

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents about the definition of pragmatics, deixis, types of deixis, Al-Qur'an, *surah Al-Kahf*, *Ashabul Kahfi* and previous studies.

A. Pragmatics

According to Schiffrin (1994: 190), pragmatics is an approaching in discourse that relates with three concepts. Those concepts are context, meaning and communication. In addition, Yule (1996: 3) gave definition about pragmatics. It concerns with the discipline that relates to the meaning in a communication. This communication is used by a speaker or writer. After that, the addressee will interpret the meaning of what the speaker is delivered. In this case, the interpreters can be a listener or reader. Moreover, Levinson (1983) said that the relevance between language and context is called as pragmatics. Moreover, this study also has focus on what is mean and the structure of language.

Meaning is related with context. In pragmatics, it means that context influences what speaker said. According to Azzahra (2019: 197), in studying pragmatics, it is very common to find words or phrases that have different meaning. Not only that, those expressions sometimes have different reference and conceptual. Several words also have clear semantically because the reference is not stable. For example, pronouns such as *this*, *that*, *these*, *those*, or time terms like *now*, *tomorrow*, *yesterday* or phrases that the referent is not easy to define. Context is changing because of some factors. Those are related to the situation,

like personal, where the place, and when the time (Levinson, 1983). For the purpose to gain understanding in meaning pragmatically, therefore it must consider it to know five element of pragmatics. Levinson (1996) enlisted five elements in studying pragmatics. Those are presupposition, implicature, entailment, speech act, and deixis.

Referring to those ideas, I am in the opinion that pragmatics is study that investigates about meaning and it influences with the context. In addition, pragmatics also can be defined as a study that related with the signs to interpreters. In this case, a listener or a reader has a role to interpret what they have heard or read by looking at the context. In pragmatics, some elements covered this study. One of them is deixis.

B. Deixis

The word *deixis* is gotten from the Greek word. The meaning of deixis is showing or indicating something. The function of deixis is denoting language elements that refer to the situation. Moreover, in social context, deixis is depending on the discourse and this phenomenon is striking (Renkema & Schubert, 2018: 154). In addition, Levinson (1983: 54) said that deixis deals on the language or language structures of an utterance or speech event, which related to the context. Levinson gives an addition that deixis makes an interpretation according to the context of utterance.

Furthermore, deixis is used to locate an action in a time. Words in deixis always has referent and it changes by looking at the time and place. In addition, deixis is a part of pragmatics that refer to an expression or a word that referent is

ambiguous. This phenomenon is influenced by who is the speaker, where and when the utterance is delivered. (Khalili, 2017). Grundy (2000: 272) gives definition of deixis as a word that has identical by the use of demonstrative that the reference is related with the time of utterance. Moreover, Cummings (2005: 22) said that deictic expressions in deixis field are included into expression of linguistics and it is can be seen by the use of types of grammatical, like verbs and pronouns. It also can be described that deixis related to the social-context, place-context, and time-context. In this case, the reader can get the meaning by looking at the deictic expressions. Deixis is related to the words or phrases that the referent is influenced by the situation when and where the utterance is uttered. Because of this phenomenon, the meaning of an utterance only can be understood by looking at the terms of these circumstances. In order to interpret the context which the utterance is uttered is known as deictic expressions. Deictic expressions are words that the reference points in speaker or writer side. This expression is fixed on the speaker or writer's position such as where and when the utterance is spoken or written (Renkema & Schubert, 2018: 154).

Levinson (1983: 54) said that it is very less to know the illustration of the important of deictic information. This information can be known by looking at such information. Some of deictic expressions are *I, you, now, there, that*, etc. In addition, deixis relates with words or expressions that the reference is depending on the situation of utterance. However, some situations make someone difficult to make interpretation. This often happens when we just getting a piece of

information or not the whole utterance. Nevertheless, if the context is lacking, it is difficult to consider the deixis. (Khoirot, 2017: 59).

Brinton (2000:111) said that the word 'deixis' has meaning pointing something or denoting objects or events for a reference that comes with the influence of time and place when the utterance is spoken. In addition, he stated that the term of deixis is related to speaker's context. In this phenomena, it can be seen the difference between the closeness and away related to the speaker's side. Here is the instance of the closeness to the speaker like the words *this, here, now*, etc. While, the example of away from the speaker such as the words *that, there, then*, etc.

Referring to this idea, I am in the opinion that that deixis is words or phrases that are referring to or pointing out something in an utterance or a speech. Here, pointing means investigation of subjects, action, and objects, which is depending on the situation and time. In addition, deixis also depends on the interpretation of the context such as who is the speaker, where is the place, and when it is uttered or time. Reference is related to deictic expressions that are words, or phrases that the relationship between locational and individual relation. Moreover, deictic expressions has to be interpreted to understand the meaning of an utterance or a speech.

C. Types of Deixis

The utterances or word is expressed by deixis and it shows the context that is related with the location of speaker (near or away. In this case, every linguist has different opinion related to deixis theory including the category division.

Anderson and Keenan (1985) distinguished deixis into three types, those are personal, spatial/place, and temporal/time deixis. Here is the discussion about the division of the deixis types.

1. Person Deixis

Anderson and Keenan (1985) said that person deixis limits a unity in the relation speaker and hearer position. Therefore, it can be said that pronouns are the simply forms of deixis Nevertheless, it is quite tricky to investigate it. Person deixis concealing the reference of speaker (can be one or more addressees).

Furthermore, Cummings (2005: 23) stated that person deixis depends on social aspects. Moreover, person deixis that showed vocative expressions can be seen by the social construction and the dependent of social deixis. In addition, Horn and Ward (2004:112) explained that the realization of person deixis is the use of personal pronouns. For instance, Rankema (1993: 77) said that first person speaker that is using pronoun "*I*" directs refer to the addressee that used pronoun "*you*" in an utterance. It also can be taken by third person that is using pronoun "*he*" or "*she*".

Furthermore, Yule (1996: 10) categorized personal reference division into three categories. This category is realized to three types, namely first personal, second personal, and third personal deixis.

a. First Person Deixis

The first category is first personal. According to Levinson (1983: 62), this type of deixis could be seen in realization of referring to himself. Furthermore, Yule (1996: 10) stated that first person deixis is deictic words or phrases which

are referring to the speaker. In this case, singular and plural pronouns are the categories of the first type.

For the singular pronoun, it is referred to a speaker, not more in an utterance. While for the plural pronoun, it is referred to more speakers in an utterance. Examples of first singular person deixis are *I, me, mine, and myself*. While, the examples of pronouns in the plural forms are *we, our, ourselves, ours, and us*.

b. Second Person Deixis

Based on Levinson (1983: 62), he explained about this type which is related to deictic expressions that refer to an addressee, such as *you, your, yours, and yourselves*. Shortly, second type of personal form is deictic words that directly has contact to who delivered an utterance. Therefore, it can be said that second person is an addressee of the first person (speaker). Furthermore, Grundy (2000: 24) said that pronoun *you* has the reference that is general. The word *you* contains deictic word and it requires context in order to know the reference. It is also can be used non-deictically that is more general and does not refer to any persons.

Pronoun *you* can be taken to the addressee and identified to the referent, such as *him, her, or them*. Look at this the utterance below with the situation of a teacher that said something to the students in the class.

You have to take the responsibility of your homework!

Based on the utterance above, pronoun *you* does not refer to a certain student or singular addressee, but it refers to plural addressees which are all the students in the class that includes girls and boys.

c. Third Person Deixis

According to Levinson (1992: 62), the reference that cannot be included into speaker or addressee is called as third person deixis. In English, we know that third person is realized in such pronouns like *he*, *she*, *it*, and *they*. Moreover, it is also can be seen by the use of verb suffix *-s*. For example in the sentence: *she goes to school*. The reference of third person deixis is cannot be included or categorized as first person (speaker) or second person (addressee). Moreover, there are division of third person deixis that is singular and plural pronouns. Singular person pronouns are, *he*, *his*, *himself*, *she*, *her*, *herself*. Meanwhile, and examples of plural pronouns of third person deixis are *they*, *them*, *themselves*.

In addition Fijian (2004: 203) said that personal deixis is marked through the differences of gender and number. In English, the difference gender used third person deixis can be seen by singular pronoun *he* that indicates man and *she* that showed women reference. we know that the distinction of gender is shown by the use of pronouns *he* (shows manly) and *she* (shows ladylike) reference. Furthermore, Grundy (2000: 27) explained that pronouns in third person deixis it is needed anaphorically. Therefore, in this case it refers to subjects or objects which already mentioned before in a discourse. For instance pronouns like *he*, *she*, *it*, and *they*.

The definitions above show that the divisions of the type of personal reference is categorized into three. Those are first, second, and third person deixis. The word or phrases that the reference is referring to himself is called as first person. It is also shown by the use of singular and plural pronoun. The realization of singular pronouns like *I, my, mine, myself, and me*. While, first plural deixis can be seen in such pronouns like *we, us, ourselves, our, and ours*. The next type of person deixis is second pronoun. This category is person who listens directly to what speaker says. Second person deixis are *you, your, yours, yourselves*. is reference to persons that is cannot be included into speaker or addressee. Lastly, the type of third person is realized by the use of singular and plural pronouns. For instance, pronouns that indicated singular form are *he, his, himself, she, her, herself*. Meanwhile, pronouns that indicated plural form is exemplified like *they, themselves, and them*.

2. Place Deixis

The deixis of place as Levinson (1983: 79) gave explanation that it is expression which relates with place or location in an utterance. The specification of locations is important and it can be known by two methods of referring the object. It can be known by describing the location specifically. In addition, Yule (1996) stated that to consider place deixis, we have to know the location of the speaker well where the utterance is uttered.

In order to see deictic expressions that indicates place in an utterance or speech event, it can be done by looking at the place and the time. Levinson (1993: 79) stated that in place deixis, the example of deictic expressions in common, such

as adverbs for instance *there* and *here*. In addition, demonstrative pronouns also included into the example of space deixis. It can be seen by the identification of adverbs like, *this* or *that*. In this case, the adverb *here* can be identified that it is given space that showed the location and time of speaking.

A speaker in place deixis refers to something in an utterance. This reference can show the closeness or away. This phenomena can be known by looking at the use of some language structure or grammatical, like demonstrative pronouns, such as *this*, *these* (proximal/close). It is also recognizing in another examples such as *that*, *those* (distal/away). According to Rankema (1993: 78) place dexis also uses adverbs of place in order to denote reference in utterance or speech event. Therefore not only demonstrative pronouns. The example of adverbs of place, like *here* and *there*. Furthermore, Levinson (1992:62) stated that reference which has pointing something away sometimes indicates the place when the speaker conveyed or said something in an utterance. In addition, there is also an indication of proximal place deixis that is interpreted the time or refer to a specific time in utterance. Besides, it can be concluded that, the distal place deixis denotes reference that shows away from the first person (speaker or writer).

Furthermore, Grundy (200: 28) said that place deixis that showed closeness has demonstrative adverbs in the use like *this* and *these*. The use of this adverbs can be as pronoun or noun combination. Here are some another example of place deixis according to Grundy:

here (that shows closeness or proximal place deixis),

there (that shows away from the speaker or distal place deixis)

where and another that included into archaic style such as *with*, *hence*, *whence*, *thither*, and *hither*

right and *left* (shows movement)

in front of, *above*, *behind*, *up*, *down*

go, *take*, *come*, *bring* (verbs that show a movement)

Moreover, Finegan (2004: 203) stated that place deixis realized with the position of something as reference in linguistic. As we know that, the types of words that the most used are demonstrative and adverbs. Furthermore, actually there are not only these two types, but also appear another category that showed place deixis. Directional verbs like *go* and *come* that has deictic information. This also happens in the verbs like *bring* and *take*. In language, the terms of meaning and also number are realized in using demonstrative pronouns and adverbs of place. In English, demonstrative system differentiate two types of this pronoun, like *that* (showing away from speaker) and *this* (showing closeness to speaker). This phenomenon is the easiest method that we can see and find. Place deixis has three categories. Firstly, near to speaker. Secondly, distant to speaker. Thirdly, far from speaker. Another categories that can be included in this terms is the use of demonstrative system which shows closeness to who speaks in an utterance or it indicates away from the speaker also the addressee.

Meanwhile, in the deictic words that indicates place shows the location of the speaker or writer. This terms can be close, medial, or away. Furthermore,

place deixis has reference that the location is cognated to who is the speaker and where the utterance is uttered or speech event is spoken. In this case is related to the speaker. Look at the example of place deictic expressions like *this*, *that*, *here* and *there*. These examples can be in the categories of bounded (showed clearly boundary of spatial) or unbounded (showed without clearly boundary of spatial). The examples of bounded forms like *in the bus*, *at the office*, *on the table*, etc. While unbounded forms like *there*, *over there*.

In order to consider place deixis, we have to know well and remember about the location of the speaker. This location can be known by speaker perspective using physically or mentally. In a certain situation, speaker that away from his/her location often uses demonstrative pronoun like *here*. In another case, we can also see that speaker can put himself into another location in an utterance. Look at this example: *I will visit you in your apartment*. This situation showed the movement to the location of the addressee.

Based on those explanations, I am in the opinion that place deixis indicated to the space or the location in an utterance. It can be seen by looking at the speaker of an utterance or speech event that used deictic words showed the location. In this case, it can be divided into two of the distance. Those are close to speaker or it can be defined as proximal. While, if it is away from the speaker it can be said as distal. In place deixis, a speaker uses demonstrative pronoun (*this*, *these*, *that*, *those*). The speaker also can use adverbs of place (*here* and *there*). Furthermore, deictic expressions that showed space can be known by the use of

deixis that refer to a certain place also. For example the use of *here* that showed the location also when it is spoken.

3. Time Deixis

Levinson (1983: 62) gave explanation of references which are related to the temporal in auditory communication is called as time deixis. Time deictic relates with the use of tense system. In common case, a sentence always considers the temporal (Grundy, 2000: 31-32). Furthermore, Finegan (2004: 204) declared that in another language, tenses are not only the sign of time deixis. Sometimes, temporal deixis can be seen by the use of affixes verbs and unbounded morpheme.

In addition, Rankema (1993: 79) declared that the verbs generally even have another perform besides bearing on a particular time. Grundy (2000: 31) given a list of reference in temporal deixis and it can be seen the connection in an utterance when it is spoken or written. Here are some time deixis according to Grundy.

Day (Monday, Tuesday, Wednesday, etc)

Week (A week ago, two weeks later, etc)

Months (January, February, March, etc)

Adverbs of time (Today, yesterday, tomorrow, now, then, later, before, soon)

For beyond understanding, Levinson (1983: 75) explained that the aspects of time deixis also comes from the use adverbials. Consider these examples

(*Monday, this morning, next month*). Related to this phenomenon, there are some interpretations of adverbials that can be known by the determination of:

- a. The forming of non-calendrical and deictic calculation.
- b. The prominence of adverbs of time such as days, weeks, months, years and calendar of Gregorian.

From those aspects, some elements can be made as parameter that related to the use of deictic expression that showed temporal. Those elements also showed the time that has a cycle from the beginning (Levinson, 1983: 73).

In addition, Yule (1996: 14-15) stated that time deixis has basic form that is the use of verb tense. In English, this is the common way to recognize the time of an utterance. Furthermore, in time deixis has an explanation about proximal and distal. They are about the location that related to the context of an utterance. In proximal time deixis means it is direct communication that the speaker and addressee are in the same situation. While, distal deixis is indirect communication which shows remote between speaker and addressee. As the explanation earlier, in English the most common used of time deixis is by using verb tense. This phenomenon will be very different use of temporal deixis. Basically, in English there are two kinds of time namely present and past. These two kinds, we can see the proximal form (present tense) and distal form (past tense). Here are the examples:

- i. *I live in this town (now)*
- ii. *I lived in this town (then)*

Based on the examples above, the present tense is like in (i) that shows proximal forms. The past tense is showed in (ii) and it indicated distal form.

The common terms of adverbs of time can be seen by the words *now* and *then*. Adverb of place that realized with the word *now* is referring to the point when an utterance or speech event is happened. Or it can be recognized by place form *here*. Besides, *then* refers the time that far away from now or present. Another terms of time deixis are *today*, *yesterday*, *tomorrow*, *last*, *next*, and many more.

Based on those definitions, it can be summed up that time deixis is something that relates with the two terms. Those are the use of verb tense that commonly in English to recognize the time of an utterance. We can see the example of time deixis by looking at the realization of adverbial time exemplified like *today*, *tomorrow*, *yesterday*, *now*, *then*, etc. In order to interpret the deictic expression in time deixis we can see the context in a situation that speaker and addressee are shared. Moreover, the distal terms of time deixis is related with past tenses. While proximal is related with present tenses.

D. Qur'an

According to Zujaj in Anwar (2000: 29-30), the definition of Al-Qur'an in etymology derived from the word '*Al-Qar'u*'. It that has meaning 'collecting'. This holy book is sent down to the Servant of Allah, Prophet Muhammad SAW. In Al-Qur'an, there are *surah* or chapter, *ayah* or verses, history and story, command, prohibition, *syariah*, *muamalah*, *fiqh*, and many more. In the Al-

Qur'an there are 30 Juz. It is then divided into 114 verses that has amazing story or *Asbabun Nuzul*. The content in Al-Qur'an is original from the beginning until in the end of this world (Kurniawan, 2019: 12).

In addition, this amazing holy book that is important for Muslims that has guidance and also direction to the right path and eternity happiness. Al-Qur'an is something that must be a basic thing to do in the life and there is no hesitancy. The existence is clear and original. This amazing holy book contains miracle in Islamic history and can be proved by scientific ways (Manna, 2009: 1). Moreover, Al-Qur'an is not only gives information, but it also has tons of good things and another issues, like *tauhid*, *muamalah*, *aqidah*, story in the past and so on.

In 114 *surah*, Al-Qur'an saves so many stories in various events and situation that can be a great lesson for humankind. All of these story are the truth, it is not fiction or legend or imaginary. Based on Qur'an *surah* Ali Imron verse 27: Qur'an contains the truth. It means that there is no God except Allah and He has power of glorious wise. (Ali: 1934: 25).

Meanwhile, in Al-Qur'an there is history that included guidance for all humankind (Suryanegara, 1995: 25). The story that related to the history of Prophet is called as '*qishah*'. In addition, Baidan (2005: 245) stated that in Al-Qur'an, the history is used to do a research. Therefore, it can be an effort to know the event that happened in the past.

Referring to the ideas, it can be concluded that Qur'an is holy book that used as guidance for Moslem. Qur'an is arrived to Prophet Muhammad SAW. In

the Qur'an, in every verse contains different story and lesson. It is a miracle from Allah to be used to guide mankind to the right path. There is not only good news, in Qur'an there are *muamalah*, laws, *syariah*, until history of an event. There are so many stories in Qur'an that do not categorize as legend or something untruth. Everything that happen in Qur'an is the truth. We can take a great lesson for what have happened in the past based on Qur'an.

E. Surah Al-Kahf

Surah Al-Kahf in the Qur'an is included into the 18th *surah*. In this chapter, consists of 110 verses. *Al-Kahf* is the chapter that sent down in Makkah. Therefore, it called as Makkiyyah *surah*. The name *Al-Kahf* is taken from the verse 9 that has meaning 'the cave'. In this *surah* has a different things is the history or narrative, that it is sent down by Allah to reveal the truth and also right beliefs (Qasim, 2010: I).

The first verse of *Al-Kahf* stated the purpose of Qur'an revelation. In the *surah*, then followed by story from *Ashabul Kahfi* (the companion of the cave) and the owner of two gardens, story of *Moses* and *Al-Khidr*, story of Adam and *Iblees*, and story from *Dhul Qarnayn*. In the ends of the *surah*, contain warning, reassurance, and instruction

Allah's Messenger encouraged learning and reciting portions of this *surah* to keep believers safe from one of the major trials preceding the Last Hour. Appropriately, the *surah* narratives deal with the kinds of *fitnah* (trials,

temptations and deceptions) that will appear with the coming of the Dajjal near the end of time.

There are several other sound *hadiths* concerning benefits of reciting or reading *Surah Al-Kahf* during the day or the eve of Friday or Jumu'ah. They include:

“Whoever recites Surah Al-Kahf on the eve of Jumu'ah will have a light extending between himself and the Ancient House (i.e., the Ka'bah).

Referring to these ideas, it can be concluded that *Surah Al-Kahfi* in the Qur'an is included into the 18th *surah*. *Al-Kahf* consists of 110 verses. This *Surah* is special because whoever recite ten first verses *surah Al-Kahf* will be protected by Dajjal. In *Al-Kahf* there are stories, beginning with the story of *Ashabul Kahfi* (the companion of the cave) and the two owner garden, the account of Prophet Moses with Khidhr, and story about Dhul Qarnayn.

F. Ashabul Kahfi

Ashabul Kahfi is a story about a group of the youth that escape to the cave in order to avoid religious persecution (Shihab, 2002:246). Another beside the youths was a dog that kept them in front of the cave. The King Daqyanoos wanted them to worship idols and kill them if they do not obey this command. Because of the faith, they decided to run away to the cave outside the city. Allah showed His Mercy and Greatness by putting them sleeping for hundred years. The exactly number of how long they have been in the cave is just Allah know it. No one know the best calculating.

The amazing story *Ashabul Kahfi* relates with the struggle of believers and keep their faith. The worst day and sacrifice, they have been through to show that they have sincere faith and love to Allah. This also called as *aqidah*. On *Ashabul Kahfi* story, Allah warns people who do not believe to this event. In addition, Prophet Muhammad is commanded by Allah to not compromise with persecutors. Also, Allah is the best who know how long *Ashabul Kahfi* stayed in the cave (Qasim: 2011:iv).

Referring to the definitions, I am in the opinion that *Ashabul Kahfi* is the youths who escaped to the cave by the persecution of King Daqyanoos. After refuge in the cave, Allah put them to sleep for a long time and disabling their hearing to prevent them from awakening. Allah remains Prophet Muhammad that *Ashabul Kahfi* is included into the most wonderful Sign the Greatness of Allah. Allah put them to sleep for hundred years. The story of *Ashabul Kahfi* ends with reminders of the precise and all-encompassing knowledge of Allah, His awareness of every matter and unshared authority over all creation. At the end of the verse, Allah puts an end to pointless speculation by stating the term to be three hundred and nine years. Allah alone has correct knowledge of that period; hence, His revelation of this number cannot be disputed.

G. Previous Study

Some researchers have done the research related to deixis. The researcher summarizes some previous studies, which can be the guidelines for conducting the new research. The first study is conducted by Masyhuroh in 2008 entitled “Deixis

on Moses and Al-Khidhr Story in the Translation of Surah *Al-Kahf* by Marmaduke Pickthall”. In this research, the researcher used descriptive qualitative approach. In this research, she used English translation of *Al-Kahf* chapter in Al-Qur’an from Marmaduke Pickthall. The result showed that there are five types of deixis by Levinson, namely person deixis, time deixis, place deixis, social deixis, and discourse deixis.

Referring from first previous study has the similar with this research in research design. While, the differences between the first previous studies with this research are the data source, deixis theory, and research object. In this research, the researcher used English translation of *surah Al-Kahf* published by the translator named Abdullah Yusuf Ali especially on *Ashabul Kahfi* story. The deixis theory that used is from Anderson and Keenan. While the research object of this research is the verses of *Ashabul Kahfi* story that begins from *ayah* 9 until 26.

The second study was done by Kurniyati in 2011 entitled “Deixis in the Readers’ Forum of the Jakarta Post Newspaper”. This research used quantitative approach. In her study, she used statistical method to analyze the data. This way is used in order to get to know the frequency of the type of deixis. The data of this study are sentences containing deixis, which is categorized in five types by Levinson’s theory (person deixis, place deixis, time deixis, social deixis, discourse deixis). Those sentences were taken from readers’ forum at *Jakarta Post Newspaper* in January - Mei 2011 edition. There are 16 data in the readers’ forum which is published January – Mei 2011 but the writer will take only 10 data which discussed the topic of education. Referring to the result of analysis then can be

known that the most category that appeared is third person. Time and place are easily found and understood than discourse deixis. In discourse, deixis need more attention and deeper understanding to understand it. While social deixis is the most difficult types of deixis because need large understanding and deeper interpretation.

From the previous study above, it can be seen the similarity that is the focus on analyzing deixis. While, the next is knowing about the differences. In this case, it can be seen by some parts, those are data source, deixis theory, and research object. The source of the data in this study is *surah Al-Kahf* English translation published by Abdullah Yusuf Ali. The deixis that used is from Anderson and Keenan's theory. While the research object, is the verses of *Ashabul Kahfi* story that begins from *ayah* 9 until 26.

The next study is done by Irawati in 2014 entitled "Deixis Used in English Translation of Surah Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nas". This study used descriptive qualitative method. The deixis types that used based on Anderson and Keenan's theory. The data source of this study is the English translation of surah Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nas by Abdullah Yusuf Ali. The result showed that from the analysis found three types of deixis, namely person deixis, spatial deixis, and temporal deixis. Referring to the findings of this research, the most types that often appeared are person and temporal deixis. this happened because person becomes the center and the temporal shows a certain time in an utterance. In sum, those two types are found in surah Al-Fatihah, Al-Ikhlâs, An-Falaq, and An-Nas.

The similarities between previous research with this research are the data theory of deixis and data source. The difference between this study with this research is the object of the research. This study, the research object is the verses of *Ashabul Kahfi* story that begins from *ayah* 9 until 26.

Lastly, the research was investigated by Azzahra in 2019 entitled “A Pragmatic Analysis of Deixis in Surah Al Baqarah Translated by Abdullah Yusuf Ali”. This study focused on non-person deixis that analyzed using Levinson’s theory (place deixis, time deixis, social deixis, and discourse deixis). The data source is the English translation of *surah Al-Baqarah* by Abdullah Yusuf Ali. The result showed that there are 4 types of deixis that found in *surah Al-Baqarah* translated by Abdullah Yusuf Ali, namely place deixis, time deixis, social deixis, and discourse deixis. There are 452 references of non-person deixis, and there are context reference meaning in every deictic word.

Referring to the last previous study, then it can be seen the similarity and different. The similarity is the choice of translation that is from Abdullah Yusuf Ali. The differences are also recognized. Those are the data source, deixis’s theory, and research object. In this study, the data source *Al-Kahf* chapter translation. The deixis that used is from Anderson and Keenan’s theory. The research object of this study is the verses of *Ashabul Kahfi* story that begins from *ayah* 9 until 26.

This study is very important to conduct because the meaning in the Al-Qur’an is complicated. Therefore, it needed deeply understanding to someone

who interest in doing research related with context. On the other hand, people who are not studying Al-Qur'an specifically in the translation of English form will easily understand meaning. Thus in this research, the researcher provided simply method in order to gain the understanding of *Al-Kahf* chapter English translation especially on *Ashabul Kahfi* story using theory of pragmatics deixis to make clear what Allah means in this *surah*. In addition, deixis can be used in educational field especially in teaching and learning about pragmatics.