person deixis in English translation of summarized *Shahih Al-Bukhari Hadith*, especially in the book of *As-Salat* (the prayer) that translated by Dr. Muhammad Muhsin Khan . The researcher used Stephan Levinson's framework. The writer found first person deictic, second person deictic, and third person deictic by the percentages of the first person deictic was 25.39%, second person deictic was 7, 17%, and third person deictic was 67.44%. The percentages showed that the dominant person deixis in in English translation of summarized *Shahih Al-Bukhari Hadith*, especially in the book of *As-Salat* was third person. Dominantly, the use of third person especially in the word "He" denoted to Prophet Muhammad SAW in which explored that Hadith is the media to reveal the action, provisions, approvals and utterances of Prophet Muhammad SAW and his companions.

Those previous studies above reveal many findings of deixis started from all types of deixis and three types of deixis. Mostly the dominant deixis in types of deixis are person deixis. The researcher makes new research about person deixis because person deixis becomes dominant mostly in those previous researches. The previous research focused on person deixis in Hadith. Therefore, the researcher uses Qur'an as the data to analyze person deixis. The researcher chooses surah Al A'raf. Surah A'raf is chosen as the data because it has many

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stories about prophecy that not only one prophet is told inside but also many prophets such as Adam, Noah, Hud, Shu'aib, and so on.

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CHAPTER III

RESEARCH METHODS

3.1 Research Design

This study adopted content analysis in which reading the translation of Qur'an to examine the data from English translation of Qur'an at surah Al A'raf by Yusuf Ali. This research used qualitative method. According to Creswell (2009:4), qualitative research is to explore and to understand the meaning of individuals or groups which ascribes to a human or social problem. The research process includes appearing questions and procedures, the data are typically collected in the setting of participant, data analysis inductively is built from particulars to general themes, and the research makes interpretations of the data meaning.

Meanwhile, according to Glass and Hopkins (1984:65), the researcher does not interact with participants directly in descriptive research. Descriptive research relates to observational studies of people in an environment and studies involving data collection using existing records. The researcher involved the interpretation and analysis on the object with some helps of library research. Thus, the researcher applied descriptive research method based on library research. This study used descriptive approach in analyzing the data because the researcher described and interpreted person deixis used in English translation of Qur'an on surah Al A'raf by Yusuf Ali

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3.2 Research Data and Data Sources

The data were words in English translation of Qur'an and the data were taken from surah Al A'raf in the Qur'an that was translated by Yusuf Ali. Surah Al A'raf consists of 26 pages and 206 verses.

3.3 Research Instruments

The main instrument of this research was human. In this research, the instrument was the researcher himself because he was the only instrument that collected and analyzed the data. The researcher also used the supporting instrument such as Laptop and book to make it easier.

3.4 Data Collection

There were some steps how the researcher collected the data :

1. Download the English translation of surah Al A'raf in http://www.islam101.com/quran/yusufAli/QURAN/7.htm
2. Read carefully the translation of surah Al A'raf to find out the data which was going to be analyzed.
3. Thickened the words which one the person deixis included first person deixis (singular), first person deixis (plural), second person deixis, third person deixis (singular), third person deixis (plural). The example was put below :

   *"When Moses came to the place appointed by **Us**, and **his** Lord addressed **him**, **He** said: "O **my** Lord! show (**Thyself**) to **me**, that **I** may look upon **Thee**." Allah said: "By no means canst **thou** see **Me** (direct); But look upon the mount; if **it** abide in **its** place, then shalt*

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thou *see* ***Me****." When* ***his*** *Lord manifested* ***His*** *glory on the Mount, He made* ***it*** *as dust. And Moses fell down in a swoon. When* ***he*** *recovered* ***his*** *senses* ***he*** *said: "Glory be to* ***Thee****! to* ***Thee I*** *turn in repentance, and* ***I*** *am the first to believe."* (Verses 143)

3.5 Data Analysis

After collecting the data, the researcher analyzed the data and answered the research problems by doing the steps below:

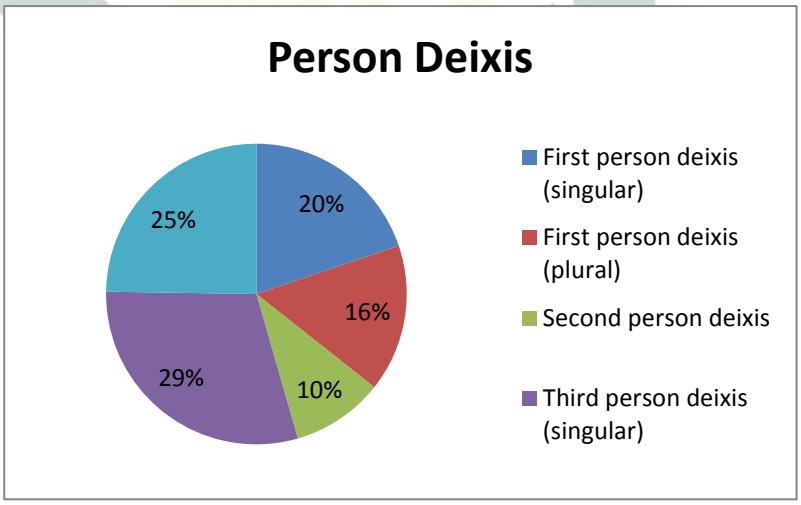
1. Identified five types of person deixis that appear in surah Al A'raf in percentage by using this formula : The percentage of each type:

   $\frac{X}{Y}$ X 100%

   X: The frequency of each type of person deixis

   Y: The total number of frequency

   After that the researcher put the result into the diagram below;



2. Categorized which one of person deixis found in the data included first person deixis (singular), first person deixis (plural), second person deixis, third person deixis (singular), and third person deixis (plural) then the researcher put the results into the table.

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3. Described each person deixis and interpreted the reference meaning of its deixis based on context in English translation of Qur'an at surah Al A'raf by Yusuf Ali.
4. Concluded the result of the whole data analyzed to answer the result problems.

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CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the result of data analysis of person deixis used in English translation at surah al A'raf by Yusuf Ali based on the research problems in chapter 1.

4.1 Findings

After reading English translation of surah al A'raf by Yusuf Ali, the writer found five types of person deixis used in English translation on surah al A'raf by Yusuf Ali. They are singular first person deixis, plural first person deixis, second person deixis, singular third person deixis, and plural third person deixis. All of them will be showed as the following below.

Types of Person Deixis Used in English Translation of on Surah Al A'raf.

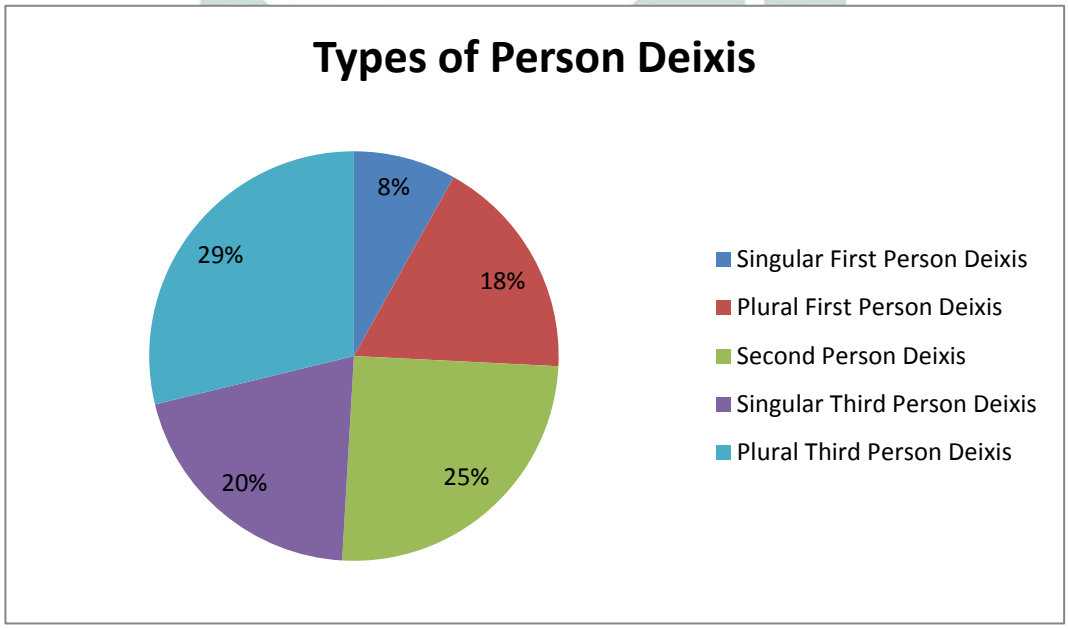

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Diagram above shows the number of person deixis found in the data. According to Cruse (2000:319-320), person deixis involves basically the speaker, known as the first person (I, Myself, and Mine). The addressee is known as the second person (you, yourself, yourselves, yours) and other significant participants in the speech situation, neither speaker nor hearer, known as third person **(**he, she, her, they, them). Each type of person deixis will be explained below and will be followed by their references.

4.1.1 Singular First Person Deixis

The researcher found 97 singular first person deixis (I, my, me,myself) in English translation on surah al A'raf by Yusuf Ali. The singular person is represented to the person or the speaker in speech event. Discussions bellow are singular first person deixis used in English translation on surah al A'raf by Yusuf Ali.

Table 1: Singular First Person Deixis Used in English Translation at Surah Al A'raf by Yusuf Ali

No	Singular First Person Deixis	Sentences
1	I	**I** commanded thee
2	I	**I** am better than he
3	Me	Thou didst create **me** from fire
4	Me	Give **me** respite till the day
5	Me	Because hast thrown **me** out of the way

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6	I	Did **I** forbid you that tree?
7	My	**My** lord hath commanded justice
8	My	The things that **my** lord hath indeed
9	My	Rehearsing **my** signs unto you
10	I	**I** fear for you the punishment
11	My	Sincere is **my** advice to you
12	I	**I** know from Allah
13	I	**I** am no imbecile
14	Me	Despute ye with **me** over names
15	My	O **my** people! Worship Allah
16	I	**I** did indeed convey to you
17	I, my	**I** was sent by **my** Lord
18	I	**I** give you good counsel
19	My	For **My** scheme is strong
20	Myself	Harm to **myself** except as Allah willeth

Most of singular first person deixis used in surah al A'raf by Yusuf Ali are subject pronoun "*I*" because singular first person is to represent the person or the speaker. There are also object pronoun "*me*", possessive adjective "*my*", and reflexive pronoun "*myself*". The explanations are explored in these following data:

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Datum 1

*((Allah)) said: "What prevented thee from bowing down when **I** commanded thee?" He said: "**I** am better than he: Thou didst create **me** from fire, and him from clay."* (Verses 12)

Based on the data above, the word "*I*" is classified as subjective pronoun of singular first person deixis which refers to Allah and iblis as the speaker of that conversation. While the word "*me*" is known as objective pronoun of first singular person deixis. It refers to iblis as the speaker. Allah used singular first person deixis "*I*" to indicate Himself as the speaker. Allah asked to iblis "*What prevented thee from bowing down when I commanded thee?"* because iblis didn't want to bow down to Adam when Allah created Adam as a human although the angles bowed down to Adam when Allah asked them. Iblis also used singular first person deixis "*I*" and "*me*" to indicate himself as the speaker. Iblis answered "*I am better than he: Thou didst create me from fire, and him from clay*". Iblis felt that he was better than Adam because iblis was created from fire while Adam was created from clay. The next data of singular first person deixis are showed below:

Datum 2

*O ye Children of Adam! whenever there come to you apostles from amongst you, rehearsing **My** signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.* (Verses 35)

The data above shows that the word "*My*" is classified as possessive adjective of singular first person deixis which refers to Allah as the speaker. The word "*My*" is started with capital letter although it happened in the middle of sentences. It means that "*My*" showed Allah as the only speaker in those statements. After Adam and Hawa were sent by Allah going to earth, Allah said to

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children of Adam or meant people on earth. Whenever there come apostles from amongst their own people and rehearsing Allah's signs to them. Allah said that they didn't need to be afraid of the punishment because who are righteous and mend their lives and Allah would maintain them from His punishment. The data below also showed singular first person deixis:

Datum 3

I *but fulfill towards you the duties of* ***my*** *Lord's mission: I am to you a sincere and trustworthy adviser*. (Verses 68)

The word "*I*" on the data above is known as subjective pronoun of singular first person deixis which refers to Hud as the speaker. While the word "*my*" is classified as possessive adjective of singular first person deixis which also refers to Hud as the only speaker on that statement. Different with previous data where "*my*" is started with capital letter, in this data "*my*" is started with normal letter because "*my*" is identified Hud as the speaker not Allah. Hud is the apostle who sent by Allah to 'Ad people. In this statement, Hud told to his people about Allah's mission that they have to worship Allah. Otherwise, Hud's people didn't want to do it although Hud had said that Allah is the best advisor of them. The next data are showed below:

Datum 4

One for whom it is right to say nothing but truth about Allah. Now have ***I*** *come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with* ***me****.* (Verses 105)

The data above has two singular first person deixis. The first is the word "*I*" which classified as subjective pronoun of singular first person deixis. It refers

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to Moses as the speaker on that statement. The second is the word "*me*" which known as objective pronoun form singular first person deixis. It represents to Moses as the speaker. Moses used "*I*" and "me" to identify himself as the only speaker on that statement. Moses said to Fir'aun that he is one of the apostles who sent by Allah. Moses asked Fir'aun to let him bringing the children of Israel departed along with him. Fir'aun rejected it because he and his chief didn't believe in Moses as the apostle even they considered Moses as a sorcerer. The next is the last data from singular first person deixis:

Datum 5

*Say (Muhammad): "**I** have no power over any good or harm to **myself** except as Allah willeth. If **I** had knowledge of the unseen, **I** should have multiplied all good, and no evil should have touched **me**: **I** am but a warner, and a bringer of glad tidings to those who have faith.* (Verses 188)

Based on the data above, the word "*I*" is classified as subjective pronoun of singular first person deixis. Furthermore, the word "*myself*" is known as reflexive pronoun of singular first person deixis. Meanwhile, the word "*me*" is identified as objective pronoun of singular first person deixis. All of the singular first person deixis above are referred to Prophet Muhammad as the speaker of those statements. Prophet Muhammad used "*I*", "*myself*", and "*me*" to indicate himself as the only speaker. Muhammad said that everything he has is coming from Allah, he doesn't have power over any good or harm to himself except as Allah. He is just a warner and bringer of glad tidings to those who have faith. It means that Muslim people who believe in Allah and Prophet Muhammad. Because no other one who believe in Allah and Prophet Muhammad except

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Muslim people. Muslim people believe that Prophet Muhammad is sent by Allah being a warner and a bringer of glad tidings to people in this world.

4.1.2 Plural First Person Deixis

The researcher found 212 plural first person deixis (we, our, us) in English translation on surah al A'raf by Yusuf Ali. The plural person is represented to a group of speaker or more people in speech event. Discussions bellow are plural first person deixis used in English translation on surah al A'raf by Yusuf Ali.

Table 2: Plural First Person Deixis Used in English Translation at Surah Al A'raf by Yusuf Ali

No	Plural First Person Deixis	Sentences
1	Our	**Our** punishment took them
2	We	Indeed **we** did wrong
3	we, our	**We** have wronged **our** own souls
4	We	**We** shall certainly be lost
5	Our	We found **our** fathers doing so
6	Our	Who reject **Our** signs
7	Us	They have left **us**
8	Our	Such is **Our** reward for those in sin
9	We	**We** place on any soul
10	our, us	**Our** Lord! Send **us** not to the company
11	Us	Pour down to **us**

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12	Our	The apostles of **our** Lord
13	We	Could **we** sent back?
14	We	**We** drive them to a land
15	We	**we** explain the signs by various (symbols)
16	We	**We** directed Moses by inspiration
17	Us	Everything will be forgiven **us**
18	Us	Wilt thou then destroy **us**
19	Our	We sent **Our** signs
20	Us	If thou give **us** a goodly child

Plural first person deixis are dominated by a group of people or society. In the data, the researcher found that using plural first person deixis not only the person itself but also Allah uses plural first person deixis (We, Our) to show His Power and His Greatness. There are also subjective pronoun (we, We), objective pronoun (us), and possessive adjective (our, Our). The explanations are showed in these following data:

Datum 6

*It is **We** Who created you and gave you shape; then **We** bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down*. (Verses 11)

From the data above, the word "*We*" is classified as subjective pronoun of plural first person deixis which refers to Allah. Allah used "*We*" to indicate Himself as the speaker. Allah starts "*We*" with capital letter to show His power

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and His greatness. Allah used “We” because He said to all of people about their creation process. Allah said that He created and shaped human body in the hereafter, then He asked angels “*bow down to Adam*” and the angels bow down to Adam. Otherwise, iblis rejected it arrogantly. Iblis didn’t follow the angels to bow down to Adam because he felt he was better than human (Adam). The next data are explored below:

Datum 7

The leaders of his people said: "Ah! ***we*** *see thee evidently wandering (in mind).* (Verses 60)

Based on the data above, the word “*we*” is started with small letter. It means that the word “*we*” represents to human. The word “*we*” is classified as subjective pronoun of plural first person deixis which refers to Noah’s people who rejected Noah as one of the apostles from their environment. Noah is one of the apostles who sent to bring the righteous in a people. The statement above was coming from the leaders of Noah’s people. They rejected Noah as the apostles and considered Noah wandering (in mind) although Noah had asked them to worship Allah. The next is the continuing data from plural first person deixis:

Datum 8

They said: "Comest thou to ***us,*** *that* ***we*** *may worship Allah alone, and give up the cult of* ***our*** *fathers? bring* ***us*** *what thou threatenest* ***us*** *with, if so be that thou tellest the truth!* (Verses 70)

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The data above showed that there are three plural first person deixis. The first is the word "*us*" which is classified as objective pronoun of plural first person deixis. Furthermore, the word "*we*" is identified as subjective pronoun of plural first person deixis. Meanwhile, the word "*our*" is known as possessive adjective of plural first person deixis. The word "*us*" and "*we*" refer to Hud's people who said the statement and the word "*our*" also refers to Hud's people who have fathers. They said "*Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers?*" they didn't believe in Hud as the apostle although Hud had warned them about Allah. Hud asked them to worship Allah, but they didn't want to leave what they worship before because they followed their father's worship. They also said "*bring us what thou threatenest us with, if so be that thou tellest the truth*" to challenge Hud about his righteousness. Another data below showed plural first person deixis:

Datum 9

The Arrogant party said: "For ***our*** *part,* ***we*** *reject what ye believe in* (Verses 76)

Based on the data above, the word "*our*" is classified as possessive adjective of plural first person deixis which refers to Salih's people who has the reliance. While the word "*we*" is known as subjective pronoun of plural first person deixis which also refers to Salih's people. They used "*our*" and "*we*" to indicate themselves as the speaker. Salih is one of apostles who sent by Allah to Thamud people. When Salih came to them, there were people believing him and there were people not believing him. The leaders of the arrogant party didn't

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admit Salih as the apostle. They said "*For our part, we reject what ye believe in*" to the powerless person that they didn't believe in their reliance towards Salih. The coming data we can see below:

Datum 10

The leaders, the arrogant party among his people, said: "O Shu'aib! ***we*** *shall certainly drive thee out of* ***our*** *city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to* ***our*** *ways and religion." He said: "What! even though* ***we*** *do detest (them)?* (Verses 88)

Based on the data above, the word "*we*" is classified as subjective pronoun of plural first person deixis. The word "*we*" refers to the leaders of the arrogant party and refers to Shu'aib's people who followed him. Meanwhile, the word "*our*" is known as possessive adjective of plural first person deixis which refers to the leaders of the arrogant party who felt having city and having ways and religion. The statements above told that the leaders of the arrogant party wanted to drive Shu'aib and his people out of their city although Shu'aib was coming from that city also. They didn't want to follow Shu'aib ways because they felt having power than other people. They asked Shu'aib to join their religion if Shu'aib was not driven out by them. But, Shu'aib was not afraid of their threat. The last data from plural first person deixis would be showed below:

Datum 11

They said: "O Moses! wilt thou throw (first), or shall ***we*** *have the (first) throw?* (Verses 115)

The data above shows that there is one plural first person deixis that is "*we*". The word "*we*" is identified as subjective pronoun of plural first person

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deixis which refers to the sorcerers of Fir'aun. They used "*we*" to indicate themselves who are more than one person. The statements above talk about Moses and the Sorcerers of Fir'aun when Fir'aun wanted to give the test of the miracles of Moses. The sorcerers asked to Moses who'll throw the rod first, Moses let them to throw their rod first then Moses.

4.1.3 Second Person Deixis

In this part, the researcher found 301 second person deixis (you, yourselves) in English translation on surah al A'raf by Yusuf Ali. Second person deixis represents a person who identified as addressee is. Second person deixis also can be said as person who takes direct contact with the first person and being a listener. Discussions bellow are second person deixis used in English translation on surah al A'raf by Yusuf Ali.

Table 3: Second Person Deixis Used in English Translation at Surah Al A'raf by Yusuf Ali

No	Second Person Deixis	Sentences
1	Ye	Little it is **ye** remember of admonition
2	Thee	What prevented **thee** from bowing
3	Thou	**Thou** didst create me from fire
4	Thou	Be **thou** among those who have respite
5	Thy	Gratitude (for **thy** mercies)

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6	Thou, thy	Dwell **thou** and **thy** wife in the garden
7	Yourselves	With enmity between **yourselves**
8	You, your	Have **you** also found **Your** Lord's promise.
9	Your	Call on **your** Lord with humility
10	Ye	Perchance **ye** may remember
11	Thee	We see **thee** evidently wandering
12	Ye	**Ye** have no other god but Him
13	You	I am to **you** a sincere
14	Thy, thou	Bring about **thy** threats, if **thou** art an apostle
15	Your	Drive them out of **your** city
16	Thee	We shall certainly drive **thee** out of the city
17	Thou	Decide **thou** between us and our people
18	You	I did indeed convey to **you**
19	Thou	If **thou** tellest the truth
20	You, your	He may try **you** by **your** deeds
21	Thyself	Show (**Thyself**) to me

Second person deixis are dominated by an addressee or a listener. In the data, second person deixis is the second dominant person deixis. It is because Qur'an tells stories which have many addressees inside. The researcher found that using second person deixis in this English translation not only (you, your, yours, yourselves) but Yusuf Ali also used second person deixis that used since old

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English period till now such as singular form (thou, thee, thy,) and plural form (ye, you, your, yourselves). The explanations are showed in these following data:

Datum 12

*((Allah)) said: "Get **ye** down. With enmity between **yourselves**. On earth will be **your** dwelling-place and **your** means of livelihood,- for a time.*(Verses 24)

Based on the data above, there are three second person deixis happened in that statement. The first is the word "*ye*" which classified as subjective pronoun of plural second person deixis. The second is the word "*yourselves*" which known as reflexive pronoun of plural second person deixis. The third is the word "*your*" which classified as possessive adjective of plural second person deixis. The words "*ye*", "*yourselves*", and "*your*" are referred to Adam and Hawa as the second speaker or addressee. It can be seen that it is plural second person deixis from the addressee Adam and Hawa. The statement above is coming from Allah. Allah asked them to go down from the hereafter because they had eaten one of the fruit that forbidden for them. Allah said that they would be lived on earth for a time and they would have enmity between themselves. The next data are stated below:

Datum 13

*The leaders of the Unbelievers among his people said: "Ah! we see **thou** art an imbecile!" and "We think **thou** art a liar!"* (Verses 66)

Based on the data above, the word "*thou*" is classified as subjective pronoun of singular second person dexis. It refers to Hud as the second person or addressee from the leaders of the unbelievers among his people who was the speaker. It can be seen that it is singular second person deixis because the

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addressee is only Hud who asked them to worship Allah. Hud is one of the apostles who sent by Allah to ‘Ad people. The statement above shows that the leaders of the unbelievers didn’t want to follow Hud to worship Allah. They said that Hud was an imbecile and was a liar because they didn’t believe in him. The next explanations are coming in the data below:

Datum 14

Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! Bring about ***thy*** *threats, if* ***thou*** *art an apostle (of Allah!). (Verses 77)*

The data above show that there is second person deixis as singular. The word “*thy*” is identified as possessive adjective of singular second person deixis which refers to Salih who has threats to the arrogant party. While the word “*thou*” is known as subjective pronoun of singular second person deixis which also refers to Salih as the second speaker or addressee from the arrogant party. It can be seen that it is singular from the addressee only Salih. Salih is one of the apostles who sent by Allah to Thamud people. He brought righteousness to Thamud people. The statement above talks about the arrogant party who was slaughter she-camel while talking “*O Salih! Bring about thy threats, if thou art an apostle (of Allah!)*”. They challenged Salih to prove his prophecy and they slaughter the she-camel although Salih forbid them to slaughter that camel which got from Allah. But, they were not afraid of it then slaughter the she-camel. The data below are also showed second person deixis:

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Datum 15

*"For **ye** practise **your** lusts on men in preference to women: **ye** are indeed a people transgressing beyond bounds."* (Verses 81)

From the data above, the word "ye" is known as subjective of plural second person deixis which refers to Lut's people as the addressee. While the word "your" is identified as possessive adjective of plural second person deixis which also refers to Lut's people who have lusts. It can be seen that it is plural second person deixis from Lut's people. People are more than one person. Lut's people are the addressee from Lut as the speaker. Lut said that his people were transgressing beyond bounds people because they had lusts on men not on women. Allah sent Lut to his people to warn them of their sin. But, his people didn't ignore him. The next data are still about second person deixis:

Datum 16

*They said (to Moses): "Whatever be the Signs **thou** bringest, to work therewith **thy** sorcery on us, we shall never believe in **thee**.* (Verses 132)

The data above show that there are three second person deixis. The first is the word "thou" which identified as subjective pronoun of singular second person deixis. The second is the word "*thy*" which classified as possessive adjective of singular second person deixis. The last is the word "*thee*" which known as objective pronoun of singular second person deixis. The words "*thou*", "*thy*", and "*thee*" are represented to Moses as the addressee of Fir'aun and his people. It can be seen that it is singular from the addressee only Moses in that statement. Fir'aun and his people said that they would not believe in Moses although their sorcerers

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had believed in Moses after rod-fighting between Moses and Fir'aun's sorcerers. The last data of second person deixis would be explored below:

Datum 17

*When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (**Thyself**) to me, that I may look upon **Thee**." Allah said: "By no means canst **thou** see Me (direct); But look upon the mount; if it abide in its place, then shalt **thou** see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to **Thee**! to **Thee** I turn in repentance, and I am the first to believe."* (Verses 143)

Based on the data above, the word "*Thyself*" is classified as reflexive pronoun of singular second person deixis which refers to Allah as the addressee of Moses. While the word "*Thee*" is identified as objective pronoun of singular second person deixis which also refers to Allah as the addressee. It can be seen that "*Thyself*" and "*Thee*" are referred to Allah from the first letter of both words. The first letter in each word is the capital letter. Furthermore, the word "*thou*" is known as subjective pronoun of singular second person deixis which refers to Moses as the addressee of Allah. The statements above talk about the chatting between Allah and Moses. When Moses came to the place decided by Allah, Moses said "*O my Lord! Show (Thyself) to me, that I may look upon Thee*" when he arrived to the place. But, Allah didn't show Himself to Moses because no one could see Him. Allah asked Moses to see the mountain near him. The mountain changed being a dust when Allah showed His glory and Moses fell down in a swoon. When Moses woke up, he said that he is the first person in believing Allah.

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4.1.4 Singular Third Person Deixis

Third person deixis refers to a referent not identified as the speaker or addressee in the speech event, but other significant participants in the speech situation. Singular third person deixis is represented to other participant, neither speaker nor hearer in the speech situation. Singular third person deixis is like (he, his, himself, she, it, her, herself). The word (he or she) can be indicated as gender distinction in which the word "*he*" represents as male whiles the word "*she*" represents as female. The following discussions are about singular third person deixis used in English translation on surah al A'raf by Yusuf Ali.

Table 4: Singular Third Person Deixis Used in English Translation at Surah Al A'raf by Yusuf Ali

No	Singular Third Person Deixis	Sentences
1	He	**He** refused to be of those who bow down
2	It	**It** is not for thee to be arrogant here
3	He	**He** swore to them both
4	he, his	For **he** and **his** tribe watch you
5	Him	Call upon **Him**
6	He	**He** created you in the beginning
7	He, His	**He** hath produce for **His** servants
8	Its	Ye have been made **its** inheritors
9	His	Who would know everyone by **his** marks
10	It	Who disregarded **it** before will say

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11	it, His	Is **it** not **His** to create and to govern?
12	Its	After **its** kind
13	Him	But they rejected **him**
14	Her	So leave **her** to graze in Allah
15	Her	Let **her** come to no harm
16	She	**She** was of those who legged behind
17	Him	Keep **him** and his brother in suspense
18	It	**It** may that your Lord
19	Him	Perchance they may fear **Him**
20	He	It is **He** who created you

The researcher found 243 singular third person deixis (he, it, she, him, his, her) in English translation on surah al A'raf by Yusuf Ali. In the data, there are subjective pronouns (he, He, she), objective pronouns (him, Him, her), and possessive adjective (his, its, her). The explanations are described in these following data:

Datum 18

*And **he** swore to them both, that **he** was their sincere adviser*. (Verses 21)

Based on the data above, the word "*he*" is identified as subjective pronoun of singular third person deixis which refers to iblis or satan who swore to Adam and Hawa. The sentences above talk about satan's statement. Satan harassed Adam and Hawa to eat one of fruits in the heaven although Allah had forbidden

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them to eat it. Satan swore that he was their advisor who was asked by Allah. Another data would be described below:

Datum 19

*But they rejected **him**, and We delivered **him**, and those with **him**, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!* (Verses 64)

The bold words above are singular third person deixis. The word "*him*" is classified as objective pronoun of singular third person deixis of he. It represents to Noah who was rejected by his people and who was saved by Allah in the ark. In those statements, Noah had been rejected by his people by the time he told the truth to his people. Allah saved Noah with the people followed him in the ark which was made by Noah. Allah sent big flood for who rejected His signs. The coming explanations of singular third person deixis are stated below:

Datum 20

*The leaders of the Unbelievers among **his** people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"* (Verses 66)

The data above shows that there is one singular third person deixis. The word "*his*" is known as possessive adjective of singular third person deixis. It represents to Hud who had people. The sentences above show that the leaders of the unbelievers didn't want to follow Hud to worship Allah. They said that Hud was an imbecile and was a liar because they didn't believe in him. Another data of singular first person deixis are stated below:

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Datum 21

To the Thamud people (We sent) Salih, one of their own brethren: ***He*** *said: "O my people! Worship Allah. Ye have no other god but* ***Him****. Now hath come unto you a clear (Sign) from your Lord! This* ***she****-camel of Allah is a Sign unto you: So leave* ***her*** *to graze in Allah.s earth, and let* ***her*** *come to no harm, or ye shall be seized with a grievous punishment*. (Verses 73)

Based on the data above, there are three singular third person deixis appear in the data. The first is the word "*he*" identified as subjective pronoun of singular third person deixis which refers to Salih who said to his people. The second is the word "*Him*" classified as objective pronoun of singular third person deixis of he which refers to Allah who no other god but Him. The third is the word "*she*" also identified as subjective pronoun of singular third person deixis which refers to the camel that was given by Allah to Salih's people as a Sign. The last is the word "*her*" also classified as objective pronoun of singular third person deixis of she. It represents to the camel which let her to graze in Allah's earth and not to harm her. The sentences above talk about Allah sent Salih to Thamud people. Salih asked to his people to worship Allah because no god but Him. Salih also said that the she-camel was a Sign from Allah and let her to graze in Allah's earth and not to hurt her. Salih explained that there would be a big effect if they hurt the she-camel. The next data are still about singular third person deixis:

Datum 22

The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - ***it*** *was they who were ruined!* (Verses 92)

The data above show that the word "*it*" is classified as subjective pronoun of singular third person deixis which refers to the detriment of them whom

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rejected Shu'aib as one of apostles of Allah. The sentences above talk about the detriment of Shu'aib's people who didn't receive him as the apostle. They would get the punishment of Allah because of their action. Below is the last data to explain about singular third person deixis:

Datum 23

*We divided them into twelve tribes or nations. We directed Moses by inspiration, when **his** (thirsty) people asked **him** for water: "Strike the rock with thy staff": out of **it** there gushed forth twelve springs: Each group knew **its** own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls.* (Verses 160)

Based on the data above, the word "*his*" is classified as possessive adjective of singular third person deixis which refers to Moses who had thirsty people. The next, the word "*him*" is identified as subjective pronoun of singular third person deixis of he which also refers to Moses who was asked water by his people. Furthermore, the word "*it*" is also identified as objective pronoun of singular third person deixis which refers to the stone that was hit by Moses to get water. Meanwhile, the word "*its*" is known as possessive adjective of singular third person deixis of it which refers to the place of each people to drink. The sentences above about Allah divided the children of Israel being twelve tribes or nations. When Moses' people had been divided, they felt thirsty and Allah asked Moses to hit a stone. Then, there gushed forth twelve springs of that stone. They knew their own place of water to drink. Allah also gave them the shade of clouds and sent manna and quails to full their necessaries.

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4.1.5 Plural Third Person Deixis

Third person deixis refers to a referent not identified as the speaker or addressee in the speech event, but other significant participants in the speech situation. Plural third person deixis is represented to other participants or a group of other participants, neither speakers nor hearers in the speech situation. Plural third person deixis is like (they, them, their, themselves). Discussions below are about plural third person deixis used in English translation on surah al A'raf by Yusuf Ali.

Table 5: Plural Third Person Deixis Used in English Translation at Surah al A'raf by Yusuf Ali

No	Plural Third Person Deixis	Sentences
1	They	No cry did **they** utter but this
2	Their	We shall recount **their** whole story
3	They	And **they** bowed down
4	Them	He swore to **them** both
5	Them	Treat **them** with arrogance
6	They	**They** are companions of the fire
7	their, them	**Their** portion appointed must reach **them**
8	they, themselves	**They** will bear witness against **themselves**
9	their	When **their** eyes shall be turned towards…
10	they, theirs	**They** forgot the meeting of this day of **theirs**

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11	they, them	**They** invented will leave **them** in the lunch
12	them	So the earthquake took **them** unawares
13	their	We changed **their** suffering into prosperity
14	them, their	There came indeed to **them their** apostles…
15	they, them	But **they** wrongfully rejected **them**
16	theirs	In truth the omens of evil are **theirs** in Allah…
17	them	We excated retribution from **them**
18	their	Vain are **their** deeds
19	them	Made **them** testify concerning themselves
20	their, them	We are (**their**) descendants after **them**

The researcher found 345 plural third person deixis (they, their, them, themselves) in English translation on surah al A'raf by Yusuf Ali. Plural third person deixis is the dominant person deixis appear in the data. It is because the Qur'an usually talks about other participant that is not about the speaker or addressee. There are subjective pronouns, objective pronouns, possessive adjective, possessive pronouns, and reflexive pronouns appear in the data. The explanations are described in these following data:

Datum 24

*Then began Satan to whisper suggestions to **them**, bringing openly before **their** minds all **their** shame that was hidden from **them** (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live forever."* (Verses 20)

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Based on the data above, the word "*them*" is classified as objective pronoun of plural third person deixis of they which refers to Adam and Hawa whispered by Satan suggestions to break Allah's rule to don't approach a tree. While the word "*their*" is identified as possessive adjective of plural third person deixis of they which refers to Adam and Hawa who had minds and shame that was hidden. The sentences above explore about the temptation of Satan to Adam and Hawa. Satan whispered them to eat one of fruits on the tree that had been forbidden by Allah for them to be near it. Satan harassed them and said "*Your Lord only forbade you this tree, lest ye should become angels or such beings as live forever"* to make Adam and Hawa being sure of him. The next explanations are stayed in these data below:

Datum 25

*But **they** rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. **They** were indeed a blind people!* (Verses 64)

The data above show that there is one plural third person deixis appear in the data. The word "they" is classified as subjective pronoun of plural third person deixis which refers to Noah's people who rejected Noah as one of the apostles of Allah and who was the blind people. The sentences show that Noah had been rejected by his people by the time he told the truth to his people. Allah saved Noah with the people followed him in the ark which was made by Noah. Allah sent big flood for who rejected His signs. These following explanations about plural third person deixis would be showed below:

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Datum 26

So the earthquake took ***them*** *unawares, and* ***they*** *lay prostrate in* ***their*** *homes in the morning*! (Verses 78)

From the data above, there are three plural third person deixis. The first is the word "*them*" which identified as objective pronoun of plural third person deixis of they. It represents to Thamud people who got the earthquake. The second is the word "*they*" which known as subjective pronoun of plural third person deixis. It also refers to Thamud people who laid prostrate after getting earthquake. The last is the word "*their*" which classified as possessive adjective of plural third person deixis. It also represented to Thamud people who had homes. All of plural third person deixis refer to Thamud people because that statement about the earthquake who came to them after they slaughter the she-camel given by Allah to them although Shalih had reminded them. They got the earthquake and they laid prostate in their homes. The explanations about plural third person deixis are still showed in these following data:

Datum 27

But when good (times) came, ***they*** *said, "This is due to us;" When gripped by calamity,* ***they*** *ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are* ***theirs*** *in Allah.s sight, but most of* ***them*** *do not understand!* (Verses 131)

Based on the data above, the word "they" is classified as subjective pronoun of plural third person deixis which refers to Fir'aun and his people. Furthermore, the word "theirs" is identified as possessive pronoun of plural third person deixis which also refers to Fir'aun and his people who had truth the omens of evil. Meanwhile, the word "them" is known as objective pronoun of plural third

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person deixis of they which represents to Fir'aun and his people who didn't understand about Allah. The sentences above talk about the arrogant of Fir'aun and his people. When the good things came to them, they felt it happened because of their effort. Otherwise, they always connected with Moses when the bad things came to them. The last explanations would be explained below:

Datum 28

*When thy Lord drew forth from the Children of Adam - from **their** loins - **their** descendants, and made **them** testify concerning **themselves**, (saying): "Am I not your Lord (who cherishes and sustains you)?"- **They** said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful":* (Verses 172)

The data above show that the word "*their*" is identified as possessive adjective of plural third person deixis which refers to Children of Adam who had loins and wo had descendants. The word "*them*" is known as objective pronoun of plural third person deixis which also refers to children of Adam who give testifiy. Furthermore, the word "*themselves*" is classified as reflexive pronoun of plural person deixis which refers to children of Adam own themselves. Meanwhile, the word "*they*" is known as subjective pronoun of plural third person deixis. It also represents to children of Adam who said testify. These sentences talk about when Allah asked testify of human. He would take forth from their loins and would make them testify concerning themselves.

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4.2 Discussions

This section discusses the finding of data analysis. The researcher found that there are five types of person deixis in English translation of Qur'an at surah Al A'raf by Yusuf Ali. Those are singular first person deixis, plural first person deixis, second person deixis, singular third person deixis, and plural third person deixis. The researcher found that the most dominant person deixis appear in the data is plural third person deixis and the second dominant is second person deixis. The researcher also found that Yusuf Ali used second person deixis that used since old English period till now such as singular form (thou, thee, thy, thyself) and plural form (ye, your, yourselves).

The researcher also found that in English translation of Qur'an at surah Al A'raf by Yusuf Ali, there are seven stories about the apostles such as Adam, Noah, Hud, Salih, Lut, Shu'aib and Moses which could influence the usage of person deixis in English Translation at surah Al A'raf. In English translation by Yusuf Ali, the researcher also found that is not only human used person deixis but also Allah used person deixis. Yusuf Ali used person deixis started with capital letter in each word such as (We, Our, My, He, Him) to be represented to Allah.

In another research, person deixis also found, for example Siska Pratiwi (2017) in her journal "*Person Deixis in English Translation of Summarized Shahih Al-Bukhari Hadith in the Book of As-Salat*" found there were three types of person deixis. Third person deixis were dominant appear with 67.44% dominated by singular third person deixis. Because the word "he" referred to

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Prophet Muhammad which shows that *Hadith* is the media to reveal the action, provisions, approvals and utterances of Prophet Muhammad SAW and his companions. Maidaturrohmaniah (2017) in her research "*Person Deixis Used by 5 Seconds of Summer's Michael Clifford And The Vamps' Bradley Simpson On Twitter*" found there are five types of person deixis. Singular first person deixis was the dominant person deixis with 55,35% for Bradley Simpson and 63,71% for Michael Clifford. It is because it represented them as the only people who ran their twitter account. Another study about person deixis was coming from Nurhasanah (2016). She analyzed the use of person deixis and place deixis in political news articles of *The Jakarta Post*. The writer found that there were 246 person deixis appeared in the data. The most dominant person deixis was singular third person deixis.

The result of the previous studies is different with this present study. This present study shows that the most dominant person deixis is plural third person deixis. It is because in English translation of Qur'an on surah Al A'raf tells about many stories about apostles and most of usage of person deixis is for a group of people. Reading the single verse will make the reader confused because the verses of Qur'an relate each other. Moreover, sometimes one verse contains more than one person deixis. The reader should read each verse consecutively in order to understand the context of the Qur'an.

From the analysis above, it can be concluded that person deixis often appears in English translation of Qur'an especially on surah Al A'raf by Yusuf Ali. The researcher took Al A'raf as the data because Al A'raf has many stories about apostles

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and it will make the reader confused if they don't read the verse consecutively. It will make the reader easier to understand the context if they know well about person deixis which used inside. Knowing well about person deixis will avoid misunderstanding and misinterpreting about the context especially in Qur'an.

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CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the final section of this present study. This chapter provides a brief explanation about this present study result and suggestion for another writer to explore this related study.

5.1 Conclusion

After discussing the research findings, the researcher would like to show some conclusions about Person Deixis Used in English Translation of Qur'an on Surah Al A'raf by Yusuf Ali. The result of this research is to answer the problems which have been formulated by the researcher.

In this present study, the researcher analyzed the types of person deixis and the references used in English translation of Quran on surah Al A'raf by Yusuf Ali. According to Cruse (2000:319-320), person deixis involves basically the speaker, known as the first person (I, Myself, and Mine). The addressee is known as the second person (you, yourself, yourselves, yours) and other significant participants in the speech situation, neither speaker nor hearer, known as third person **(**he, she, her, they, them).

From the analysis in previous chapter, the researcher concludes that there are five types of person deixis found in English translation of Quran on surah Al A'raf by Yusuf Ali. The researcher found singular first person deixis, plural first person deixis, second person deixis, singular third person deixis, and plural third person deixis.

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Furthermore, the use of singular first person deixis such as "*I, me, my, myself*" always refer to first person who is being a speaker including (Allah, iblis, and the apostles). While, plural first person deixis alike "*We, we. Our, our*" mostly refer to Allah and the people of the apostles. The second person deixis "*ye, thee, thou, yourselves, thy*" mostly refer to second person the addressee or the hearer including (Allah, angles, iblis, the apostles, and the people of the apostles). Next, singular third person deixis "*He, he, Him, him, she, her*" refer to (Allah, iblis, the apostles, and she-camel in Shu'ib era). Meanwhile, the word "*it, its*" concerned with singular third person deixis which refer to things that has been already mentioned in the data. The last, plural third person deixis "*they, them, their, themselves*" mostly refer to (Angles, Adam and Hawa, evils, the people of apostles). Person deixis is used to point person in order to make clear the participants in the speech events.

5.2 Suggestion

This present study only focuses on person deixis used in English translation on Qur'an at surah Al A'raf by Yusuf Ali. It means that this present study used the theory of person deixis by Alan Cruse and used the English translation from Yusuf Ali. The final results showed that this present study has proven the use of person deixis in English translation of Qur'an especially on surah Al A'raf. Therefore, for the next researcher who wants to do the same research as this present study, it is better if the next researcher observes all types of deixis in English translation of Qur'an on other surah.

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