

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Study**

Al-Qur'an is regarded as Holy scripture for Moslem. Al-Qur'an has important roles for them. In the same manner as scriptures of other religions, Al-Qur'an is the communication device between God and His believers. Communication is a process of carrying messages or information of which the speaker and the hearer should understand it. Al-Qur'an is a communication device that uses written language. It is natural that Moslem – the target of the communication - should understand it. Because of it, al-Qur'an uses human language to convey the messages in order to be understood easily and can be studied by using language scientifically. In Al-Qur'an, it can be found some types of language usage. One of them is deixis.

Deixis is part of pragmatics study. Levinson (1983:9) states that pragmatics is a study about the use of language usage that relates and appropriates sentences that are used in context. The study of pragmatics includes presupposition, implicature, entailment, speech act, and deixis. It also stated that deixis is a part of pragmatics that has connection with certain word or sentence that changes because of context. The change of context in sentence is often caused by the change of situation including personal, time and place.

According to Yule (1996:10) deixis is linguistic form that is used to refer some object in a context. There are three categories of deixis: personal deixis, place deixis, and time deixis. First, personal deixis is an utterance that uses a

personal pronoun to refer himself or to refer someone who's as hearer (I, you, and they). Second, place deixis is a place that shows between person and something referred (here, there). Third, time deixis is the time that refers when the speaker is spoken or when the sound of speaker is listen (now, then).

In this research, the writer focuses on personal deixis. Personal deixis as Yule (1996:10) states is an utterance that uses a personal pronoun to refer himself or to refer someone who's as hearer. Therefore, to find out whether a word can be categorized as personal deixis, it needs some understanding about the substitute of every person that has position as speaker and hearer such as 'I', 'you', and 'they'. Referent that pointed by personal pronoun is keeps changing based on the character that brought by participant role. A person who speaks gets a role as first person. If he or she does not speak again, then to be listener, he or she changes into second person. A person who does not present in speech event or close with the place of conversation is called third person.

The use of personal deixis is so pervasive in natural language both oral and written. Its aim is to make the interpretation process of some word that the referent always changes becomes easier. If it is not used, it will be satiation to the reader or the hearer.

However, it might appear to the reader or the hearer some misunderstanding of the personal deixis. They will find it is difficult to interpret whom is uttering or to whom utterance is uttered.

In Islam, it is believed that all words written in Al-Qur'an are words of Allah. The aim is to raise awareness among his believers about right and wrong that exist in the world. Shortly, the use of personal deixis in Al-Qur'an will help the reader understanding about to whom the utterance is uttered. Furthermore, it definitely will reduce satiation and awkwardness. Example:

[According to Quraish Shihab in Tafsir Al-Qur'an Karim (1997:677) this chapter (Al-Falaq [17]: 15) was turned to Muhammad to avoid the evil of devil]

Say: **'I** seek refuge with (Allah), the Lord of the daybreak,  
 'From the evil of what **He** has created,  
 "And from the evil of the darkening (night) as it comes with its darkness: (or the moon as it sets or goes away),  
 "And from the evil of those who practice witchcraft's when they blow in the knots,  
 "And from the evil of the envier when **he** envies"

In the chapter above, Allah ordered Muhammad to utter the sentence "I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created. The word "I" here refers to Muhammad as the speaker. The word 'I' belongs to singular first person which functions as subject personal pronoun.

To find the referent of the deictic words, Hurford (1994:66) suggests to use or converse the utterance into indirect speech. The indirect speech of chapter Al-Falaq will be:

Allah ordered Muhammad to say sought refuge with (Allah) the Lord of the daybreak. From the devil of what He had created, the evil of the darkening (night) as it came with its darkness: (or the moon as it set or went away), the evil of those who practiced witchcraft's when they blow in the knot. And from the evil of the envier when he envied.

The example above shows the use of personal deixis that always changes and is complex. Such as the word “I” in sentence, “I sought refuge....” refers to Muhammad, while “...He has created...” refers to Allah. To several readers it is complex and it might create misinterpretation among them. For that reason, the writer is interested in analyzing the use of personal deixis that exist in Al-Qur’an especially in chapters 29 and 30.

## **B. Review of Previous Study**

Actually, the writer is not the first who analyze the function of language. However, it does not mean that the writer is a plagiarizer the previous study. To prove the originality of the research, the writer will show the previous studies.

In Muhammadiyah University, the writer finds several researchers who have researched about deixis. She is Chuswatul Hasanah (2006) with the title “The Use of Deixis in Gladiator Movie Manuscript”. From her analyzes she finds five deixis used in Gladiator movie script. The forms are personal deixis, place deixis, time deixis, discourse deixis, and social deixis. Personal deixis consists of first person, second person, and third person, which are distinguished into singular and plural person. It is also distinguished based the function in the sentence as subject and object personal pronoun, subject in possessive personal pronoun, object in possessive personal pronoun and reflexive personal pronoun. Clarifying the reference of deixis is based on semantic meaning. It refers to lexical meaning and based on pragmatic

meaning which refers to the meaning covers in the discourse, such as refer to first person, refer to second person, refer to third person, refer to proximal distance, refer to distal distance, refer to preceding portion, refer to present time, refer to past time, refer to future time and refer to social relationship.

Meanwhile, the researcher who analyzes the language style of Al-Qur'an is Sakinah (2005) with title "Semiotics Study on Simile Used in English Translation of Al-Qur'an". The study, the analysis is restricted to the semiotics point of view that focuses on symbols. From her analyzes She finds the variation of symbol that refers to the types of metaphorical language based on human perceptual by Michael C. Halley. It's divided into nine types: Human/Man, object, Abstract/being, Terrestrial, Energy, Animate, Life, Cosmos and substance. Among the symbols of simile, the highest frequencies are Human/Man behavior symbols.

From the previous study above, the writer wants to analyze the types of personal deixis and finding the referent of personal deixis by applying pragmatics approach. In addition, the writer uses English Translation of Qur'an as data.

### **C. Problem Statements**

Knowing the problem is the most important part in the research, the writer decides some problems to discuss here. Many cases happen in referring someone in English Translation of Al-Qur'an. To ease the writer do the research, the writer will focus the problems as follows:

1. What are the types of personal deixis in English Translation of Qur'an?

2. What are the reference of the personal deixis?

#### **D. Objectives of the Study**

In carrying this research, the writer formulates the objectives of the study as follows:

1. To clarify the types of personal deixis in the English Translation of Al-Qur'an.
2. To find the reference of personal deixis.

#### **E. Benefits of the Study**

The writer really hopes that her research on the deixis in English translation of Al-Qur'an has some two benefits; practical and academical

1. Practical
  - a. This study will give more information to the reader about personal deixis used in Al-Qur'an Holy Scripture.
  - b. This study will give more information to the next writers who want to discuss similar or related study.
  - c. The result of this study will enrich linguistics study especially the study of deixis.
2. Academical

This research will be an additional references for further research especially pragmatic study.

## **F. Organization of Research Paper**

The organization of this research paper gives in order to reader to be able to understand the content of the paper easier. They are as follows:

*Chapter I* is an Introduction, which consists of the background of study, review of previous study, problem statement, objective of study and benefits of study.

*Chapter II* is underlying theories. It deals with characteristic of AlQur'an, notion of pragmatics, notion of deixis, types of personal deixis, instrument to find personal deixis (reported speech, anaphora, and cataphora).

*Chapter III* is research method. It presents type of study, object, data and data source, method of data collection and technique of data analysis.

*Chapter IV* is research result and discussion. In this chapter, the writer I presents the data analysis and discussion of research finding.

*Chapter V* is conclusion and suggestion.