CHAPTER I

INTRODUCTION

1.1 Background of the Study

Humans inherently exist within society for the purpose of interpersonal communication. Communication stands as a fundamental and essential social process in human existence. Moekijat (1993), defines communication as the process of exchanging information, ideas, attitudes, thoughts, and opinions between individuals or groups. Language serves as the means for communication among individuals, and it reflects the personality and behavior of people. The significance of language is emphasized in the Holy Qur'an in Al-Hujurat verse 13, which states:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

The meaning:

O humanity! We fashioned you from a single pair of man and woman and diversified you into various communities and tribes, intending that you develop mutual understanding. The most honorable in the eyes of Allah is the one who demonstrates the highest level of righteousness. Allah possesses complete knowledge and profound awareness. (49:13)

From that verse, we understand the significance of language; God has created various languages so that people worldwide can communicate with one another, exchanging information in their daily lives. One common challenge in communication arises when both speakers and listeners misunderstand the meaning

of words in the context of a situation. When the hearer is aware of the context, the language can be clearly understood in terms of its meaning. To ascertain meaning, we turn to one of the branches of linguistics known as pragmatics.

Pragmatics is a linguistic field that focuses on the use of language in social contexts and how individuals generate and comprehend meaning through language. Pragmatics involves addressing challenges that arise in specific situations in a rational and logical manner. As a subfield of linguistics that emerged in the late 1970s, pragmatics delves into how people comprehend and produce communicative acts in real situations, particularly within conversations. According to Yule (1996), pragmatics is the examination of speaker meaning as it pertains to the situational context. When studying pragmatics, one explores how to recognize the speaker's intended meaning in both spoken and written forms.

Hansen and Visconti (2009) asserted that pragmatics involves the redefinition of the roles of the speaker or writer and the addresser or readers during the innovation process. Furthermore, when a speaker communicates something, it is crucial for the listener to appropriately reinterpret the speaker's intended meaning in the utterance. Additionally, Due to potential interpretations by the audience, it becomes important to discern precisely what the speaker intends. Pragmatics encompasses various aspects, including speech acts, presuppositions, and deixis.

One of pragmatic category is deixis, a phenomenon regularly encountered in everyday communication and textual contexts. Deixis expressions, like "this," "that," "these," "those," "now," and "then," are words or phrases that indicate the time, place, or situation in which a speaker is communicating. Deixis constitutes a component of the broader field of pragmatics, focusing on expressions whose meaning directly relates to aspects of the act of utterance—such as when and where

it occurs, and who is involved as the speaker and addressee. According to Levinson (1983), deixis serves as a prominent means through which the relationship between language and context. Levinson categorizes deixis into five types: person, time, place, discourse, and social.

Person deixis involves the use of expressions that refer to either the speaker or the addressee in an utterance, typically conveyed through pronouns, possessive affixes attached to nouns, and agreement affixes associated with verbs.The three types of person deixis:

1. First person deixis encompasses singular pronouns (me, myself, my, mine) and plural pronouns (I, we, us, ourselves, our, ours).

2. Second person deixis includes pronouns such as you, yourself, yourselves, your, and yours.

3. Third person deixis comprises pronouns like he, she, they, and the suffix -s.

Time deixis involves referencing time in relation to a temporal reference point, especially the moment of utterance. Examples include terms like now, today, and tomorrow. Place deixis refers to expressions that denote the spatial location of both the speaker and addressee in an utterance, such as this (way), that (direction), and there. Discourse deixis pertains to referencing a section of discourse in relation to the speaker's current position in that discourse. Social deixis involves referencing the social characteristics or distinctions between participants or referents in a speech event, as seen in expressions like "Your Majesty," "Mr. Governor," etc. These classifications can be utilized to examine the Holy Qur'an, where deixis is intentionally selected for its role in elucidating meanings and averting misunderstandings by pinpointing specific elements.

Deixis is not only present in everyday communication but is also evident in

the Quran. The Quran is considered Allah's word, given to prophet Muhammad, and has been collected in mushafs, reaching us through mutawaatir transmissions. It holds a significant role as a holy scripture for Muslims, serving as a communication channel between God and His followers. Communication is the process of conveying messages that the speaker and hearer should comprehend, and the Quran employs written language as its means of communication. Allah has facilitated its understanding for anyone who reads the Holy Quran, making it accessible for learning.

Allah has facilitated the learning of the Quran, encompassing reading, comprehension, memorization, and application. This aspect is emphasized by Allah four times in the Quran, specifically in Surah Al-Qamar. This repetition underscores the accessibility of learning the Quran, serving as a clear message to humanity about Allah's intent to make the Quran easier to comprehend and internalize.

At times, when individuals read the Quran, they may encounter words with meanings that cause confusion. As mentioned earlier, understanding the meaning becomes more accessible when readers are familiar with the context. The researcher has undertaken a study on Surah Al-Mulk, which is the sixty-seventh surah in the Quran. Surah Al-Mulk was revealed in Mecca on various occasions, and it comprises 30 verses. Additionally, it serves as the first surah in Juz 29, and its title, Al-Mulk, translates to "The Kingdom."

The researcher specifically analyzed selected verses to delve deeper into the research. The focus of this study is on Surah Al-Mulk, specifically covering verses 1 to 30. The surah emphasizes the idea that one cannot impose their will on another; instead, they can guide and set an example. The name of Surah Mulk is derived from its opening sentence. The surah highlights the vastness and intricacy of creation as a

symbolic representation of the grandeur and power of the all-Compassionate.

Some examples In English translation surah Al-Mulk verse 1-7:

Blessed is **He** in Whose Hand (Power) is the Dominion, and **He** is **Omnipotent**. (1) It is **He** Who has created death and life that **He** may try you which of you is best in deed. And **He** is **the All-Mighty, the Oft-Forgiving**. (2) It is **He** Who has created skies in seven layers. **You** see no disharmony in the creation of **the All-Merciful**. So turn your gaze (look again), do **you** see any rift (crack)? (3) Then turn back **your** look **two more times**. **Your** look shall come (back) to you weakened and fatigued. (4) And certainly **We** have adorned **the world's sky** with candles and **We** have made **them** rocks for the satans (to be thrown at them). And **We** have prepared for **them** the torment of the blazing Fire. (5) And for **those** who deny **theirLord** is the Torment of **Hell**. And how evil as a destination. (6) When **they** were cast therein (**in hell**), **they** heard the scary boiling (roaring) sound of it. (7)

The words "He and we" it refers to personal deixis which means is Allah. The words "them and they" it refers to personal deixis which means is creature. The words "the world's sky, in hell" it refers to place deixis point to world which reference to a location.The words "two more times" it refers to time deixis which means is repetition of time.The words "those" it refers to discourse deixis which means is unbelievers. The words "Omnipotent, the All-Mighty, the Oft-Forgiving, the All-Merciful and Lord" it refers to social deixis which means is Allah.

In this research, the researcher opted for the English translation of the Holy Quran by Muhammad Marmaduke William Pickthall to conduct a thorough analysis from a single source. Pickthall, an esteemed British Muslim, holds historical significance as one of the earliest translators of the Holy Quran into English. He is recognized as a Western Islamic scholar, and his English translation, titled "The

Meaning of the Glorious Koran," was published in 1930 and authorized by Al-Azhar University. The Times Literary Supplement acknowledged his translation as a notable achievement, describing him as a "noted translator of the Qur'an into English." These factors contribute to the researcher's choice of Muhammad Marmaduke William Pickthall's English translation for the analysis.

However, examining this Surah provides a fascinating opportunity to apply the knowledge acquired during lectures. It aids readers in comprehending the context and interpreting specific words, given that references often vary. This process enables understanding the details of the speaker, the location, and the timing of the speech.

Through this research, deixis can find applications in the field of education, particularly in teaching and learning. Educators, whether teachers or lecturers, can utilize examples of deixis from the Holy Quran to simplify explanations in grammar subjects. Given that various types of deixis are found in grammar, this research proves highly valuable for teachers. It enriches their knowledge, providing them with practical insights that can be directly applied in grammar teaching.

The researcher chose to utilize the English translation of Surah Al-Mulk by Muhammad Marmaduke William Pickthall because it is relatively uncommon in scholarly investigations in this institution especially in English Applied Linguistics Study Program of UNIMED.

In conclusion, the researcher aspires for harmony between worldly and spiritual aspects, both in this life and the hereafter, through this research. Additionally, the hope is for an enhancement of beliefs and the fostering of Islamic devotion throughout the research process.

In previous study, "Pragmatics Analysis of Deixis in Surah Al Baqarah Translated By Abdullah Yusuf Ali", written by Azzahra, 2019. Second research is the

"Personal Deixis Expression in The Qur'an: A Pragmatic Study on The English on Interpretation of Surah Al-Baqarah" that is written by Muhassin, Pradana and Hidayati, 2020. In both of those studies, the researcher identified certain parallels with the investigation conducted by the writer. The commonality lies in the use of a descriptive qualitative method. However, distinctions arise in terms of the subject matter. The previous studies focused on Surah Al-Baqarah translated by Abdullah Yusuf Ali and Personal Deixis Expression in The Qur'an, while the writer's research centers on the English translation in Surah Al-Mulk.

1.2 Problems of the Study

Based on the elaboration in the background, the problems are formulated as the following:

1. What types of deixis are used in surah Al-Mulk?

2. How are the deixis used in surah Al-Mulk?

3. Why are the deixis used in surah Al-Mulk as the ways they are?

1.3 Objectives of the Study

In relation to the problems of the study, the objectives of the study are:

1. To analyze the types of deixis surah Al-Mulk

2. To describe the realization of deixis used in surah Al-Mulk

3. To explain the reason of utilizing deixis in surah Al-Mulk

1.4 Scope of the Study

The scope of this research is limited to the deixis present the English translated version of Surah Al-Mulk, specifically translated by Muhammad Marmaduke William Pickthall. The surah comprises 30 verses and is the 67th surah out of the total 114 in Al-Qur'an. The data for analysis includes only those verses within Surah Al-Mulk that contain deixis.

1.5 Significances of the Study

The findings of the study are expected to be useful for the readers both theoretically and practically in some aspect.

1. Theoretically

   Theoretically findings can significantly useful for:

   a. Review of literature for the coming researchers.

   b. The guiding iinformation for the students of pragmatic studies about deixis.

   c. The guidance material for readers in understanding types of deixis.

2. Practically

   Practically the usefulness of findings is described as the following:

   a. It will give contribution for the translators or students of pragmatic course or the readers who are interested in studying pragmatic especially about deixis.

   b. It can be a material for helping people particularly moslem in comprehending and understanding the verses of surah Al-Mulk.