

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

Human necessarily lives in society to communicate one to another. Communication represents the vital and elementary social process in human life. According to Yoder in Moekijat (1993:1), “communication is the interchange of information, ideas, attitudes, thought and opinions”. A language is used to communicate among people, and it represents the personality and behavior of people itself. The importance of language is mention in the Holy Quran Al-Hujurat verse 13 as follow :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

Based on the verse above, we know how important the language is, God creates many languages so that every human in the world can communicate with each other to exchange the information in their daily life. The most problem of communication that happen both of the speakers and hearers is when the speakers and hearers get misunderstanding about the meaning of word that related to the context of situation. If the hearer knows the context, the language can be understood clearly

about what the meaning. To determine the meaning, we know one of the branches of linguistics that called pragmatics.

Pragmatic is a field of linguistics concerned with the use of language in social contexts and the way in which people produce and comprehend meaning through language . Yule (1996:4) defines pragmatics as “the study of the relationship between linguistic forms and the users of these forms”. Through pragmatics, contextual meaning is exploited and analyzed to discover the “real” meaning.

Pragmatic \prag-‘ma-tik\ is dealing with the problem that exist in a specific situation in a reasonable and logical way. As sub field of linguistics developed in the late 1970’s, pragmatics studies how people understand and produce a communicative act in a real situation which is in the conversation. Pragmatics is the study of meaning related to the context. Yule (1995:3) states that pragmatics is the study of the speaker meaning which relates to the utterance situation. In studying pragmatics, we study about how we can recognized what is the main of speaker in the spoken form or written form. 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.

Hansen and Visconti (2009:5) stated pragmatic concerned with the redefinition of the respective roles of speaker/writer and address/readers in the process of innovation. Moreover, when the speaker says something, it is important to the listener respect to make redefinition what the speaker meant by the utterance. In addition, Yule (1966:3) states that pragmatics concerned on the study of meaning as

communicated by the speaker (or writer) and interpreted by listener (or reader). Because there is some interpretation by the listeners or readers, it needs to be aware what the speaker means exactly. Pragmatic includes speech acts, presuppositions, and deixis.

One of pragmatic type is a deixis. Deixis always found in our daily communication or in text. A deictic expressions (or *deixis*) is a word or phrase (such as *this, that, these, those, now, then*) that points to the time, place, or situation in which a speaker is speaking. Deixis is part of pragmatics study. The word of deixis is from the Greek word and pronounced like 'day-icksis'. The term deixis applies to the use of expressions in which the meaning can be traced directly to features of the act of utterance; when and where it takes place, and who is involved as speaker and as addresser.

Levinson (1983: 54) states that deixis is the single obvious way in which the relationship between language and context is reflected in the structure of themselves. Levinson divided deixis theory into five types: person deixis, time deixis, place deixis, discourse deixis, and social deixis. Person deixis are expression which refers to the speaker or the addressee of an utterance. Person deixis is commonly expressed by pronouns, possessive affixes of nouns, agreement affixes of verb. There are three kinds of personal deixis:

1. First person deixis contains of singular pronouns (*me, myself, my, mine*) and plural pronouns (*i, we, us, ourselves, our, ours, am*)

2. Second person deixis contains of *you, yourself, yourselves, your* and *yours*.
3. Third person deixis contains of *he, She, they* and suffix *-s*.

Time deixis is reference to time relative to a temporal reference point.

Typically, this point is the moment of utterance. For example *now, then, yesterday, today, and tomorrow*. Place deixis is an expression which refers to the spatial location of the speaker and addressee of an utterance for example *this(way), that (direction), here* and *there*. Discourse deixis is reference to a portion of a discourse relative to the speaker's current "location" in the discourse. For example *this is a great story*. And social deixis is reference to the social characteristics of, or distinctions between, the participants or referents in a speech event. For example *your honor, Mr. President, your highness* and *etc*. The categories can be used to analyze holy Qur'an and deixis is chosen because deixis is used to point thing in order to make clear what it means, and to avoid misunderstanding.

Deixis found not only in everyday life, but also in Al-Qur'an. Al-Qur'an is word of Allah, which he revealed to Muhammad in wording and meaning and has been preserved in the mushafs, and has reached us by mutawaatir transmissions. Al-Qur'an is Holy Scripture for Moslem which has important roles for them. Al-Qur'an is the communication between God and His believers. Communication is process of carrying messages of which the speaker and hearer should understand it. Al-Qur'an is a communication device that uses written language. Every person who reads the holy

Qur'an should understand because Allah has made it easier to learn. As Allah SWT said in Al-qur'an:



That verse means that Allah has made Al-Qur'an easier for learning. Learning consist of reading, understanding, memorizing and practicing. Allah has repeat that verse four times in Al-Qur'an. All will be found in surah Al-Qamar. This case tells human that Allah really made Al-Qur'an easier to learn.

Occasionally, when reading Al-Qur'an, the readers can find the the meaning of the words that make confuse . As explanation before, the readers can understand about the meaning easier if the readers know about the context.

The reseacher should conduct the research on surah Al-Baqarah. Surah Al-Baqarah is the second surah in Al-Qur'an after surah Al-Fatihah. Surah Al-Baqarah was revealed in Medina on different occasions, except verse 281, which was revealed during the prophet farewell pilgrimage in Mina. There are 286 *Ayah*, 6.221 word and 25.500 letter. And it is the longest Surah of the Qur'an. Because Al-Baqarah has the longest Surah, the researcher conduct the analysis only in selecting *Ayah* to make deeper analysis. In this research, the researcher focused the research on surah Al-Baqarah *Ayah* 40-86. That *Ayah* told the story about children of Israel, which are the story consist the warning from Allah to children of Israel, the command and the ban

from Allah to children of Israel, the retaliation because of Bani Israel attitude and act, the conversation between Prophet Moses and children of Israel, the description about the grace that Allah has give to children of Israel, and the story about slaughter a cow. That verse also told the origin why this surah called Al-Baqarah which is mean a cow. Surah Al-Baqarah also called as *Fustatul-Qur'an* or top of Al-Qur'an because it contains some laws which are not mentioned in another Surah.

The example In English translation surah Al-Baqarah verse 255:

Say: Allah! *La ilaha illa Huwa* (none has the right to be worshipped but **He**), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake **Him**. To **Him** belongs whatever is in the heavens and whatever is on earth. Who is **he** that can intercede with **Him** except with **His** Permission? **He** knows what happens to **them** (His creatures) in **this** world, and what will happen to **them** in the Hereafter . And **they** will never compass anything of **His** Knowledge except that which **He** wills. **His Kursi** extends over the heavens and the earth, and **He** feels no fatigue in guarding and preserving **them**. And **He** is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursi*.]

The words “He, him, his” it refers to personal deixis which means is Allah. The words “them and they” it refers to personal deixis which means is creature. The word “this” it refers to place deixis point to world which reference to a location.

In this research, the researcher chose the English translation of the holy Qur'an by Muhammad Marmaduke William Pickthall to get deeper analysis from one source. Muhammad Marmaduke William Pickthall was an old translator. He was a

British Muslim who is best remembered as one of the earliest translator of the Holy Qur'an in English also a Western Islamic scholar noted for his English translation of the Qur'an (1930). He known as one of the translators of the holy Qur'an into English and British convert to Islam. He is regarded as an orthodox, mainstream, Sunni Muslim. In 1930, pickthall published his English translation of the Qur'an with the title "The Meaning of the Glorious Koran". The translation was authorized by the Al-Azhar University and the Times Literary Supplement praised his efforts by writintg "noted translator of the glorious Qur'an into English language, a great literary achievement. That's all the reason why the researcher picks the English translation of the holy Qur'an by Muhamad Marmaduke William Pickthall.

However, by analyzing this Surah will be an interesting way to applicate all of knowledge that the researcher got during the lectures. It also can help the reader to understand the context about and make the interpretation of some word, since the reference always change. And to know who, where, and when the speech of the speaker.

By this research, deixis can be used in teaching and learning of education. The teacher or lecturer can take examples of deixis from holy Qur'an. They also can used deixis for explain simply in grammar subject. Since in grammar found some term of deixis types. As a teacher, this research very usefull for the researcher. This research enrich teacher knowledge also the teacher can apply it in teaching of grammar.

The researcher using English translation of holy Qur'an because it is rare to be studied in this institution especially in English department major of IAIN Antasari.

Finally, the researcher hopes both *dunya* and *akhirat* can get along well through this research also the beliefs and spirit of islamic worship will be increased during this research.

In previous study, “The Analysis of Deixis of the Novel “Emma” By Jane Austien” that is written by Dwi Setyawati, 2013. Second research is the “Deixis Found in “One Piece” Comic” that is written by Dimas Pramianto, 2012. Both of that research, the researcher found that there are some similarities with the study that writer conducts. The similarities between the previous studies with the study that researcher conduct is have same method that is descriptive qualitative method. Meanwhile, the differences found are in the subject, previous study conduct the research about novel “EMMA” by Jane Austien, the second research about “ONE PIECE” comic and the writer conduct the research about English translation of holy Qur’an surah Al-Baqarah.

## **B. Statement of Problems**

Based on the background above the writer investigates these following statements of problems:

1. What are the type of Deixis words found in the English translation of holy Qur’an surah Al-Baqarah *Ayah* 40-86?
2. How is the frequency of each deixis word found in English translation of holy Qur’an surah Al-Baqarah *Ayah* 40-86?



### **C. Objectives of the Study**

The Objectives of this research are :

1. To identify and classify the type of deixis word that found in the English translation of holy Quran surah Al-Baqarah.
2. To present and describe the frequency of deixis word in the English translation of holy Qur'an surah Al-Baqarah

### **D. Significance of Research**

The researcher hope this research will give some advantages, there are:

1. To give more information to the reader about kind of deixis used in the holy Qur'an surah Al-Baqarah.
2. To give more information to the next writers who want conduct the research similar or related with this study.
3. The result of this study will enrich linguistics study especially the study of deixis
4. To enlarge the literary source of Antasari State Institute for Islamic Studies library for the research

### **E. Definition of Key Terms**

The key terms, which are necessary to clarify briefly in order to avoid misunderstanding, it can be mentioned as follow:

1. Deixis

Deixis is part of pragmatic in linguistic study. Deixis means “pointing” via language. Deixis is the single obvious way in which the relationship between language and context is reflected in the structure of language themselves. Deixis is words that no fixed reference that will be found in Surah Al-Baqarah verse 40-86. Deixis consist of five kinds there are person deixis, place deixis, time deixis, discourse deixis and social deixis.

## 2. English Translation of holy Qur'an

English translation of holy Qur'an is the Qur'an which have been translated from Arabic to English. In this research, the researcher analyzed the English translation of holy Qur'an by the famous translator which known as Muhammad Marmaduke William Pickthall.

## 3. Surah Al-Baqarah

Surah Al-Baqarah is the second and longest chapter of the holy Qur'an, it contains 286 Ayah. This surah revealed to Prophet Muhammad when he was at medina. The Ayah would be researched are the verse 40-86, which told the story about children of Israel.